

FRIENDS JOURNAL

October 1,
1984

Quaker
Thought
and
Life
Today

Trouble in the Family



FRIENDS JOURNAL

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AMONG FRIENDS

Doing the Unthinkable

What me? You gotta be kidding! I couldn't survive the noise, the crowds, or the pickpockets!" Those were my gut feelings when my 13½-year-old daughter asked me to take her to the Michael Jackson "Victory Tour" concert in Philadelphia over Labor Day. How could a middle-aged man like me survive such a happening?

But occasionally I surprise myself. At such enlightened moments I am able to respond to that small voice within me that says, "Go on, take the plunge, you might learn something. Better yet, you might *enjoy* it." That's what had happened, for instance, when I asked Anne Cobb to a dance in seventh grade; when a friend dropped by my house and told me we were going to the Indianapolis 500; and when everyone else at a peace conference some years ago decided to go skinny-dipping one night.

After I get beyond the "Oh, no! I couldn't possibly!" sorts of feelings, it always works out, somehow. I found out, for instance, that girls really weren't so "yucky" after all (Anne turned out to be a Chicago Cubs fan just like I was, and we had lots to talk about); my friend and I stayed up all night in Indianapolis and played bridge on the tailgate of somebody's pick-up truck (and I learned a lot about car engines and transmissions and flat tires); and my moonlight dip was fun (it was one of the first times in my life I didn't worry about losing my swimming trunks when I dove off a raft).

And Michael Jackson and his brothers were fabulous. I had to keep asking my daughter to tell me the words that everyone was singing. She was a good interpreter, and I eventually got to enjoy standing on my chair, clapping my hands over my head, and yelling "Beat it!" It was a revelation, too, to see that I wasn't the oldest person there. I saw lots of families. Everyone seemed to enjoy the fantasy of the performance, the pretzels, the lights and sound pulsating from the six-story stage, and the big fireworks display at the end.

There were two special moments for me. One occurred when my daughter leaned across to me after we had all clapped and sung our way through "Billy Jean" and asked, "How ya doing, Dad? Are you okay?" "Just great," I replied without hesitation. I was pleased to be asked, for I had all but given up expecting her to ask such a solicitous question until she and I had safely emerged from her teen-age years.

The other moment occurred after the concert. As we squeezed onto a crowded trolley I found that three of my pockets were being picked at once. As I stumbled up the steps, shouting, "Come on, now, don't do that, hey give that back!" a perfect stranger—a rough-looking teen-ager—slid over on his seat and said to me, "Say, man, here's a seat."

It was a pure act of compassion. When I sat down, the pickpockets disappeared into the crowd. I discovered that I had lost only one thing: my fear of strangers.

Vinton Deming

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Father's Hand

by Kenneth K. Maher

The day my father escorted me out of the meetinghouse was a lesson in justice. I had poured orange poster paint into Mary Evelyn Dahl's petunia seedling as an experiment, but the result was more sudden than I had expected. Mary Evelyn's screech bombarded out of the First-day schoolroom at the back of the house, shot down the wainscoted hallway, and exploded into the silence of meeting for worship, unhappily interrupting the slumberous meditation of my father.

In response, my father arose quietly, ignoring the raised eyebrows of several edgy elders, proceeded in a quiet, dignified manner to the back of the house, and, entering the First-day schoolroom, gestured me front and center. Mary Evelyn stood looking triumphant—something ten-year-old girls are expert at—while George Lundgren tried to persuade my steadfast father that it was all an accident, and Sandy Lattanzio,

whose hair was almost the same color as the poster paint, giggled at the expense of both Mary Evelyn and me. The other children had all remained seated around Ruth Fishburn, the teacher, who had planted the seedlings with the children last week and brought the poster paint today. Sitting with an uplifting children's book open on her lap, she seemed fully oblivious to the degree of her own guilt in the matter. My father said nothing to her, but then he almost always exercised more Quakerly silence on her than on other members of the meeting. She always seemed rattled by his presence.

I, however, was not rattled. I was limp and dangling on the noose of Quaker judgment. But there had been no avoiding it. Have you ever read an uplifting children's book? Or worse, have you ever had one read to you by Ruth Fishburn, an authority on the importance of uplifting books for children?

Taking my father's proffered hand, I walked with him down the long hallway, through the door to the library, and, bowing my head in shame, past the open door to the meeting room. We went down the front steps and crossed the street into the park. At the dry wading pool we sat down, away from the meetinghouse and from the neighboring houses, for whose occupants we were supposed to set an example of Christian nonviolence, and far enough away for the ignorant to avoid learning that not all violence is physical.

My father began to chuckle.

"I just wanted to see if the petunias would come up orange. I'm sorry."

He chuckled louder.

"Papa, I didn't know that each kid had his own petunia plant. If I had, I really wouldn't have chosen Mary Evelyn's. I know she's a screecher."

Father stopped chuckling. "What did Ruth Fishburn say when you committed your grievous offense against the peace of her classroom?"

"Nothing. She just sat there, looking back and forth from me to the door."

"Since Mary Evelyn chose to yell out your name rather than merely a general whoop, I suppose Ruth was confident of my imminent arrival."

"What does that mean?"

"She knew I was coming."

There was a short silence. The worst part of being chastised by my father was the way he had of making it seem like meeting for worship. It was as if we were waiting on the spirit to inspire one of us—almost always my father—to speak. He was inspired again.

"Thank thee."

"Why are you talking funny?"

"Thee has made me feel more Quakerly."

"How?"

"I had come close to falling asleep in meeting. No one had been moved to speak, and I had let myself indulge in my worries rather than erasing them from my thoughts. Your antics, although certainly not praiseworthy, stirred me up to adventure and prevented the loss of the hour."

"I don't understand."

"You will experience from your own children some day the unexpected satisfaction given by their capers. Suffice it to say that it pleased me to escape the deadness of today's meeting room and to enter the upheaved tranquility of your classroom. Not that I am condoning what you did. No. You will apologize to Mary Evelyn and to Ruth at once (meeting must be over by now) and promise to replace Mary's petunia seedling next First-day. But I want you to understand that even wrong deeds can bear good fruit. Nonetheless, you will not brag of the beneficial aspect of your act to anyone. You will have to be satisfied with my appreciation."

He kissed me on the forehead, and we started back through the park to the meetinghouse. □

A member of Buffalo (N.Y.) Meeting, Kenneth K. Maher teaches English as a second language. He has been active in prison ministry and conflict resolution. He writes, "no single character in this story represents any single person in real life."

Sue Burnus





Takao Akiyama



Barbara Benson

Strengthening Our Meetings as Caring Communities

by Arlene Kelly

The monthly meeting, for many of us, is our spiritual home. I state this with some qualification, because I know that this home at times feels as though it were built on a shaky

Arlene Kelly, a member of Central Philadelphia (Pa.) Meeting, works with the Counseling Service of Philadelphia Yearly Meeting's Family Relations Committee. She is a counselor and she conducts a variety of workshops for meetings and other Friends groups.

foundation or sometimes feels unwelcoming or in need of repair. As Quakerism is structured, however, the meeting, at the very least, should be a place to get our spiritual batteries recharged, a refuge in which we can relax in the knowledge that we are with people who share our deepest values, and a place in which people care what happens to us in our individual and family lives.

My vision of the monthly meeting as a caring community is based on a belief I assume to be shared by all Friends: the existence of a living God, a Presence which is accessible to us moment by moment, whether or not we open our-

selves to that Presence. A logical extension of that belief is that one of Friends' central individual and corporate goals is the living of a God-led life. This is certainly a goal we set for ourselves in our decision-making process in meeting for business, as we attempt to put aside our individual human will and to be open to the will of God. That principle has applicability far beyond the business meeting; indeed, it permeates all human interactions, large or small.

It is important that we fully absorb the implications of belief in this Presence, because that belief determines the

focus of our efforts as we work to strengthen our meetings and to make them increasingly effective as caring communities. We are called to be instruments for the work of the living God; we are called to be channels through which the Spirit can move. We are not responsible for determining what the outcome will be; we are not responsible for making the "right" thing happen. Harold Loukes put it well when he said, "An act of love that fails is just as much a part of the divine life as an act of love that succeeds, for love is measured by its own fullness, not by its reception."

A meeting that stays grounded in the shared belief in the working of the Spirit, that stays grounded in the belief that Friends are intended to be God-led, has turned loose a tremendous amount of creative energy. This energy grows, I believe, in direct proportion to the diminution of fear, the fear that causes us to deny our gifts, that causes us to say, "I could never do that, I'm not good enough." Indeed there are limits to our capabilities, but all too often it is our fear of failure, our fear that we cannot make it turn out "right," that causes us to deny our gifts. I believe there is no sin in failure. Sin is in turning our backs on the possibility of our being a channel for the Spirit to work. We are not called to be perfect; we are called to be present.

That creative energy in our meeting also grows with the diminution of the fear of conflict. When the issue ceases being whether you are right or I am right, we can stop being afraid about who is going to win and who is going to lose. Our energy is freed to seek together, and we know that, as we engage fully and impersonally around our different perspectives, there is a possibility that a third, higher way will open.

When we relax into owning our tal-

ents as gifts from God to be used in making the Spirit manifest in our daily interactions, and let go of the notion that we are responsible for making everything turn out right, then we are more comfortable in saying both yes and no. We are more open to responding to the pain, turmoil, or anger that we see and hear in the eyes and voice and actions of another. When we are able to let go of our fear of conflict, we can open ourselves to those who are different and build a community that is enriched by diversity.

Friends, the raw materials are there. We are the instruments, and the Spirit is ever present. How, then, do we develop our meetings into effective communities so that individuals and families of the meeting know deep within themselves that this is their spiritual home, so that they experience the meeting as nurturing and helping them during both the usual and the extraordinary times in their lives?

In beginning to seek the answer to that question, it is necessary to identify the different factors that affect what becomes "the meeting." We are each ministers and, thus, have a responsibility for the life and health of the meeting community. The meeting is each of us, yet it is more than all of us combined. If we are truly to understand how a strong and effective community is built, we must recognize and attend to both individual and corporate dimensions.

Further, in medium and large meetings there are likely to be both institutional caring and nurture of individuals and families, as well as informal, more personal, and spontaneous caring. Both are important and complementary. Either, by itself, is likely to be incomplete. The institutional caring is the corporate life at work and the informal caring is usually the individual at work, though that individual also may be an overseer.

Meetings are much more accustomed to relating to the lives of individuals and families within their midst than they are accustomed to attending to the meeting's corporate life. Yet, it is this corporate life that provides the context for all of the care of individuals and families. Over and over I have heard the question posed in many different meetings, "Why won't people speak up when they're having difficulties? Why, for example, do we only hear of the marital

problems when a couple is breaking up?" The answer to this question, I suggest, is that we have failed to create a context that makes it natural and acceptable for that sharing of difficulties to occur.

Attention to the corporate life of the meeting involves answering queries such as the following:

Who are we as a meeting? How do we wish to be perceived by our members, by visitors? Do we feel satisfied that people's impressions are consistent with our wishes for perception? If not, why not? How might we work toward a greater consistency?

What does it mean to be a member of this meeting? What is the responsibility of the meeting to its members? What does an individual or family have a right to expect of their meeting? What is the responsibility of the member to the meeting? When there is disappointment of expectation on either side, what is a creative way to deal with this?

What does it mean to be married "under the care of the meeting"? What is the role of the meeting and specifically of the clearness committee? What is expected of the couple? Does the meeting, through its clearness committee or some other means, consider itself to have an ongoing relationship, to which it attends, with couples it marries?

How do we wish to be perceived as a community in regard to relationships among different generations? Do the young people enjoy friendships with the adults? Are ways found to call on the gifts of all people regardless of age? Are we mindful of and responsive to the particular needs of each age group?

The meeting's articulation of its corporate answer to queries such as these is important for several reasons. First, a sense of community is not fully possible without a sense of common identity, a sense of what binds it together. Certainly, in many instances this is developed intuitively; yet that intuitive development of a sense of identity usually has much more to do with our identity as Quakers rather than how we want to corporately live out our Quakerism in a particular monthly meeting.

Second, the articulation of its corporate answers, at the very least, identifies common expectations for behavior that can be supportive to individuals as



they try to find ways to contribute to the building of a caring community, and at most serves as a mandate for people acting on behalf of the meeting. Clearness for marriage committees are one example of this latter point. If the meeting has not explored in-depth and come to consensus on what it means to be married under the care of the meeting, a given clearness committee has no guidelines on how thorough or superficial it should be. If the committee encounters an unusual or difficult situation, it often finds itself in uncharted waters in regard to not only having little experience with the situation but also in knowing what the meeting expects of the committee. It is the committee's lack of clarity about the expectation of the meeting that is often more immobilizing than the situation itself. That immobilization can keep the response from being full and caring.

Finally, the articulation of the meeting's response to queries such as these can help different committees identify how they can work to strengthen different aspects of the meeting's corporate life that may fall under its aegis.

All of us go through periods in which we need some extra care and support (if we allow ourselves to acknowledge that). These occur at times of illness, loss, job change, or just when we're overloaded. While caring certainly can be, and appropriately is, intensified at such periods, there has to have been some context already established if we expect to hear from a person or family about their need.

That context is created first by our getting to know individuals outside of

can bring us together outside our roles. Second, that context is created by the meeting's taking seriously its responsibility to individuals and families during significant transitions. If the clearness committee is casual in interviewing the applicant for membership, don't be surprised when that member doesn't turn to the meeting later when she or he is experiencing some crisis of conscience. If the clearness for marriage committee makes the clearness process totally a social occasion with little substance, don't be surprised when that couple does not later seek the support of the meeting in a time of strain or crisis.

Last, and perhaps most important, that context is created by each of us being as willing to acknowledge our need for help as we are to give it. Several years ago I participated in conducting a survey to identify the needs of a particular segment of Philadelphia Yearly Meeting. Practically all, in response to a particular question, said they saw their monthly meeting as a potential support to them. Their response to the next question, "Would you turn to your meeting for support and help?" was as unanimous. No, they would not, but they were glad it was there for others. As long as each of us is unwilling to reveal our own human frailties, to be vulnerable to others who make up our spiritual community, we need not expect different behavior from them.

It may be too threatening and scary for any of us, on our own, to decide to be more open in our meeting if this is not the general mode. Here again, however, is an example of a query from which the meeting could benefit through discussion:

Are we satisfied with how we are there for each other in times of need? Does each of us feel comfortable in sharing his or her need for help and support with the meeting community? If not, why not? How can we as a community grow toward greater trust in dropping our masks and in sharing our vulnerabilities?

It is easier for us to try to grow toward this if we feel others share that as a goal and also are working toward it.

I am convinced that a great deal more caring exists in the hearts of meeting members than ever gets expressed. I know this to be true because over and

over people participating in workshops led by our Family Relations Committee's Counseling Service have said, "I sensed that something was the matter with Friend X, but I didn't want to intrude." Evidence of a real failure, the failure to build caring communities that witness to God's love at work in our lives, emerges when we put that comment next to one that is heard with equal frequency. In the same workshops, Friends who acknowledge having gone through marital problems, loss, or some other dark period in their lives will say, "I couldn't ask for help, but people must have noticed. I cried easily, I attended meeting less frequently. I wish someone would have reached out to me. I would have appreciated it so."

If we are to build our caring community, we must risk reaching out and touching the other. It may be easier if we remember that we are instruments for the Spirit to work among us. We are required only to do the best we can, to know our limits, and to be comfortable in saying when those limits are reached. There are many ways to help, and each of us needs to know our own style and gifts. Some of us help by listening, some by doing concrete tasks without many words, some by praying, and I suggest that some could help by helping the helper. If the gifts of a particular person are needed in a given situation, what might you do to lighten some of that person's family responsibilities or other responsibilities for a time?

When helping, we need to be sensitive to the style of the person to whom we're reaching out, but if we get in the habit of asking this person more specifically what she or he finds to be helpful, we can be fairly certain that we will not, inadvertently, be intrusive. To say, "What can I do to help?" probably won't be enough. A positive response to our offer of help is more likely to come if we state our desire to help, name several things that occur to us as possibly helpful, and then ask what would be most useful.

Building a caring community, like building a healthy, mature, committed relationship, or building a healthy, loving family, requires conscious attention. It seldom, if ever, just happens. In my opinion it is a task to which we are called if we are ever to fully reach our potential as the "Religious Society of Friends." □



Ricardo P. Thomas

their roles on meeting committees. Meeting weekends, creative listening groups, or small weekday worship groups are but a few of the things that

Violence in Quaker Families



by David Mace

details. However, according to the summary statement,

A recent research project has revealed that in some specified areas a representative group of Quaker families showed higher incidences of the use of violence than the rates for U.S. families as a whole. This startling discovery is reported by Judy Brutz and Bron Ingoldsby in the most prestigious journal of family research in the United States, and probably in the world, the February 1984 issue of the *Journal of Marriage and the Family*, published by the National Council on Family Relations (NCFR). Since I am both a Quaker and a former president of the NCFR, I found this a disturbing report.

The findings were arrived at through the use of the best instruments and procedures presently available to the behavioral sciences. They represent data gathered from 130 men and 158 women members of Lake Erie Yearly Meeting—all married. The researchers admit that they found the results quite contrary to their expectations.

My purpose here is not to go into

The objective was to measure the index rates of overall and severe physical violence in three types of family dyads: spouse/spouse, parent/child, and sibling/sibling. In general, there were no significant differences in the violence rates between the Quaker respondents and the rates for the national study. However, Quaker fathers reported more acts of overall violence toward their children than did fathers nationally; and Quaker sibling violence, both overall and severe, was significantly higher than sibling violence rates reported nationally.

I am writing reluctantly, in order to make this known to Friends generally, because it has raised for me personally a concern that I need to share.

Formerly Methodists, my wife, Vera, and I became Quakers during the 1950s. In Britain during World War II, I had taken a pacifist position and suffered for it. I then became a specialist in the family field, deeply convinced that the only effective way to achieve world peace is to build from the bottom up, as well as from the top down. The bottom line seemed clearly to be the family, with marriage as its foundation stone. So, for over 40 years, Vera and I have worked for this goal, first in family counseling and later in family enrichment.

When we became Quakers, we felt that our primary contribution to world

peace was to demonstrate, in the small corner of the world over which we had complete control, our own family, how people can live together in love and harmony. I found that Friends had not always seen their mission in this perspective, but that they were very open to the idea. Consequently, in 1968, I had the honor of giving the Rufus Jones Lecture on the topic "Marriage as Vocation—An Invitation to Relationship-In-Depth."

Following the lecture, Vera and I met with a select group of Friends and together we planned a follow-up program. This led to our conducting a series of weekend retreats for couples, and in those gatherings the marriage enrichment movement took shape. The particular pattern we developed, based on what was called "Quaker dialogue," has proved, in the judgment of those who know it, to be the most effective form of marriage enrichment. It is now widely known as the "Quaker model." These beginnings were described later in my book *Close Companions* (see Resource section on page 12). The Society of Friends had meanwhile published my Rufus Jones Lecture in 1969 and also a booklet entitled *Marriage Enrichment Retreats—Story of a Quaker Project*, reporting the development of the marriage enrichment program.

As the marriage enrichment movement spread, we established in 1973 the Association of Couples for Marriage Enrichment, which is now an international organization. Vera and I then found ourselves deeply involved in programs and projects designed to help other religious groups; and we have now worked extensively, at national levels, with a total of 18 different Christian denominations, helping them to develop their own organizations for marriage and family enrichment.

In the course of these extended activities, we have drifted away from our original Quaker contacts, though not from our convictions. Our feeling was that Friends didn't have the same need for our message, since they had already contributed a vital part of the enrichment program; and our mission now was to take this out to others.

Only once were we called back to Pendle Hill, to lead a conference titled "What Is Marriage More Than Living Together?"—a very dynamic event

The author of dozens of books and hundreds of articles on family life, David Mace and his wife, Vera Mace, have traveled the world, giving lectures and workshops on marriage. Soon to be published is David Mace's book on marriage enrichment for retired couples. He is a member of Asheville (N.C.) Meeting.

reported in the journal *Family Relations* (January 1981), and featured later in a collection of articles considered to be of major importance in the family field.

Against that background, Vera and I now find ourselves challenged by this research report. When we ask ourselves how actively Quakers are promoting the cause of marriage and family enrichment today, we have to admit that we just don't know; and we feel somewhat guilty about this. Can it be that, as others are now taking the message to heart, it is languishing in the fellowship that first heard it and proclaimed it?

Perhaps the best way to express our concern would be in the form of questions:

Do Quakers really believe that their message of love and peace must be put into action first in the small family world in which they live personally, before it can be proclaimed with validity in the larger and much more complex world where war threatens?

Are Quaker meetings making the utmost efforts to enable their own, and each other's, marriages and families to become working models of the vital message for which they stand, at a time when families generally are in such serious trouble?

Is the marriage enrichment movement, which is now being vigorously developed in most of the churches, still being promoted in the Society of Friends; or has it, amid other pressures and demands, lost its momentum? And what action, if any, now needs to be taken?

Is it desirable to investigate further the findings of the recent research on violence in Quaker families? Should the research project be repeated in other yearly meetings? Do Quakers generally feel that the use of power and physical force is justified in keeping order in their families? Do they, or do they not, agree with the view that "marital fighting," which I have so vigorously opposed in my book *Love and Anger in Marriage*, is in accord with the Quaker message?

Quakers have earned a reputation for their courage and fortitude in challenging the warmongers. Should they not with equal conviction be able to say: "Come home with me, and I will show you how to build the foundations of a peaceful world." □

How Precious Is Our Testimony?

by Judy Brutz

The Peace Testimony has spoken to me about the sacredness of life and the imperative of responding to that sacredness in all life situations, including my interpersonal relations within my family. When I became a pacifist at the age of 16, it did not occur to me that the pacifist principles I accepted as guides for international conflicts were also appropriate guides for conflicts within the family. It took over two decades of living to have those kinds of insights, and I am still learning. Today I ask myself and other Friends, what does it mean to be a peacemaker? Is the Peace Testimony also relevant to the home? Have we truly arrived as a nonviolent people?

Out of my struggle over the years with the question of peacemaking and non-violence, I have had increasing concern for the family. During these years my meeting and yearly meeting have supported, encouraged, guided, and listened to me. Recently the yearly meeting

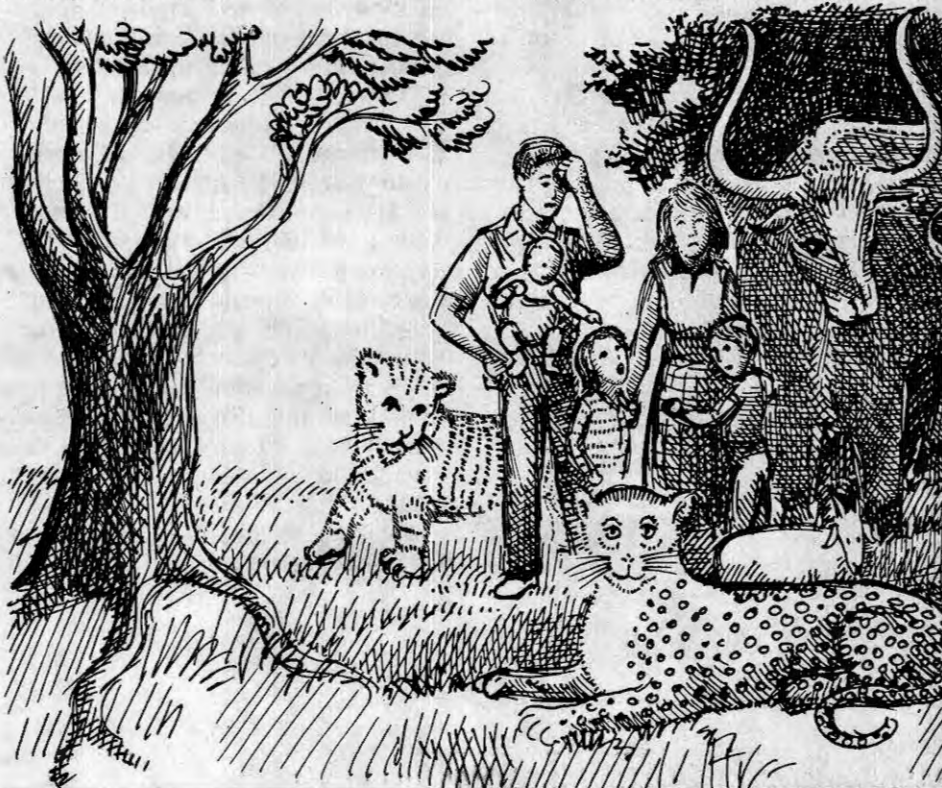
asked me to write down the religious concern from which my research among Friends is prompted. I searched the Peace Testimony and my heart and was able to put into words my own personal conviction:

In our Peace Testimony we affirm our faith and commit ourselves not to fight with outward weapons. Our faith and our commitment come from the inward experience of Christ's transforming power and love.

As we witness to the world that it is Christ's love, power, and truth which overcome human conflict in the world, we also witness that it is his love, power, and truth which overcome conflict within the family and which overcome the violence within our hearts.

Christ's truth is consistent over time. We are not led to be peacemakers in one situation and to be violent in the next. The Spirit lays upon us both the burden of being peacemakers in all life situations, and also provides the means to lighten the load. Within our strength and skills we often do not live up to the task set before us. We need to face the discrepancy between the statement of our beliefs and our words and action within the privacy of our homes. We need to learn how to accept and trust God's gracious changing in our lives. (Statement of Concern, Lake Erie Yearly Meeting, June 23, 1984)

Judy Brutz is a member of Cleveland (Ohio) Meeting. While pursuing her graduate studies in Ames, Iowa, she has been attending First Friends Meeting in Des Moines.



For me the Peace Testimony is a living testament that continues to give me vital messages. So clear has this message been to me that when I embarked on a search of Quaker literature on the Peace Testimony as part of my graduate work, I assumed that I would find at least a few writings on the meaning of the Peace Testimony within family life. I did not locate any such writings.

During my search I noted that several Friends were concerned with family relations. The first Friends to write about various aspects of interpersonal relations within the family were Elise Boulding, Harold Loukes, Fortunato Castillo, and David and Vera Mace. During the 1970s concern for the family increased. The Maces' pioneering of marriage enrichment among Quakers has spread to other religions and other peoples while still remaining a strong resource available to us through Quaker auspices. New England Yearly Meeting has made an important contribution to the Society of Friends in *Living With Oneself and Others*, which gives queries and advices helpful to the examination of our family lives (see Resource section on page 12). The Quaker Project on Community Conflict, under the auspices of New York Yearly Meeting, gave birth to the Children's Creative Response to Conflict Program, which seems to have had its major impact in public and private schools. The Nonviolence and Children Program is an effort of Philadelphia Yearly Meeting that grew out of both a need for families to support one another

in nurturing relations and from some involvement in reevaluation counseling.

Not finding writings that linked the Peace Testimony to relations within the home, I decided to extend the search to the queries and advices in the books of discipline of London and Philadelphia yearly meetings. Pulling off the shelves editions from earlier days of Friends and progressing into the present, I found nothing on this subject, with the single exception of the 1972 edition of Philadelphia Yearly Meeting's *Faith and Practice*, which specifically mentions nonviolence in the family in both a query and an advice.

My search for writings on the Peace Testimony came as a result of preparing to do the study on family conflict resolution in Lake Erie Yearly Meeting (LEYM). My being involved in such research had come unexpectedly, for I had been going in a different direction. While already nearing the completion of a master's thesis on strengthening families, I was unexpectedly thrust into the family violence literature. At that time there were only a few exploratory studies in existence. I, like many other persons, believed that violence in the family only occurred pathologically or was the result of being in certain socioeconomic groups. In addition to being distressed with the reality of family violence, I was deeply distressed when I came across a statement made by three different researchers that "nonviolence in the family is a myth." Their conclusion made sense: that family violence seemed to cut across all socioeconomic groups and was not necessarily the result of pathologies. How easy it would be to extend this logic and conclude falsely that nonviolence in the family is not possible.

I had a self-righteous attitude about myself and about the Society of Friends. I believed that because we have a commitment to peacemaking, that of course we would not have violence in our families, and, therefore, we could point to our families as being examples of how to live. The third time I came across the statement that "nonviolence in the family is a myth," I pushed myself away from the library table and said out loud, "What I really want to study is conflict resolution in Quaker families." This was the beginning of the Lake Erie Yearly Meeting study.

By the time I was ready to do the

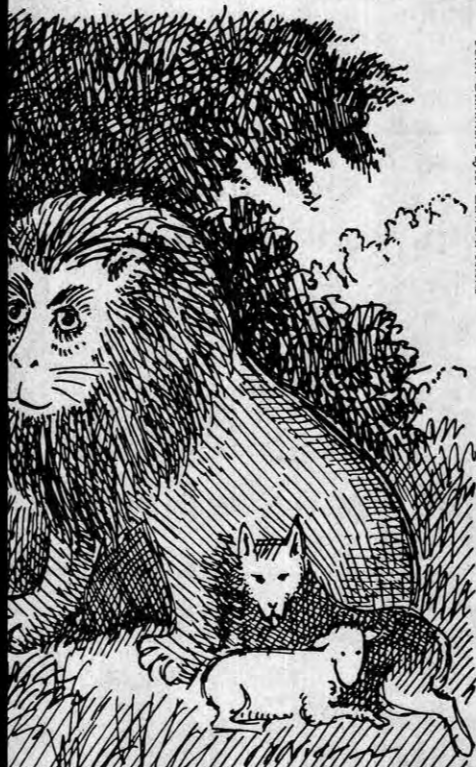
research, the national study on family violence was completed by Straus, Gelles, and Steinmetz, and so I was able to use their questionnaire on family violence. I expected to find higher rates of family violence in the national study compared to the rates I would find for families in Lake Erie Yearly Meeting. The initial findings from the LEYM study did not support my expectation that Friends would report less violence than families reported nationally. The master's thesis and an article published later reported the *initial* findings of the LEYM: Quaker families are no less violent than families nationwide.

The real value in research on family violence within the Society of Friends, such as the LEYM study, is the spiritual exercise that it prompts when each of us dares to ask, "Am I violent?" Consider these queries about family conflict resolution techniques, questions asked Friends in the initial study in Lake Erie Yearly Meeting:

In conflicts with any family member do you . . .
 insult or swear?
 sulk or refuse to talk?
 stomp out?
 do or say something to spite?
 threaten to throw something at the other person?
 throw something at the other person?
 slap the other person?
 do you kick, bite, or hit with your fist the other person?
 do you try to hit the other person with something?
 do you beat up the other person?
 do you threaten to use a gun or knife on the other person?
 do you use a gun or a knife on the other person?

I am continuing to analyze the LEYM data, and I am also pursuing a doctoral degree at Iowa State University to better equip myself to do further research. The LEYM research has helped me to focus on a broader research problem, the moral and spiritual developmental process of integrating pacifist principles. What is the process? How does the process influence family violence? How can individuals and families be helped in this process? The theoretical model for this research problem is still in its embryonic stage, but I hope to continue with its formulation and to be able to test it both within the Society of Friends and elsewhere. □

John Gunmore after Edward Hicks



Violence and Inequality in the Family

by Demie Kurz



As a Friend, I have a strong concern about the issue of violence in the family and about violence that exists in Quaker families. As a researcher and teacher I have thought a lot about the issue of violence between husbands and wives and between male and female intimates.

I offer my views in the hope that they will generate further discussion and searching on this issue. Fortunately, among Friends there is increasing concern about conflict within the family in general, and our own families in particular. This concern is all the more serious in light of our commitment to be witnesses for nonviolence in the world.

Judy Brutz, a Friend who conducted a recent study, found that there is violence between Quaker husbands and wives. Using the first scale ever developed to measure family violence, she administered the scale to a sample of Friends, along with some questions about their religious beliefs and practices. The Conflict Tactics Scale, as it is called, asks husbands and wives to check off how many times in a given year they and their spouse pushed, shoved, slapped, kicked, hit, beat up, threatened with or used a gun or knife with each other. The results show that

Quaker husbands and wives do not commit the more extreme acts of violence toward each other, as some couples do in the national sample, but that in the push, grab, and shove category 14.6 percent of the Quaker men and 15.2 percent of the women commit these acts. In the national sample 12.8 percent of the husbands commit these acts toward their wives and 11.7 percent of the wives toward their husbands.

It is startling, of course, to find ourselves slightly above the national average on any of the measures of violence. Judy Brutz offers three explanations for these findings: since the majority of Friends in the sample were "convinced," they brought with them more violent patterns from their families and communities; Friends, while they are good at working on pacifist issues at the national and international level, find it harder to do so in the family; and the level of violence among Friends seems higher because Friends were more truthful in their responses than the population at large.

However, the Conflict Tactics Scale used is controversial. While some researchers use it, other survey researchers are dissatisfied with the scale because they don't think it collects enough data. They have developed different instruments that measure not only how many times an act was committed but who started the conflict, who may have struck in self-defense, and who suffered what types of injuries. With more data

on each incident, these researchers get different results. Their most important finding is that, unlike the results from the Conflict Tactics Scale, which show a similarity of rates between men and women, the great majority of violent acts are initiated and directed by men toward women.

Other surveys indicate that the great majority of violent acts are directed by men toward women. Unfortunately, no nationwide figures have been available since 1978, when it was estimated that from 3 to 4 million women, including 1.8 million living in couples and those who are separated and divorced, are seriously beaten each year. Experts agree that the actual number is at least five times higher. In Philadelphia, the District Attorney's Office has estimated

The idea that the roots of violence lie in inequality is an idea Friends have always held; indeed, this belief has made us pioneers.

As a sociologist, Demie Kurz specializes in gender, the family, and professions and occupations. She and her husband, Bruce Birchard, are the parents of two children and are members of Central Philadelphia (Pa.) Meeting.

that nearly 40,000 women are battered or physically abused by a male intimate annually. In a study of female trauma patients in Philadelphia emergency rooms, as well as in the only other similar study, done at Yale-New Haven Hospital, approximately 17 percent of the female trauma patients had been physically abused by husbands and boy-friends. Women of all social classes are battered. Furthermore, battering escalates in frequency and severity over time. A punch or a black eye one year is usually followed at a later date by something more serious. And of course there is much damage beyond the physical injuries—damage to the woman's sense of self, to the children, and on and on.

What accounts for this very large

It is estimated that nearly 40,000 women in Philadelphia are battered or physically abused by a male intimate annually.

number of battered women? Some researchers claim that there are a variety of factors that account for men's use of violence: that when men are suffering from stress, unemployment, or alcohol problems they use violence against their wives or female intimates as an outlet for their frustrations. However, this doesn't explain why it is predominantly men who direct violence against women, rather than the reverse; women also have a lot of frustrations. Evidence is accumulating in recent research that men direct violence against women because they feel it is their right to do so when women "step out of line" or refuse to comply with their wishes. These women are not resisting traditional roles; on the contrary, several studies have found that both husband and wife hold traditional views of their roles. This view, that men who use violence against female intimates are conscious of what

they are doing and use violence as a control device, is also held by prominent organizations of ex-batterers who have developed techniques of working with other men who are batterers.

It is easy to document from the historical record of Western civilization that men have been granted the right to control their wives by force if necessary. To cite a very few examples, 18th-century English law gave the husband the right of "correction" or force over his wife to chastise her, although he was supposed to use it reasonably. The first law in the United States to recognize this right was enacted in 1824 when the Supreme Court of Mississippi acknowledged the husband's right of "chastisement." The court maintained that in cases of "great emergency" a husband should be permitted to moderately chastise his wife "without subjecting himself to vexatious prosecutions for assault and battery." The Mississippi court repudiated its previous decision in 1894, calling it a "revolting precedent," but in 1910 the U.S. Supreme Court set the direction for decades to come by ordering courts to stay out of such cases since they were private matters. At present, a majority of police and courts try not to get involved in these cases. Fortunately, a few states are now beginning to pass laws that make beating a wife a felony, although it remains to be seen whether these laws will be enforced.

At the societal level, then, there has been permission for men to use violence to control women. But what dynamics at the level of individual relationships lead to situations in which violence occurs? To address this question we must talk about conflict as well as violence. We know that conflict is a part of life, and that women engage in conflict as fully as men. Books have been and will be written on this subject. I have been influenced by, among others, the work of Jean Baker Miller, a psychiatrist who has written an insightful and jargon-free book called *Toward a New Psychology of Women*, which also talks a lot about men. Miller believes that the factor most responsible for destructive conflict between husbands and wives or male and female intimates is the inequality between partners, or the societal prescriptions and institutional arrangements that make men the more dominant partner and women the more

subordinate one. She believes that the structure of inequality or the dominance and subordination that exists in most marital relationships prevents conflict from being overt, where it can be constructive, and transforms it into covert conflict, which is destructive.

How does this transformation take place? Miller believes that for those who accept the fact that the husband's or male partner's needs and wishes come first and who accept the dominant-subordinate pattern, a woman's right to overtly introduce conflict and to be an equal partner in resolving it are diminished. In the current framework of inequality, many men have been socialized to think that their needs are primary and that their wives should meet them. When their wives or partners question their authority, some men become angry. In this pattern, some women accede to their male partner's wishes and then covertly go about meeting their own needs, a solution that involves some deception.

In other cases, spouses may not have consciously adopted dominant and subordinate patterns, but both partners have accepted the societal view that the woman should meet her male partner's and her children's needs and should deny her own. The "selfless" woman has long been admired, while the "selfish" woman is an object of contempt, and a positive alternative rarely is offered. In this pattern, the opportunity for growth through resolving an open, equal conflict based on the needs of equals is denied because neither the woman nor her partner take her needs very seriously. However, since women's needs do not go away, one negative result of this pattern is that some women may try to live through their husbands and children. According to Miller, this just increases the covert conflict.

While I have stated these ideas rather abstractly, Miller illustrates them with concrete examples from couples and individuals. She demonstrates how, with our current patterns, conflicts remain bottled up until they reach the explosive stage. When conflicts erupt at this point they are destructive. Fortunately, the majority are not physically destructive, but according to Miller they are psychologically damaging. Furthermore, we retreat into ourselves without constructively solving the conflicts and thereby

benefiting from the growth that can occur through conflict.

While many factors contribute to causing violence between male and female intimates, I believe that inequality between men and women is one of the most important causes. I believe we must address this issue to get to the heart of the problem and not just deal with the symptoms. To understand patterns of violence among Friends, we need data about the specifics of violent episodes, the antecedents and the consequences. Such data would probably show a pattern of violence being directed primarily by men toward women. If it were the case that Friends still had rates of violence similar to the population at large, then I think that the reasons would be the same as I have argued here—inequality between men and women in intimate relationships.

I hope others will express their views on these questions. There are a variety of people among us who could contribute to such a discussion. There are many Friends who have been involved in the

movement to help abused or battered women. Since working on this issue myself I have been told by people in different areas that Quaker women have been instrumental in setting up shelters and support groups for battered women and in working for better legislation. There are Friends who deal with violence in the family professionally, either counseling couples or researching these issues. There are the Quaker spouses, a majority of whom would be wives, who have been physically and psychologically abused. Is there a way for those women to break out of their isolation, get support, and, if they wish, give their views of their experiences? To do so can be difficult, however, particularly for women still in such relationships.

It may sound strange to say that Friends have overlooked certain aspects of the inequality between men and women. I believe that Friends have a record of advocating and practicing equality between women and men, in the world and in the meeting, that is almost without equal. However, we as Friends

are part of this world. We have tended to see inequality between men and women as a problem in the "public" sphere, in the marketplace, and sometimes in meeting, but have not directed our attention to the "private" or domestic sphere. We must begin to take this inequality very seriously. This is particularly true because, as Jean Baker Miller points out, inequality has a negative impact on all conflict between couples, not just violent conflict. Therefore while addressing ourselves to the physical violence that affects women in a significant minority of couples, we can also address ourselves to the general area of conflict between men and women in intimate relationships.

We as Friends should welcome the opportunity to address the issue of violence in the family and violence toward female partners. The idea that the roots of violence lie in inequality is an idea we have always held; indeed our belief in this idea has made us pioneers in addressing many other areas of inequality. Let us once again be pioneers. □

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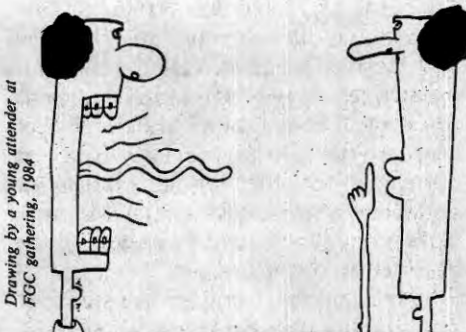
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Drawing by a young attendee at ROC gathering, 1984

Blessings in Disguise

by Althea Postlethwaite

"I think 'busy' is a dirty word, as the boys would say."

This was my 85-year-old mother's response to my apology for not getting over to see her the week before.

"You never need to be sorry if our Thursdays together don't work out. I understand; but I've been thinking about that word 'busy,' and I'm going to banish it from my conversation."

I settled down in the sunny corner of her blue davenport as she put juice and huge cookies with raisins in the center on the coffee table before me. We were both anticipating another delightful day together.

"What's so sinful about being busy?" There was always thought behind Mother's pronouncements and I was eager to hear.

"Well," Mother was a bit reluctant now. "Everyone is busy. Sometimes it's a reason, sometimes it's an excuse, but it shouldn't be a matter of conversation any more than we say we wash our faces every morning. Mary has been 'too busy' to call since the baby came; well, isn't every new mother? Jane is 'too busy' to write now that she's in college, but each one of you said that 30 years ago. It must be the standard college excuse. I'm beginning to think busy is a very self-centered word, for we all have our lists and plans and schedules, and I think they're boring to everyone who has to listen to them. Just help me if I ever slip back into being 'too busy' again, won't you?"

Two or three days later, I looked up "busy" in the Bible concordance and found that it was used twice and only in reference to routine tasks; it was used with "busybody" three times in the New Testament and used in a most censorious way. I joined Mother in an effort to abandon "busy"-ness from my conversation, and even in my thinking. The following Sunday my heart leaped as I

Retired from social work and teaching, Althea Postlethwaite has given workshops on Children's Creative Response to Conflict. She is a member of both Orchard Park (N.Y.) and Space Coast (Fla.) monthly meetings.



Sue Burrus

listened to the melody and words of Mendelssohn's *Elijah*: "Rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desire." This message confirmed Mother's view of busyness. Here was the same leading; don't be concerned with your own plans, just rest in the Lord. A greater peace descended into my days. I could be confident if God was directing.

Next I found myself trying to prove the truth of the familiar quotation "Every interruption may be a blessing in disguise." On Monday morning, little Julia, who had just moved in the Brainard house next door, interrupted a letter, one I was dashing off for the morning mail, to borrow a cup of sugar. Her face beamed as she saw Frisky sleeping in the doorway. "I had to leave my dog in Texas. Could I walk yours sometimes or maybe feed him when you go away? Dogs always like people who feed them." What an answer to our prayers, for the whole family had rebelled after Frisky's first stay in a kennel, and we had canceled several weekends since.

Then, in the afternoon as I started to call all the members of my League of

Women Voters committee to urge them to write letters of protest against the amendment to bill 359, our grandson, Charles, arrived, bringing his whole baseball team because of a sudden shower. "I told them we could come to Gram's till it stopped raining because it was nearer the park, and besides she always had ginger cookies. You do, don't you?" Oh well, the baseball team must be God-sent and perhaps the telephoning would go faster than I expected after dinner.

An hour later, as the Springfield Giants gathered jackets and bats to return to the park, Jean called, hoping I hadn't spent too much time on the telephone, as the whole bill had been thrown out by the House committee.

A further test of my belief came next morning as a vacuum cleaner demonstrator appeared, asking for "only a few minutes." "My cleaner is less than a year old," I explained, to which he replied, "If you'd just let me show you the new attachments we have this year."

Remembering that sales representatives often receive some money for even a demonstration, I agreed, and what an hour followed! Was it a miracle, a revelation? Surely opportunity had knocked on my door that morning.

He had not been asked into a single home all the previous week. His wife was in the hospital. He had been laid off three weeks before by a company for whom he had worked 21 years. The whole department was closed, and he had received only a week's notice and severance pay. He would be paid for the demonstration he had given me. But I discovered his visit was to bless me, also, for his "boss" had a vacuum cleaner I could buy for a niece whose home had been destroyed by fire. His brother lived in Atlanta, and our oldest granddaughter was moving to Atlanta the following week. The brother managed a health food cooperative in which the members maintained a listing of homes for rent or sale, so I was given the brother's card.

"Busy." "Rest in the Lord," "Every interruption an opportunity." What a lot I would have to tell mother on Thursday. □



Barbara Benton

On Listening

by Ralph Roughton

When I ask you to listen to me and you start by giving advice, you have not done what I asked.

When I ask you to listen to me and you begin to tell me why I shouldn't feel that way, you are trampling on my feelings.

When I ask you to listen to me and you feel you have to do something to solve my problem, you have failed me, strange as it may seem.

Listen! All I ask is that you listen, not talk or do . . . just hear me.

When you do something for me that I can and need to do for myself, you contribute to my fear and inadequacy.

Ralph Roughton's reflections on listening were discussed at a meeting of the Older Friends Group of Hartford (Conn.) Meeting and were published in the meeting's newsletter in April 1981.

And I can do for myself. I'm not helpless. Maybe discouraged and faltering, but not helpless.

But when you accept as simple fact that I do feel what I feel, no matter how irrational, then I can quit trying to convince you and get about the business of understanding what's behind this irrational feeling. And when that's clear, the answers are obvious and I don't need advice.

Irrational feelings make sense when we understand what's behind them.

Perhaps that's why prayer works, sometimes, for some people . . . because God is mute, and He or She doesn't give advice or try to fix things. God just listens and lets you work it out yourself.

So, please listen and just hear me. And if you want to talk, wait a minute for your turn, and I'll listen to you. □

"... WITH GLADNESS"

Today
I come to You
in peace—
healed and happy,
rejoicing in
beauty
about me
above me
within me . . .

I recall times
—too many—
when I could come
only in tears . . .

But today!
I come to You
in love;
glad for
all things . . .
glad to be me
knowing You.

—Pollyanna Sedziol

EACH YEAR

We do not leave our youth behind
nor babyhood, nor anything
we ever were. We merely find
each year a new horizon there
to stretch the mind.

We still take pleasure in a kiss.
Our hearts still weep and laugh with love.
Not one iota do we miss
of human joy because we have
discovered bliss.

Its roots spread deeper in the earth
the taller climbs the tree to God.
Each year we value more the worth
of human soil which brings the soul
from seed to birth.

—Florence Widutis



TURNING FORTY

We move relentlessly
Through seasons
Toward the infinite
Center point
Around which we turn
From solstice to solstice.
Leaves fall, rot, and rise
To green a blade;
Geese call winging
On stellar promptings,
Eye to heaven's circle,
In thinning formations
Turning to return;
Grown tall, a generation
Nudges us
Waiting for the page
To turn.
The circus of seasons is cadenced
And we step this dance in turns
Ever imperceptibly inward,
Drawn to a place
Of no turning.

—Michael P. Graves

REPORTS

Pacific Yearly Meeting: Flourishing in the Spirit

The mystical presence of the redwood trees entered into the spirit of Pacific Yearly Meeting as 510 Friends gathered at the San Francisco YMCA Camp at La Honda, California, on July 8. The opening minute was read, and sessions begun, by the presiding

clerk, Robert Vogel. Plenary sessions in the open band shell allowed the towering forest to become the amphitheater surrounding Friends' deliberations. Teen-agers, emerging like butterflies among us, and the flower-like faces of little children in worship groups enhanced our shared joy.

John Punshon, author of *Portrait in Gray*, a newly published short history of Quakers, spoke to a plenary session on the topic, "The Future of Friends by a Quaker Historian." He reminded Friends of their history, admonishing them that they need to remember their past in order to grow. "A dialogue with the past has a teaching function," John Punshon told us, asking, "How shall we grow?" We have been known as "a peculiar people zealous of good works." Why do we keep ourselves apart? What is the religious challenge of Quakerism? Where is our truth?

Pacific Yearly Meeting minuted its commitment to sanctuary for Central American refugees. A committee will study the yearly meeting's future relationship with Friends General Conference and Friends United Meeting. The yearly meeting will also study facilitating a fund for college aid to support young men who are threatened by a denial of grants or loans for college, where draft registration is a condition for such aid. We approved a minute revising U.N. resolution

1653, to include manufacture and possession as well as use of nuclear weapons as being in violation of the United Nations Charter. The World Gathering of Young Friends in Greensboro, North Carolina, in 1985 was endorsed, and we will send three representatives.

Young Friends are searching for understanding of the different aspects of Quakerism. Junior Friends shared swimming and volleyball and considered serious subjects like the draft and aid to *campesinos* in Mexico.

An excerpt from our epistle asks, "What makes it possible in a human community for the Spirit to flourish? Our outward witness is refined by introspection. We must address the contradictions in our own lives as we move outward to be peacemakers."

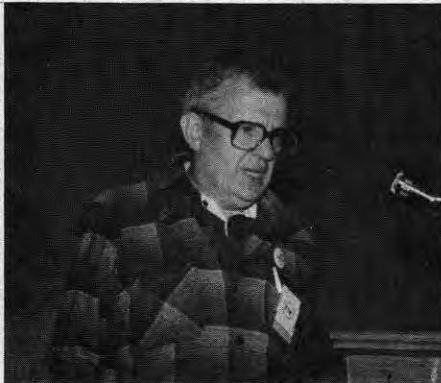
Hermione A. Baker

New York Yearly Meeting: Moved to Tears of Joy and Hope

The 289th session of New York Yearly Meeting, held July 21-27, began with the customary joyful meeting of old and new Friends in front of the beautiful Inn at Silver Bay on Lake George.

Although we each experience yearly meet-

Photo of John Punshon by Betty Keeney



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ing differently, there seemed to be a spirit of group support for the individual's efforts, a spirit of great caring for each other that made yearly meeting warm and joyful to those who were able to be present. To the delight of yearly meeting regulars, there was a very large percentage of first-time attenders among the 616 Friends of all ages who registered; a good sign for the health of our small Society.

Jack Patterson, from the New York region of the American Friends Service Committee, talked to us on how to speak truthfully about the limits of power: that abuse of power is not really an answer to *any* problem, that we must hold firm to our Quaker heritage of love as a tool more powerful than violence. What success did raw power bring, he pointed out convincingly, in Vietnam, in Lebanon, in Afghanistan?

Our yearly meeting Friend Lenore Duensing spoke movingly of her experiences with the Vision of Peace project in the Soviet Union, where a high school principal told her spontaneously, with tears in his eyes, that the time has come for the peoples of the world to come together, that our governments can no longer keep us apart. Many of us, like this fellow citizen of the world, were moved to tears of joy and hope.

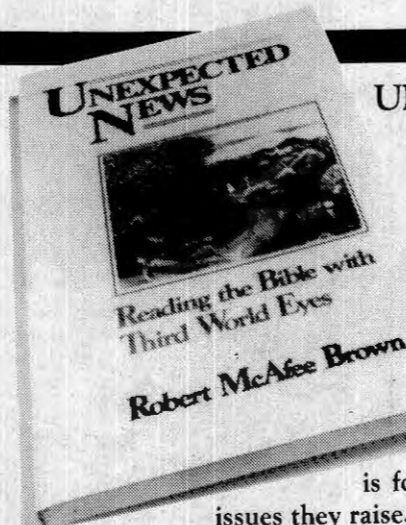
Jennifer Haines, another of our yearly meeting family, whose life has become mystical devotion to doing that of God as she hears God's call, told us that disarmament means making friends with your enemies; the matter of the weapons is secondary and symptomatic.

We saw and heard of other accomplishments of Friends young and old, such as the newly organized activities of young Friends of Adirondack (N.Y.) Meeting. We heard from newly active meetings in Jamaica, assisted by the efforts of Felicity and Paul Kelcourse, who traveled with backing from the yearly meeting. We received copies of a new yearly meeting handbook, the first since 1974; we heard of the plans for a new building at Oakwood, our yearly meeting high school, and we were at one with the decision by the Oakwood students and faculty that Oakwood will be a nuclear-free zone. We heard from Denise Sherman of the working together of adult and young Friends through Questabout, a multifaceted program of involvement activities, and we knew that old and young in our yearly meeting must find ways to continue to come together more and more meaningfully.

Many times, as we met in fruitful business sessions, shared worship, and learned from each other in our interest groups and in Bible study, we heard different ways of expressing just how much we cherish our values, each other, our world, and especially our future.

Jeffrey Aaron

CHRISTIAN PERSPECTIVES ON IMPORTANT ISSUES



UNEXPECTED NEWS

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WORLD OF FRIENDS

A "Ship for Peace," with a \$3 million cargo of medical supplies, fertilizer, and educational materials for children, donated by the Norwegian government, arrived in Nicaragua on July 26. AFSC board member Houston Wade was among those present to meet the ship. U.N. Secretary-General Perez de Cuellar, Prime Minister Olaf Palme of Sweden, and many religious, peace, and social organizations in the United States endorsed the "Ship for Peace."

Quaker guns were used in the Civil War. The Confederate army mounted wooden guns in place of the real ones to camouflage their retreats from entrenchments. These wooden replicas were called "Quaker" guns.

The American Shaw Festival in Mt. Gretna, Pa., recently created the annual Warren Sylvester Smith Memorial Award for outstanding Contribution to Shavian Performance. The award was created in recognition of Warren Smith's "magnificent contribution to the world of the theater and the greater world of art and culture." Warren, who was a member of State College (Pa.) Meeting, taught theater and the arts at Penn State for more than 30 years and wrote numerous books and articles on George Bernard Shaw.

The 1984 Pennsylvania Prison Runathon was once again a success. Eight state correctional institutions participated, enabling 1,129 inmates to express their support for big brother/big sister programs by running within their prison walls. More than \$6,000 was raised by direct contributions, pledges for individual runners, and donations from staff and inmates. All the money went to 13 youth service organizations throughout Pennsylvania.

North Carolina (Con.) Yearly Meeting sent all North Carolina delegates to the 1984 Republican and Democratic conventions a letter urging them to support a strong peace platform. This peace platform includes: the goal of abolishing all nuclear weapons, the goal of abolishing all war, signing the Law of the Sea Treaty, creating a U.S. Peace Academy, and immediate, persistent, creative negotiation with the U.S.S.R. and other nations to further peace.

"Family Wellness—Building Blocks for a Peaceful World" is an all-day conference on November 3 sponsored by the Philadelphia

Yearly Meeting Family Relations Committee. In addition to presentations by David and Vera Mace, there will be many workshops and small-group discussions. For further information, call Brad Sheeks at (215) 474-1599 or write to the Family Relations Committee, 1515 Cherry St., Philadelphia, PA 19102.

Floyd and Tomiko Schmoie, University (Wash.) Meeting members, were invited by the city of Hiroshima to attend the city's Peace Memorial Ceremony on August 6. Floyd Schmoie, who was made a Special Honorary Citizen of Hiroshima for his work in building houses for A-bomb survivors, was able to attend the ceremony.

Swarthmore College recently divested itself of 4,500 shares of stock in two companies that operate in South Africa. The college is encouraging those companies in which it is a shareholder to follow employee guidelines suggested by the Sullivan Principles to assure equal treatment for blacks. However, Champion Spark Plug Co. and Dart & Kraft, Inc., have not given external assurances that they are in compliance with the Sullivan guidelines, so the college felt obligated to sell its stock in these two companies.

The Peacemaking Action Group of the Presbytery of Shenandoah has established the "Pens Into Plowshares" Peacemaking Awards to be given for outstanding original manuscripts of skits, poems, prayers, puppet plays, parables, fables, and any other oral or dramatic presentation suitable for use in a church or community program. Works may focus on peacemaking within the self or in the family, the congregation, the community, or the world. Award-winning writers will receive a certificate, and their entries may be published in a collection of peacemaking writings.

Send entries, with a self-addressed, stamped envelope, by October 15 to Pens Into Plowshares, Trinity Presbyterian Church, 725 S. High St., Harrisonburg, VA 22801.

Foulkeways foullore: it's for the birds. One couple living at Foulkeways, a retirement community in Gwynedd, Pa., carefully purchased male canaries to bring some song into their household. Twice. Each time the bird itself exposed the deception of the canary sellers. The first canary chose Mother's Day to break the news. The second chose—what else?—April Fool's Day. How did they do it? Each laid an egg.

A front page article on Quakers appeared in the August 3 issue of the *Wall Street Journal*. The focus of the article is on the loss of membership in the Society in recent years and on new efforts for outreach. Philadel-

phia Yearly Meeting, it is reported, is beginning an active membership drive for the first time in its long history. Such techniques as radio "Quakerspot" ads are being considered, which will be aimed especially at reaching minorities.

Meeting by micro-computer? The One Attunement Group has created computer software that allows anyone with access to a computer to "share the spirit electronically—around the globe and around the clock." The programmers say that they were inspired in part by the Quaker tradition: The computer asks you to close your eyes, sit quietly, and attune yourself to the universe. You push a button when you feel attuned, and the computer screen displays randomly selected spiritual quotations. Next, the computer gives you an opportunity to share (key in) an inspirational message with others, if you are so moved, or you may read messages that others have shared. Finally, the computer says, "Thank you for sharing the spirit with us. Go in peace."

A nuclear-free zone—that's what the Oakwood School in Poughkeepsie, N.Y., declared itself last May during an all-school community meeting. This action makes Oakwood the first high school in New York and one of six high schools across the nation to declare itself a nuclear-free zone.

Frank Smith, a prisoner in Florida, would like someone to share his thoughts with. Write Frank Smith, Jr., 61-204 #023006, P.O. Box 221, Raiford, FL 32083.

Overseers of the Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Christian Mysticism awarded five small

grants to people who are pursuing various projects which focus within the purview of the trust. The fund was founded in 1983 by Walter Houston Clark in memory of his former student and friend. The principal of the fund has been added to this year to encourage young Friends, in particular, to apply with their projects. Both contributions and applications for funding may be directed to the Bogert Fund Overseers, c/o Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102. Deadline for next year's applications is April 1, 1985.

The Wilmington College Peace Resource Center has named Helen D. Redding as director. A member of Springfield Meeting in Wilmington, Ohio, Helen Redding has been associated with the center since 1978. The Peace Resource Center houses the Hiroshima/Nagasaki Memorial Collection and other peace materials, produces a quarterly newsletter, and offers peace research and information facilities.

Telephone answering machines may be the bane of your life, but for keeping up-to-date on national legislation action, consider phoning the Friends Committee on National Legislation Update Tape at (202) 547-4343 any time of day or night for a three-minute update of FCNL alerts.

Wanted: Pilgrims for the 1985 Quaker Youth Pilgrimage in Europe. Fourteen American Friends between the ages of 16 and 18 will join 14 European pilgrims July 6–August 4, 1985, for a month of touring Quaker sites in England and Northern Ireland. Friends wishing to be leaders or pilgrims should write to Johan Maurer, FWCC, P.O. Box 1797, Richmond, IN 47375.

A Quaker Mother's Fantasy



Dan Conlon, Ben Marchant, and John Gummere

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FORUM

Friends as a "Gathered" People

The FRIENDS JOURNAL comes to me
periodically, linking Friends with Friends
and linking their history in past and
present experiences. The above title
comes, as readers would know, out of
Friends history. It is a line that can never
be outdated, for it represents an
authentic way of life and growth.

"Toward a Broader Quaker Message,"
the article by William Taber (*FJ* 2/1), is
the immediate inspiration for my
response. His statement represents in a
profound way the central interest of
Friends. There was never a time when I
did not realize that the fellowship of
Friends could not be "structured" into
existence by our planning. If Friends
were ever to be brought together after
their separations, they must be
"gathered" in spirit, not by over-active
human efforts. That is not a quick way
toward unity, but it is the way of
response through growth. It is the only
way for us.

Those names and others that appear in
the FRIENDS JOURNAL give me a
"gathered" memory of a "gathering"
people who represent my life-lines of
concern for the people who are identified
as Quakers. They are, as always,
universalist in their Christian-Quaker
commitment. The fellowship of our three
U.S. Quaker journals brings a centering
and broadening experience to all of us.

Erroll T. Elliott
Wichita, Kans.

Establishing a World Government

I do wish Friends—and other
"peaceniks," too, of course—would stop
worrying so much about the "nuclear
holocaust," which is an empty terrorist
device used by those controlling the
world's populations at present to keep
them in line, and start getting out of line.

Friends have always supported
economically and politically just
governments and have always opposed
unjust and tyrannical governments. The
present governments of the world are all,
without exception, preserving an unjust
and tyrannical world order to the degree
that their power enables them to do so.
Not one of them feels any responsibility
to the people of the world, and only a
few of them manifest any concern for the
general welfare of their own nationals.
Their chief interest is to stay in power.

Yet only a handful of Friends has
recognized the necessity for a democratic,
federal government of the whole world.

And so most of us waste our energies
on decrying this, that, or the other

"national defense" policy when we
should be concentrating on establishing
one world government, obligated
to the people of the world and
responsible to the people of the world, to
establish a workable world order. When
we have accomplished this aim, then
"disarmament" and social justice will
follow as a matter of course.

John H. Davenport
Canary Islands, Spain

Testimony of Hope to the World

I wrote this statement in response to
Agnes Sailer's article, "A Modern
Quaker Peace Testimony?" (*FJ* 5/15):

Never before has the Peace Testimony
of Quakers, and of all Christians and
peacelovers worldwide, been more
urgently needed. And never before has
the vision of peace appeared more
practical, utilitarian, common-sensical,
and sane. In the nuclear age, peace work
can no longer be considered idealistic and
naive; to the contrary, it is politically
pragmatic, economically responsible, and
biologically conservative. Before
Hiroshima, pacifists could still be labeled
irrelevant do-gooders and impractical
dreamers. But today, and 50,000
warheads after Hiroshima, peacemaking
is clearly the work and will of God. In
the words of Martin Luther King,
"Either we learn to live together as
brothers, or we will all die together as
fools," for, "the choice today is no
longer between violence and nonviolence;
it is either nonviolence or nonexistence."
It is peace—or perish.

The Society of Friends, in concord
with peacelovers everywhere, must now
lead humankind finally into the
Peaceable Kingdom. It is our special role,
it is our unique responsibility, and it is
our testimony of hope to the whole
world.

Richard D. Sharp
Washington, D.C.

Where Is the Conscience Hiding?

Janet Newlin, in "Learning to Walk"
(*FJ* 7/1-15), exemplifies the confusion in
people who seek to reconcile the death
and suffering we witness in the natural
world, yet who choose to perpetrate it,
when, as humans, we have consciences
that allow us to make a choice most of
the time.

Janet says she has a "conscience that
prevents me from disregarding the
retarded, crippled, or injured." She
wrote that she can't "walk away when I
see that I can relieve suffering."

Where is that conscience hiding when
she smashes mussels, pulls fish out of
their element so they suffocate and get
knifed, or tosses a lobster in boiling
water? Necessary for her supper? An
issue of survival? Not likely in this day
and age.

Janet chooses to be an agent of suffering and death for momentary sensual pleasure, "the smacking of lips." She chooses to be digesting at the expense of another's agony.

I wonder who she says her silent prayer to? Surely not the Spirit whose messenger says, "As you do to the least of these so you do unto me."

Jennifer Thiermann
Philo, Calif.

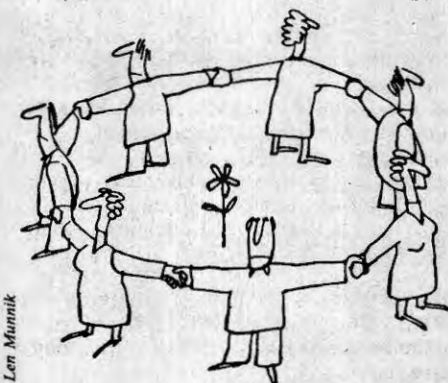
Mutual Aid for Tax Resisters

I am aware that war tax resistance is a topic of increasing interest among Friends (and others) in recent times, at least partly because of the massive increase in spending for military purposes under the Reagan administration. As a war tax resister myself, I am also aware that there are potentially harsh penalties given to resisters, such as the recently enacted \$500 fine given for "frivolous" tax returns.

The Tax Resisters' Penalty Fund is a sort of "mutual aid fund" for war tax resisters. Formed in 1982, the Penalty Fund is supported by people who contribute small amounts of money periodically to help war tax resisters pay fines and interest levied by the IRS. Funds contributed are used to help pay not the resister's original tax burden but what the IRS terms "statutory additions": interest, penalties, and fines imposed because of war tax resistance. When each supporter contributes his or her small amount, the total becomes enough to reimburse the resister for the additional cost of his or her witness. For example, 200 supporters contributing \$2.50 each could cover the aforementioned \$500 "frivolous" penalty.

The Tax Resisters' Penalty Fund has grown from 85 supporters in 1982 to 400 supporters today. The larger we grow, the bigger an impact we can make and the smaller each supporter's contribution will need to be. To join or for more information, write to the Tax Resisters' Penalty Fund, Box 25, N. Manchester, IN 46962.

Jeff Hunn
North Manchester, Ind.



Len Munnik

Quakerism as a Universal Faith

If Quakers are not to die out in today's world but are to speak to the condition of the millions of spiritually hungry people whose lives could be transformed by Quaker religious experience, are there not needed changes in Quaker outreach?

In our books of faith and practice, not to risk offending half the human race, ought we not, for example, to show clearly that we do not ascribe a sex to God? "He," "His," and "Him" could all be changed to—in brackets where there is a quotation to show a change of words—such nonsexist terms as "Spirit," "the One," "the holy One," "the Creator," "Being," and "Supreme Being."

To welcome *everyone*, including George Fox's "Turk and Jew," ought not our faith and practice show the warm welcome we feel not just for orthodox-theology Christians but also for Jesus-as-prophet Christians, who believe in the teachings of Jesus but not necessarily in those—or all of those—about him? Shouldn't we also welcome seekers of other faiths, or even of no faith, who do not see Christianity as having a monopoly on all truth?

Betty Stone
Supply, N.C.

A Call to De-science Ourselves

Having just finished reading a letter to the editor in the *New York Times* from D'Heedene (professor, computer science department at Bucknell), I think that Quakers should readjust their priorities. While issues and events, politics and economics are important, the real human rights issue is keeping us free from computers.

D'Heedene believes that it is important to recognize that our minds will be controlled by computers. He sees this as a benefit since he thinks that the artificial intelligence of machines is superior to humankind's native intelligence.

According to Elizabeth Antebi in her well-written book *The Electronic Epoch*, this is the age when "thought thinks the thinker." We all know that this is true, but no one wants to address the problem. Those who study human thought processes, and who are into word-processing of thought, are only interested in perfecting their control. They are only secondarily interested in the issues. What they seek to do, in controlling the thought processes, is to control all sides.

The age of science has forsaken ethics. It seeks only advantage and control.

How much better off we would be to de-science ourselves and have our own Quaker scientists work in that behalf with those who likewise share that value.

S. Clair Kirsch
Miami, Fla.

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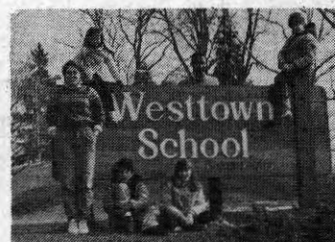
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FRIENDLY WORDS

In **Sexuality: A Part of Wholeness**, a 28-page pamphlet, Elizabeth Watson shares her vision of sexuality as it could be in a society that accepts it in the context of the whole person. She also discusses sexuality and the meeting community. **Clearness for Marriage**, a 17-page pamphlet by Elizabeth Watson, suggests how a clearness committee can fulfill its task of helping the couple envision what is involved in building a lasting relationship. Elizabeth Watson presents a "possible blueprint" for such a marriage. In **the Presence of God and These Our Friends . . . A Quaker Marriage** is a 15-page pamphlet of queries, advices, and guidelines for the couple intending marriage under a meeting's care, the committee on clearness, and the committee on oversight. In **A Quaker Look at Living With Death and Dying**, a 35-page pamphlet, Phyllis Taylor relates very personally the special joys and challenges of helping people cope with deaths both unexpected and expected. Each of these pamphlets was published by and can be ordered from the Family Relations Committee of Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102. The pamphlets cost \$1.50 each plus postage.

Meet the Friends, published by Northwest Yearly Meeting, is a series of seven brief essays by Paul Anderson. Clearly Christian

and biblically informed, the leaflets are available from Barclay Press, P.O. Box 232, Newberg, OR 97132.

Soviet Relations Reader has been produced by Pacific Yearly Meeting's East-West Relations Committee to serve as a basic informational resource for meetings. The 43-page reader includes articles that provide an understanding of the context and complexity of U.S./USSR conflict, and reports of East-West consultations by Friends, Mennonites, and Brethren. Copies (\$4 each postpaid) may be ordered from Herb Foster, 118 Miles St., Santa Cruz, CA 95060.

Surviving Together is a newsletter published jointly by the Friends Committee on National Legislation and the Institute for Soviet-American Relations (ISAR). The first issue has an article evaluating various U.S.-Soviet exchange programs. ISAR, assisted by the Forum Institute, has compiled a **Handbook of Organizations Involved in Soviet-American Relations**, containing the names and addresses of 187 such organizations. The handbook is available for \$15 from ISAR. To receive *Surviving Together* without charge, write FCNL, 245 Second St. NE, Washington, DC 20002.

It's Our Right, a new booklet written for individuals within the military as well as for those considering joining, gives facts and options to enable men and women to consider their choices carefully. The booklets cost \$2 each or \$1.50 for ten or more, plus postage. Write to Quaker House, 223 Hillside Ave., Fayetteville, NC 28301.

BOOKS

The Oceanic Quest: Toward a Religion Beyond Illusion. By Don Calhoun. *Vantage Press, New York, 1983. 282 pages. \$10.95.*

Drawing from an extensive background in sociology, psychology, and science, the author tries (and succeeds) to isolate that spiritual substratum of life that is unquestionable and upon which one can build a viable religious position again. Although he is critical of some of Sigmund Freud's theories, he uses Freud's felicitous term *oceanic feeling* and quest in order to express the identification with everything that lives and surrounds us. Don Calhoun extends Freud's starting point of the bliss experienced at mother's breast into many directions the Viennese master did not envision.

According to the author the religious quest is the search for the relationship of love. Indeed, are not all the dimensions of the oceanic quest one? In the aesthetic, the mystic, and the erotic, the oceanic quest is climactic. His outlook is not compartmentalized as is usual in our era of specialists; he sees grand patterns and connections, which indeed exist, in practically every human endeavor.

A mystical orientation toward life does not have to be irrational or isolated from all the phenomena that surround us. Don Calhoun is an activated Quaker who is deeply immersed in reality as well as in the life of the spirit, which gives his book its authority and authenticity.

This inspirational and helpful book is written in a totally nonsentimental, cool manner. It is a model of how one can and should discuss religion these days. I highly recommend it.

Peter Fingesten

The Second Exodus. By Ada Aharoni. *Dorrance and Co., Inc., 828 Lancaster Ave., Bryn Mawr, PA 19010, 1983. 138 pages. \$10.95.*

The Middle East is one of those intractable geopolitical problem areas that seem to defy solution. Ada Aharoni's fine new novel provides no immediate answers, but it does offer new insights into the often apparently obsessive Jewish longing for security, a homeland, and a permanent identity. Set mostly in Egypt in 1948, the novel illuminates one of the most tragic and least talked about displacements of humanity in recent history.

Most of us are acutely aware that in the wake of the first Arab-Israeli war, hundreds of thousands of Palestinians were forced to leave their homes within the emerging state

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of Israel. What is less well known is that, at the same time, equal or greater numbers of Jews were expelled from the surrounding Arab countries where they had been living—often for centuries. *The Second Exodus* is the story of the 200,000 Jews who were expelled from Egypt, told through the eyes of Inbar Mosseri, a young girl forced to grapple with the harsh reality of sudden exile.

What comes out of it all, however, is a surprisingly strong sense of hope and possibility. While putting Jewish sensibilities into historical perspective, Ada Aharoni manages to portray the Arabs sympathetically and convincingly. One of Israel's most prominent contemporary poets, Aharoni is a committed advocate for peaceful dialogue between Arabs and Jews, and her novel is both an explanation of her fierce attachment to Israel and an enlightened plea for understanding among the diverse cultures and peoples of the Middle East.

W. D. Ehrhart

To Know As We Are Known: A Spirituality of Education. By Parker J. Palmer. *Harper and Row, New York, 1983. 130 pages. \$10.95.*

Parker Palmer compares practices and attitudes of traditional education with a new alternative involving the whole person as high participator and relating to an unfamiliar world with new needs. The former aims at pouring facts and "objective knowledge" to be memorized in nonresistant brains. Most (not all) "successful students" accept indoctrination for a competitive lifestyle, learn to please the teacher, do well on exams, and expect future prestige built on manipulating others as well as creation itself.

Parker draws upon concrete examples of his own and others' experiences in building a climate for learning based on real relationships with the self, the teacher, fellow students, and planet Earth—not at the expense of subject matter or discipline, although both work in new form and context. The class becomes a community of truth, listening to one another, taking time to ponder in silence

what is heard or asked. Whether history, science, or poetry, each subject serves the whole person *and* our changing world. Out of this tends to grow compassion, not only in the classroom but for life as a whole. Such education encourages a long-term evolution of relatedness and sense of community wherever life leads.

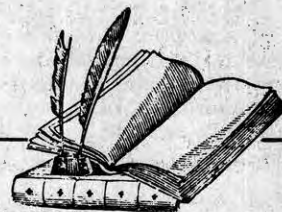
Appropriately, the last chapter suggests ways a teacher can prepare for a transformation of attitudes and processes to teach as teacher and students work in mutual respect, exploring a subject *and* learning to love learning. The notes at the back of the book also function as a bibliography.

Parker has a Ph.D. in sociology, and he taught at Georgetown University, then Beloit College where he won a Uhrig Award for excellence in teaching. He has written 70 articles on spirituality, education, and social change.

Parker's profoundly Christian faith is evident in this book, but it is not exclusive. Anyone attracted to the title and who credits the spirit as central to wholeness (I can't imagine it otherwise) can feel at home with the vision and experience Parker shares here.

Dorothea Blom

Correction: In the August 1/15 issue of *FRIENDS JOURNAL*, the graphic on page 4 was done by Ed Spivey of *Sojourners*.



Poets & Reviewers

Dorothea Blom is a teacher, writer, and artist who spent six years at Pendle Hill. She is a member of Chappaqua (N.Y.) Meeting. **W. D. Ehrhart**, author of *Vietnam-Perkasie*, is a writer and poet. Chairman of the art and music department of Pace University, **Peter Fingesten** is a member of 15th St. (N.Y.) Meeting. **Michael P. Graves** is chairman of the Division of Communication and Literature at George Fox College. **Ed Kerman**, a member of Grand Rapids (Mich.) Meeting, lives in Prospect Park, Pa. **Pollyanna Sedziol** is a frequent contributor to *FRIENDS JOURNAL*. A member of Adelphi (Md.) Meeting, **Florence Widutis** has written on world hunger and population.

Books in Brief

Seizing the Initiative: First Steps to Disarmament. By Paul Walker. *Fellowship of Reconciliation and the American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102, 1983. 36 pages. \$2/paperback.* Some possible courses leading to the total elimination of nuclear weapons



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are described in this important pamphlet: a nuclear freeze; a nuclear moratorium; an anti-satellite weapons ban; anti-submarine warfare limits; weapons reductions; nuclear-free zones; and on-site inspections. Examples of unilateral initiatives and suggestions on making disarmament a reality are given.

Traits of a Healthy Family: Fifteen Traits Commonly Found in Healthy Families by Those Who Work With Them. By Dolores Curran. *Winston Press, Inc., 430 Oak Grove, Minneapolis, MN 55403, 1983. 288 pages. \$14.95 (Ballantine paperback \$3.50).* Unlike many writers who dwell on problems in the family, Dolores Curran emphasizes traits of a healthy family. Each family can find some of its own strengths listed here and can also discover what it needs to function better. The 15 traits include respecting others, a sense of humor, sharing religion, respecting privacy, and valuing service. For Friends wanting to read more about the family, and childhood, a four-page bibliography is appended.

One Day of Life. By Manlio Argueta. *Vintage Books, New York, 1983. 215 pages. \$6.95/paperback.* Told primarily from the point of view of Lupe, the grandmother of a peasant family in a Salvadorian village, this work of fiction portrays the deep poverty of the Salvadorian people and their adversary relationship to both church and state. In the course of the book, liberation theology becomes a reality for the peasants, who are both empowered and exposed to further brutality as a result. *One Day of Life* takes the reader into the

world of fear and powerlessness, into a world much in the news today, into a world where there is hope still.

Deserter From Violence: Experiments With Gandhi's Truth. By Franklin Zahn. *Philosophical Library, Inc., 200 West 57th St., New York, NY 10019, 1984. 272 pages. \$10.95/paperback.* Franklin Zahn's account of his life is simple and unpretentious. The parts dealing with his nonviolence are of special interest to Friends.

God and Human Freedom: A Festschrift in Honor of Howard Thurman. Edited by Henry J. Young. *Friends United Press, 101 Quaker Hill Dr., Richmond, IN 47374, 1983. 207 pages. \$13.95.* "Dimensions of Freedom" and "Howard Thurman's Contributions" make up the two parts of the book. The first addresses the issues of religious, political, and economic freedom, and the second explains Thurman's thoughts on these issues.

To Love and Let Go. By Grace Morrison. *Pillar Press, 636 Tarryton Isle, Alameda, CA 94501, 1983. 221 pages. \$7.95/paperback.* Grace Morrison is the pen name of a member of Berkeley (Calif.) Meeting. She writes about her family's experiences with being foster parents of several adolescents. The family, foster children included, go to meeting for worship and, as part of a vacation trip, visit the Friends settlement in Argenta, Canada. The interaction between foster children, biological children, and adults creates the tension that makes this a very readable book for adults and teen-agers.

Banking on Poverty: The Global Impact of the IMF and World Bank. Edited by Jill Torrie. *Between the Lines, 427 Bloor St. W., Toronto, Canada, 1984. 336 pages. \$12.95/paperback.* The International Monetary Fund and the World Bank were the subjects of a conference in Canada in 1982 sponsored by church, labor, and other non-governmental organizations, which examined the role of these institutions in creating and prolonging a global economic crisis. The case histories of IMF and World Bank involvement in the Philippines, Nicaragua, Tanzania, and Jamaica show insensitivity to local conditions and unreasonable economic demands.

SOUNDS

I Can Make Peace. Produced by Mennonite Central Committee. Distributed by Herald Press, Scottdale, Pa., 1984. Running time 33:20. Stereo. \$7.95/record or cassette.

I liked this record album of stories and songs for children (K-4) about making peace, but I was afraid it would not be exciting enough to hold the interest of small children. However, it has been a favorite choice of all three of my children, ages 4 to 11. Here are their comments:



The above is the front cover of the 1985 Friends Journal Wall Calendar. All those who have contributed to the calendar are listed in the back of the calendar.

OCTOBER 1985

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	10	11	12
13	14 <small>William Penn, 1644</small>	15	16	17 <small>Anna Bates, 1807</small>	18	19 <small>John Woolman, 1720</small>
20	21	22	23	24	25	26 <small>Charles Feltus, 1889</small>
27 <small>William Penn arrived in New Castle, Del., 1682</small>	28 <small>Levi Coffin, 1786</small>	29	30	31 <small>AFRC: School Peace Day announced, 1982</small>	SEPTEMBER <small>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30</small>	OCTOBER <small>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</small>

CAST A FRIENDLY GAZE AT THE FUTURE

FRIENDS JOURNAL is now offering the 1985 Wall Calendar to forward-looking Friends. This calendar combines art, Quaker history, and a look at the future in one wonderful package.

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FRIENDS JOURNAL, 1501 Cherry St.
Philadelphia, PA 19102

Jessie (age 4) said, "My favorite is all of it. I like it."

Hannah (age 8) said, "My favorite thing about the record is the story, 'Martin's Invisible Invention.' It was good, because at the end of the story he made peace. My other favorite one is 'Congo' because she remembered things, but she forgot to forgive until her grandmother told her to. Actually, I liked all of the stories! The record helped me when I was mad by making me feel happy."

Ada (age 11) said, "I like the whole record. One of my favorite things was the 'Ballad of Muriel Lester,' who 'lived in peace each day no matter what came her way.'"

The format reminded me of the book *Friendly Story Caravan* with its succession of quite different stories and songs, related only by their common theme. In fact one of the stories, "Sarah Haines of Purchase" is from the *Friendly Story Caravan*.

Ed Kerman

CALENDAR

October

14—West Virginia Friends statewide gathering, beginning 10:30 a.m., at Jackson's Mill State 4-H Camp, Weston, W. Va. The afternoon speaker will talk on an aspect of Quaker history. The family-style Sunday dinner costs \$4.75 for adults, \$3 for young people aged 9-18, and \$2 for children, 4-9. There is no charge for children 3 and under. Lodging is available for persons arriving Saturday evening. For information, call or write Lurline Squire, 449 Hillview Dr., Morgantown, WV 26505, (304) 599-3109.

26-28—FWCC-sponsored regional gathering at Fellowship House Farm, Pottstown, Pa., on nurturing the spirit of Christ in the local fellowship. This gathering is especially for members of the Evangelical Friends Church—Eastern Region, Ohio Yearly Meeting (Conservative), and Philadelphia Yearly Meeting, though other Friends are also welcome. Speakers and panelists include Richard Sartwell, Shirley Dodson, Samuel Caldwell, Alvin Anderson, and Martha and Randy Giffen. More information can be obtained from Katherine T. Frysinger, registrar, R.D. 1, Box 183, Glenn Mills, PA 19342.

27—Conference, "Women Together: Reweaving the Web of Our Lives," 9 a.m.-3 p.m., sponsored by the Women's Committee of Philadelphia Yearly Meeting. This conference will focus on friendships, work, and meetings. Participants are asked to bring a brown bag lunch, a dessert to share, and an object to auction during lunch. Auction proceeds will go to AFSC. Childcare is provided if requested in advance. The conference costs \$2. Registration forms are available from the Women's Committee, c/o Friends Center, 1515 Cherry St., Philadelphia, PA 19102, or call Betsy Balderston, (215) 241-7226.

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Washington, D.C., bed and breakfast. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

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

New York City, The Penington, 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call the manager (215) 673-1730.



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Send for free Holistic Fitness Catalog. Order Lao Tzu's *Way of Life*. "Simple—yet profound translation" by Witter Bynner. \$2.95 postpaid. Simmons Company, P.O. Box 3193-FJ, Chattanooga, TN 37404.

Send for our free list of out-of-print Friends books. Sperling Books, Box 1766, Madison Square Station, New York, NY 10159.

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Laser, peace newsletter for kids 9–15, now in third year. Subscribers in 29 states. Emphasis on optimism. 10 issues, \$10. Sample, \$1. 168 Bridge Rd., Florence, MA 01060.

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

Five Quaker Genealogies are among 2,000 family and local histories we offer. Catalogue \$2. Higginson Genealogical, 14J Derby Square, Salem, MA 01970.

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

Looking for a book? Free Search Service. Please write: Sperling Books, Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

Famous Friends with October birthdays include John Woolman, born Oct. 19, 1720. This fact, plus much more, awaits you in the 1985 FRIENDS JOURNAL Wall Calendar. On sale now. Just \$5.

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Conference

Applications invited for the Quaker Leadership Seminar, Nov. 12–15. Seminar topic: Promotion of human rights/U.S. foreign policy: limits/opportunities. For information write John Salzberg, William Penn House, 515 E. Capitol St., Washington, DC 20003.

For Sale

Three 12–14 acre tracts of land in the Smoky Mountains near Celo Meeting and the Blue Ridge Parkway in western North Carolina. Lyle and Sue Snider, Rte. 5, Box 858, Burnsville, NC 28714.

Time-sharing membership at Buck Hill Inn, Poconos. Skiing, hiking, swimming, tennis, etc. Present sale price is about \$7,000. Our price is \$4,900. Joseph Carter, 11 Twin Pine Way, Glen Mills, PA 19342.

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Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

Friends seeking Friends in southeastern Illinois/southwestern Indiana/northwestern Kentucky. Write to Elizabeth, P.O. Box 148, New Harmony, IN 47631. Or ask for Van Bibber, (812) 423-7729

I have recently attended a peace seminar in Dubrovnik, Yugoslavia, and have visited the Soviet Union for three weeks. I am interested in developing a quarterly "letter for peace and social change." The purpose would be to discover ways in which our national thinking is changing and ought to change, but isn't. For example, I believe conservative economics is forcing poor people to cheapen their values, which causes them to do and think things that people with moderate incomes don't do.

I am interested in exploring ways in which the values of the Quaker Socialist Society can be applied to the American lifestyle. The aim of the "peace letter" will be to suggest alternatives to profit and capitalism that few Americans understand. The only cost will be four 20¢ stamps for the first four issues. If you would like to join in this fellowship of learning and communication, please write to Tom Todd, 3709 West Main, Kalamazoo, MI 49007.

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Resident counselors. We are seeking a few committed adults to work with adolescents in placement in a Group Home Program. Positions available in Westchester/Rockland County, N.Y., area. Work schedule will be Tuesday through Saturday, or Sunday through Thursday, afternoon and evening hours with some sleep-over responsibilities. Excellent company-paid benefits. Contact Barry Schmitt, Director of Personnel, (914) 997-8000. EOE M/F.

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Library: Director of Wilmington College Library. The Director is the chief administrative officer of the library and is responsible for the library budgeting and reporting, planning, public relations, personnel administration, building management, policy development, and related functions. Position available January 2, 1985. Send resume and names, addresses, and phone numbers of three references to R. L. Frey, Dean of the College, Wilmington College, Wilmington, OH 45177. EEO/AA Employer.

Associate Secretary for Administration, Friends Committee on National Legislation, Washington, D.C. Responsibilities: program and personnel administration, fiscal and office management, staff and committee support. Qualifications: appropriate skills and experience including computers, strong motivation, personal integrity, commitment to FCNL policies and testimonies of Society of Friends. Needed early 1985. Write or call FCNL, 245 Second St. NE, Washington, DC 20002. (202) 547-6000.

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Attorney, 24 years' experience, seeking position not necessarily legal, with Quaker social agency. Gilbert Myers, Esq., Box 123, Essex Junction, VT 05452.

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Wanted

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A congenial person to share home with a concerned widower of 80 years, a horticulturist. I have one acre of land, a 1928 home in the village of Mickleton, one block from meetinghouse, half-hour by auto to central Philadelphia. Would consider similar home. Henry Ridgway, Kings Highway, Mickleton, NJ 08056. (609) 423-0300.

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MEETINGS

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

MEETING NOTICE RATES: \$.80 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6 each.

COSTA RICA

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

EGYPT

CAIRO—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Doubara, Cairo. Office 33170. Home: 20567.

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Germeindesaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

GUATEMALA—Monthly. Call 683011 or 681259 evenings.

MEXICO

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

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-Suconnex.

UNITED STATES

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

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 meeting, First-days, 10 a.m. 100 W. 13th. Phone: 333-4425.

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

JUNEAU—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

ARIZONA

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (602) 774-4298.

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

PHOENIX—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Barbara Elfrandi, clerk. Phone: (602) 299-0779 or (602) 887-3050.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-8283, 224-4020.

CALIFORNIA

ARCATA—10 a.m. 1920 Zehndner. 822-5615.

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

BERKELEY—Strawberry Creek, 2465 LeConte. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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

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

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

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

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

HEMET—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 658-2484.

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

LONG BEACH—10:30 a.m. Huntington School Orizaba at Spaulding. 434-1004 or 831-4066.

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

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call (415) 381-4456.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-1761.

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. Unprogrammed worship and First-day school 10:30 a.m. Phone: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., dialogue or program 11 a.m. For information, phone (714) 682-5364 or 792-7766.

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

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SAN DIEGO—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Tozer, (619) 286-5886.

SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.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 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-3120.

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

SANTA CRUZ—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 429-1745.

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

SONOMA COUNTY—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, Stockton (209) 943-5344. Jackson, First Sunday (209) 223-0843.

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

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

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

COLORADO

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-0480 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

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

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

FORT COLLINS—Worship group. 484-5537.

WESTERN SLOPE—Worship group. (303) 249-9587.

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. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

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

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

STAMFORD-GREENWICH—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Notthelfer. Phone: (203) 661-6715.

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

WILTON—Worship and First-day school 10 a.m. John D. Perry, Clerk, 9 Great Hill Rd., Darien. 655-7799.

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. 2 miles south of Dover. 122 E. Camden, Wyoming Ave. 284-9636, 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. NW from Hockessin-Yorklyn Rd. at 1st crossroad.

NEWARK—Worship, Sunday, 10 a.m. United Campus Ministry, 20 Orchard Rd. 834-9237.

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

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

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 852-4491, 328-7763.

DISTRICT OF COLUMBIA

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

FLORIDA

CLEARWATER—Meeting 10 a.m. YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Clerk: Paul Blanshard, Jr., 447-4387.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

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

JACKSONVILLE—Meeting 7:15 p.m. 2302 Dellwood St. 32204 (Riverside). (904) 768-3648.

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

MELBOURNE—Unprogrammed meeting and First-day school weekly. (305) 777-1221 or 676-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: R. Buskirk, 247-8938. AFSC Peace Center, 666-5234.

ORLANDO—Meeting 10 a.m. 316 E. Marks St., Orlando 32803. (305) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

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

GEORGIA

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Joan Thompson. Quaker House, phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

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

HAWAII

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2416 Oahu Avenue. Overnight inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaiholo Place, Paia, HI 96779.

IDAHO

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis Pullin and Kate O'Neill, 383-9601.

SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

ILLINOIS

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

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

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

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on first 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 Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

DECATUR—Worship 10:30 a.m. Agnita Wright, clerk. Phone 877-2914 or 422-9116 for meeting location.

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

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

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

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.

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

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 524-0099.

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

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

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Clerk: Peg Kruger. 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship, First-days, 10:30 a.m. Friends House, 326 N. Avon St. (815) 962-7373.

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Co-clerks: Jeanne Thomas and John Arnold. (217) 789-1321.

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 10:15 a.m. Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

COLUMBUS—Unprogrammed worship Sundays 6 p.m. 423 8th St. Call Bill Dietz 342-3725.

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, "silent" worship 10 a.m. Children welcome. 926-5614.

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. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

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

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. 232-5729, 233-8672.

VALPARAISO—Unprogrammed worship 10:45 a.m. First Methodist Church of Valparaiso, rm. 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m. 176 E. Stadium Ave.

IOWA

AMES—Worship 10 a.m., forum 11. Collegiate Methodist Church, rm. 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

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

GRINNELL—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kyte. 338-9273.

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 10 a.m. Phone: (913) 749-1360.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 273-3519, 478-3383, or 234-0061.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting Saturday 6 p.m., Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

KENTUCKY

BEREA—Meeting 10 a.m. Berea College, 986-8250.

LEXINGTON—Unprogrammed worship 3:30 p.m. For information call 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 10:30 a.m. at 546 Bienville St. (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.

NEW ORLEANS—Worship, Sundays, 10 a.m. 120 South Cortez St. Phone: 885-1223 or 861-8022.

MAINE

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

BRUNSWICK—Unprogrammed worship 10 a.m. 76 Pleasant St. 833-5016.

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

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Route 302). For information call Harold N. Burnham, M.D. (207) 839-5551.

WATERBORO—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

MARYLAND

ADELPHI—Worship 10 a.m. Sun., 8 p.m. Wed., First-day school 10:20 a.m. (10 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzertott, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Clerk: Betty Lou Riley, 757-4965.

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

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Ann Miller, 116 Cedar St. (301) 778-2367.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. Clerk: Jane Caldwell (301) 822-2832.

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

UNION BRIDGE—Pipa Creek Meeting. Worship 11 a.m. C. J. Swet, clerk, (301) 831-7446.

MASSACHUSETTS

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Sally Jeffries, 263-4992.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 549-0588; if no answer 584-2788 or 549-4845.

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

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

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmonds Rd. (2 mi. W of Nobsco). 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.

MARION—Meeting for worship 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.

NEW BEDFORD—Meeting for worship and First-day school 10 a.m., Sundays. Potluck, worship-sharing, 5:30-8 p.m. Wednesdays at the meetinghouse. 83 Spring St. Phone (617) 636-2829.

NORTH DARTMOUTH—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.

NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.

NORTH SHORE—Worship and First-day school 10:30 a.m. Landmark School, Rte. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

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

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

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

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

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

MICHIGAN

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

ANN ARBOR—Meeting for worship 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

DETROIT—Meeting 10 a.m. 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 341-9404.

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

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 854-1429.

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.

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

MINNESOTA

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

ROCHESTER—Unprogrammed meeting 9:30 a.m. in homes. Call (507) 282-4565 or (507) 282-3310.

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

MISSOURI

COLUMBIA—Worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.

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

ROLLA—Preparative meeting 11 a.m. Elkins Church Educational Bldg., First & Elm Sts. (314) 341-3754 or 2464.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

MONTANA

BILLINGS—Call (406) 656-2163 or 252-5065.

MISSOULA—Unprogrammed 10:30 a.m., Sundays. 204 S. 3rd St. W. 542-2310.

NEBRASKA

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

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

RENO-SPARKS—Unprogrammed worship at 10 a.m. Senior Citizens Service Center, 1155 E. 9th St. 747-4623.

NEW HAMPSHIRE

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

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837 or write P.O. Box 98, Dover, NH 03820.

GOVIC—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Lafayette Noda. (603) 643-4138.

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

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting.

WEST EPPING—Friends St. Worship 1st and 3rd Sundays, 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

NEW JERSEY

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Please visit us but call first. (609) 645-7269 or 965-4694.

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

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 10 a.m.

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 from Bridgeton. Meeting for worship 10:30 a.m., First-day school 11:45 a.m.

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.

MEDFORD—Worship and First-day school 10:30 a.m. Main St. Meetinghouse. (609) 654-3000 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

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

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

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

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

NEW BRUNSWICK—Meeting and First-day school 10 a.m. No First-day school July-August. New location beginning September. Call (201) 846-8969.

NORTHFIELD—First-day meeting for worship 11 a.m. Atlantic Friends School, Burton Ave. (609) 646-8700 or 345-2458.

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

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 August worship 10 a.m. East Broadway.

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

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

SOMERSET HILLS—Meeting for worship 10 a.m. September-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

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

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

WOODBURY—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 848-8900 or 845-1990.

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

NEW MEXICO

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

GALLUP—Unprogrammed worship, Sundays, 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4697.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

SANTA FE—Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SOCORRO—Worship group, 1st, 3rd, 5th 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: 465-9084.

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

AUBURN—Unprogrammed meeting 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

BROOKLYN—Adult discussion 10 a.m., meeting for worship and First-day school at 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 11 a.m. 72 N. Parade (near science museum); and 7 p.m. at Center Hambar. Call 892-8645.

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

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

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.

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

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Carolyn Stephenson, (315) 824-0988.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Florence Mossman, clerk, (518) 672-7246 or (518) 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, October-May, phone: 256-4214. June—September summer schedule.

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

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (212) 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—Duck Pond & Piping Rock Rds. First-day school 11 a.m.

MANHASSET—Northern Blvd. at Shelter Rock Rd. (July & August, 10 a.m.).

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Memorial Day through Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June through Labor Day, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July through Labor Day, 10 a.m.).

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Sundays. Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK—Meetings for worship 9:30 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 110 Schermerhorn St., Brooklyn. Phone: (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

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

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

ORCHARD PARK—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

POPLAR RIDGE—Worship 10 a.m. (315) 364-7244.

POTSDAM—Worship and First-day school followed by potluck. 41 Main St. (315) 265-5749.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 866-3524, and Fred Faucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

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

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

SCARSDALE—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd.

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

SYRACUSE—Worship 10:30 a.m. 821 Euclid Ave.

NORTH CAROLINA

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

BEAUFORT—Worship group; 728-7338, 728-5279.

CELO—Meeting 10:45 a.m. Yancey County, off Rte. 80 on Arthur Morgan School Rd. 675-5936.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Nicky Brown. Phone: 967-6010.

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 323-3912.

GREENSBORO—Centre Friends Meeting, 325 E. NC 62. Bible school 10 a.m., worship 11 a.m. David Robinson, pastor. Phone: 674-5081.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 10:30 a.m. Contact Alfred Henderson, 294-0745.

GREENVILLE—Worship group. 752-0787, 752-9438.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed 10 a.m. 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

WENTWORTH/REIDSVILLE—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

WILMINGTON—Unprogrammed meeting 9 a.m. Women's Resource Center, 20 N. 16th St. Call (919) 392-2269.

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

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

OHIO

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

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

DEFIANCE—Jon Shafer, (419) 596-4641

FINDLAY—Joe Davis, clerk, (419) 422-7668

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Eileen Bagus, clerk.

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 846-4472, or Rod Warren, 863-0731.

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

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

OBERLIN—Unprogrammed meeting 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegerle, clerk.

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United) FUM & 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. SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Hazel Tulecke, (513) 767-1633.

OKLAHOMA

OKLAHOMA CITY—Worship 10:30 a.m., forum 11:45 a.m. 312 S.E. 25th. Information, 632-7574 or 321-2779 (eves.).

TULSA—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

OREGON

CORVALLIS—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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

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

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

PENNSYLVANIA

ABINGTON—First-day school 10 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 meeting for 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. 1/4 mile.

BUCKINGHAM—Worship 11 a.m. Lahaska, Rts. 202-263.

CARLISLE—First-day school (Sept.-May) and worship 10 a.m. 2nd. fl., Bosler Hall. N.E. corner College St. and W. High St. 249-2411.

CHELTENHAM—See Philadelphia listing.

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

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

CONNEAUTVILLE—Unprogrammed worship group. Mershon, RD 2, Conneautville 16406.

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

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

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

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

ELKLANDS—Meeting for worship 11 a.m. May through October. Rte. 154 between Forksville and Canton, Pa.

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

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

GYWNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumneytown Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 10 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

HAVERFORD—First-day school 9:30 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—Rte. 611. First-day school, meeting, 11 a.m.

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE—Union & Sickle. First-day school 10 a.m., worship 11 a.m. Bonny Ogram, clerk, (215) 444-3285.

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

LANSLOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Lansdowne and Stewart Aves.

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

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

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

LONDON GROVE—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

MEDIA—Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

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

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

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

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

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. 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 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 566-7238.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts.

OXFORD—First-day school 9:45 a.m., meeting for worship 11 a.m. 280 S. 3rd St. Caroline C. Kirk, clerk. Phone: (215) 593-6795.

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—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave.

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

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

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

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

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

SLIPPERY ROCK—Meeting for worship 11 a.m. Franklin St., United Methodist Church. Phone: 794-4547.

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

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street & Gravel Hill Rds. Clerk: 639-2144.

SPRINGFIELD—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Marple Rd. 544-3624.

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. 400 N. High St.

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 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

WILLISTOWN—Worship and First-day school 10 a.m. Goshen & Warren Rds., Newtown Square, R.D. 1.

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

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

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, First-day school 11 a.m., except June-Labor Day, 10:30 a.m. 57 Elm St. (203) 599-1264.

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 Green St., 29201. Phone: (803) 781-3532.

SOUTH DAKOTA

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

TENNESSEE

CHATTANOOGA—Worship 10:30, discussion 11:30. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

CROSSVILLE—Worship 10 a.m. (4th Sundays 4 p.m.) then discussion. (615) 484-8136 or 277-3854.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave. Clerk: Bob Lough, (615) 298-1269.

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

TEXAS

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

BRYAN/COLLEGE STATION—Unprogrammed worship, first and third Sundays. Call (409) 779-6904 or write 1104 C Verde, Bryan, TX 77801.

CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

DALLAS—Sunday 10:30 a.m. Park North YWCA, 4434 W. Northwest Hwy. (214) 422-7942.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Potluck 6 p.m., worship 7 p.m., study/discussion 8 p.m. 744-1806 or 740-2154.

HILL COUNTRY—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club. Clerk: Don Warrington (512) 833-5368.

HOUSTON—Live Oak Meeting. 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: P. Bell, 664-5505.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 787-9437.

LUBBOCK—Unprogrammed worship 10 a.m. clerk, Elsa Sabath, 2810 23rd St. (806) 797-0916.

MIDLAND—Worship 10:30 a.m. Trinity School Library, 3500 West Wadley. Clerk, John Savage, Phone: 682-9335.

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

UTAH

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 583-2287 or 582-4357.

VERMONT

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

PLAINFIELD—Worship 10:30 a.m. Phone Gilson, Danville, (802) 684-2261, or Hathaway, Plainfield, (802) 223-6480.

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

SOUTH STARKSBORO—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

WILDERNESS—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 228-8942.

VIRGINIA

ALEXANDRIA—1st and 3rd Sundays 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call (703) 765-6404 or (703) 780-1653.

CHARLOTTESVILLE—Adult discussion 10 a.m., worship 11 a.m. 1104 Forest St. Phone: (804) 971-8859.

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.

RICHMOND—Worship 11 a.m., First-day school 10 a.m. 4500 Kensington Ave. 358-8185.

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 Road, Virginia Beach, VA 23451.

WILLIAMSBURG—Unprogrammed meeting for worship 10 a.m. 104 West Kingswood Dr. (804) 229-6693.

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

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 (Seattle)—Eastside Friends Meeting (NPYM), 4160 158th St. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 632-7006. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship. Contact Jean Fredrickson, 328-8133.

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

CHARLESTON—Worship, Sundays, 10 a.m. YWCA, 1114 Quarrier St. E. (304) 345-8659 for information.

MORGANTOWN—Monongalia Meeting. Bennett House, 305 Willey. Unprogrammed worship and First-day school 11 a.m. Contact John Gamble, (304) 599-1767.

WISCONSIN

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10:30. 322 N. Gordon Pl. Phone: 263-2111.

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

WYOMING

CASPER—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.

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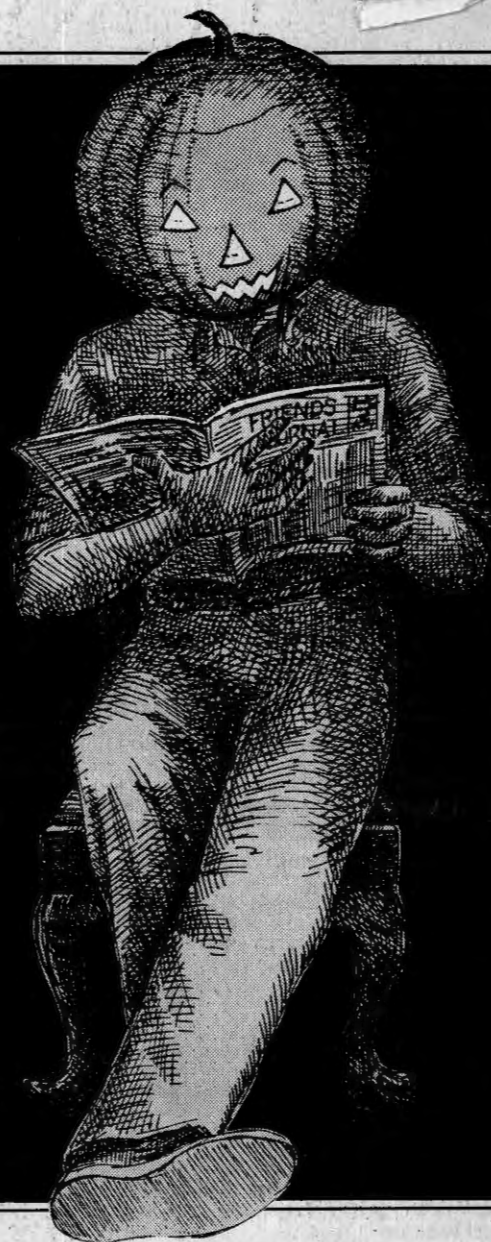
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