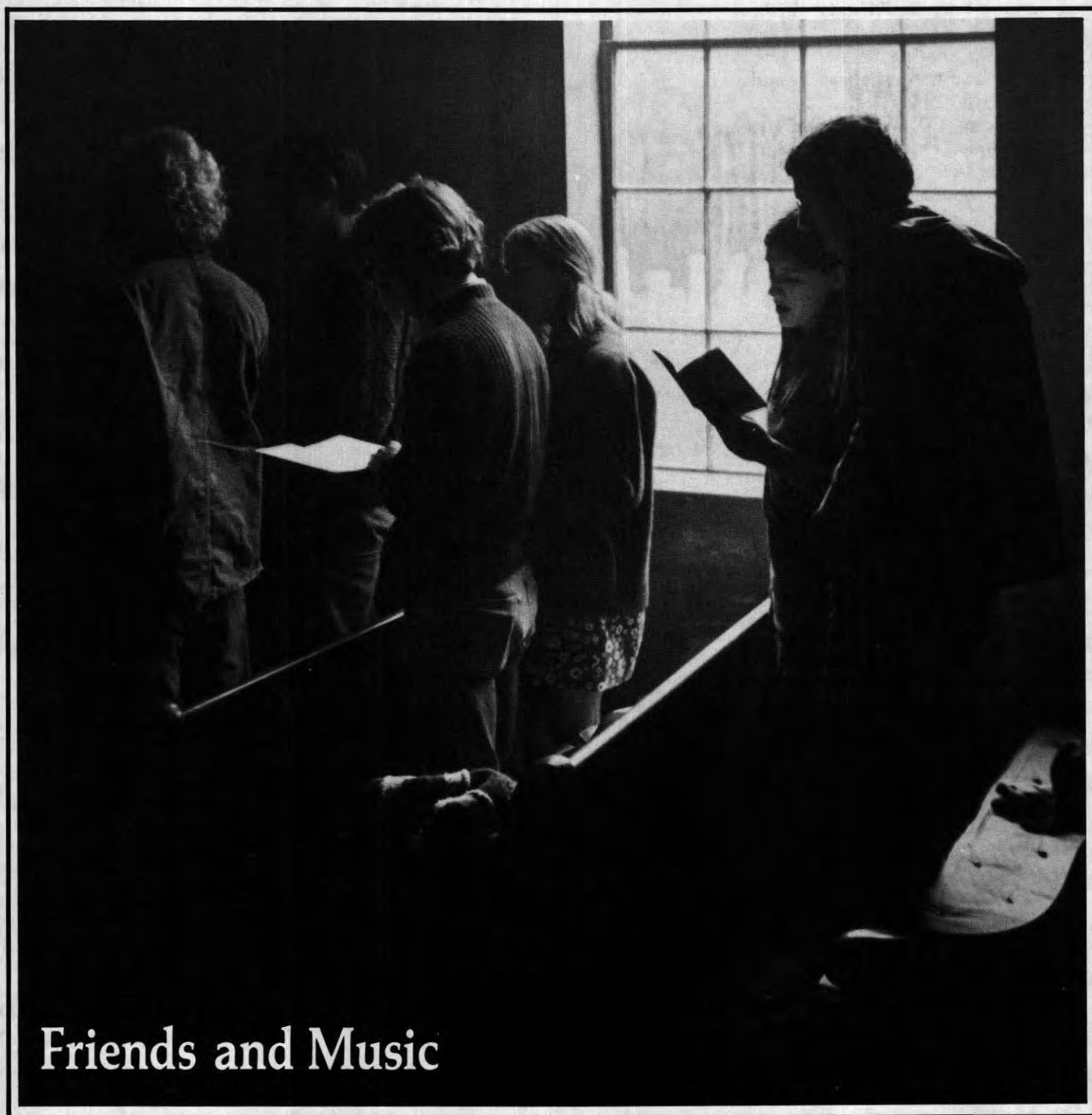


December 1, 1985

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Friends and Music



FRIENDS JOURNAL

December 1, 1985 Vol.30, No.18

Contents

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Among Friends: Friendly Rhythms

Vinton Deming.....	2
Worship Sharing Renee C. Crauder.....	3
Music and the Society of Friends	
Susan F. Conger.....	4
Harmony, Community, and Listening:	
Friends Testimonies and Music	
Thomas F. Taylor.....	8
John Woolman and Animals	
Joan Gilbert.....	11
Coming of Age in Mount Holly,	
New Jersey, 1741 (a poem)	
Terry S. Wallace.....	12
Winston Lucy Aron.....	13
A Quick but Heartfelt View of Nicaragua	
Ruth Dreamdigger.....	15

Reports	18	Films	23
World of Friends.....	19	Calendar	24
Forum	20	Classified	24
Books	21	Meetings	27

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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, hymn-books 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 tamborine, 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.

Vinton Deming

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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 timing 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 confidentiality 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." □

Renee C. Crauder is clerk of the Radnor (Pa.) Meeting Worship and Ministry Committee. When she isn't traveling around the world, she works as the JOURNAL's editorial assistant.



Music and the Society of Friends

by Susan F. Conger

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,

Music is important in Susan F. Conger's life: she sings and plays the violin, dulcimer, and guitar. An Earlham graduate, she lives and works on a farm and attends North Branch (Pa.) Meeting.

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



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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 Bax Family*, by Bernard Thistlewaite, 1936, p. 308)

During this same era, non-Friend Thomas Clarkson wrote his *Portraiture 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 per-

formance 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 and appreciation 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)

□





David Perry

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

Taking a leave of absence from his position as associate professor in the Department of Musicology of the University of Michigan, Thomas F. Taylor will be moving to London to work in the world office of the Friends World Committee for Consultation as associate secretary. Among other duties, he will edit Friends World News. He is a member of Ann Arbor (Mich.) Meeting.

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 puffed in minde, I have no scornful eye': when they are puffed 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 advices of Philadelphia Yearly Meeting warned against ". . . going to, or being always concerned in plays, games, lotteries, musick 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



Ellen Di Piazza

[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 crosses, and pictures of a praying, hopeful Jesus—all aids to worship used in Protestant churches—followed in time, once the tents were folded away and the revivalists had moved on. Although each addition to the worship bothered some Friends, to many, these things no longer seemed to be impediments to the life of the Spirit, but once again served a useful function as reminders of the essences of worship. Since it was from the West and Midwest that most Quaker missionaries have been sent, music and preaching have been important tools in the spread of Quakerism in Africa, Latin America, and elsewhere. There, music has been openly accepted without scruple, and Euro-American hymns have blended with indigenous musical materials.

Friends General Conference and Conservative Friends have taken longer to accept music in their communities, often with the fear that those other trappings would follow as well. Only an occasional message in meeting for worship has had musical content. Even so, Friends General Conference was the first Quaker body to develop its own hymnal, *Hymns and Songs* (1923), which has been expanded and updated several times since to keep up with current taste (1931, 1942, 1955). These hymnals have had use primarily in First-day school and on special occasions of celebration, such as Christmas or Easter. Only a few unprogrammed meetings, like that in Evanston, Illinois, have a piano and hymnals in the meeting room, with the expectation that Friends are free to "call for a hymn" during meeting for worship if so moved. Most Friends present join in the singing, while a few prefer to stay with their inner silence. Joining in song is certainly not foreign in other unprogrammed meetings, particularly at special gatherings, such as the annual gathering of Friends General Conference, where in the final meeting, two or three songs are often started and joined. But not everyone knows the words, and so usually only a verse or two is possible. Even so, the attitude of worship in a loving community of faith is enhanced by the ministry of music.

With this great variety of musical practices among Friends, is there a unity of approach or sensibility, a common testimony that can be formulated for

present-day Friends? Quaker composer-singer Susan Stark likes to point to the general testimony commonly held by most Friends as having been important to her as a guide to making musical choices. In fact, the testimonies of harmony, simplicity, honesty, and community, developed as touchstones of how we live our lives, should be useful guides to a consideration of the place music has in life, and to what kind of music we are going to put our energies. Not wishing to be proscriptive, I offer here a set of queries about the practice of music. As is the case with queries, both questions and answers may change as new Light comes to us. Certainly, they will be somewhat different for each person, as we all are blessed with differing associations, interpretations, and tastes. My queries include the following, grouped in a manner appropriate to each testimony:

Harmony—Are the text and music in concert with each other? Do they elicit feelings and ideas which affirm and support the Divine spark within everyone, holding them in the Light? Are the text and music healing rather than offensive or destructively invasive to the ear or heart? (George Fox used the word *jangling*.) Does the making of music happen in an atmosphere of mutual support and cooperation rather than competition of a divisive or stifling sort?

Simplicity—Does Friends' musical expression come simply and directly from the humility of a centered heart, or does it tend to inflate ego? Who is put first? Like plain speech, can the music be perceived directly? Is it stated without showiness and affectation? Does the performance get in the way of the music?

Honesty—Is it the Truth: both words and music? Do words and music give a picture of reality? Is the musical statement an opening to a new understanding of God's world? Are we too quick to judge the artistic taste of others?

Community—Does the making of music, professional or amateur, build community? Do we lead songs in such a way as to make everyone present, even those who count themselves among the "singing impaired," feel included but not drowned out or coerced? Do we set aside times, and supply music and texts to allow the Lord to build community through the power of musical sharing?

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 William 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 lis-

tening 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



Courtesy of Friends General Conference

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 altogether. Those who have experienced God's power in the stillness of a "gathered" 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 understand. As is the case with all products of human creative imagination, music has its limitations: it can lead us aright, astray, or simply not far enough. Excerpts 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 wholeness 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 opportunity 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. □



Margaret G. Torrey

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 concern he mentioned repeatedly gets very little attention. Here are some examples:

True religion . . . doth love and reverence God the Creator and learns to exercise 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

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. . . 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 subject 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 biographers, Samuel Allison, a clerk of Burlington (N.J.) Meeting, wrote in 1774: "He . . . strove much . . . that we might use moderation and kindness to the brute creatures under our care, to prize the use of them as a great favor, and by no means to abuse them."

An unidentified biographer quoted in the 1871 edition of John Woolman's works said in 1773: "He was fully persuaded that as the life of Christ comes

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

WINSTON

by Lucy Aron

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 had those small water turtles, but I never got very at-

Zen Buddhism, humane treatment of animals, and Scrabble are some of Lucy Aron's interests. A member of Santa Monica (Calif.) Meeting, she now attends meeting at Santa Barbara. Lucy, who was a professional songwriter, is now exploring new career possibilities.

tached. 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.

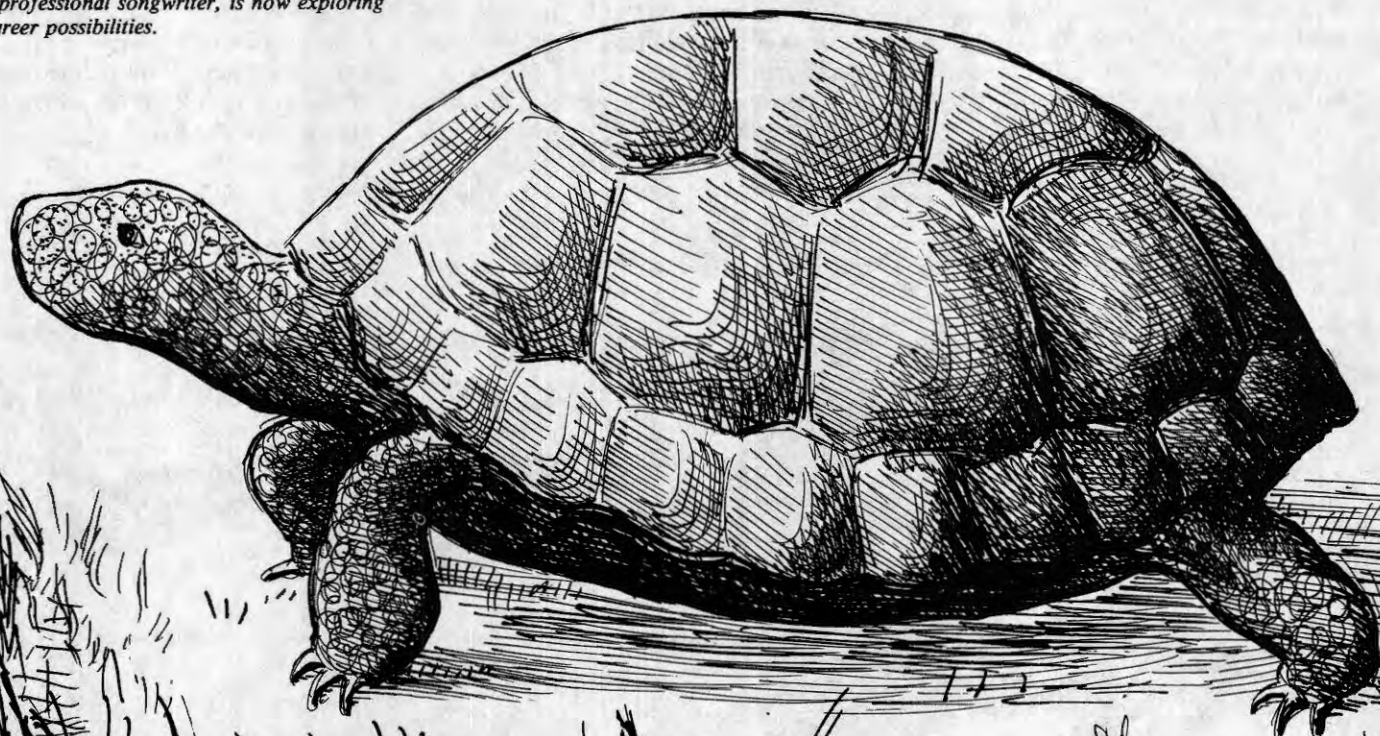
I contacted a local man who I was told finds homes for them. Within a month I was given an impressive-looking male whom I named Winston. I liked him immensely. He was about 40—slightly older than I.

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



John Davis Gummere

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 measur’d 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,

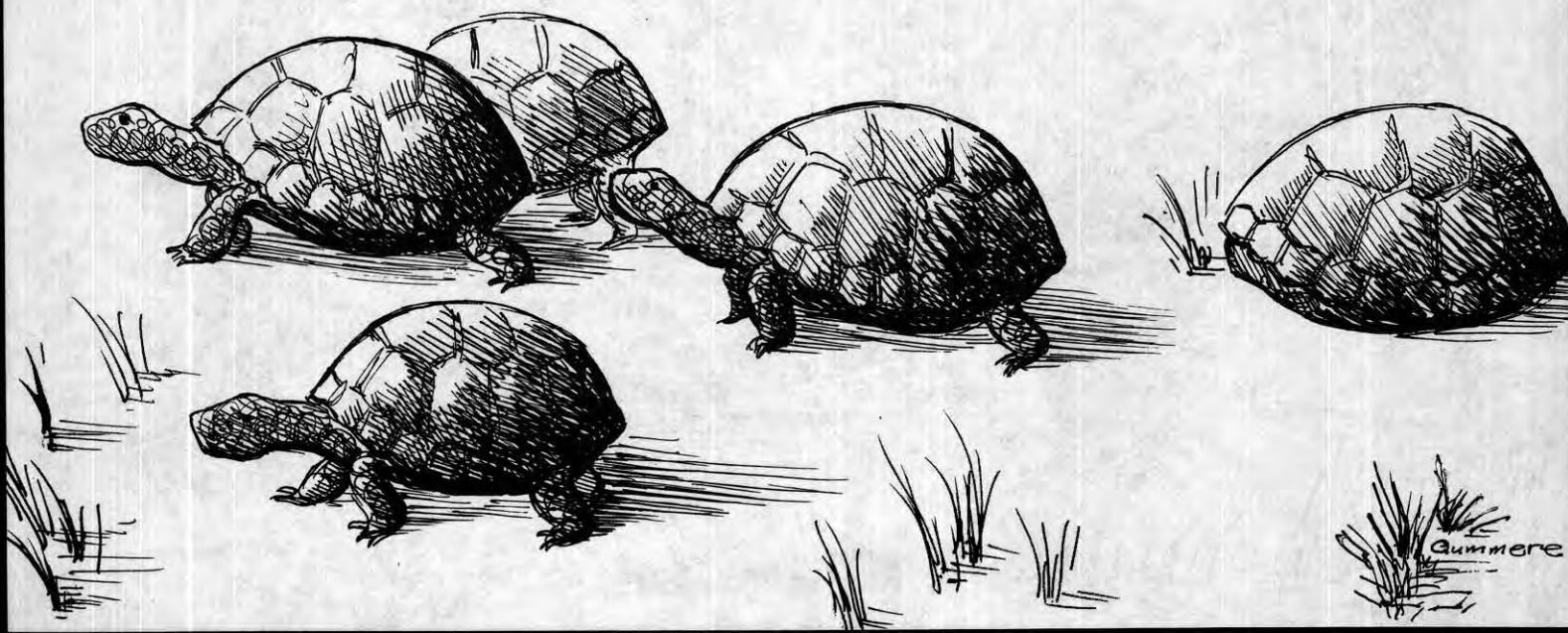
I sensed a meditative quality about him. Tortoises have little brain power, but they have a genetic wisdom, if not an intellectual one, that has enabled them to survive magnificently for over 200 million years—and with a complete absence of offensive capabilities.

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 Español, 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

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Courtesy of American Friends Service Committee

1983 demonstration in Managua against U.S. intervention

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 lurch down the street packed to the gills, listing 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 altar to receive their palm leaf. (Jesus' triumphal entry into Jerusalem has made "la palma" a figurative expression for victory. I bought a shirt



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

with the embroidered words "Viva la 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.

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

Health education project



Courtesy of American Friends Service Committee

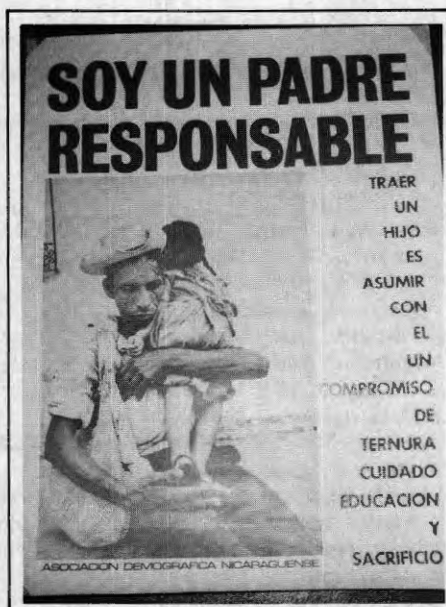
young men register when they reach 18; and representing the district in regard to any problems they need to have addressed. Our little section in the barrio of Maximo Jerez met twice to discuss a problem of leadership while we were there. When we returned to the United States we saw a TV show which implied 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 so 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 other women from the school who also couldn't take this aspect of Nicaraguan ranching custom.



"I am a responsible father."

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. □



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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 East Africa, 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, Imi Tator, and Hesi 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.

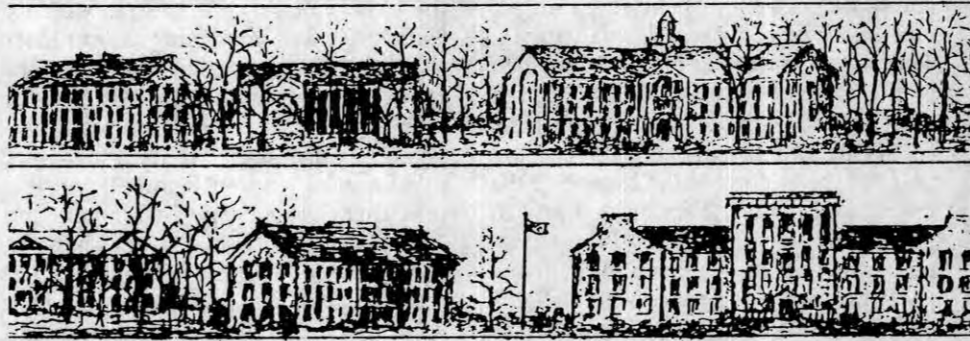
Our consciences were pricked as Mary Cosby told us that, as Christians, we are guilty of spiritualizing our faith and separating it from the needs around us. We don't even feel the contradiction. We must care about the inequality and injustices in our world if we are to be Christian. She asked: "How 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



WORLD OF FRIENDS



A lesson in marketing as well as commitment is provided by 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 Ji 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 and 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 Hallgrímsson, 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?

Earlham College is divesting itself of \$500,000 of stock in the Chesebrough Ponds Corporation because the company failed to sign the Sullivan Principles. Earlham officials had been corresponding with Chesebrough Ponds officers 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.



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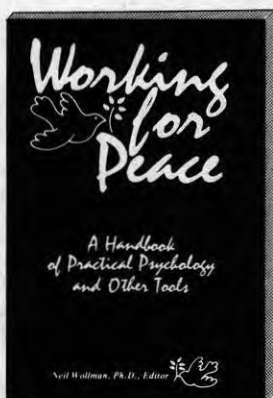


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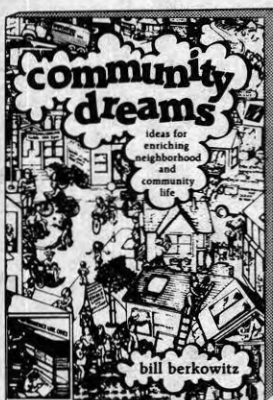
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FORUM

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.

After reading the article on Loren Eiseley I was disturbed. I've been reading Eiseley since the mid-1970s. One main thing I learned is that out of what he survived he was quite thankful just to continue to be alive, mostly intact, in a living planet, solar system, galaxy, universe. A relationship with one's self came first, then relationships to people and communicating with them, and then money and profession. As the article points out, organized religious activity was of little concern to Eiseley.

So it is disturbing that anyone—let alone some Friends—would claim Eiseley as their own. Especially when the nature of naming and perception is so little understood in our Western culture.

What you will have to come to terms with is that the phrase "exemplary Quaker" was of no concern to Eiseley! He was in a different world from those of us who use such terms. He arrived in the other world after coming into internal relationship with fear, death, and great anger along his life's path. Not only did Eiseley carefully watch the external landscapes he moved through, but he also carefully attended to the internal ones. He knew there was no difference between the internal and external!

Carter Rose
Fairfax, Calif.

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 and 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
E2J 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.

BOOKS

KAL Flight 007: The Hidden Story. By Oliver Clubb. *The Permanent Press, Sag Harbor, N.Y., 1985. 174 pages. \$16.95.*

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



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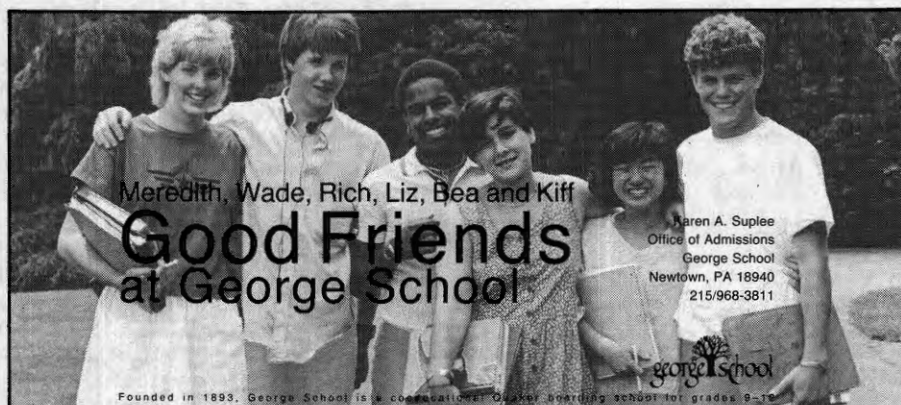
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U.S. leaders are endangering not only the lives of their citizens but those of several billion other people.

In his final section, Clubb proposes solutions. While these are sound—negotiate an end to the arms race, etc.—they are neither new nor discussed in sufficient depth. The knotty question is how, in an age of ignorance and apathy, to get the peoples of the world aware enough and aroused enough to act in time. Clubb does not tell us how to do this, and would have done better to concentrate on a more complete analysis of the tragedy itself, relating it even more closely to cold war power games.

Though *KAL Flight 007* does omit some issues, such as the falsified "safe on Sakhalin" newscast and the search for the "black box," it is a well-researched, well-reasoned, deeply disturbing book. For all of our sakes, one hopes that we in the United States will read and discuss it.

Paul W. Rea

Toward Freedom for All: North Carolina Quakers and Slavery. By Hiram H. Hilty. *Friends United Press, Richmond, Ind., 1984. 158 pages. \$8.95/paperback.*

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 a world that spurns 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 tight-

ly 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 unaddressed. But 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!

Larry Ingle

Fritz Kunkel: Selected Writings. Edited, with an introduction and commentary by John A. Sanford. *Paulist Press, Ramsey, N.J., 1984. 410 pages. \$12.95/paperback.*

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 counselee 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 shortsightedly 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.

Marilyn Dyer

FILMS

Kiss of the Spider Woman. Produced by David Weisman. Directed by Hector Babenco. An H. B. Filmes Production (São Paulo) in association with Sugarloaf Films (Los Angeles), released by Island Alive. Color, 119 minutes, rated R.

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



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

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 Sansome St., San Francisco, CA 94111.

- **The Center for Renewable Resources's** 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 war 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 Pays 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.

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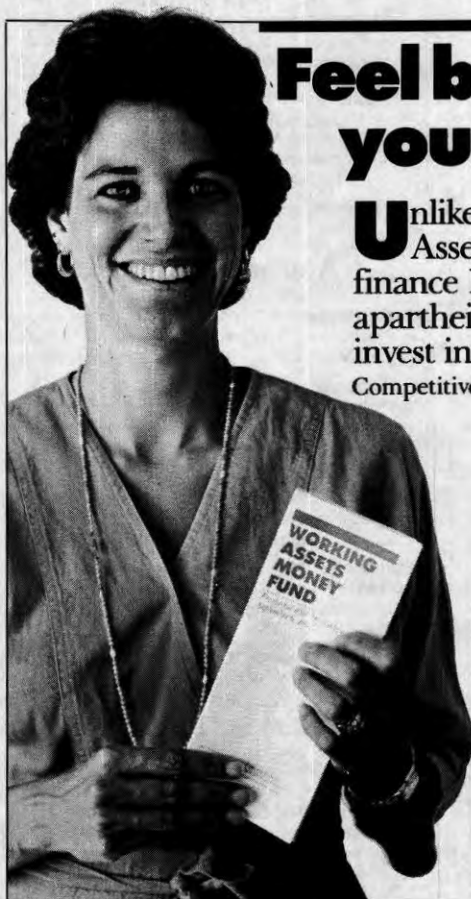
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CALENDAR

December

14—Christmas Peace Pilgrimage from Nazareth to Bethlehem, Pa., 1-8 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 Osborn 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 857-504.

11—Friends Social Union's 61st annual luncheon, 11:30 a.m., Arch Street Meetinghouse, Philadelphia, Pa. Send \$10 to Anton Lampel, treasurer, 2110 E. Carver St., Philadelphia, PA 19124.

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Powell House. Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

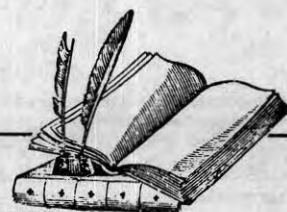
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Washington, D.C.—bed and breakfast. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 705-0521.

New York City, Penington Friends House, 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.



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. Rea** 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 Warrington (Pa.) Meeting and active in Baltimore Yearly Meeting.

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

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Books and Publications

Free catalogue. Books for your peace library dealing with not only the why but the "how" of peacemaking. Cathedral Books, Highlandville, MO 65669.

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—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

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.

The Way of Life by Lao Tzu, an old friend. Bynner's simply profound translation. \$3.50 postpaid. Simmons Company, Box 3193-F, Chattanooga, TN 37404.

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 *Coffer of Pearls*. "Great!" Hardcover \$8.95 ppd. Waterway, R 2, Supply, NC 28462.

Christmas gift for your favorite spiritual friend. Have you read *A Sense of Wonder* by Alison 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—how it does open those spiritual doors!" Pendle Hill Book Store, Friends Book Store, or prompt mailing from Little River Press, Hampton, CT 06247. (203) 455-9143. \$5.95 plus \$1 postage.

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

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.

Communities

Interested in living in a Quaker community while studying or working in Manhattan? Penington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or 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.

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Peace Action

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Personal

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

Positions Vacant

Haverford College is currently seeking candidates for tenure-track faculty positions, beginning in the 1986-87 academic year, in the following departments: **English**—A regular-tenure track appointment in the English Department at the rank of assistant professor in the fields of late 17th-, 18th-, or 20th-century British Literature; interest in Woman's Studies, Literary Theory, or Comparative Literature is desirable. Chairperson: Kim W. Benston. **Music**—A regular tenure-track appointment at the rank of assistant professor in the field of music history. Chairperson: Curt Cacioppo. **Spanish**—A regular tenure-track appointment at the rank of assistant professor in the field of Latin American Literature, Colonial period preferred, training and/or interest in Hispanic Studies essential. Chairperson: Ramon Garcia-Castro.

Interested candidates should submit a letter, resume and three letters of reference to the chairperson listed above, Haverford College, Haverford, PA 19041. Haverford is an Equal Opportunity/Affirmative Action employer.

Earlham College seeks nominations and applications for the position of dean of student development. The dean of student development reports to the president and provost, and directly supervises a professional staff of nine. With this staff, the dean is responsible for residence life and housing, security, student activities, campus ministry, health services, counseling, academic support services, academic advising, career planning and placement, and the Earlham public radio station. The dean participates fully in the decision-making and policy formulation committees of the college, which operate by consensus seeking.

Earlham is a liberal arts college of approximately 1,000 students, associated with the Society of Friends (Quakers). We combine the finest liberal arts education with an environment shaped by historic Quaker commitments. Our learning community is characterized by a respect for that of God in every person, a commitment to social activism and peacemaking, and a dedication to the integration of intellectual, emotional, and moral and spiritual growth of all members of the community. Global awareness and respect for cultural diversity are strongly emphasized. The college is selective and financially strong. Its student body comes from across the nation and the world, though most Earlham students are from the eastern and midwestern United States.

The dean of student development should care deeply about fostering the growth of college students, in a holistic way and be able to articulate to various constituencies the role of student development in promoting the mission of the college. Administrative ability is essential, and administrative experience is desirable. Candidates should possess the qualifications for teaching in a strong liberal arts curriculum.

Earlham is committed to a vigorous policy of affirmative action, and we especially encourage applications from women and racial minority candidates. We also especially encourage those who identify with the Religious Society of Friends.

Nominations and applications should be sent to Len Clark, Provost, Earlham College, Richmond, IN 47374. Applicants should arrange for the sending of a credential dossier and at least three letters of reference. Applications will be considered as they are received. The appointment will begin as early as March 1986, and no later than July 1. Affirmative Action, Equal Opportunity Employer.

Friends General Conference is seeking applicants for a full-time publications/public relations position. Deadline for applications is December 31, 1985. Inquiries and resumes should be addressed to Ken Miller, Friends General Conference, 1520-B Race St., Philadelphia, PA 91902.



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Pendle Hill, a Quaker Center for Study and Contemplation in Wallingford, Pa., is accepting nominations and applications for the position of executive secretary (director), available Sept. 1, 1986. Applicants should be of both the intellectual and spiritual stature to be the administrative head of Pendle Hill and its spokesperson in the worldwide community of Friends. It is, therefore, essential that applicants have first-hand experience with Quakers and Quakerism. Residence at Pendle Hill is required; salary is negotiable; deadline for applications is December 15, 1985. Inquiries and applications should be addressed to the Search Committee for the Executive Secretary, Pendle Hill, Wallingford, PA 19086. Phone: (215) 566-4507.

Friends Music Camp staff person. Teach clarinet, recorder, jazz improvisation, chorus; any combination of above. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311, suppertime best.

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Growing Philadelphia-based national nonprofit mortgage fund to end housing segregation seeks CEO who can handle housing, mortgage, and administrative responsibilities. Fundraising and marketing know-how helpful. Send resume to John Michener, 2616 Talbot Rd., Baltimore, MD 21216.

Pendle Hill Dean of Studies and Student Affairs: position available September 1, 1986. The search committee welcomes hearing from available candidates by February 1, 1986. Further information available by calling Robert Lyon at Pendle Hill (215) 566-4507 or writing: Dean's Search Committee, J. Bernard Haviland, Pendle Hill, Wallingford, PA 19086.

Caring individuals needed for a community-type psychiatric treatment and rehabilitation facility. Involved leading small groups in various work tasks and activities. Room, board, master medical insurance, salary. Gould Farm, Monterey, MA 01245. (413) 528-0703.

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Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

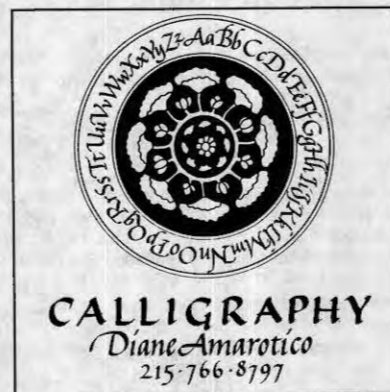
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Wanted

Where are Stephen Grellet's manuscript diaries and family correspondence? Biographer seeking Grellet 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 a year in advance. Twelve monthly insertions. No discount. Changes: \$8 each.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

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

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

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

GERMANY (FED. REP.)

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

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 37-49-52 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Calle Cedro Real No. 2727 Colonia Los Costanos. Contact Nancy Cady 32-8047 or evenings 32-2191.

MEXICO

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

SPAIN

CANARY ISLANDS—Worship group, Pto. Guimar, Tenerife. Ask for "el Yanqui." Adults welcome too.

SWITZERLAND

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

UNITED STATES

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday. C8C, 1519 12th Ave. S. C. Boadway, clerk. (205) 879-7021.

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

ALASKA

FAIRBANKS—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone 479-3796 or 456-2487.

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

ARIZONA

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

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

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix 85020.

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

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

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9893, 663-8283.

CALIFORNIA

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

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

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

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

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

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

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

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

HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

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

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

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

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

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

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

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

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

SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

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

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

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

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

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 477-6314. Jackson, First Sunday (209) 223-0843, Modesto, First Sunday (209) 524-8762.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

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

COLORADO

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

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

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship 10 to 11 a.m. Adult forum 11 a.m. to 12 p.m. Phone: 777-3799.

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

FORT COLLINS—Worship group. 484-5537.

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

CONNECTICUT

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

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

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

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NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 889-1924.

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

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

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

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

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

DELAWARE

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

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

HOCKESSIN—First-day school 10 a.m., worship 11 a.m. NW from Hockessin-Yorklyn Rd. at 1st crossroad.

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

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

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

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

DISTRICT OF COLUMBIA

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

FLORIDA

BONIFAY—Meets Sunday 10:30 a.m. R. 4, Bx 600, Bonifay, FL 32425. (904) 547-2600.

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct. 1—June 1 (member homes June 1—Oct. 1). Clerk Paul Blanshard, mail 1625 Eden Ct., call (813) 447-4387.

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

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

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

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

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

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

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

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

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-4022.

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

GEORGIA

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

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

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

STATESBORO—Worship at 11 a.m. with child care. (912) 764-8036 or 764-5810. Visitors welcome.

HAWAII

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

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

IDAHO

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

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

ILLINOIS

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

CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays 11 a.m. Phone: (618) 457-6542.

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

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

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

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

GALESBURG—Peoria-Galesburg Meeting, 10 a.m. in homes. 342-0706 for location.

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

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

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

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

PARK FOREST—Thorn Creek Meeting. 11 a.m. Sundays. Child care and First-day school. (312) 748-2734.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd. 223-3902 or 222-6704 for location.

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

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

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

INDIANA

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

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

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

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

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

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

MARION—Unprogrammed 11:00 a.m. Call 662-0403, 674-9623.

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

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

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.

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

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

IOWA

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

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

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

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

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

KANSAS

INDEPENDENCE (Bolton Friends Church)—Meeting for worship 10:30 a.m., Sunday school 9:30 a.m. (316) 289-4260.

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 478-3383, or 273-6791.

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

KENTUCKY

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

LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 223-4176.

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

LOUISIANA

BATON ROUGE—Unprogrammed meeting for worship 10:30 a.m. 546 Bienville St. Co-clerks: Nancy Kirk (504) 766-7602, Denise Nicholson 383-9681.

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

MAINE

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

BRUNSWICK—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

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

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

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

MARYLAND

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

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

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

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

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: George Gerenbeck, P.O. Box 191, Rock Hall, MD 21661 (301) 639-2156.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David Hawk, clerk; Jane Caldwell, ass't. (301) 822-2832.

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

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

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

MASSACHUSETTS

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great Road, Maynard, MA 01754.

AMESBURY—Worship 10 a.m. 388-3293, 388-3647.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

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

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

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

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

MARION—Meeting for worship 9:30 a.m. Sunday at 10 South St.

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

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

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

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

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

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

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

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.

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

MICHIGAN

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

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

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

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

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

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

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

MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and First-day school. P.O. Box 114, Marquette 49855. 249-1527, 475-7959.

MINNESOTA

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

MOORHEAD—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 233-1215.

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

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

ST. PAUL—Twin Cities Friends Meeting, 540 Hamline Ave. N. Unprogrammed worship now at St. John's UMC, 10:30 a.m. Call (612) 222-3350 or 644-7017.

STILLWATER—St. Croix Valley Friends, Senior Citizens Center, 112 S. Main St. Unprogrammed worship 10 a.m. Phone (612) 777-1698, 777-5651.

MISSOURI

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

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

ROLLA—Preparative meeting 11:30 a.m. Episcopal Christ Church meeting room, Tenth and Main Sts. (314) 341-3754 or 2464.

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

SPRINGFIELD—Worship, First-day school 3:30 p.m., first, third First-days of month at Unity Church. Contact J. Cox, 2545A South Pl. (417) 882-5743.

MONTANA

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

MISSOULA—Unprogrammed 10:30 a.m., Sundays. 105 Mount Avenue. 542-2310.

NEBRASKA

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

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

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

NEW HAMPSHIRE

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

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

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

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

KEENE—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-0796.

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

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

NEW JERSEY

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

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

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

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

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

DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3967.

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

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

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

MARLTON—See CROWWELL.

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

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

MONTCLAIR—Meeting and First-day school 11 a.m., except July and August 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-7449. Visitors welcome.

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

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

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

NEW BRUNSWICK—Meeting and First-day school 10:30 a.m. Meeting only July and August, 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

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

PRINCETON—Worship 9 and 11 a.m., First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and August worship 10 a.m. East Broadway.

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

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

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

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

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

WOODBURY—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-8900 or 845-1990.

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

NEW MEXICO

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

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

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

SILVER CITY AREA—Gila Friends Meeting. 10:30 a.m. Call 535-4137 or 536-9565 for location.

SOCORRO—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-0013 or 835-0277.

NEW YORK

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

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

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35 Yorktown Heights. (914) 763-5807.

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

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

BUFFALO—Worship 11 a.m. 72 N. Parade (near science museum). Call 892-8645.

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

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

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

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

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0401.

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

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

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

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

Huntington—**LLOYD HARBOR**—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley—**MATINECOCK**—Duck Pond & Piping Rock rds. (July–August, 10 a.m.)

MANHASSET—Northern Blvd. at Shelter Rock Rd. Adult class 10 a.m.

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

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

Southampton—**EASTERN L.I.**—Administration Bldg., Southampton College. (516) 537-3867.

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

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

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

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

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First-day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First-day of every month. Earl Hall, Columbia University: unprogrammed worship every First-day at 11 a.m. at 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First-day. Phone (212) 777-8866 (Mon.–Fri., 9–5) about First-day schools, monthly business meetings, and other information.

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

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

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

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

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

POUGHKEEPSIE—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

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

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

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

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

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

SCHENECTADY—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

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

NORTH CAROLINA

ASHEVILLE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. 298-0944.

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

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Bettie Flash. Phone: (919) 942-3528.

CHARLOTTE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

DURHAM—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

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

GREENVILLE—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

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

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

WILMINGTON—Unprogrammed meeting 10 a.m. New Horizons School, 4903 Oleander. Call (919) 392-2269.

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

WINSTON-SALEM—Ardmore Friends, 2434 Rosewood. Unprogrammed meeting 10 a.m., first and third Sundays, 761-0335.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Elizabeth G. Parker, clerk. (919) 587-3911.

NORTH DAKOTA

FARGO—See Red River Friends, Moorhead, Minnesota.

OHIO

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

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

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

DEFIANCE—Jon Shafer, (419) 596-4641.

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

TOLEDO—Rilma Buckman, (419) 385-1718.

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

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

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

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

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

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

MARIETTA—Unprogrammed worship group. 422-5299 (Parkersburg).

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

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

WILMINGTON—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

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

OKLAHOMA

GREEN COUNTRY—Unprogrammed (FGC/FUM). 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First-day. Call for location (918) 366-4057.

NORMAN—Unprogrammed worship group; (405) 329-6673.

OKLAHOMA CITY—Unprogrammed meeting for worship 10:30 a.m., followed by forum and fellowship. 312 S.E. 25th. (405) 949-2106 or 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (405) 372-9373.

TULSA—Friends church 10:45 a.m., 8 p.m. 13322 E. 31. John & Betty Jean Penrose, (918) 663-4496.

TULSA—FGC unprogrammed. 5 p.m. (918) 369-1978.

OREGON

ASHLAND—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

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

EUGENE—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Onyx St. Phone: 343-3840.

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

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

PENNSYLVANIA

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 10:30 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

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

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

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

DOWNINGTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, ½ mile east of town). 269-2899.

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

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

ERIE—Adult discussion and First-day school 10 a.m., meeting for worship 11 a.m. 509 Sassafras St. 898-1077.

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

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

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

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

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4408.

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

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster.

LANSLOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. (10 a.m. July and August). Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Meeting and First-day school 10 a.m. On Rte. 512 ½ mile north of Rte. 22.

LEWISBURG—Worship 10:30 a.m. first, third, and fifth Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-7969.

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

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

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

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.
MEDIA—Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

MEDIA (Providence Meeting)—Meeting for worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Meeting for worship at 11 a.m. every Sunday in July and August. Joint First-day school 9:30 a.m. at Providence MM February-June; at Media MM September-January. Providence Rd. (Rte. 252) near 4th St.

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

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

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

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Gorton, (717) 458-6431.

NEWTOWN (Bucks Co.)—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

OXFORD—First-day school 9:45 a.m., meeting for worship 11 a.m. 260 S. 3rd St. Caroline C. Kirk, clerk. Phone: (215) 593-6795.

PENNSBURG—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk, 234-8424.

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

STATE COLLEGE—First-day school and adult discussion 10 a.m., worship 11 a.m. 611 E. Prospect Ave. 16801.

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

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

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

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

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

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

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

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

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

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

RHODE ISLAND

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

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

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

SOUTH CAROLINA

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Green St., 29201. Phone: (803) 781-3532.

SOUTH DAKOTA

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

TENNESSEE

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

CROSSVILLE—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Steve Meredith, clerk, 2804 Acklen Ave., Nashville, TN 37212. (615) 889-7598.

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

TEXAS

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

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Jennifer Riggs and William Walters, clerks, 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship every Sunday. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan TX 77802.

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

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

DALLAS—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 544-6724.

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

GALVESTON—Meeting for worship, First-day 6:30 p.m. Call 744-1806 or 762-1391 for information.

HILL COUNTRY—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Don Warrington (512) 833-5368.

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

LUBBOCK—Unprogrammed. Elsa Sabath, mail 2810 23rd St., 79410. (806) 797-0916, 747-8230, 796-1905.

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

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

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

UTAH

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

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

VERMONT

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

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

PUTNEY—Worship, Sunday, 10:30 a.m. Putney Central School, Westminster West Rd., Putney.

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

WILDERNESS—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

VIRGINIA

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

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

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

McLEAN—Langley Hill Meeting, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-8185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

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

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

WASHINGTON

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

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-8855.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 632-9839.

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

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

WALLA WALLA—10 a.m. Sundays. 522-0399.

WEST VIRGINIA

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

MORGANTOWN-MONONGALIA—11 a.m. on Sunday; First-day school, first and third Sundays; business meeting and potluck, third Sunday. Friendship Room #223, Garlow Building, 354 High St., Morgantown, WV 26505. 265-0018, 599-3109. Clerk: Judy Rodd, Rte. 1, Box 78, Moatsville, WV 26405.

PARKERSBURG—Unprogrammed worship group. 422-5299.

WISCONSIN

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

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

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

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

MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

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

WYOMING

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



Photograph by
Tom Fox

DECEMBER 1986

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 <small>Henry Cadbury, 1883</small>	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17 <small>John Greenleaf Whittier, 1867</small>	18	19	20
21	22 <small>Winter begins</small>	23 <small>Robert Barclay, 1648</small>	24	25 <small>Christmas</small>	26	27 <small>Hanukkah</small>
28 <small>Norman Morrison, 1933</small>	29	30	31	<small>NOVEMBER</small> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	<small>JANUARY 1987</small> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	

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