Friends and Music
Among Friends: Friendly Rhythms

Vinton Deming

Worship Sharing
Renee C. Crauder

Music and the Society of Friends
Susan F. Conger

Harmony, Community, and Listening: Friends Testimonies and Music
Thomas F. Taylor

John Woolman and Animals
Joan Gilbert

Coming of Age in Mount Holly, New Jersey, 1741 (a poem)
Terry S. Wallace

Winston Lucy Aron

A Quick but Heartfelt View of Nicaragua
Ruth Dreamdigger

Reports
18

World of Friends
19

Forum
20

Books
21

24.

Contents

Cover photo by Peter Stettenheim.

AMONG FRIENDS

Friendly Rhythms

Two of the major articles in this issue discuss the subject of Friends and music. I suspect that my Friends meeting, like many other unprogrammed meetings, is rather typical in the way it relates to music. Music plays no formal part in our meeting for worship. There is no piano in the room and we don’t sing hymns together as part of our scheduled period of worship. Occasionally, out of the silence of worship, a Friend will feel moved to share something in song, and I sense that there is general approval for this.

At other times, however, my meeting does enjoy music in more planned ways. Children in First-day school often sing together. At special times, too, such as Christmas, we push a piano into the meeting room after the rise of meeting, hymnbooks are distributed, and Friends sing out together in good fashion. I wish we could find more opportunities to do this.

Music can often bring people together in very unexpected ways. Once this past year, for instance, I had gone for an afternoon walk with my two-year-old son, Simeon, and we stopped at a small playground in a local park. On any pleasant afternoon there, one will meet a good assemblage of young children, friendly dogs, and watchful parents, and on this day we were not disappointed. Simeon became friends instantly with a small boy who enjoyed pouring stones and dirt down the sliding board and sliding down backwards.

After a time I saw four young adults settle on a bench and begin to play an assortment of rhythm instruments: a tall drum, some small bongos, a tambourine, maracas, and some other things I can’t name. Some of the parents began to look nervous. One mother gathered her small charges and left. Others looked tense and tried to ignore the drummers. But this was hard to do. What had started as soft rhythmic drumming had grown in intensity, with chants and vocal sounds being added.

Then to my astonishment Simeon walked directly up to the musicians. He stood no more than a few feet from them and seemed transfixed by their rhythms and sounds. After what seemed like a long time—probably only a minute—he picked up a maraca from the bench and began to shake it.

I was embarrassed by his boldness (“You didn’t ask permission...you might break it...”). Before I could say anything, however, one of the musicians—a rough looking, sober-faced man with a large Afro hairstyle—bent over to Simeon and welcomed him to the group. The others clearly enjoyed his participation as well. Several of the parents looked at me and smiled. There was some scattered applause when the number ended.

Later, as we walked home, Simeon sang softly to himself and tapped a stick on the sidewalk.
WORSHIP SHARING

A Way to Deepen Communion With Friends and With God

by Renee C. Crauder

When I recently asked several Friends what they mean by worship sharing, these were some replies:

"Isn't that another word for meeting for worship?"
"Yes, I've heard of worship sharing; but what exactly is it?"
"That's where you talk about how you felt as a four-year-old."
"Ah yes, A discussion with a lot of silence between speakers."
"Part worship and part sharing?"

Isn't worship sharing part worship and part sharing? Yes, and more. But first, what's the difference between meeting for worship, a discussion, and worship sharing? In meeting for worship, we settle down and center ourselves to listen to God's voice in us and in others. Sometimes that voice nudges us to share insights with the meeting. We wait for a leading and for an opening; that is, we wait for a message, and we wait for the right time to speak that message. In a discussion, we exchange ideas, suggestions, challenges within the group in order to air or solve a problem. We try hard to get our viewpoint accepted. Worship sharing, on the other hand, is a deep sharing of our experiences, thoughts, and feelings in a spirit of acceptance and love that gives us courage to become vulnerable. Central to worship sharing is the knowledge that whatever we share will be held in confidence by the group and held tenderly in God's love. For God as the guiding beam of love is ever-present in the worship-sharing experience.

Here's how that works at Radnor (Pa.) Meeting's Women Among Friends worship-sharing group. We meet on the fourth Monday of the month. A theme, topic, or guiding idea is chosen at the end of the previous meeting, preferably one that will continue, elaborate, or deepen the experience of that meeting. A Friend (often the one who suggested the topic!) is asked to facilitate. During the month, she examines her own experience and perhaps brings along some notes. Recent topics have included anger, simplicity, dealing with hurt, most important in my life now is . . . , and love.

We begin at a quarter to eight. As there are almost always newcomers, we introduce ourselves, and the facilitator explains the worship-sharing format. We begin with silence as in meeting for worship and center ourselves. As we become aware of God's presence, the facilitator introduces the topic out of her own prayer and experience. The living silence deepens; the topic sinks from our heads to our hearts. After what often seems like a very long time (during which the facilitator may wonder if she has the right topic) the deep silence is broken. One of us shares thoughts, feelings, experiences relating to the topic. The silence resumes. Another person shares, and another, and another. Not everyone shares at each meeting, although we are free to do so. Unlike meeting for worship, here we are encouraged to speak without an inner nudge of the Spirit. When one of us speaks, the others listen attentively and lovingly without judging the speaker or framing a reply; we just listen and accept the speaker with love and caring.

Are you now perhaps wondering, "This is too good to be true. Does it always work with such acceptance and love and caring?" Not always. Sometimes we think of a reply while the speaker is talking—that's discussion behavior. Sometimes we focus more on what's being shared than on loving and accepting the person sharing—that's being judgmental. Sometimes the speaker tries to impress us ("Look at what I did") or tries to make us feel sorry for her ("Look at the trouble I have")—that's manipulation. Or someone replies to a sharing with advice or admonition. A gentle, loving reminder by the facilitator will usually get the meeting back on track. Sometimes God's spirit is so strongly present that we speak little and become a meeting for worship. The facilitator then gently encourages us to speak to the topic.

Some fruits of the worship-sharing experience are greater acceptance of each other; a deeper sharing on other levels—especially during the social hour afterwards; a gratefulness for each other; a more intuitive understanding of the needs of others and a willingness to be used to speak to those needs, especially in meeting for worship.

For Friends, worship sharing can be preparation for meeting for worship, a sensitizing of our intuitive processes enabling us to understand better God's action in us and in others by our acceptance and love of each other.

As a way of growing closer to each other in a group, worship sharing has been tried and honed by various Friends groups in the last 20 or 30 years. In her essay "Encounter Through Worship Sharing," written after the 1967 Friends World Committee for Consultation triennial conference, Margaret S. Gibbons writes, "This is not a discussion or a debate nor is it a therapy session, but a seeking group. Contributions are offered and received without comment or judgment, and are to be held confidentially . . . each member simply listens and accepts—an extremely difficult exercise for some." When in honesty and humility we search together for an ultimate reality in our lives—for that which God calls us to become—then, writes Margaret Gibbons, "The evolving upholding power released in true worship sharing can free us as individuals to mature into the kind of people who are more fitted to respond to the situations in today's world."
The Society of Friends, pleased for years to consider themselves “a peculiar people,” were consistent enough to extend this peculiarity into many aspects of their lives. Though perhaps not so readily apparent as plainness in speech or dress, Quaker opposition to the arts was stubbornly maintained for at least as long, and indeed, some faint echoes of it can still be discerned today.

Early Friends attempted to eliminate music not only from their meetings for worship but from every aspect of their lives. George Fox set the pattern with an early comment in his Journal: “I was moved to cry out against all sorts of music, and against the mountebanks playing tricks on their stages, for they burdened the pure life, and stirred the people’s minds to vanity” (edited by John L. Nickalls, 1975, p. 38). Later, Fox made a practice of attending fairs in order to preach against the music. Undeniably, fairs and similar events would have been among the seamier events of the time, and it was in association with them that music suffered the most. For years it was linked with frivolity and immorality.

Another important consideration for Fox was probably that of time; he considered it a precious resource, not to be wasted in music or other frivolities. In reference to Fox and the other traveling Quakers, F. J. Nicholson writes: “The note of extreme urgency resounds in their preaching, their epistles, prayers, and exhortations. Time was short; all energy, all faculties, had to be concentrated on this mission; nothing that seemed to stand in the way of Righteousness could be tolerated” (Quakers and the Arts, 1968, p. 2).

In worship, the early Quakers carried the stance of the Puritans a bit further, and eliminated not only ostentatious music, but virtually all music. There were several reasons for this, the most obvious being that music did not seem to fit into their testimony of simplicity. It was external and artificial, a hindrance, rather than an aid, to worship. Then, too, there was the argument that a prearranged hymn would hardly be likely to minister to all members of the meeting, and some would have to violate Truth by singing words they did not sincerely feel. If, however, an individual felt moved to sing a psalm or a hymn, this was acceptable. Later even this seemed to disappear from practice.

As the opposition to music gathered impetus, pamphlets began to appear decrying it. Solomon Eccles is probably the most famous of the Quakers who abandoned their music, believing that it belonged “among the temptations of this world that seduce us from eternal life” (Signs of Life: Art and Religious Experience, by John Greenwood, 1978, p. 14). He had been a musician and an instrument maker, but abandoned his trade and sold his instruments. Being then seized with the conviction that by doing so he was leading others into sin,
he bought back the instruments, carried them to the top of Tower Hill, and set fire to them. When the crowd which had gathered put the fire out, Eccles stamped on the instruments and crushed them.

In his pamphlet *A Musick-Lector*, Solomon Eccles describes an imaginary dialogue between a member of the Church of England, a Baptist, and a Friend. The first of these three sees music as a "gift of God"; the Baptist finds it a "decent and harmless practice"; while the Quaker condemns all music but that "which pleaseth God"—that is, "the music of the soul" (1667). It is an interesting insight into the relative view of these three religious groups.

The 18th century, marked by such rising geniuses as Bach and Handel, brought extraordinarily little change in the Quaker attitude toward music—so little, in fact, that one can find almost nothing written about it. As Edwin Alton remarks in his unpublished thesis, *Quakers and Music in the British Isles*, "The pattern that these early Quakers laid down was repeated for many generations without much fresh thought being given to the subject" (1965, p. 57). The onset of quietism, with its rigid observations of the old ways, set Quakers apart more than ever, even from their fellow Dissenters.

It is possible that the sacrifice of music was not actually as great as it would seem. Even if they had wanted to go to concerts, probably only the city-folk would have had the opportunity, and musical instruments and lessons would have been expensive. "Probably music entered so little into the lives of the great majority of them that they had little difficulty in ignoring it completely" (Alton, p. 252). It is a rather reassuring thought. Still, there were probably always those to whom music was readily available, and that the sacrifice may at times have seemed too great is demonstrated by the existence of "Gay Friends."

Elizabeth Fry (then Gurney) retained her love of music even after becoming a "plain" Friend at the turn of the century. In a letter to her brother, Joseph John Gurney, she wrote the following:

My observation of human nature and the different things that affect it frequently leads me to regret that we as a Society so wholly give up delighting the ear by sound. Surely He who formed the ear and the heart would not have given these tastes and powers without some purpose for them. . . . I also think music in certain states of body and mind very useful, and it is thought to check and help insanity. (Journal of the Friends Historical Society, 1937, vol. 34, p. 25)

Despite this letter, which probably would have horrified a good many Friends of the day, it is evident that the Fry family did not enjoy the luxury of music in their home. Janet Whitney writes that Joseph Fry was . . . addicted to music as another man is to drink. Unable to obtain music in his own home, he had fallen into the habit of going out to obtain it elsewhere. There were "music meetings" at the houses of wealthy Friends, and Fry would even slip off to the opera, disguised in the costume of the world, leaving his Quaker coat to bear silent witness against him in the cupboard. (Elizabeth Fry: Quaker Heroine, 1937)

There is no way of knowing how many Friends indulged in some sort of clandestine enjoyment of music, but for those who did, it must have been a difficult decision, probably fraught with feelings of guilt. For some, it meant leaving the Society, perhaps voluntarily and perhaps not. A case in point is Ann Rickman, disowned in 1804 for allowing her children to take music lessons. It is easy to see how A. Neave Brayshaw might describe the move from being a "Gay Friend" to being a "plain" Friend as a "difficult step," when it meant giving up such harmless pleasures as the above-mentioned "music meetings." The essence of the decision, of course, would have to be the conviction that such things were not, in fact, harmless. One of the many stories of quiet sacrifices, half amusing and half poignant, is that of David Fox, a . . .
Methodist who converted to Quakerism at the beginning of the 19th century:

He was obliged to give up all music, which was a great natural sorrow to him, but he was determined to be consistent. After much consideration, he felt that he could not rightly keep his cello, or give it or sell it to another. He could not bring himself to break it up or burn it, so one dark evening he took it into his garden, dug a grave, and buried it. (The Box Family, by Bernard Thistlewaite, 1936, p. 308)

During this same era, non-Friend Thomas Clarkson wrote his Portrait of Quakerism, and in it highlighted the chief arguments against music. His understanding was accurate, for the same objections were cited with increasing frequency throughout the rest of the century. He writes:

The Quakers do not deny that instrumental music is capable of exciting delight. They are not insensible either of its power or its charms. . . . But they do not see anything in it sufficiently useful to make it an object of education. . . . Quakers would particularly condemn music, if they thought it could be resorted to in an hour of affliction, inasmuch as it would then have a tendency to divert the mind from its true and only support. . . .

They believe it to be injurious to health, to occasion a waste of time, to create an emulative disposition, and give undue indulgence to sensual feelings. (1806, pp. 46, 48, 66)

By the mid-19th century, the matter of music and Quakerism seems to have become one of burning interest, fanned chiefly by The British Friend. This was the journal of the more conservative element, and described itself as being "chiefly devoted to the maintenance of [our] views and testimonies." The Friend, on the other hand, was more liberal, advocating relaxation of some of the stricter traditions. Both were first published in 1843.

In 1846, the London Yearly Meeting Epistle said that music was "both in its acquisition and its practice, unfavorable to the health of the soul. Serious is the waste of time of those who give themselves up to it." The same year, Isaac Robson published a tract entitled Music and Its Influence, warning readers of the ill effects of music. Robson's argument, in brief, was that music tended to weaken the intellectual and moral character. Not surprisingly, it was re-printed in The British Friend, with a note that the editors were "cordially approving of the sentiments of the author." The British Friend also reminded parents that care must be taken to protect their children from the "contamination" of music. It is easy to see how opposition to music, like other Friends testimonies, was reinforced by being passed on from generation to generation.

As F. J. Nicholson noted, "The ancient, stubborn roots of Quaker objections to music were most difficult to eradicate" (p. 102). Nevertheless, there is clear evidence that by the mid-19th century, Friends were giving a great deal of thought to the matter. No longer was there the passive acceptance of the quietist period, and as the traditional views on music were increasingly challenged, the conservative element had to give serious thought to the basis of their position. One of the more improbable arguments ran as follows:

Where music has no other purpose than to please and excite you—what do you think will be the result of that enervating state of body in which such music will have put you? . . . We think the best answer to the above question may be gathered from the records of the victims which fill our hospitals and mad-houses . . . (The British Friend, 1957, vol. 15, p. 212)

Interestingly enough, the argument is in direct opposition to the one advanced by Elizabeth Fry some 50 years earlier, that music "is thought to check and help insanity." Medical evidence today is definitely on the side of Elizabeth Fry (the use of music therapy, for example), but there would have been no way for the people of the time to know that.

In 1859 John Stephenson Rowntree published an essay entitled Quakerism, Past and Present: Being an Inquiry Into the Causes of Its Decline in Great Britain and Ireland. It was written in response to an essay contest sponsored by a "Gentleman" wishing to know why the Quaker witness was becoming more feeble, and it won the first prize. Among other, more significant issues, Rowntree mentions that the Quakers eliminated fine arts and music from their education. "The attitude assumed by Friends towards the fine arts, furnishes another evidence (as it appears to the writer) of their imperfect apprehension of the dignity of all feelings and emotions, originally implanted by the Creator in the constitution of man."

The British Friend stubbornly maintained that "most truly the tones of the finest voice, or musical instrument, cannot be considered spiritual worship" (1959, vol. 17, p. 160), but it was evident that the tide was turning, starting with children. By the mid-1860s, a certain amount of hymn-singing was permitted in most of the Quaker schools, while apparently other kinds of music were allowed as well, if only in spare-time hours.

Meanwhile, some of the more evangelical Friends were beginning to suggest that meeting for worship might be more attractive to new members and potential members if it consisted of something more than silence. In light of this suggestion, the Home Mission Committee in 1873 proposed a Sunday evening service in addition to the silent meeting for worship in the morning. The evening service would include Bible readings, spoken prayers, a prepared message, and the singing of hymns.

Music in the Quaker schools was soon flourishing. A Quaker conference in 1879 stated that "our Friends schools have the great advantage compared with other schools of not teaching music and singing" (Nicholson, p. 103). A year later they were forced to eat their words when Saffron-Walden became the first Friends school to offer music in the curriculum. The other schools followed suit during the 1880s, and in the 1890s, school orchestras began.

The changes were apparent in home life as well, and John Greenwood observed that "by the end of the nineteenth century, attitudes had been relaxed, very gradually; pianos appeared in Quaker homes without bringing disownment, and Quaker children learnt to sing and play the cello" (Signs of Life, p. 18).

In worship, however, opposition to music remained very strong. In a 1895 pamphlet entitled Music in Worship, John Southall argued that "an honest seeker after the Truth . . . will be hindered rather than assisted by the sumptuous swell of the organ, and the exquisite harmony of the choristers." This attitude was carried over into the 20th century, and is still present today. There was no longer a fear that music might be somehow sinful—Friends were increasingly appreciating its beauty and worth—but there was (and is) a very
natural concern that in a meeting for worship, music might become either a distraction or an end in itself, rather than a true aid to worship.

It is difficult to guess exactly when the majority of Friends had irrevocably turned in favor of music, but perhaps the following excerpt from *Christian Practice*, 1925, can be considered the official acceptance of music into British Quakerism.

Music was one of the earliest forms in which men gave beautiful expression to their feelings, and song is still among the first joys of childhood. Delight in melody and rhythm is deeply rooted in human nature, and without it man’s personality suffers loss.

If rightly guided, this capacity will grow simply and naturally into an appreciation of good music.

Natural gifts, whether they be for performance and creation or for general appreciation, deserve the chance of full development, and may demand special and ample training. To many, music is a means of expressing the deepest things in their experience, and of bringing them in touch with God. (pp. 81-82)

It is a beautifully written statement, and through it one senses that Friends were not really giving up any of their cherished values in their acceptance of music.

By the 1950s, the need had arisen for Friends to consider yet another aspect of music: the professional world. In 1954, the Quaker Fellowship of the Arts was founded “to encourage the practice of the arts as an aspect of spiritual life.” The fellowship eventually published its own magazine, *Reynard*. The Quaker artist could now count on support from the Society. In the same year that the Quaker Fellowship of the Arts was founded, a letter was published in *The Friend* which sounds a note of gentle pride in this state of affairs: “So far as I am aware Friends are the only religious Society who commend their members to the practice and study of the arts as an enrichment of life” (May 1954). It is a striking reminder of the changes Friends had brought about in 300 years.

Today music is thriving in the Society. Its value in a wide variety of situations has been recognized, and it has even found a place in worship, though certainly it will never replace silence there. Two final examples should be sufficient to suggest the range and power of music within the Society today.

At the 1980 London Yearly Meeting, one of the daily worship groups was simply designated as “Music.” Curious to see what sort of meeting would emerge from such a group, I joined them on Sunday morning. After a brief silence, the group leader rose and put on a record, quietly announcing the composer and the title of the work. When it had been played through, silence again settled over the group—or perhaps I should say remained over the group, as there had been a very attentive silence during the music. Several people spoke out of the final silence before the meeting concluded, none referring to the music, yet each somehow seeming to have been refreshed and inspired by it. Perhaps more than any other meeting I have attended, it was both peaceful and thoughtful. How much of that proceeded from the music, one can only guess.

It seems appropriate to let the final word come from someone who could never have existed within the Society 300 years ago: a professional musician. Far from seeing music as an end in itself, Jean Hadfield points out that it is an integral and essential part of the community, drawing strength from it and giving it back.

The artist cannot isolate himself from the community. He must be concerned about both the sufferings and joys of others and find ways in his life to express this care. Without this, the life blood of his art will dry up. Nevertheless, an artist must be true to his art and dedicated, in the conviction that his fellow men need this as much as they need bread. (“The Conflicts of Quaker Musicians,” *Reynard*, 1963, p. 6)
Harmony, Community, and Listening:
Friends Testimonies and Music
by Thomas F. Taylor

In spite of the traditional view much of the world holds about us, Friends of all persuasions are making music. Meetinghouses, homes, and Friends schools are bursting forth with hymns, cantatas, Christian musicals, choral dramas, organ works, gospel hymns, peace and folk songs. Many recent works have specific Quaker content: they are newly composed, borrowed, remade, or even improvised. All of this musical outpouring is coming from a group that only a century ago had no use for music, cautioned its youth against it, and even disowned those who continued to partake in musical events. What has happened? How did these changes in Friends’ attitudes toward music transpire? What were the initial reasons that caused early Friends to reject music? Can their lights illuminate our view and practice of music today? What would be some elements of a present-day testimony on music?

Music was one of the concerns of the circle of Friends that gathered around George Fox in the early 1650s. Some of the earliest writings by Friends on any subject—several religious tracts from the year 1653—contain sections on music. Thomas Atkinson, Richard Farnworth, and George Fox, all from the north of England, wrote passionately against the use of both secular and sacred music. To them, secular music was associated with licentious living—the wanton ways of the tavern and the country fair. Such interests led people away from God to vanities and pleasures, and thus would naturally be avoided by any serious seeker. These Friends had more to say about church music, as they felt that the devil had a strong hold on the established churches, and they were interested in reestablishing the simplicity and honesty of the loving early Christian communities. They read in the Scriptures that the Lord had moved David, Paul, and Silas to sing spontaneously “in the spirit,” and they knew experimentally that God was still able to move people to songs of praise. The singing of hymns and spiritual songs with full understanding and participation in the text was seen as a natural outpouring of hearts which had been born again. The organized, rehearsed,
and scheduled singing of hymns in church was thus viewed as but an imitation of the spiritual reality, and so was not Truth. When a congregation was singing, the words were clearly not true for each person, so that social setting pulled innocent people into uttering untruths. In addition, the singing of biblical texts should be as close as possible to the author's original intent (otherwise it truthfully could not be called his), so rhymed and metered versions of Scripture, the style of hymn text used in most contemporary churches, were rejected by most early Quakers.

Biblical cautions against pride were brought to bear as early Friends reflected upon the practice of church choirs, with their anthems and other fancy concerted pieces in baroque style. To sing, write, or set religious texts to music in an attitude of pride or haughtiness was not “in the spirit.” In The General Good to All People, Farnworth wrote about the choirs he had experienced in church in his youth, “They . . . say, ‘O Lord, I am not put in mind, I have no scornful eye: when they are put in scorn and derision’” (p. 21). The anthems were as opulent as the churches themselves, and to venerate or give particular attention to works of art such as hymns, anthems, statues, or church buildings was worshiping man rather than God, “. . . and so worship the works of their own hands.”

Although some “Gay Friends” continued to enjoy music on the sly through the period of quietism, the Society as a whole took its stand on the above rationale against music. Friends stopped their ears to the obvious charms of music, supporting their stand with more tracts and written advices. Interestingly, the first books of faith and practice for both London and Philadelphia yearly meetings do not contain such advices. At first, they either make no mention of music, or they caution Friends to sing “in the spirit” if they were going to sing in meeting for worship. By 1716, the advice of Philadelphia Yearly Meeting warned against “. . . going to, or being always concerned in plays, games, lotteries, music and dancing.” Such strictures increased during the 19th century, usually connecting music with places of entertainment. Presumably, church music was not mentioned because members of the Society were now living in relative isolation from other religious bodies, and had established their own religious practice. No longer were they so concerned with “correcting” the actions of non-Friends.

During the 1870s and 1880s, a series of religious revivals swept through the middle of the United States. Tent meetings, with their lively allure of heated preaching and rousing hymns, attracted people from all denominations. Music became an agent for the expression of newly found religious fervor. Pianos, mouth organs, and dulcimers began to make joyful noises in Friends’ homes in the 1870s. Friends who experienced these things began to wish that their group worship could be as lively and could become enriched by musical expression. The Ypsilanti (Mich.) Meeting is not unusual in the way music was introduced. In 1875, Benjamin Cope was moved to kneel in meeting for worship and sing the Lord’s Prayer, which he had committed to memory. “A few weeks later congregational singing was introduced into the worship service by [one person initiating the] singing [of] ‘Shall We Gather at the River.’ From that time on, singing [in the meeting for worship] was spontaneous, as the Spirit led” (Evangelical Friends Church Sesquicentennial dedicatory booklet, Ypsilanti, Michigan, May 1985, p. 8).

In many midwestern meetings, the introduction of music was a harbinger of the change to the pastoral system. In Ypsilanti, the first song was sung from music in meeting for worship in 1877, and three years later, the first pastor received a salary. Pianos, organs, robed choirs, brass quartets, and eventually choirs, with their anthems and other fancy concerted pieces in baroque style. To sing, write, or set religious texts to music in an attitude of pride or haughtiness was not “in the spirit.” In The General Good to All People, Farnworth wrote about the choirs he had experienced in church in his youth, “They . . . say, ‘O Lord, I am not put in mind, I have no scornful eye: when they are put in scorn and derision’” (p. 21). The anthems were as opulent as the churches themselves, and to venerate or give particular attention to works of art such as hymns, anthems, statues, or church buildings was worshiping man rather than God, “. . . and so worship the works of their own hands.”

Although some “Gay Friends” continued to enjoy music on the sly through the period of quietism, the Society as a whole took its stand on the above rationale against music. Friends stopped their ears to the obvious charms of music, supporting their stand with more tracts and written advices. Interestingly, the first books of faith and practice for both London and Philadelphia yearly meetings do not contain such advices. At first, they either make no mention of music, or they caution Friends to sing “in the spirit” if they were going to sing in meeting for worship. By 1716, the advice of Philadelphia Yearly Meeting warned against “. . . going to, or being always concerned in plays, games, lotteries, music and dancing.” Such strictures increased during the 19th century, usually connecting music with places of entertainment. Presumably, church music was not mentioned because members of the Society were now living in relative isolation from other religious bodies, and had established their own religious practice. No longer were they so concerned with “correcting” the actions of non-Friends.

During the 1870s and 1880s, a series of religious revivals swept through the middle of the United States. Tent meetings, with their lively allure of heated preaching and rousing hymns, attracted people from all denominations. Music became an agent for the expression of newly found religious fervor. Pianos, mouth organs, and dulcimers began to make joyful noises in Friends’ homes in the 1870s. Friends who experienced these things began to wish that their group worship could be as lively and could become enriched by musical expression. The Ypsilanti (Mich.) Meeting is not unusual in the way music was introduced. In 1875, Benjamin Cope was moved to kneel in meeting for worship and sing the Lord’s Prayer, which he had committed to memory. “A few weeks later congregational singing was introduced into the worship service by
The last query makes it clear where my feelings lie with regard to the place music can have among Friends. Peter Blood's article "Toward a Quaker Testimony on Music" (FJ 4/1/80) does a good job of showing the importance of a liberating musical education and of the way music can help make a community live. "That of God" includes the creative impulse, Peter writes. He goes on to describe "the contagious joy in singing" and the magic of community that takes place during a Pete Seeger concert: 

"Somehow a sense of radical 'peerness' is conveyed by the way he talks, stands, and looks at you."

Recent editions of several books of faith and practice add another important dance to this suite of ideas. This has to do with how music can help us learn to tune our ears and our whole selves. 

One of the earliest faith and practice entries reflecting this idea was written by James Charles Braithwaite in the 1895 edition of the London Christian Faith and Practice (461). It says in part, 

The fine arts ... at their greatest, always contain some revelation of the Spirit of God, which is in the fullest harmony with our spiritual faith. In the fields of music, art, and literature, as in others, Friends may witness to the glory of God and advance that glory by their service. 'The fullness of the whole earth is his glory,' and we mar the beauty of this message by every limitation we set upon it.

There are modes of awareness, aspects of "growing into wholeness" that we can learn from active listening to or participation in music. The metaphor of "listening" is often used to describe the single-minded attention we can learn to give to the voice of God in meditation, prayer, and worship. It is more than just a metaphor—active listening to music is an experience that can draw us nearer to the God within; it is a language which goes beyond words. This is true if we know nothing about music, and increases in variety and richness as we learn the language. The gutsy vigor of a Scott Joplin rag or the "Dies Irae" from Mozart's Requiem hits us far more deeply than the place where we analyze and think about the rhythmic structure. The tough-minded, but exquisite beauty of the process working in a Bach fugue engages mind, spirit, kinetic sense, as well as the emotions.

Joseph Fry, a conservative English Friend, knew this as he gave in to his love of music and played the piano, or sneaked out to the opera with its own "truths" within a world of opulence and make-believe. What about Joseph's wife, Elizabeth Fry, who studied the piano and sang with her sisters in her childhood "gay" Gurney homes? As an adolescent, she began to have scruples regarding music and dance, and at the age of 19, a year before her marriage, she wrote in her Journal (Feb. 28, 1799):

We have had company most part of the day. I have had an odd feeling. Uncle Joseph, and many gay ones were here; I had a sort of sympathy with him. I feel to have been so much off my guard, that if tempted, I should have done wrong. I now hear them singing. How much my natural heart does love to sing; but if I give way to the ecstasy that singing sometimes produces in my mind, it carries me far beyond the center; it increases all the wild passions, and works on enthusiasm. Many say and think it leads to religion; it may lead to emotions of religion, but true religion appears to me to be in a deeper recess of the heart; where no earthly passion can produce it.

Already, she had experienced what it
meant to be moved off center, and
already she knew those deep places in
her spiritual self where music could not
take her. Music is not the only language
of the soul. It can help describe, point,
connect, but there are times that we can
treasure being away from sounds alto­
gether. Those who have experienced
God's power in the stillness of a "gath­
ered" meeting for worship, or who have
walked alone or with a Friend in full
awareness of God's presence, know
another realm to which Elizabeth Fry
refers. It is in these "deeper recesses of
the heart" that music or other aids to
worship are not able to guide us.

This leads to more queries: Does the
music we listen to sometimes cloud or
dull our minds, or trivialize things of the
Spirit? Do we allow sufficient time in
our lives to silently listen to the voice of
God, not filling our minds and bodies
with sounds which we really do not hear?

And thus, the cautions about music
voiced and written about by Atkinson,
Farnworth, and Fox were not simply over­
reactions to an art form they did not un­
derstand. As is the case with all products
of human creative imagination, music
has its limitations: it can lead us aright,
ay or, or simply not far enough. Ex­
certs from the concluding minute of a
Pendle Hill workshop led by Donald
Swann, called The Song as an Act of
Healing (May 1983), sum up some of
the limitations as well as opportunities:

Inside you is a song; you find it and it can
be an agent for God's healing. A song
comes from the outside too, stirring up
something inside and releasing it.

Music can help draw us up into God,
moving us from ego into Self.

However, music can be obsessive, a narcotic,
an escape from reality. Music can be
peacemaking if it is noncoercive. We
should remember that music which speaks
to us may not speak to others. Cross­
cultural sharing of songs is a unifying
force. Music can be a bridge to whole­
ness that is God.

To my lights, the resurgence of
Spirit-led music among Friends is but
one sign of the vitality that is spreading
throughout our Society. Once again, our
songs seem to be harbingers of a sense
of renewal. Now, Friends of various
persuasions and cultures have the op­
portunity to listen to each other through
our songs. Perhaps as we learn to know
one another, we can sing and rejoice
together in those things which give us
unity in the love of God.

---

**John Woolman and Animals**

by Joan Gilbert

We reverence John Woolman
totally, we think; his words
are a cornerstone of our code.
But not all his words, actually. One con­
cern he mentioned repeatedly gets very
little attention. Here are some examples:

True religion . . . doth love and rever­
ence God the Creator and learns to exer­
cise true justice and goodness, not only
toward all men, but also toward the brute
creatures; . . . as by his breath the flame
of life was kindled in all. . . . To say we
love God as unseen, and at the same time
exercise cruelty toward the least creature

Joan Gilbert is a free-lance writer who has pub­
lished several novels and many nonfiction articles.
She is an attender at Columbia (Mo.) Meeting.

---

was a contradiction in itself.

I believe that where the love of God is
verily perfected, and the true spirit of
government watchfully attended to, a
tenderness toward all creatures made sub­
ject to us will be experienced, and a care
felt in us that we do not lessen the
sweetness of life in the animal creation
which the great Creator intends for them
under our government.

One of John Woolman's earliest biog­
raphers, Samuel Allison, a clerk of
Burlington (N.J.) Meeting, wrote in
1774: "He . . . strove much . . .
that we might use moderation and kind­
ness to the brute creatures; . . . as by his breath the flame
of life was kindled in all. . . . To say we
love God as unseen, and at the same time
exercise cruelty toward the least creature
to reign in the earth, all abuse and unnecessary oppression, both of the human and brute creations will come to an end.”

This is confirmed in John Woolman’s own writing, two examples of which refer to days when “labor both for man and other creatures would need to be no more than an agreeable employ,” and when all would enjoy “houses suitable to dwell in, for ourselves and our creatures.”

Woolman makes many specific and general references to “creatures” and “fellow creatures” as relations whose well-being is our responsibility. One of the most striking has 19 famous words, but the seldom-quoted words that precede it seem to enlarge its meaning:

Our Gracious Creator cares and provides for all his creatures. His tender mercies are over all his work and so far as true love influences our minds, so far we become interested in his workmanship and feel a desire to make use of every opportunity to lessen the distress of the afflicted and increase the happiness of creation. Here we have a prospect of one common interest from which our own is inescapable, so that to turn all we possess into the channel of universal love becomes the business of our lives.

Living in days when direct daily use of animals was necessary for almost everyone, while economic and physical conditions were not conducive to compassion, Woolman was very far ahead of his time. His account of the child-

hood episode in which he forced himself to kill baby birds he had thoughtlessly orphaned, rather than leave them to starve, is presented with as much detail as his adult anguish over realizing what he had done in preparing a document for his employer to transfer ownership of a human being.

Finding stage horses and their young attendants badly abused in England, he declined to use stages, even for carrying letters when he craved communication with his family, and he traveled by foot rather than participate in the industry’s boy- and horse-killing competition for speed. Woolman records that once, while traveling in this country, his party dismissed a guide before it was really convenient to do so because the guide was a heavy man and they realized that continuing in the heat “would be hard to him and his horse.”

In “A Word of Remembrance and Caution to the Rich,” first printed in 1793, he comments about how often oxen and horses are seen to be overworked, and that though “their eyes and the motions of their bodies manifest that they are oppressed,” they are whipped to force more exertion. Characteristically, his next sentences are of sympathy for people whose poverty and exhaustion prevents their caring properly for their animals.

What if Woolman were alive today, exposed to the protectionists’ and the law enforcers’ revelations about animal misuse? Almost a century before slavery was being questioned by the most thoughtful people, he was boycotting sugar, cotton, and indigo dye rather than support slave-intensive industries. He agonized over how to visit slave owners without benefiting from slave labor, and took care to earn his own living as harmlessly as possible. It’s hard to imagine him today enjoying meat, eggs, and dairy products obtained from animals treated like machines, as if they had no desires or needs. He might even be among those rejecting drugs and medical treatments perfected by using animals, usually in wasteful numbers, in tests that are often excruciating.

Would he be among those demonstrating and lobbying for animals? He would probably at least be admonishing us to reexamine our assumptions and priorities: Just what are the rights of other species? What is our responsibility to them, as individuals and as a group? □

Coming of Age in Mount Holly, New Jersey, 1741

“As I lived under the cross and simply followed the openings . . . .”

—John Woolman, Journal

From the meetinghouse benches
he can see over the heads of Friends,
gaze beyond them through the Imperfect glass,
and its distorted world.

He sees further than most men look.
His eyes focus on nothing.
Within he waits for something
that may not come.

if it does he must suffer it way
to well through the strata of self,
to fill or fade as it will.

Something he cannot name opens.
Unconsciously he rises
to utter a flesh of words,
each syllable from another place.

He speaks with care.
When the last word passes his lips,
he must sit down, is shaking,
He is not fully himself.

He is touched, has touched.
What has happened no one can say.
There is work afoot no one can measure.

—Terry S. Wallace
I am becoming a great believer in synchronicity—that phenomenon in which seemingly coincidental events may, indeed, be related. I find that when I am very attentive I can often discover patterns in the occurrences of my life, and that these patterns have much to teach me. It is an attitude, a way of looking—like a camera pulling back from a detail to reveal a larger, more complete picture without which the detail cannot be fully understood.

When I met Winston, my desert tortoise, I thought at first his appearance was a random, if exotic, event. But I began to see that there were reasons why he appeared when he did. I had lessons to learn, and Winston became a means for me to learn them.

My saga began about three years ago, when my husband found a tortoise lumbering down the road and, lest it be struck by a car, brought it home. I had never thought seriously about reptiles. When I was a kid, I had those small water turtles, but I never got very attached. I was probably even slightly repelled by animals that were cold-blooded, ground crawlers—too akin to snakes.

When my husband brought the tortoise into the house and asked me if I wanted it, I momentarily recoiled. It was about a foot long and somehow seemed more overtly reptilian than the smaller ones. But I reached out and took him. Within a few hours I had become totally enamored. He ate from my hand and was so fearless and docile I knew he must have been someone's pet. So I reluctantly put up signs around the neighborhood, and in a week the tortoise was claimed by a family who had lost him over a year before.

I learned he was a desert tortoise (Gopherus agassizii). Because they are an endangered species, it is illegal to buy, sell, or harm them in any way. But the desert, their native habitat, is not protected. It is being rapidly destroyed by toxic dumps, military installations, and off-road motorcycle races. This, combined with a slow reproductive rate and high hatchling mortality (about 97 percent never reach adulthood), greatly threatens the tortoise's continued existence.

I contacted a local man who I was told finds homes for them. Within a month I was given an impressive-looking male whom I named Winston. I liked him immensely. He was about 40—slightly older than I.

But he turned out to be very ill. He was lethargic and would not eat. We took him to several vets, none of whom could determine the cause of his illness. They said he was probably dying. I was shattered. I was also surprised at the depth of my affection for this creature I had known such a brief time.

We were told all we could do was force-feed him (a major production that had to be performed twice daily) and inject him regularly with antibiotics and nutrients, which I hated doing without being able to explain to him why.

I was overwhelmingly discouraged. I considered putting Winston to sleep, but could not—not as long as there was the slightest possibility of recovery. There was something about his spirit that, despite his afflicted body, remained undaunted. If he was willing to hang in, so would I.

After about five months without any
improvement, we were given the name of another highly recommended vet and decided to subject Winston to one last examination. The proper tests were finally performed, and it was discovered that Winston had an intestinal hematoma and several of his vital organs were badly impaired. Surgery was performed, a very guarded prognosis was given, and Winston was sent home. In about a week, he ate a dandelion. It was the first time in almost six months that he had eaten on his own. We were exultant. It was the beginning of a long but sustained healing. It was also a powerful lesson in patience and faith.

My second lesson regarded pace. I did not have to be convinced that I was sacrificing quality for quantity by whirling and hurtling through life. But I felt that I did not have the luxury of slowing down. There was too much to be done, and if I did slow down, I might miss out or be left behind.

When I got Winston, I was involved in a high-pressure career. I had become as tense and uptight as everyone else I knew in the profession. Also, I lived in a large city where it was easy to be seduced into a frenetic rush of activities—to resist felt like riding on a merry-go-round and trying to fight centrifugal force.

My schedule had all the flexibility of a NASA space flight. I was constantly looking at a clock or watch. Like many others, I was geared toward performance in a left-brained society in which the notion of "just being" was, and is, both alien and suspect.

I was intensely aware of the conflict within me between how I was actually living and the pull of my heart toward another way. I knew experientially that my deepest, most fulfilling moments took place in a much slower time context. I knew that a slow pace was central to most spiritual practices, from the pranayama of yoga to the zazen of Zen Buddhism to the Quaker method of "waiting upon the Lord."

I knew, too, that some of the slowest growing living things were also the longest lived. The galapago tortoise has been known to attain an age of more than 200 years. And a certain kind of bristlecone pine, which may take a century to add a single inch to its diameter, can live to more than 4,000 years.

A precious but harnessed part of me resonated like a bell whenever I read passages or lines like those of William Blake, who wrote, "The hours of folly are measured by the clock; but of wisdom, no clock can measure," or saw something like the more banal New Yorker cartoon that pictured a tortoise ambling down the road, asking the hare who was speeding past, "Where's the fire?" Where indeed?

But despite all this, I was unable to actually make that crucial shift into a lower gear.

Then along came Winston. The tortoise is proverbially and in truth slow. His speed varies from very slow to moderately slow. But (and this was the start of my real insight), he manages to accomplish everything he needs to accomplish. I watched Winston for hours. Tortoises may appear uninteresting, but when one observes them carefully, it is clear that they are fascinating, benign, enchanting creatures.

I saw how Winston approached life. Without getting too anthropomorphic, I sensed a meditative quality about him. Tortoises have little brain power, but they have a genetic wisdom, if not an intellectual one, that has enabled them to survive magnificently for over 200 million years—and with a complete absence of offensive capabilities.

After months of studying and tending Winston, I began to notice that I was starting to internalize his unwitting message. Within a year of his arrival I left my profession. Within two years we moved to a considerably smaller city. These were two of the best, and most difficult, decisions I had ever made.

Shortly after these changes began, I started to feel more centered, and more deeply connected both within myself and to the world around me. Though I occasionally regress to my old habits, I have been able to consistently reduce the general tempo of my days by focusing on certain thoughts which have become almost like mantras, such as that of Ralph Waldo Emerson, who wrote, "For everything you have missed, you have gained something else; and for everything you gain, you lose something else."

Perhaps Winston had nothing to do with my decisions, and he was just coincidentally there when they were made. Perhaps everything is in fact random, and my belief in synchronicity is an insane mind-game I play, or a crazy attempt to satisfy my need to fit the chaotic pieces of life together into some meaningful whole. I will never know.

But Winston and his new mate, Clementine (the female we received last year), and their 12 hatchlings born last summer continue to be sources of illumination and joy.
A Quick but Heartfelt View of Nicaragua

by Ruth Dreamdigger

My daughter, Tina Nannarone, and I spent ten days in Nicaragua in February 1985. We were students in Casa Nicaraguense de Espanol, which arranges for housing among families in a working-class neighborhood, trips and speakers about life in these revolutionary times, and classes in Spanish.

Our family consisted of the parents, Eva and Eric; Mercedes, the grandmother; Terry, about nine; and a nephew. There was also a son who is in the army. They are an extraordinarily caring and competent family, strong for the revolution. Fortunately for me, Eric had been brought up on the east coast where English is spoken. The extended family is a very close one, and various relatives and friends were frequent visitors.

Materials are terribly difficult to find in Nicaragua, but they had been able to gather together what they needed for reasonably comfortable living. Even so, there was glass only in the front windows, a ceiling only in the front room, walls constructed of this and that. Tina and I were very fortunate to have a room of our own and even a private bathroom, a tiny dark room with no window. There is no hot water, but in such a climate a cool shower feels fine.

In order to conserve, the city cuts off water to each neighborhood two days a week, and each family must simply plan on that.

The day after we arrived, Tina and I went to see Carol (a friend who is married to a Nicaraguan) and had our first experience with the Managua public transportation system. Incredibly decrepit buses lumber down the street packed to the gills, list heavily to one side or the other, with determined passengers clinging to the doors and even to the sides of the bus. We tried to hail a taxi, which are fairly numerous but as battered as the buses, and after trying for an hour and a half we gave up and went home. Later when we did get to see our friends, Luis told us that people feel freer now and enjoy traveling around the city. Also, in a country where practically everything is very expensive, the bus is cheap—one cordoba (between 3¢ and 4¢). Eric pointed out that the general problem of scarcity of parts was made worse because the buses come from many different countries. One bicycle club has made a donation of bicycles, and this would certainly be one good answer, but we saw very few in use.

Except for a very few buildings, downtown Managua was destroyed by an earthquake in 1973, and most of the relief money was used by Somoza for his own purposes. Although I knew this, I was somehow unprepared for the reality of a city without a downtown. There are almost no "regular" stores. In the community where we lived there are innumerable tiny tiendas where one could buy cold drinks, cookies, and a few grocery items. Women carry their wares on their heads or push homemade wooden carts with solid wooden wheels. There are a few supermarkets and two huge mercados which are very crowded. The school told us that one of them, the oriental, is a black market hotbed and we should not shop there, but that Mercado Roberto Huembre, controlled by the city, is quite satisfactory, although
prices are high as they are everywhere in the country. (A light bulb, for instance, costs about 300 cordobas—$9!)

Although I have traveled alone in many other cities, including Mexico City and San José, I found it difficult to orient myself to Managua. There are no uniformed police officers to guide the confused traveler. There are very few street signs or even landmark buildings. It is hard for the young and friendly soldiers who are around to give directions. The city is full of little, shack-type buildings, and to my unpracticed eye they looked very much alike.

Tina and I found religion to be woven tightly into the life of the Nicaraguan people. We had to come home early because it was totally unthinkable to airline employees that they would work on Good Friday! On the government TV station I saw a priest explaining the significance of Holy Week. On the radio I heard the sweet strains of “Ave Maria.”

On Palm Sunday we accompanied Eva to church. This was a congregation inspired and empowered by liberation theology. The mural above the altar portrays Jesus coming from heaven to minister to the poor and oppressed. There were about 700 people there—more women than men, more young than old (but I understand that about half the population is under 15). Two young people read the Bible lesson; six young people played bongo drums, guitars, and flute. Everyone sang, clapped, went to the alter to receive their palm leaf. (Jesus’ triumphal entry into Jerusalem has made “Ia palma” a figurative expression for victory. I bought a shirt with the embroidered words “Viva Ia palma.”) The “kiss of peace” is not a formal ritual but an enthusiastic, happy turmoil with people moving all over the church to exchange hugs and kisses. Three small children with whom I had been exchanging smiles during the service rushed over to give this grey-haired stranger hugs and kisses.

On the morning that we were leaving Eva gave me a little banner with a picture of the Virgin and the words “Who causes such joy? The birth of Mary!” Later I realized that a political post card I had bought had almost the same picture of Mary, this time surrounded by workers and the words, “We want peace which causes such joy.” Thus, it seems to me, are religion and love of country intertwined at every turn. It is a powerful combination—not easily subdued.

Mass in Jalapa, celebrating solidarity among the people of the region

Although the government is conscientious in taking care of wounded soldiers and the families of those wounded or killed, the representative of the government’s organization for veteran’s benefits had very little idea of nonviolence. She told a story of a man who said he was a pacifist until he realized his life was in danger. Then he started target practice. Eric, however, did know what I was talking about. He said that President Ortega defends the right of conscientious objectors to alternative service. He said that clergy, seminarians, and others who can prove a religious conviction against participating in war can get such an exemption. I am sure that it is very difficult—not too surprising in a country fighting for its very life. Every male must register or go to jail.

Although it is not a nonviolent government, it is an amazingly non-vengeful government. Eric has a brother who was in the National Guard. He was not hunted down, tortured, and killed after the revolutionary victory. He was simply taught a trade. The FSLN (the revolutionary party now in power) believed that many of the young men fought with Somoza because they didn’t know how to do anything else, and that it was important not to punish them but to teach them.

Nicaragua is developing a democratic structure which seems to me in some ways superior to our own. Neighborhoods are divided into districts. The person elected to head up the district I stayed in is responsible for distributing ration cards for sugar (Nicaraguans have a terrible sweet tooth), rice, and other essential items; making sure that
young men register when they reach 18; and representing the district in regard to any problems they need to have addressed. Our little section in the barrio of Maximo Jerez met twice to discuss a problem of leadership while we were there. When we returned to the United States we saw a TV show which implied that these little meetings were to control the people. We found just the opposite—to be true—this is part of the structure by which the people influence the government.

There are also assemblies of workers meeting with government officials to try to work out problems. We attended one such assembly of ranchers and farmers in the little town of El Corral. These people grow rice, beans, bananas, and some other crops, but mainly they raise cattle for meat. Nicaraguan meat is said to be extraordinarily good and tender because the cattle are allowed to graze naturally. These farmers had many complaints, mainly about shortages of essential items and the lack of a store in the area. They were also upset because their region had been exempted from a rule requiring that producers sell all of their produce to the state (an effort to control the black market), but officials who did not know of the exemption were giving them a hard time. They had been given the exemption because they are far from centers of distribution that they sometimes were not getting their produce to market while it was still fresh, and also were not getting back enough for their own needs. I felt that this was a good example of flexibility—a rule to protect the people, but an exception when it made sense. The ranchers seemed to have faith that their complaints would be heard and dealt with. Most of these people own their own land now, some of which belonged to the Somoza family before the revolution.

Two aspects of this trip into the country were very disheartening to me. One involved the status of the women. There were probably about 50 women in the gathering of about 300. At the meeting itself a woman was one of the speakers, and the official made a big point of the importance of women to the nation and invited them particularly to participate. However, they did not participate either in the meeting or in the party afterward. The men were delighted to sing and dance with the women in our group, but the women looked very shy and sad. This is in great contrast to city women, who take much initiative in the community meetings.

The riding of the bull was supposed to be great entertainment. I thought at first that a man would try to stay on a bull that jumped around. But actually a lot went on in terms of goading it and actually hurting it which I found pretty gross. After a few minutes of watching such nonsense, I knew that I would burst into tears if I stayed another minute, and escaped back to the road, where I found a few older women from the school who also couldn't take this aspect of Nicaraguan ranching custom.

However, in terms of hospitality they couldn't have done better. They were even ready for a vegetarian like me with a big slab of delicious white cheese and real cream to dip it in. It was so delicious I could hardly believe it.

AMNLAE, the Luisa Amanda Espinoza Association of Nicaraguan Women, has a mighty task. I think that there is probably very little violence against women in Nicaragua, but there is a lot of exploitation. Men see the crowded buses as an opportunity for sexual gratification and are really obnoxious. Carol says that many men have two families without being responsible for either of them. The government and AMNLAE are doing their best to change this attitude. Tina visited a factory where she saw a poster of a man holding a little child. The caption read in Spanish: "I am a responsible father."

To bring up a child is to assume a promise of tenderness, care, education, and sacrifice."

Tina and I were both struck by the fact that in the crowded barrio we never heard parents yelling or children quarreling. The general rule is to have huge families. The leader of our local community group had 12 children, and another neighbor had 10. The woman for whom AMNLAE is named was the youngest of 21 children, only 6 of whom survived to adulthood. AMNLAE is carrying on a campaign for both birth control and vasectomies.

I am happy to say that AMNLAE is well funded both by their own efforts and by international support. They have one of the most pleasant buildings I saw in Managua, and they carry out a number of programs, including the publication of a monthly magazine. The issue which I received is quite amazing in its variety of articles—how to make a mobile, how to have a more satisfying sex life, how to teach your child to talk, how to have good nutrition, the experiences of women fighting the contras, six women who run a cooperative farm, the new children's library (fortunately it is not in the north where the contras burned even a new nursery school), the difference between the elections now and in the time of Somoza, a woman mail carrier in Prague who received an award, and a children's game.

AMNLAE started as an effort to free political prisoners during the time of Somoza and gradually became more and more involved directly in the revolution, providing meeting places, carrying messages. It was finally totally involved in every way. There are about equal numbers of women as men in the FSLN, but there are only 15 women in the National Assembly out of a total of 96 people. (We might remember that this is much better than the U.S. Senate, however.)

Although I believe women's rights have a long way to go in Nicaragua, the goals and efforts of the FSLN cannot be faulted. There is actually a law that men should share in domestic work so that women can share equally in responsibility for the continuing revolution.

Tina and I came away knowing that the perfect society had not yet been achieved in Nicaragua, but knowing also that the present government is amazingly dedicated to achieving that end.
REPORTS

Indiana Yearly Meeting:
Following in Jesus’ Footsteps

“Follow in His Steps” was the theme of the 165th session of Indiana Yearly Meeting, which met at Earlham College August 2-7. A group of 34 English Friends on a study tour of several yearly meetings in the United States, and Friends from Jamaica, Ohio, Conservative, California, and Western yearly meetings enriched our fellowship of more than 300 people.

Again and again we were challenged by our speakers: Tom Mullen (United Society of Friends Women/Quaker Men banquet), Alan Kolp (Sunday worship), Charles Ball (Quaker Lecture), Mary Cosby (devotional speaker/workshop leader), Tom Spainhour (Young Friends program), Wilmer Cooper (Wednesday morning devotional speaker), Ann D. Burt (USFW luncheon speaker), and Paul and Felicity Kelcourse (missions speakers). A new feature this year was a children’s story time in our Sunday morning service. To the delight of children and adults alike, Judy Dennis (clerk, devotional committee) told about the “Tator Family: Dic Tator, Agi Tator, Spec Tator, Jim Tator, and Hes Tator.”

Throughout the week our awareness was sharpened as we were confronted by the global world with its hurting, hunger, and poverty; the lonely people sitting in our meeting pews; those with physical limitations and their spiritual lessons for us; the realization of how much we need one another to become agents of transformation in our world; and of Jesus’ 30 years in Nazareth in preparation for his ministry. This should encourage us to spend time in prayer and preparation for our service and ministry for God, and not to get discouraged.

Alan Kolp admonished us to present our bodies as a living sacrifice, not conformed to this world but transformed and renewed by the presence of the living God in order that we may become effective witnesses.

Charles Ball urged us to recognize the vital importance of the Holy Spirit in the life of the meeting. The Holy Spirit provides unity, prayer support, and loving loyalty, and enables us to confront problems and resolve conflict without fracturing the fellowship. It nurtures a fellowship which responds with enthusiasm rather than criticism and enables us to seek God’s will together.

Our consciences were pricked as Mary Cosby told us that, as Christians, we are guilty of spiritualizing our faith and separating it from the needs around us. We don’t even feel the contradiction. We must care about the inequality and injustices in our world if we are to be Christian. She asked: “How can we as Christians live among all this and not be touched? Christ set an example for us. Will we follow in his steps? Then we will experience real joy!”

Workshops had good participation as discussions, skits, and role plays enhanced themes such as “Ending the Blaming Game”; “Ministering to Human Needs in the Local Community”; “Putting Sizzle Back Into Sunday School”; “Central America, There and Here”; and “Worship, Membership, and Leadership.”

We rejoiced with Fort Wayne (Ind.) Meeting, which recently purchased a meetinghouse. Centerville (Ind.) Meeting, which is being laid down because of lack of members, has graciously offered Fort Wayne their organ, piano, and furniture. It was good to hear of continuing development at our outreach meetings, Englewood (Ohio) and Traverse City (Mich.); and it was exciting to hear Long Lake (Mich.) Friends Church share with us their leading to “plant a meeting” in Maple City, Michigan.

How does one condense and do justice to reporting a week of challenge and inspiration? Some things have to be experienced firsthand! As we “follow in his steps” throughout this year, it is our prayer that our lives will reflect and live out the inspiration and challenges of our week together and that next year we may bring more people from our local meetings to experience for themselves the blessings of a week at the “wider circle” in yearly meeting.

Marie McCracken

Sandy Spring Friends School
REGISTER NOW

Let your lives speak
- Enriched liberal arts curriculum
- Coed Day grades 7-12
- Boarding Community grades 9-12
- School bus transportation
- Rural setting
- 135-acre campus, 35 miles from Washington, D.C. or Baltimore

(301) 774-7455 or 744-4531
16923 Norwood Road, Sandy Spring, Maryland
A lesson in marketing as well as commitment is provided to the thriving third annual clothing drive of the joint peace committee of the Manhattan Mennonite Fellowship and Manhattan (Kans.) Friends Meeting. The clothes drive capitalizes on Kansas State University students' culling their clothing and donating the excess to people in need. Good used clothing is solicited when students are moving out of their dormitories each spring. Just before spring semester ends, project participants place large boxes and explanatory signs in the dorms. This year nearly one ton of clothing and other items was collected. About 40 percent was sent to developing countries, and about 1,000 pounds of winter clothing was given to an ecumenical social service agency in Kansas City. In accordance with their pacifist beliefs, project members rejected khaki- and camouflage-colored fatigues as well as clothing with words or pictures suggesting violence, militarism, patriotism, and sexual abuse.

Friends World College's China Center has opened at Il Lin University in Manchuria. Two U.S. students will be sent there each semester. They will be paid by the Chinese government to teach English to Chinese teachers at the university and will also study Mandarin at the school. In September 1984 the first Friends World College student from China arrived at the Huntington, Long Island, campus in the United States.

Financial support is needed for Pedro and Joaquin, two Guatemalan refugees in sanctuary at Mt. Toby (Mass.) Meeting since July (see World of Friends, FJ 9/1-15). The meeting is asking Friends and others interested in helping with expenses for food, medical care, clothing, and simple material goods to make checks payable to Mt. Toby Friends Meeting and send them to Andrea Ayvazian, 35 South St., Apt. 105, Northampton, MA 01060.

The Elizabeth Ann Bogert Memorial Fund is offering small grants (up to $500) to individuals studying or practicing Christian mysticism—the "direct and personal experience of the Divine through which one comes to know the immediacy and intimacy of one's relationship with all creation," especially within the Christian context. For more information, write to Bogert Fund Overseers, in care of Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102.

Iceland will join New Zealand in banning all vessels carrying nuclear weapons—even those from NATO countries—from its territorial waters. Iceland's foreign minister, Geir Haligrimsson, said, "No nuclear deployment of any sort may be made in or around Iceland. We do not want these weapons here."

The new 1985-1986 Friends Directory, published by the Friends World Committee for Consultation, lists names and addresses of Friends meetings and churches, schools, colleges, reference libraries, retirement homes, and other Friends organizations. To obtain a Directory, send $4.00 ($2.75 plus $1.25 postage and handling) to FWCC, 1506 Race St., Philadelphia, PA 19102-1498.

Fifty pounds of potatoes planted last spring by State College (Pa.) Meeting's First-day school and Friends School were harvested in September, packed into ten-pound bags, and sold. Proceeds from the sale of their 1,000-pound harvest will go to world hunger projects.

Meeting for worship on New Year's Eve?
Disenchanted with the noise-making of traditional New Year's Eve parties, some members of Radnor (Pa.) Meeting's Worship and Ministry Committee decided to hold meeting for worship on the evening of December 31 last year. They issued invitations in mid-December for the meeting for worship and for an early breakfast in a nearby home. The response was surprising and immediate. Forty members and attenders came to a very worshipful meeting and enjoyed the sociability afterwards. Radnor Meeting plans to repeat this in 1985. How about your meeting?

Earlam College is divesting itself of $500,000 of stock in the Chesbrough Ponds Corporation because the company failed to sign the Sullivan Principles. Earlam officials had been corresponding with Chesbrough Ponds officials since May to try to persuade them to abide by the Sullivan Principles, a set of voluntary guidelines for U.S. companies doing business with South Africa. Sullivan signatories pledge to hire, pay, and promote employees in their South African operations without regard to race.
Eiseley: He Had the Chance

I want to thank Dean C. T. Bratis for writing an article on Loren Eiseley (FJ 9/1-15). He was a truly great thinker and a wonderfully sensitive human being. I am distinctly uncomfortable, though, with the assumption that Eiseley was a “concealed Quaker.” Surely in his travels, as well as in his years at the University of Pennsylvania, he had heard of Friends. If he did not consider himself a Friend in his lifetime, then it is presumption bordering on arrogance to name him “one of us, really?” after his death.

Elizabeth W. Ferry
Westminster, VT.

I have always felt some inner vibration in response to Loren Eiseley’s writings, and am delighted with the response that Dean C. T. Bratis has shared with us in “Loren Eiseley: Concealed Quaker.” I very much like the article, its artful title page, and the front cover which catches one in the sense of the silent voice at the center of a whirling universe.

I salute you, staff of FRIENDS JOURNAL; I salute you, Dean C. T. Bratis!

Gladys W. Tilson
Old Fort, N.C.

Amanda Kwadi is Home

Amanda Kwadi—our social worker, about whom we wrote to you on August 30—was released on October 3. She came straight into the office to see us—and did we celebrate!

As you know, she had been in detention under section 29 of the Internal Security Act since Friday, August 23, when she was arrested at our office at the end of the day’s welfare session.

She is in good form and marvelous spirits, and unharmed, although she had found it quite frustrating to be sitting at the nearby main police station in Johannesburg for nearly six weeks when she was apparently not even needed much for questioning.

But all the time, although she guessed none of us would be able to find out where she was, she said she knew you and we would all be doing whatever we could to help secure her welfare and her safe release, and would not give up until that happened. This had made quite a difference to her.

So we want especially to thank all of you who helped us with that in any way or measure (see FJ 10/1), be it by loving and caring prayers, or letters, or lobbying ambassadors, as we know some did. We are sure all this helped to uphold her, keep her safe, and bring her back to us in her usual incredible spirits.

In rejoicing over her release, however, we must remember we are nowhere near through the wood—“this thick darkness that may be felt.” Hundreds more are still in detention and being arrested daily. Repression and counterviolence amount to little short of war. But the darkness does not quench the Spirit. Amidst the chaos and tragedy, small but vital grassroots of life, new insight, friendship, and a will to peace and justice persist and grow.

Colleagues and Committee of Quaker Service, Transvaal Johannesburg, South Africa

Reader to Reader

I am a new subscriber to FRIENDS JOURNAL. I like it very much. This letter is for information and comments from some of your readers.

Where can I get some literature listing Quaker points of etiquette between individuals in conversation? I mean good manners in conversation which show deep respect for the other person—even when in disagreement?

James Mugridge (Senior)
39 Tisdale Lane
E. Saint John, N.B. Canada
EZJ 2J5

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters, and although lengthy letters are printed occasionally, we request that those submitted be no longer than 300 words.

December 1, 1985 FRIENDS JOURNAL
Oliver Clubb, a political scientist at Syracuse University, has published a readable, instructive, very important exposé. In his KAL Flight 007, Clubb probes one of those mysterious traumas—like the Lincoln and J.F.K. assassinations—which haunt the American psyche.

Clubb begins by examining the “official” explanations provided by the Reagan administration, which contends that the airliner “strayed” because of computer malfunction or human error, and by the International Civil Aviation Organization, which explained that this “straying” occurred because of a “finger error” and an “inattentive crew.”

Clubb examines these explanations critically. The pilot of Flight 007, Chun Byung In, had flown the route for five years, logging more than 6,000 hours in 747 jumbo jets. The plane carried three separate navigational systems, plus weather radar allowing the navigator to discern the topography below. The pilot radioed his positions after reaching five of the checkpoints along the way, suggesting that he was consulting his instruments. The odds against a finger error remaining undetected by an experienced pilot and crew able to double-check their positions against ground radar beams are simply “astronomically low.”

Moreover, why didn’t civilian ground control or military surveillance warn the ill-fated flight? It was tracked by Japanese and U.S. civilian scanners along a route where deviation is well known to be dangerous. Flight 007 flew off course for hours, finally disappearing from radar screens where it should have appeared. “Unless we are to assume incompetence,” Clubb asks, “do we not have to assume that the authorities in question had unexplained reasons for not doing anything about the aircraft on their radar screens as it headed undeviatingly on its fatal course toward Russia’s Sakhalin Island?”

Clubb’s logic stays right on course, leading toward uncomfortable questions: “We are ready enough to believe that the Soviets would knowingly shoot down a civilian passenger plane in cold blood. In other situations, as in Afghanistan, the Soviets have indeed shown themselves capable of being ruthless. But is it really conceivable that those who govern our own country are capable of doing what the foregoing account suggests they did?” Clubb marshals evidence to support his contention that yes, sad to say, our leaders are being irresponsible by continuing to toy with nuclear weapons. Soviet and...
Oakwood helps to prepare young adults for college and beyond by teaching them to live and work with their hands, hearts, and minds. Come take the risk of success. You'll discover that Oakwood is the place to achieve and excel.

**Call now to arrange a visit:**
Thomas J. Huff, Admissions Director  
(914) 462-4200  
515 South Road  
Poughkeepsie, NY 12601

**A Friends Co-Educational Boarding and Day School**  
Grades 9-12  
Tuition reduction for Quaker families

**FRIENDS' CENTRAL SCHOOL**  
Overbrook, Philadelphia, 19151  
- A co-educational country day school on a 23-acre campus just outside of Philadelphia.  
- Pre-primary (four-year-olds) through 12th grade.  
- A Friends school established in 1845, Friends Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood  
Headmaster

**ABINGTON FRIENDS SCHOOL**  
Founded 1697  
Coeducational Day, Preschool-12

Preschool, Lower, Middle, and Upper Schools with a commitment to academic excellence, supported by Quaker values. Students come from all racial and religious backgrounds; Quaker family applications are particularly welcome.

**For Admission:**  
Carolyn Frieder, Director of Admissions  
**For Employment:**  
Bruce Stewart, Headmaster  
575 Washington Lane  
Jenkintown, PA 19046  
(215) 886-4350

U.S. leaders are endangering not only the lives of their citizens but those of several billion other people.

In his final section, Clubb proposes solutions. While these are sound—negotiate an end to the arms race, etc.—today's readers can ill afford to wait around for the definitive study; after all, the previous study of southern Quakers and slavery came out in 1896!


Fritz Kunkel was a German psychologist whose life story came to include U.S. citizenship in 1947. John Sanford, while still a young Episcopal seminarian, was a counselor of Kunkel's for three years until the latter's sudden death in 1956. Through a moving dream experience 30 years later, John Sanford, now a Jungian analyst, was moved to prepare this Kunkel selection, offering a conflation of How Character Develops and In Search of Maturity, thereby reintroducing the heart of Kunkel's ideas. (The two books, representing the essence of Kunkel's psychology, had short-sightedly been allowed to go out of print by the publisher.)

The man was a scientist with a deeply religious personal orientation, though he did not speak of God in his psychotherapy unless a client brought up the issue. Religion for him, as with Carl Jung, involved constant, creative change, leading into a future development, in contrast with institutionalized expressions of religion, which tend to become rigid and fixed on preserving the past. His religious convictions were based on his own experiences and on his belief as a psychotherapist that in the last analysis only creative change heals the individual. Kunkel helps us in the search for increased self-understanding for the purpose of moving beyond present limitations into more satisfying and effective living. The possibility of becoming what one can truly be is sensed despite Kunkel's hard thesis that the basic obstacle standing between us and our personal growth is our egocentricity. The ego committed to resisting change will face crucifixion before yielding to a relationship with the inner Self.

Of great value is the section "Kunkel's Work and Contemporary Issues in Psychology and Religion." Sanford has provided an important addition to the body of work on the relationship between psychology and religion, deepening understanding of personality development and what it is to mature in the deepest sense. This is reading for transforming one's life and moving forward in the journey toward wholeness, not perfection.

Paul W. Rea


Described in this book is one Quaker group's struggle to do what Friends have often been called to do—live a principled life in the world that spawns their principles. In this case the scene was North Carolina, where clustered communities of Quakers tried to uphold their testimony against slavery in a hostile, even menacing, environment.

By the period of the American Revolution, North Carolina's Friends were clear that slavery was wrong and that members should manumit their slaves. But eastern Friends were reluctant to free theirs, and the state government made the road to emancipation a rocky one indeed; half a century after the revolution individual Quakers still owned slaves. (Hilty never gives a firm date when Friends were finally free of slaveholding.)

These Quakers did find a way to skirt state laws against manumissions: they and others began to turn their bond servants over to the yearly meeting, which in turn became burdened with endless legal complications as well as the need to transport hundreds out of the state or to find them jobs. Though Quakers had a reputation for being sympathetic to blacks, most shared with other Tar Heels an antipathy to blacks, supporting colonization schemes and refusing to admit them to membership in local meetings. As sectional conflict mounted, Friends fled westward to escape the South's peculiar institution.

Hilty, retired professor of Spanish at Guilford College, has written a readable book, intending to make a wide audience aware of a compelling story. His account would have been helped if he had produced a more tightly organized work with fewer digressions and also familiarized himself with recent interpretations of slavery and abolition. Hence, for all its author's research in contemporary documents, the book leaves major questions unanswered which readers can ill afford to wait around for the definitive study; after all, the previous study of southern Quakers and slavery came out in 1896!

Larry Ingle

FILMS


Brazilian director Hector Babenco first made an impression upon U.S. cinema audiences with his blunt portrayal of homeless youth and the juvenile justice system in Brazil in the film Pixote. His latest film, Kiss of the Spider Woman, taken from a novel of the same name by Manuel Puig, should go further in establishing Babenco as one of the most original, innovative, and "realistic" of the limited group of foreign filmmakers becoming acceptable to U.S. audiences.

Kiss of the Spider Woman is both a political film and a deeply romantic love story. The fact that the two lovers in this film are men, and the scene of their courtship is a dismal cell in a brutal prison, makes little difference to the growing affection and respect which the political revolutionary and the openly gay window dresser nurture through the means of imaging and recreating scenes from old Hollywood movies. There is a heroism in this film that transcends much of what we witness on the screen today; in addition, there is humor, passion, and a deeply moving pathos about a world which forces these men to live in exile.

William Hurt, already a winner of the Best Actor award at the Cannes Film Festival for his role in this film, deserves to win an Oscar as does his co-star Raul Julia. Sonia Braga, a Brazilian actress, is vastly entertaining as the star of the continuing "films within a film" featured throughout Kiss of the Spider Woman. The highly choreographed and deeply moving climax of this film left me in tears for myself and for many others in our world today. I highly recommend this film to all adult Friends.

Dennis Hartzell

Resources

- Informational packets on Antarctica, intended to provide information to groups not already familiar with that continent, are available for $3 from Friends of the Earth, 1045 Sansom St., San Francisco, CA 94111.

- The Center for Renewable Resources' most recent publication is Renewable Energy at the Crossroads, a 20-page overview of recent developments in alternative energy resources. Available for $5 each from CRR, 1001 Connecticut Ave. NW, Suite 638, Washington, DC 20036.

- The UNESCO Courier, a magazine published monthly by the United Nations Educational, Scientific, and Cultural Organization (UNESCO), presents authoritative information promoting cross-cultural understanding. To order, send $12 to UNIPUB, Periodicals Division G, P.O. Box 1222, Ann Arbor, MI 48106 or call (toll-free) (800) 521-8110.

- National War Tax Resistance Coordinating Committee has designed a series of brochures to show how tax resistance can be used to protest intervention in Central America and the nuclear arms race. Titles include "Your Taxes Pay for the War in Central America," "Your Taxes Pay for the Nuclear Arms Race," and "Your Telephone Tax Pay's for War." A single copy of each is available for three stamps. Also available is a Telephone War Tax Resistance Poster Kit: $6 per kit (add $1 if you want poster shipped rolled) from NWTRCC, P.O. Box 2236, East Patchogue, NY 11772.

---

Raul Julia (left) and William Hurt in Kiss of the Spider Woman

Feel better about your money!

Unlike many banks, Working Assets won't use your money to finance MX missiles, toxic wastes or apartheid. You'll like what we do invest in.

Competitive interest rates, daily compounding, free check-writing, IRAs and Keoghs. Write or call for a free prospectus. $1,000 minimum.

What you'll gain is worth far more than money.

000-543-8800 Toll-free right now

Working Assets

Assets now over $60 million

256 California Street, San Francisco, CA 94111

Please send me your free prospectus including more complete information about management fees and expenses. I'll read it carefully before investing.

Name: ___________________________

Address: _________________________

City/State/Zip: ___________________
Individual and Family Counseling
Philadelphia Yearly Meeting

Confidential professional service for individuals, couples, or families. All counselors are active Friends and respectful of Quaker values.

Counselors are geographically dispersed. For specific information regarding names and locations of counselors in your area contact:

PHILADELPHIA YEARLY MEETING
1801 Cherry Street
Philadelphia, PA 19102
Family Relations Committee
Arleen Kelly, ACSW
(215) 988-0140

CALENDAR

December

14—Christmas Peace Pilgrimage from Nazareth to Bethlehem, Pa., 1–5 p.m. The ten-mile pilgrimage begins in Nazareth and ends with a candlelight ceremony in Bethlehem. Sam Caldwell, general secretary of Philadelphia Yearly Meeting, will speak at the closing ceremony. For information, call Joe Osborne at (215) 866-3127.

January

3–12—New Zealand Friends Summer Gathering in Methven near Mount Hutt. For information, write Tim Kay, 207 Westminster St., Christchurch 1, New Zealand, or phone 557-504.


CLASSIFIED

CLASSIFIED RATES

MINIMUM CHARGE $6. $4.40 per word. Classified/display ads are also available—$25 for 1", $45 for 2", Please send payment with order. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.

Appearance of any advertisement does not imply endorsement by Friends Journal.

Copy deadline: 35 days before publication.

Accommodations

Powell House, Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8611. Programs available.


South Florida—bed and breakfast, Lake Worth. Comfortable, quiet atmosphere. Walk, bike, trolley to ocean. Restaurants, village, meeting. (305) 582-0207, 582-1848.


Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Marcial 132, Mexico City, D.F. Friends meeting, Sundays 11 a.m. Phone: 070-0521.


December 1, 1985 FRIENDS JOURNAL

Poets & Reviewers

Marilyn Dyer, a member of Chapel Hill (N.C.) Meeting, is interested in the relatedness of religion and psychology. An archaeologist and photographer living in Washington, D.C., Dennis J. Hartzell is clerk of the Peace Committee of Friends Meeting of Washington. His review first appeared in the October 1985 Washington Friends Newsletter. Larry Ingle is a frequent contributor to the Journal. A member of Chattanooga (Tenn.) Meeting, he is professor of history at the University of Tennessee. Paul W. Renshaw teaches "The Politics of the Nuclear Age" at the University of Northern Colorado. A poet and professor of English, Terry S. Wallace is a member of Worthington (Pa.) Meeting and active in Baltimore Yearly Meeting.


Bed and breakfast in Jamaica. Idyllic rural setting ten miles from Montego Bay. Children welcome. Episcopal rector and Quaker wife. Full details from: Patricia Otley, St. Mary’s Rectory, P.O. Box 2, Montpelier, St. James, Jamaica.

Books and Publications


Laser, the one peace newsletter that stresses optimism, creative projects, what kids are doing. A gift of hope for yourself, the kids, the whole family. Christmas special: $7 for 6 issues. 15 Walnut, Northampton, MA 01060.

Magazine samples. Free listing of over 150 magazines offering a sample copy—$5 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 290, Dept. 216A, Bantam, N.H. 03812.

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


Centennial History of Friends School, Haverford by Miriam Jones Brown, Principal Emerita, 128 pages with photographs. Send $10 plus $1.50 handling to: Friends School, Haverford, 851 Buck Lane, Haverford, PA 19041.

For Christmas—Betty Stone’s all ages world Bible Coffin of Pearls. "Great!" Hardcover $8.95; paperback, $5.95. Waterway, R. Z. Supply, NC 28462.

Christmas gift for your favorite spiritual friend. Have you read A Sense of Wonder by Aldrovan Davis? This inspiring little book is being discovered by Friends. "A jewel!" "I keep it by my bed." "I'm learning to cultivate my sense of wonder—happily." "Best spiritual gift ever!" Pendle Hill Book Store, Friends Book Store, or prompt mailing from Little River Press, Hampton, VA 23664. (205) 455-9143. $9.95 plus $.50 postage.

Peachy Kitchen Cookbook. 170 favorite vegetarian recipes collected by Sandpoint Worship Group. Send $5 for copy plus $1 shipping to: P.O. Box 578, Sandpoint, Idaho 83864.

December 1, 1985 FRIENDS JOURNAL
Meet special friends! Try our worldwide correspondence magazine. Includes pictures and descriptions. Introductory issue $2. Lawanda's, P.O.B. 81351, Mobile, Al 36608.

Concerned singles newsletter links compatible singles concerned about peace, environment, nationwide, all areas. Free sample: Box 7737-F, Berkeley, Ca 94707.

Communities

Interested in living in a Quaker community while studying or working in Manhattan? Pennington Friends House, in the Gramercy Park area, is adjacent to the 15th Street, Meeting and AFSC offices. Writings from downtown midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

Integrate the best of urban and rural living. Six rural communities invite visitors/members. Write (or phone) for information: Federation of Egalitarian Communities, Twin Oaks, FR5131, Louisa, Va 23093.

For Rent


For Sale

Two strong quilts of museum quality. Handmade in Indiana by Quaker lady about 1920. Red and white Pineapple and blue and gold Storm at Sea patterns, $600 each. Benefit Co-op Quakers Building Fund. Call or write Harry Snyder, Box 20, Whiting, ME 04691, (207) 773-2062.

100% Wool Fishermans Yarn, new colors, imported Scottish tweeds, and our own white Corridale worsted two ply. Samples $2 refundable. Yarn Shop on the Farm, RD 2, Box 1917, Stevens, Pa 17080.

Guatemala handwoven fabric. 100% cotton. $5/yd. less for bulk orders. Selection of over 35 samples. $2. La Paloma, Box 7924, Missoula, MT 59807. Partial profis Central American refugees.

Bamboo flute, kalimbas, drums, tapes, 2 stamps: Box 273 Mountainview, HI 96721.

Limited edition of glowing/ reproduction of Edward Hicks's famous Peaceable Kingdom. Handsome 20" x 24" print for your home, school, public library, or meetinghouse. $15 postpaid. Send check to: Planned Parenthood Auxiliary, Box 342, Newtown, Pa 18940.


Home Schooling

Testing, workbooks, excellent teaching guides. For catalogues $1. Learning at Home, Box 270-FJ, Honaunau, Hi 96726.

Peace Action

Join a national network of activists tracking and witnessing the nuclear weapons across the country, send $5 for an organizing kit to NukeWatch, Department FJ, 315 W. Gerhah St., Madison, WI 53705.

Personal


Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

Meet special friends! Try our worldwide correspondence magazine. Includes pictures and descriptions. Introductory issue $2. Lawanda's, P.O.B. 81351, Mobile, Al 36608.

Concerned singles newsletter links compatible singles concerned about peace, environment, nationwide, all areas. Free sample: Box 7737-F, Berkeley, Ca 94707.

Communities

Interested in living in a Quaker community while studying or working in Manhattan? Pennington Friends House, in the Gramercy Park area, is adjacent to the 15th Street, Meeting and AFSC offices. Writings from downtown midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

Integrate the best of urban and rural living. Six rural communities invite visitors/members. Write (or phone) for information: Federation of Egalitarian Communities, Twin Oaks, FR5131, Louisa, Va 23093.

For Rent


For Sale

Two strong quilts of museum quality. Handmade in Indiana by Quaker lady about 1920. Red and white Pineapple and blue and gold Storm at Sea patterns, $600 each. Benefit Co-op Quakers Building Fund. Call or write Harry Snyder, Box 20, Whiting, ME 04691, (207) 773-2062.

100% Wool Fishermans Yarn, new colors, imported Scottish tweeds, and our own white Corridale worsted two ply. Samples $2 refundable. Yarn Shop on the Farm, RD 2, Box 1917, Stevens, Pa 17080.

Guatemala handwoven fabric. 100% cotton. $5/yd. less for bulk orders. Selection of over 35 samples. $2. La Paloma, Box 7924, Missoula, MT 59807. Partial profis Central American refugees.

Bamboo flute, kalimbas, drums, tapes, 2 stamps: Box 273 Mountainview, HI 96721.

Limited edition of glowing/ reproduction of Edward Hicks's famous Peaceable Kingdom. Handsome 20" x 24" print for your home, school, public library, or meetinghouse. $15 postpaid. Send check to: Planned Parenthood Auxiliary, Box 342, Newtown, Pa 18940.


Home Schooling

Testing, workbooks, excellent teaching guides. For catalogues $1. Learning at Home, Box 270-FJ, Honaunau, Hi 96726.

Peace Action

Join a national network of activists tracking and witnessing the nuclear weapons across the country, send $5 for an organizing kit to NukeWatch, Department FJ, 315 W. Gerhah St., Madison, WI 53705.

Personal

and consider . . .

- quarterly interest payment to you and/or named beneficiary
- immediate income tax deduction based on age (suggested 40 years & up)
- professional financial management
- and most important . . .
- you can significantly help Jeanes Hospital continue its mission of ensuring quality health care.

The Jeanes Hospital Pooled Income Fund (minimum investment—$1,000).

For more information contact Ann L. Hosage, director of Development and Public Relations, Anna T. Jeanes Foundation, 300 East 100 York Road, Suite 1210, Jenkintown, PA 19046, (215) 887-9960, or return this coupon:

Please send me more information on deferred gift possibilities at Jeanes.

Name _____________________________________________

Address ___________________________________________

Phone(______) Age _____________________________

Position Wanted

Lodging/food/pause salary in exchange for piano lessons, child care, care of elderly person or teaching position in music, kindergarten. Woman Friend. Rural preferred.

Alexander, Unionville, PA 19374, (215) 932-3005.

Sandy Spring Friends School, Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade; day and boarding; 6th through 8th grade day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Frystated by office or household clutter? We can help you cope by custom organizing your business and family records. Call Horwitz Information Services for a free consultation on your information problems. (215) 544-8576.

Thinking of moving to Bucks Co., Pa.? Call Howard Lunin at WEICHERT CO. REALTORS. For information, (215) 345-7171. Member Doylestown Meeting.


General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 484-2207.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

Spoons carved from your wood. Preserve special trees, buildings, furniture as heirloom-quality spoons. Details: Ted Berger, Rte. 3, Box 129, Willow Springs, MO 65783.


Vacations

Friendly Vermont ski lodge near Sugarbush and Mad River Glen ski areas. Casual atmosphere—comfortable rooms. Call us at (802) 496-4490, or write Weatheriop Lodge, RD 1, Box 151, Waitsfield, VT 05673. Linda and Chris Petryszak.

Wanted

Where are Stephen Grenet’s manuscript diaries and family correspondence? Biographer seeking Grenet manuscripts still in private possession Contact Ronald Selleck, the Quaker Collection, Haverford College, Haverford, PA 19041.
MEETINGS

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

MEETING NOTICE RATES: $1 per line per issue. Payable in advance. Twelve monthly insertions. No discount. Changes: $8 each.

UNITED STATES

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday, CBC, 1519 12th Ave. S. C. Broadway, 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 310, Fairhope AL 36533.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, first-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-8863, 683-3863.

CALIFORNIA

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

BERKELEY—Unprogrammed meeting. Worship 11 a.m. 1515 Vine St. at Walnut, 483-7255.

BERKELEY—Strawberry Creek, 1600 Sacramento P.O. Box 5965. Unprogrammed worship 11 a.m., 2 p.m. CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children, 345-5429 or 542-1741.

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

DAVIS—Meeting for worship, First-day, 8:45 a.m. 345 L. St. Visitors call 752-9524.

GRASS VALLEY—Discussion period 9:30 a.m., meeting for worship 10:40 a.m. John Woolman School Campus, 12999 Jones Bar Road. Phone: 273-6488 or 273-2560.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21155 Birch St. Phone: (515) 538-1027.

HEMET—Meeting for worship 8:30 a.m. 45380 Cedar Ave. Visitors call (714) 927-7787 or 925-2585.

LONG BEACH—10:30 a.m. Huntington School Onizawa al Spaulding 434-1004 or 931-4006.

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

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 841 S. Petaluma Rd., San Rafael, CA 94903. Call (415) 381-4406.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-7701.

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

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

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

SAN DIEGO—Unprogrammed meeting, First-days, 10:30 a.m. 4848 Senlinde Dr. Clerk, Lowell Tozer, (619) 285-5866.

SAN JUAN CAPISTRANO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar 91342-7635.

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

SANTA CRUZ—Worship and First-day school. 261 Palmwood Ave. Phone: 459-9800.

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

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 620-4069.

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


WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YMCA, 747 Hilgard (across from UCLA bus stop). Phone: 250-1200.

WINDSOO—White House Meeting, Administration Building, corner Painter and Philadelphia, worship 9:30 a.m. P.O. Box 122. Phone: 946-7538.

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 5607, 26 Palms Hwy., Yuca Valley. (760) 305-1135.

COLORADO

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2662.

COLORADO SPRINGS—Worship group. Phone: (303) 633-8501 (after 6 p.m.).

DENVER—Mountain View Friends Meeting, 2201 South Columbine St. Worship 10 to 11 a.m. Adult forum 11 a.m. to 12 p.m. Phone: 777-7719.

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. 484-5357.

WESTERN WY—Worship group. (303) 249-9567.

CONNECTICUT

HARTFORD—Meeting and First-day school 10 a.m. congregational discussion 11 a.m. 14 South Quaker Lane, West Hartford. Phone: 233-3631.

MIDDLETOWN—Worship 10 a.m. Russell House (Western Univ.). corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 10:45 a.m. At Connecticut Hall on the Old Campus of Yale University, Clerk: Michael Burns, 331 Barnard St., New Haven, CT 06511. (203) 776-5560.

Subscription Order/Address Change Form

Please enter a subscription to Friends Journal, payment for which is enclosed.

One year $15, two years $29, three years $45. (Extra postage outside the U.S., $6 a year.)

☐ Enroll me as a FRIENDS JOURNAL Associate. My contribution of $ is in addition to the subscription price and is tax deductible.

☐ Change my address to: (For prompt processing, send changes before the first of the month and indicate your old zip code on this line.)

Your name: __________________________

Address: __________________________

City: __________________________

State: __________________________

Zip: __________

☐ This is a gift subscription in my name for.

Name: __________________________

Address: __________________________

City: __________________________

State: __________________________

Zip: __________

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102
ITHACA—First-day School nursery, adult discussion 10 a.m., meeting 11 a.m. at Friends Meeting House, Taylor Hall, October-May, phone (607) 274-2115.

LONG ISLAND—Queens, Nassau, Suffolk Counties-Unprogrammed meeting for worship, 11 a.m., first, third, and fifth Sundays.

FLUSHING—Friends meeting 10 a.m., first day school 11:30 a.m. at 137-16 Northern Blvd. (718) 356-9368.

WILLIAMSBURG—Friends meeting 10 a.m., First-day Meeting 11 a.m. (917) 329-2339.

NEW YORK—Friends meeting 10 a.m., at the Minorite Church, 11 a.m., 133 Park Ave., New York (212) 768-3411.

OAKLAND—Friends meeting 10 a.m., at 1260 Wall St. (510) 652-7323.

BURLINGTON—Friends meeting 10 a.m., at 333 State St. (802) 464-4325.

CORVALLIS—Friends meeting 10 a.m., First-day Worship 11 a.m. (541) 242-2134.

BOISE—Friends meeting 10 a.m., Third-day meeting 10 a.m., on 2nd and 4th Sundays, 910 S. 7th St. (208) 386-5477.

MILFORD—Friends meeting 10 a.m., First-day School 10 a.m. 540 W. Main St. (203) 762-3291.

SOUTHAMPTON—Friends meeting 10 a.m., 2nd Sunday, 15920 Old Country Rd. (631) 726-3556.

NEW ORLEANS—Friends meeting 10 a.m., First-day School 11 a.m., 2020 Orleans Ave. (504) 525-3456.

NORTH DAKOTA—Friends meeting 10 a.m., 512 N. 11th St. (701) 787-2720.

MADISON—Friends meeting 10 a.m., First-day School 10 a.m., 530 S. Park Ave. (608) 255-2555.

DURHAM—Friends meeting 10 a.m., at 1014 N. Main St. (919) 489-6662.

FAYETTEVILLE—Friends meeting 10 a.m., at 332 North Ave. (501) 852-3912.

GREENSBORO—First-day School meeting (unprogrammed) at Guilford College, 10 a.m., at Friends of Dane Aud., except vacations and summers at Friends Homes, Worship 10 a.m. Contact Alfred Henderson, 294-0732.

GREENVILLE—Friends meeting and First-day school 10 a.m., 758-7079 or 732-0787.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting, Unprogrammed meeting 3:45 a.m. at 1231 W. Sumter St. Contact E. Daryl Kent, clerk and David W. Bells, pastoral minister.

WESTGROVE—First-day School Meeting 10 a.m., 772-9528.

WINSTON-SALEM—Friends meeting 10 a.m., New Horizons Church, 4003 Oleander. (919) 392-2359.

WINSTON-SALEM—Armenian Friends Friends Meeting, 2454 Rosewood Unprogrammed meeting 10 a.m., first and third Sundays, 761-3335.

LANDO—Ceder Grove Meeting, Sabbath school 10 a.m., meeting 11 a.m. Elizabeth G. Parker, clerk. (919) 597-9211.

north dakota—Friends meeting 10 a.m., 512 N. 11th St. (701) 787-2720.

Cedar Grove Meeting, Sabbath school 10 a.m., meeting 11 a.m. Elizabeth G. Parker, clerk. (919) 597-9211.

PENNSYLVANIA—Friends meeting 10 a.m., 142 W. Main St. (717) 329-2339.

ABINGDON—First-day School meeting 10 a.m., First-day Worship 11 a.m. At West Chester Friends Meeting House, 2401 Chester Rd. (610) 696-3546.

FRANKFORD—Friends meeting 10 a.m., First-day School 10 a.m., 1339 Lundy Rd. (215) 767-4210.

HARRISBURG—Friends meeting 10 a.m., First-day School 10 a.m., 600 W. Main St. (717) 329-2339.

HARRISBURG—Friends meeting 10 a.m., First-day School 10 a.m., 600 W. Main St. (717) 329-2339.

HARRISBURG—Friends meeting 10 a.m., First-day School 10 a.m., 600 W. Main St. (717) 329-2339.

HARRISBURG—Friends meeting 10 a.m., First-day School 10 a.m., 600 W. Main St. (717) 329-2339.

HARRISBURG—Friends meeting 10 a.m., First-day School 10 a.m., 600 W. Main St. (717) 329-2339.

HARRISBURG—Friends meeting 10 a.m., First-day School 10 a.m., 600 W. Main St. (717) 329-2339.
RHODE ISLAND
PROVIDENCE—Meeting for worship 11 a.m., 2nd and 4th Sundays. Phone 863-4537.

SOUTH CAROLINA
COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Green St., 29012. Phone (803) 781-3532.

SOUTH DAKOTA
SIOUX FALLS—Unprogrammed meeting 11 a.m. 2070 St. Center. 57105. Phone (605) 338-5747.

TENNESSEE
CHATTANOOGA—Worship 10:30, discussion 11:30. 335 Crescent Dr. Bill Simmons, (615) 622-1396.
CROSSVILLE—Worship 9:30, then discussion. (423) 484-6059 or 277-5003.

TEXAS
ALPINE—Meeting for worship, Sunday, 10:30-11:30 in the home of Gorgie and Martha Floro. Call (915) 837-2930 for information.
BRYAN/CLAREMORE—Unprogrammed worship 11 a.m. (806) 797-1391 or 747-8230, 796-1905.

VERMONT
ALEXANDRIA—1st and 3rd Sundays 11 a.m., unprogrammed worship and First-day school. Woodtown Meeting House, 6 m. S. of Alexandria, near US 1. Call (707) 763-2597 or (707) 783-1853.
CHARLOTTEVILLE—Adult discussion 10 a.m., worship 11 a.m. 1104 Forest St. Phone (804) 971-8899.
LINCOLN—Goose Creek United Meeting for worship and First-day school 11 a.m.
McLEAN—Langley Hill Meeting, 7948 Route 1. Phone (540) 296-2444.
RICHMOND—Worship 11 a.m. children's First-day school 11 a.m. 4200 Kempsville Ave. 350-873-6300.
ROANOKE—Blacksburg/Roanoke Monthly Meeting. Roanoke section, Genevieve Waring, 343-6769, and Black Creek section, Susan R. Ward, 383-1864.

WILKES-BARRE—North Meeting, 10 a.m. at the First Church of Messiah, 424 Broad St., Wilkes-Barre 18702. Phone 308-8162.
PUTNEY—Worship, Sunday, 10:30 a.m. Putney Central School, Westminister West Rd., Putney.
SOUTH STARKSBORO—Hymn sing 10 a.m., unprogrammed worship 11 a.m. 1083-1093, 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2106.
WILDERNESS—Sunday meetings for worship in Rutland. Kate Brindell, (802) 228-8842, or Len Cadwallader, (802) 446-2556.

WASHINGTON
BELLEVUE (Seattle)—Eastside Friends Meeting (NPFY), 10 a.m. Friends Meeting 10 a.m., study 11 a.m. (206) 622-2461 or 532-7006.
OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 843-3918 or 357-2165.
SEATTLE—University Friends Meeting. 4001 9th Ave NE. Silent worship, first-day classes 11 a.m. 547-4449. Accommodations: 632-9169.

WEST VIRGINIA
CHARLESTON—Worship, Sundays, 10 a.m. W.V.C.A. 111 Quarrer St. E. (304) 345-8689 for information.
MORGANTOWN-MONONGA—11 a.m. on Sunday; First-day school, first and third Sundays; business meeting and potluck, third Sunday. Friendship Room #233, Garlow Building, 354 High St., Morgantown, W.V. 26505. 255-0118, 599-3109. Clerk. Judy Rodd, R.R. 1, Box 78, Mooreville, W. Va. 26804.
PARKERSBURG—Unprogrammed worship group. 422-5389.

WISCONSIN
BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Diary St. Phone (608) 365-5858.
EAU CLAIRE/MENOMINEE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54757. Call 725-8892 or 832-0094.
GREEN BAY/APPLETON—Meeting for worship and First-day school 11:30 a.m. Contact Brian in the office, (920) 688-7176.

WISCONSIN
DUBLIN—Worship sharing 10 a.m., meeting 11 a.m. 185 South Carriage Drive, Dublin, (415) 638-2500.
OSHKOSH—Unprogrammed worship 11 a.m. Phone (920) 233-4804 or write P.O. Box 403.
DECEMBER 1986

SUNDAY  MONDAY  TUESDAY  WEDNESDAY  THURSDAY  FRIDAY  SATURDAY

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

The 1986 FRIENDS JOURNAL Wall Calendar combines art, Quaker history, and all the days of the coming year.

Green and black on white, it measures 11-by-17 inches when hanging and includes birth dates of selected Friends as well as important dates in Quaker history.

Order this calendar now for someone special!

We can enclose a gift card with your name on it. Calendars will be shipped immediately by first-class mail.

Send to:
Name ____________________________________________
Address __________________________________________
City __________________ State ______ Zip ______

Please send ___ 1986 FRIENDS JOURNAL Wall Calendar(s) at $5 each. Enclosed is my payment of $_ ______.

This is a gift from:

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102