Results of the 1985 Readership Survey
Chasms and Bridges: Thoughts About Science and Society
Our 300-Year-Old Testimony on Sexual Expression
Among Friends: Of Lice and Mice

I was reminded this month of some lines I once memorized from the poetry of Robert Burns:

Oh wad some power the giftie gie us
To see oursel's as others see us!
It wad frae monie a blinder free us,
And foolish notion.

I thought of these lines as I pondered the results of our readership survey conducted this past summer and reported on in this issue by Mark Cary. Robert Burns, of course, was inspired by a louse. I am grateful that none of the respondents to our questionnaire used the adjective form of this word in their description of FRIENDS JOURNAL. My overall impression of “our ratings” among our readers is that there is strong satisfaction on the whole with the appearance and content of the JOURNAL. Yet Friends did not hesitate to speak their minds and make numerous suggestions for ways in which we might improve the magazine.

Many of you, for instance, have asked for more articles of a controversial nature. There are, indeed, a few subjects on which Friends have not found unity. I suspect, for instance, that the articles in this issue by Herb Lape and Mark Ehrke might serve as starters. Besides the subject of sexuality considered by these authors, what are some other concerns that the JOURNAL should be addressing? What areas of controversy need to be addressed more broadly?

Readers may detect a few changes in the current issue that reveal our continuing efforts to improve the appearance of the magazine. We have initiated a new layout for the Contents page and we have made some design changes in the back pages. We will continue to seek ways to make other improvements.

I trust that in a few months’ time some reader will not feel compelled to quote these other lines from Burns:

The best laid schemes o’ mice and men
Gang aft a-gley;
And leave us naught but grief and pain
For promised joy.

We still have a few remaining 1986 FRIENDS JOURNAL Calendars. They will be available at the reduced price of $4 while they last!
4 A.M. Milking

The white-haired lawn is frozen hard
As I traverse the darkened yard.
My rubber boots begin the sound
Of crunchy echoes bouncing round
Our barnyard with its still, still ground.

Latch and fingers seem to blend
Like shaking hands with some old friend.
And worn by time like a butcher block
The wooden bolt now serves as clock
To rouse the peaceful sleeping stock.

I feel like Noah on his ark,
Graining beasts in a sea of dark.
While stanchions clank and cattle stare.
Their hay-sweet breath perfumes the air
And warms whoever labors there.

And then communion in the night
As streams of creamy nectar white
Steam warm and frothy in the pail,
A milking stand my kneeling rail.
Man and beast and holy grail.

Back outside I’m breakfast-bound,
But as I cross the frosted ground
A restless rooster dares to crow.
Must he let the whole world know
About my holy ground below?

Steve Burt
Results of the 1985 Readership Survey

by Mark S. Cary

The purpose of the readership survey is to improve the FRIENDS JOURNAL by determining who reads it and what readers want. To get a representative sample, we mailed a questionnaire to every 17th subscriber with a stamped return envelope and a follow-up post card. The final response rate of nearly 60 percent (about 300 questionnaires) is quite good for a survey of this kind.

Who Reads the JOURNAL?

The typical subscriber is a middle-aged, middle-income, but well-educated Friend who works or worked in education or professional services. Sixty percent are women and 40 percent are men.

Subscribers have a median age of 53 years. Only three in ten are under 40, while a quarter are over 60. JOURNAL subscribers are substantially older than the general population and also appear somewhat older than Friends in general, based on what little information we have on Friends' ages.

Eight in ten have a college degree. Only two in ten persons in the United States as a whole have a college degree. Nearly six in ten report having a graduate degree. The occupations match this high education. A third are educators; another quarter are in professional services; and about one in ten are in managerial positions. Only one percent are blue collar. Given this high degree of education, incomes are moderate. The median family income before taxes is $28,800—only a few thousand dollars higher than the U.S. family medians as a whole.

Eight in ten subscribers are members of the Society of Friends or regular attenders of a meeting. The other two in ten, a sizable group, are not. Among the Friends, a third are in Philadelphia Yearly Meeting, and a quarter in either New York, New England, or Baltimore yearly meetings. The remainder are from other yearly meetings.

Subscribers who are Friends have been reading the JOURNAL a long time; 12 years is the median, and three in ten have been reading the JOURNAL for more than 20 years. The new subscribers, however, are less likely to be Friends. About 40 percent of the new readers in the past five years are not Friends. Thus, much of the JOURNAL's recent growth has come from outside the Society.

As expected, JOURNAL subscribers are avid readers who read an average of four magazines in addition to the JOURNAL. Three in ten read a news magazine (Time and Newsweek tie), and a fifth read the National Geographic. The Smithsonian, Quaker Life, and the New Yorker are the next most widely read, by about one in ten persons, followed closely by Sojourners and Fellowship. The remaining magazines tend more toward nature and science than toward politics and commentary.

Do They Like the JOURNAL?

Yes, they do. About half rate the overall quality of the contents as excellent and about half rate it as good. Very few rate it as fair or poor. Four out of ten say the JOURNAL is very important in their lives.

Subscribers most often cite news about Friends, keeping in touch with other Friends, the editor's column, and...
the articles as the things they like best about the Journal. Here are some typical responses:

We are a distant group too far to attend yearly meetings or even quarterly, which are sometimes 200 miles away. I love keeping in touch with Friends' concerns.

I love the people who are involved with Friends because they are so very pure and real, thus making the Journal the same in nature.

Simplicity of form—kind of paper, black and white, photographs, graphics, layout, the way "Friends Journal" is written on the cover—it's very pleasing.

Its orientation. An air of confidence and hope that any issue bearing on Friends, regardless of how silly, difficult, or seemingly improper, may be considered both forthrightly and with gentleness.

These expressions of what readers like are consistent with what they report reading regularly. Nine in ten regularly read the editor's column and the articles. About six in ten regularly read the Forum, Reports, Book Reviews, and World of Friends. About half read Milestones, Classifieds, and Books in Brief. A third read Resources and Films/Plays. Only a quarter say they read the Junior Journal regularly.

There was a significant regional difference in preference for the Journal. Whereas 60 percent of Philadelphia Yearly Meeting Friends rated it excellent, only about 40 percent from the other yearly meetings rated it excellent. Thus, the Journal appears to have greater appeal to Philadelphia Yearly Meeting Friends.

Could the Journal Be Improved?

Yes, it could. We asked subscribers what they liked least, and about half mentioned a dislike. The primary dislike is that the Journal is too sentimental, bland, and cliquey. Subscribers wrote, for example:


A tendency to make historical Quakers larger than life. A tendency to make Friends history and tradition the object of love.

Syrupy emotional spiritual stories.

The sense of exclusiveness—a certain snob factor pointing to Friends' status, superior education, and wealth (often inherited).

There were, however, a few dislikes in the opposite direction:

The heavy heavy articles that creep in. I'm sure they are good for me, but my attention wanders. Personal reflections and short gentle discussions keep me involved better.

We also asked subscribers to check whether they wanted more, less, or the same from a list of various kinds of articles. The top four types of articles of which Friends wanted more were those on spiritual concerns, controversial issues among Friends, social concerns and actions, and the history of Friends.

To this should be added news of Friends, which while not on this list showed up strongly in the open-ended questions.

Controversial issues was the number one topic among those who rated the Journal good and number two among those who rated the Journal excellent, thus suggesting general support for more articles of this kind.

The two lowest scoring types of features were poetry and lesson or craft ideas for First-day school. The response to poetry appears to be highly individual. Although a few persons mentioned poems that they liked, the majority of responses were negative. Likewise, there appears to be little interest in materials directed to children.

Two other topics that scored low were critical examinations of U.S. government policy and the Christian basis of Friends testimonies. Thus, for Journal subscribers, social concerns are not the same as political concerns, and spiritual concerns are not necessarily Christian concerns.

Although readers who are not Friends are responsible for much of the subscription growth in the past few years,
it's not clear from this study why they read the JOURNAL. They are a diverse group and their preferences are not as uniform as those of Friends. The topic they are most interested in is social concerns, and they want articles critical of U.S. policy more than Friends do, but they are not all political activists. They also rate articles on the Christian basis of Friends testimonies higher in importance than do Friends.

One recurrent complaint of the readers who are not Friends, however, is that Friends are cliquish and have the attitude that they "are the only ones doing good in the world."

Conclusions

Overall, the JOURNAL is in good shape, with a loyal and growing readership who like the magazine's content and style. The main change readers want is more news about Friends, more substantive articles, more controversy, and a less cliquey attitude. This is particularly true of Friends from outside the Philadelphia Yearly Meeting area. There is little sentiment for more poetry or material directed to children.

JOURNAL subscribers are rather homogeneous in education and occupation, reflecting, most likely, the same homogeneity in the Society of Friends. They are also aging. Recent subscription growth has been heavily from outside the Society.

These findings raise questions for both the JOURNAL and the Society of Friends. To what degree should the JOURNAL strive to serve Friends' particular interests and to what degree should it be of general interest? How can more substantive articles be developed that will be of genuine interest to readers? Should the JOURNAL actively seek a younger readership, even if the features needed to attract a younger readership are not as interesting to the current readers? How can the JOURNAL be of greater interest to readers outside the Philadelphia Yearly Meeting area? Are we becoming a Religious Society of Aging Educators, and if so, will we do anything about it?

These questions of policy and direction need to be answered by the readers. To comment on the results of this study, or to add any insights that would help to explain the results, please write the author in care of the editor.

It's a place where I feel okay to be different.

It's a place where I discover the privilege to be me.

It's a place where I feel I'm not totally alone.

Quakerism is a place where you wait for the words to come ... you don't force them.

I've learned here what they're only now teaching teachers ... that the longer you wait for the answer, the probability is ... the better the answer.

Here I experience the joy of silence.

What I value most is the practice of seeking a consensus opinion ... trying to reach a decision that people can at least live with. People are not shoved aside.

We take on a great responsibility when we say we don't want or need clergy to show us the way to God.

In the Friends, people just will not say "You should do this..." but only something like "Have you thought of...?" That's hard to get used to, but decisions are better for having been made and not just having been the result of following ones that were dictated.

There are no dos and don'ts. Therefore, we are left with two simple guides for living ... love God and neighbor ... a simple faith for effective living.
There is an enormous and widening gulf between scientists and other citizens. I see no force offering a realistic hope of closing or even narrowing that gap, and I see little bridge-building of consequence. We face a serious societal dysfunction that is far worse, unhappily, than a communication problem.

Our situation may be illuminated by a brief look at the contrasting way native Americans uncovered knowledge about the world, and how such knowledge was passed on and used. I'm greatly indebted to Richard Nelson's books, especially Make Prayers to the Raven, for this perspective. Those who haven't read his fine works have a treat ahead.

Knowledge sustained native American life and societies fully as much as science sustains and shapes ours. Knowledge came from ancient times through legends and from the present through personal experience and storytelling. It was critical for survival, of course (and the durability of these cultures attests to the system's effectiveness), but it was also essential to bind an individual to past and present, soma and spirit, and thus to give identity and coherence to families, tribes, and lingual groups.

This sort of knowledge was accessible to all. Everyone, not just hunters and shamans, knew the natural and spiritual world. Legends and stories were heard and told by all. Empirical knowledge was discovered as much by the wood-gatherer as by the killer of game, as much by the camp-bound elderly watcher of rivers and skies as by the youthful traveler to distant fishing sites. Surely differences in empirical knowledge distinguished better hunters from poorer ones, but in the whole society perhaps only shamans possessed knowledge different in kind from that known to others.

Differences in knowledge level were not used to empower the better-informed. Large bodies of knowledge were not kept secret, or used to define and elevate a cognoscenti or to allow one person to dominate others. No one

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The contrast with post-Cartesian science is profound. Science now has a dichotomous world, in which one branch—embracing nearly everything—obeys natural laws and is, or eventually will be, explicable in mechanistic terms, and a trivial branch of the surreal and supernatural, containing superstitions destined to move either onto the shard pile or into the realm of the useful and verifiable.

This natural world is incredibly complex, fertile, and dangerous. The scientist, revealer and explicator of complexity, presides as high priest over both generosity and lurking disaster. To become such a priest, a man or woman, starting usually during or just after adolescence, must vow to detach the self from the outer world. From that distance, and following rules of conduct called scientific method, the researcher probes ever deeper into subcellular life, outer space, the psyche: anything sensible.

The person who does not take the vows is forever barred from real participation. He or she cannot get the credentials to join the club, cannot receive money to study the natural world, is scoffed at as critic, and, eventually, can no longer even read the language of science.

The resulting alienation is profound. It extends far beyond a mere difference in level of knowledge, centering instead primarily on widely divergent thought patterns and values. To the scientists, Everyman's subjectiveness, carefree illogicality, uncritical acceptance of hearsay, and incuriosity are frustrating.

With every passing day this chasm between scientist and non-scientist deepens and widens. Yet, simultaneously, the dependence of each on the other grows greater. Non-scientists long since have been hooked on the rush of goods derived from science. Equally, they look to science to buffer them against the bludgeons of Nature—and to protect them from the unforeseen “bads” that inevitably attend the “goods” they so warmly welcome. The scientist is completely dependent upon the citizen for money to continue his or her work. It makes little difference whether the money comes from grants, from tax funds, or from firms selling the results of science; the dependence is still total. And, as science gets more expensive, the bond becomes tighter.

The irony is that, in a very real sense, science can survive only by maintaining the gap of knowledge. What leverage do scientists have to get money, except the difference between what they know (or can find out), and what the non-scientist knows? Thus, the inner works of science seemingly must remain inaccessible and its language obscure.

Very likely I've drawn the picture with too dark a line. Still, I think my concerns are valid. I'd like to think aloud about some specific needs which may, in turn, focus our minds on ameliorating actions.

First, I think scientists, who cannot know everything, must be released from the obligation to act as if they do. More specifically, I think scientists must not be asked to shoulder more of the burden of responsibility to predict the consequences of the eventual application of their knowledge. Wisdom, ethical discrimination, and astuteness in human affairs do not necessarily increase proportionately as a scientist expands objective knowledge. Moreover, once knowledge is uncovered, others take it up who have progressively less understanding of the original conditions of discovery. Some produce from it a technological capability, others a production system, and still others a demand-creat-
Can the scientist be held accountable for this long chain of decisions? I am advocating not a reduction in overall attention to consequences but an enlargement of the responsibility of society at large, especially those who allocate the money that determines what will be studied. Science needs guidance based on accountable, socially validated decisions on what is unethical, what is too dangerous, what is most needed, and what is too uncertain. Some will cry that science will be warped and stultified by such guidance. But isn't science warped now by the unbridled demands of the marketplace and international hostility? And isn't a bit too much restraint better than not enough? Surely the experience we have had with nuclear physics and toxic chemistry should have taught us something.

Secondly, I think we need to communicate science to everyone in ways that not only inform but empower. A fundamental failure of much of the communication process today, through television, broadcasting, and the print media, is that it is dominated by the Gee Whiz! spectacle. It leaves the reader, listener, or viewer more sharply aware of how little he or she knows, and it may momentarily entertain or excite a youngster to want to become a scientist—but it rarely empowers the recipient. Only our extension services try in any substantive way to meet that need.

I believe that one of the greatest needs we have as a society is to assert more control and responsibility over our lives. We have given over that control and responsibility to a frightening array of experts: doctors, lawyers, plumbers, electricians, educators, and countless others. In some cases we have even made it illegal to help ourselves, as with prohibitions against home births in some states, and requirements to hire certified laborers to repair or build. We have surrendered ourselves to impersonal others far more than we need to, with a consequent loss of self-esteem and the creation of bureaucratic concentrations of power.

A third need, I think, is to strengthen vastly the corps of people who are the piers of the bridges between science and society. Recall who they are: a few score legislators with special qualifications and interests in science; a few thousand scientists-turned-administrators now in positions where policy is set; a few hundred science writers with reasonably big readerships; several tens of thousands of science teachers in high schools; a few thousand people on the boards of directors of major firms and advocacy groups. This is not many, out of 230 million citizens, but they are strategically placed.

How would I suggest improving the work of such people? There are, I'm sure, lots of prescriptions that apply to one or another of those groups, but I'm not competent to survey or judge them. A few general suggestions come to mind from my own experience. One important notion I've already mentioned: try to empower, not to amaze. Another is to focus less on the discovery or new theory and more on its social consequences—at least on the social questions.

A third is to help people see the limits not only of where science is at the moment but of scientific inquiry itself. Scientists usually know, better than anyone, the uncertainties surrounding their newest discoveries, and they aren't loathe to talk about them. But caveat is a dish that is easily left out of the menu when the communicator's time or space is limited. A few scientists, the very best ones, also perceive the inherent weaknesses of the scientific method. That understanding must pervade society if we are ever to reduce the extravagant expectations many people have of science and technology.

I am fumbling for hopeful directions, as perhaps you are. We cannot adopt the knowledge systems of the ancients, although certain characteristics of those systems could be adapted into our situation. We have to cope with vastly more people, far greater per-capita material consumption, a highly disturbed and manipulated environment, and a continuing and unbelievable explosion of knowledge. Yet I have a sense that answers do not lie in the realm of this enormous complexity but in simple truths about the human heart. In feeling and understanding, in humble striving for reasonable self-sustenance. In humility in the face of expanding ignorance. In relinquishing burdensome power.

I may be wrong, but there is a satisfying challenge in giving it a try.

Elon L. Miller
Our 300-Year-Old Testimony On Sexual Expression

by Herb Lape

As a parent and teacher I am increasingly concerned about raising children in a society that more and more places authority for moral decisions in the emotions and feelings of the individual and then proceeds literally to bombard these same autonomous individuals with a media culture that seems unabashedly geared toward stimulating the powerful human emotions of greed, power, and sexual lust. It is a small wonder that educators today are concerned about a rise in self-centeredness among students that often borders on hedonism.

Nowhere is this problem more apparent than in the matter of sexual expression. For centuries Western culture has sought to foster the Christian ideal of sex within marriage, but now society increasingly declares a new standard. Sexual expression is a matter of individual preference and decision guided by personal feelings as long as there is honesty and no intention to do harm. In schools we educate our students in the basic reproductive facts and methods of birth control and urge them to abstain until they feel they are mature enough to handle sex responsibly, but our students go home to a world of Calvin Klein ads, soap operas, rock video, Playboy cable, and other items that catch their attention, and eventually their dollars, by stimulating sexual desire. As Quaker teachers, parents, and members of a faith community dedicated to helping its members see beyond self-interest to the interest of God, what are we doing to help our children see beyond their self-interest and personal feelings and discover a larger purpose and meaning in witnessing to the justice, peace, and right living of God’s kingdom?

Quakers have always sought to separate themselves from the ways of the world and witness instead to a life that seeks to live faithfully in God’s kingdom. Early Friends saw themselves as living in the long-awaited final days in which God would reestablish rule over the entire creation and bring history to its conclusion. They saw themselves involved in what the book of Revelation called the “Lamb’s War”—a nonviolent victory over the fallen world using spiritual weapons, led by the Lamb of God, who takes away the sins of the world—a victory through the suffering of the Cross. Later Friends adjusted to the fact that the end was not coming and settled down to live in the world but apart from it. This is what Quaker historians call the quietistic period, in which Friends sought to protect themselves from the corruption of the world by building a hedge around their communities to keep them as faithful witnesses to God’s coming rule.

Despite the obvious progress that has been made to eliminate much physical suffering, I believe many of us still recognize that we live in a radically fallen world that seems to feed the worst human tendencies—violence, greed, hatred, and lust. But if we look at our communities of faith, we notice that the old hedge that sought to keep us faithful has gaping holes. The philosophies of the world come in freely, it seems, without much challenge.

Who are we to judge? My wife and I take seriously the responsibility of raising our children in the values of God’s kingdom, but the values of the world shout all around us, even among Friends, and we feel mighty lonely and sometimes despair. As a parent of a 13-year-old boy and a 9-year-old girl, I am concerned that liberal Quakerism has allowed the sexual philosophy of the world to come into our midst unchallenged. I am concerned that the Quaker community of which they are a part will not help them in the difficult process of discerning the voice of God that urges them to engage in sex as a joyful gift of creation from the voice of human lust that urges them to steal this gift as self-centered pleasure. What is the testimony on sexual expression that we are communicating to our children? Is it a testimony consistent with the highest standards of our tradition? Or is it merely a reflection of the secular world that flashes its illusory promises through our broken hedge?

What was our early corporate testimony on sexual expression and how has it changed over the years? I find that I have asked this question a lot in the past few years. Most Friends are puzzled by the question because they assume that we have never had a testimony on sexual expression. We all know the testimonies on peace, equality, simplicity, free gospel ministry, and other biggies, but none of us has ever heard about a testimony on sexual expression. Having thought about this a great deal, I think part of our problem is a difficulty in understanding what testimony means.

As Quakers we believe in the primacy of direct spiritual leading over all outward authority. We firmly believe that it is possible for a person to know the

I am concerned that liberal Quakerism has allowed the sexual philosophy of the world to come into our midst unchallenged.

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will of God directly without the aid of any person, community, or tradition. This is part of our authentically universalist belief that the word of God is continually working everywhere and at all times to bring people to the truth. However, we are also a people aware of how tempting it is to give divinity to selfish human voices that also speak to us within and seek to lead us. Yes, there is that of God within all, but there is also that which is decidedly not of God. The difficulty for Quakers has always been the matter of spiritual discernment. How can we distinguish between the word of God and the words that are decidedly tempting it is to give divinity to selfish human voices that also speak to us with difficulty for Quakers has always been the heart, reestablishing a direct dialogue between God and people. Instead, they testify to the community’s corporate understanding of the word of God (what Quakers traditionally call the spirit of Christ) related to specific situations of human weakness.

An easier way to see testimonies at work is to look at testimonies that are still upheld by Friends. As Quakers we testify to our children that God is a God of justice who calls us to work for justice. Yet when one of our members gets so caught up in justice issues and so frustrated with the continued injustice in the world that she or he is tempted to take up arms to overthrow the oppressor by force, we testify in the words of the Declaration to Charles II in 1660 that “the spirit of Christ ... will never move us to fight against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world.” We corporately testify to this individual that the strong voice within her heart urging her to use violence for justice is not the voice of Christ but that of understandable human frustration. We urge this member to wait upon the frustrated heart to see if “a still small voice of calm” can be heard, amidst the inner storm, that is in unity with our historic testimony.

As modern Friends, far removed from a disciplining or discipling faith community, we forget that our predecessors had corporate positions on every moral problem. They would have never bought this modern notion that moral issues are a matter of personal judgment. There were no personal matters. God was to lead the community in all of its actions, and the testimony of those who had gone before, the “cloud of witnesses,” was essential in helping the community discern this present word of God. But obviously, certain testimonies that differed from the Christian norm, such as peace, simplicity, and free gospel ministry, had to be emphasized and protected more than those in which Quakers were in unity with the rest of Christendom.

But there were many more areas in which our testimony united with the Christian norm. Such has always been the case with our 300-year-old testimony on sexual expression. A look at our history relating to the issue of sexual expression confirms this view.

Early Friends were opposed to a fundamentalist religious system that replaced the Christian message of grace with a human system of rigid law and ritualized worship. But it is also important to realize that Friends also opposed a religious system of individual freedom that was known to them as Ranterism. Robert Barclay clearly admonished this brand of Christian anarchy when he wrote of Ranter, “Some are so great pretenders to inward motions and revelations of the spirit, that there are no extravagancies so wild which they will not cloak with it, and so much are they for everyone’s following their own mind, as can admit no Christian fellowship and community” (Anarchy of Ranters). I have heard Paul Lacey of Earlham College succinctly summarize the theology of Ranterism in one word, “Whoopee!” They believed that Christ had come to set humans free from all moral law. There is much in the “if it feels good, do it” mentality of our present culture that is reminiscent of the Ranters.

In his Journal George Fox describes a run-in with a group of Ranters that makes it clear that he opposed their libertarian attitude toward sexuality. Fox describes his outrage at encountering loose sexual conduct at a house inhabited by Ranters. “What! do you keep a bawdy house here?” he exclaimed to the owner. Many Ranters were attracted to Quakers, forcing Quaker leaders like William Penn and Robert Barclay to emphasize the importance of tradition and group discipline in opposing what they saw as the anarchistic spirit of Ranterism. In his famous Wheeler Street Sermon, Fox

What is the testimony on sexual expression that we are communicating to our children?

Friends be careful to keep in the holy chaste life over all lust and uncleanness of filthy fornication; for it was for uncleanness that the children were put out of the congregation. Now those that profess the truth [Quakerism] should know more virtue and dominion over filthy lusts, and keep their bodies clean till the day of their marriage and time of death, that all may be kept in chasteness and purity to God’s glory. (Early Quaker Writings, Barbour and Roberts, p. 511)

Now that, to my mind, is about as clear a Christian testimony on sexual expression as any group could hope for.

This traditional testimony was carefully maintained during the quietistic period of Quaker history, when our communities of faith sought to erect the famous hedge to keep us uncorrupted. Jack D. Marietta’s The Reformation of American Quakerism, 1748-1783 details instances of Quaker discipline in Philadelphia monthly meetings during that time. Sexual offenses tending to bring disrespect on the community and weaken its witness were prominent. There were
more than 1,300 cases of fornication with fiancée—in which 39 percent were disowned; 727 cases of fornication with no mitigating circumstances—70 percent disowned; 174 cases of incest—75 percent disowned; and 46 cases of adultery—87 percent disowned. In a final paragraph, Marietta concludes, "As for other sexual misconduct, there was no record of rape, and except for one case of bestiality, no eccentric sexual episodes" (p. 19). On the whole this was a record of sexual conduct that placed the Quaker community well above the conduct of the world at large and was a testimony to the effectiveness of a close-knit community of faith dedicated to the highest principles of behavior.
These instances, and others that could be cited, clearly demonstrate that we have traditionally maintained a testimony on sexual expression that was in unity with the Christian ideal of sex within marriage. Admittedly Friends today no longer discipline members for violation of this or any other testimony, but current books of faith and practice still largely uphold a traditional testimony. Philadelphia Yearly Meeting’s 1972 statement on sexuality is typical: “We believe that sexual gratification and joy are best achieved in a mature marriage relationship.” With the hedge that guarded us from the “notions of the world” in ruins, many liberal Friends seem to have accepted a spiritualized version of the world’s testimony: sex is a personal matter between the individual and his or her own inner Light, guarded only by the admonition that we are to be honest and responsible.

Despite a tradition that firmly dismisses such anarchistic individualism, many Friends institutions have made decisions relating to sexuality that reflect a view of moral authority based on a 1960s version of Ranterism. In 1972 Friends General Conference, without corporate discussion, ended its prohibition against unmarried couples rooming together at the annual gathering and also allowed a gay and lesbian dormitory to be established. New England Yearly Meeting also quietly dropped its prohibition against unmarried couples rooming together at yearly meeting. These decisions have both been defended with an appeal to the “worldly” notion that Friends have no right to judge the personal moral decisions of private individuals.

What troubles me most about these decisions is the degree to which they reflect the common modern belief that the past tradition is outdated and should have no claim of authority. Even Friends who feel uncomfortable about the changes of the new sexual morality pay little respect to past tradition. These Friends are very reluctant to speak up because they too seem to believe that sexual matters are really a matter of personal feelings, and therefore what right do they have to impose their feelings upon someone else? Some go even further and have been bullied into believing that their feelings of concern about sexual behavior are just a product of a hang-up puritan upbringing or in the case of homosexuality, “homophobia” attributed to repressed latent homosexual urges. Those who want to express a concern about the watering down of our traditional sexual testimony can lose their courage as they imagine everyone else rolling their eyes and saying to themselves, “Yep, we know your problem—a sexually repressed homophobe.”

Let us oppose the “worldly” notion that sexual decisions are left entirely to the authority of individual feelings.

But what if these feelings are not psychological hang-ups but the very word of God urging us to stand up and witness to the highest standard of sexual conduct befitting of the coming kingdom? Certainly early Friends would not have dismissed these inward motions as personal hang-ups. Like John Woolman, who felt compelled to speak to the tavern keeper about heavy drinking, gaming, and loose morals at a local tavern, these Friends would have seen themselves as those called by the Lord to blow the trumpet of warning when the enemy was threatening to sneak through the hedge. If they did not sound this warning they believed with Ezekiel that they would be accountable for the sin of the people. John Woolman only discounted feelings that violated the testimony of Scripture as interpreted by his faith community. He acted upon the ones that were in harmony with tradition or did not contradict it. When he felt that he had been given a new revelation, as in the matter of slavery, he felt it was his duty to travel in the ministry to see if the “new” word did not answer that of God in the community and thus qualify as a new testimony.

Have we been given a new revelation on sexual expression? That seems to me to be the central question in need of corporate discernment. Clearly Quakers have had a tradition of sexual testimony that is still largely reflected in our books of faith and practice. Just as clearly many Friends believe this tradition to be too narrow and perhaps tainted by patriarchal and cultural “hang-ups” of the Judeo-Christian tradition. These Friends advocate a new testimony that will draw a wider circle of acceptability and embrace some forms of sexuality beyond the narrow framework of heterosexual marriage. This is as it should be. Let these Friends articulate this new revelation and travel in the ministry, as John Woolman did on slavery, and convince us in our corporate meetings for business. But for the sake of our children and others looking for corporate help in discerning the word of God from that of selfish desire, let us all oppose this “worldly” notion that sexual decisions are left entirely to the authority of individual feelings. Let us continue to teach and uphold our 300-year-old testimony until we have been corporately convinced that something new has been given to take its place.

This article is meant to be a challenge. It is a challenge to those Friends who feel uneasy about the present state of sexual affairs both among Friends and the wider society to stand up and witness to their concerns, knowing that those feelings are presently confirmed by our tradition. Secondly, it is a challenge to those who sincerely believe that this old revelation is mistaken and that a new word has been given. Theirs is the difficult path. They are called to formulate this new testimony and travel widely among Friends to see if this new revelation is indeed a new word from God.

We have been created with a powerful sexual drive that can either be used for tremendous good or great evil. We live in a world that stimulates this drive for profit and pleasure. For young people seeking a proper channel and for older people seeking to keep this drive in its proper channel in the face of increasing temptation, we must at least have a corporate testimony that re-affirms our rock bottom belief that we seek to have the spirit of God direct all our actions so that we might be serving to heal this broken world and not further confuse it.
Dance, Then, Wherever You May Be

by Mark Ehrke

I have been dancing almost as long as I could walk. I grew up in a rural area of Minnesota, where “polka” dancing is an important means of having fun and socializing with other people. However, as I grew older and started to get in touch with my gay feelings, I felt more and more isolated and separated from that tradition. Not only couldn’t I dance with other men, but having something very important denied me intensified my feelings of differentness. The more “heterosexual” the situation, the more “homosexual” and isolated I felt. I stopped going to traditional dances. And I let go of a very important, fulfilling, and nurturing part of my person.

It wasn’t something I thought about much at the time; I had other important issues to deal with, such as coming to terms with being gay. I was learning to be honest and open with family and friends about who I am, ultimately improving and strengthening our relationships. And I was learning to value myself and my feelings, and consequently those of other people.

I didn’t stop dancing, however. I would sometimes dance at gay discos. But there was something essential missing for me there: the exhilaration and sense of connection with others that I had found in traditional dancing.

At about that same time, I was drifting away from the Protestant church in which I had grown up, finally admitting that the theology and form of worship did not speak to me. I also did not feel comfortable as a gay person within the church.

I don’t think I realized at the time that I had lost two important means of spiritual nurturance, dancing and worship. For me, dancing in and of itself is a crucial element of my sense of spirituality. The physical act of dancing is truly a way to be totally present in the world, and at the same time to be touched literally by the spirit. Dancing is also a metaphor, however, for the life of the spirit within each of us. Each of us has the power to reclaim as our own those things that we have lost or misguidedly thrown away.

Fortunately I was soon to discover the local worship group of Friends for Lesbian and Gay Concerns (FLGC).

In the fall of 1983 some FLGC friends of mine persuaded me to go with them to Northern Yearly Meeting. Up to that point my only involvement with Quakers had been the FLGC worship group. I had assumed that the Religious Society of Friends was a denomination not unlike all the others I had seen. I chose only to attend FLGC meetings, grateful for them as a “spiritual oasis.”

Imagine my surprise on discovering that FLGC is not an isolated oasis. Yearly meeting provided me a glimpse of the spiritual riches available through the larger body of Quakers—and through dancing. The highlight of yearly meeting proved to be the folk dance held that weekend. My friends had told me that although those attending the gathering were primarily heterosexual, same-sex dancing was perfectly acceptable. Needless to say, however, I was skeptical, regardless of how progressive these Quakers might be.

Dancing started with music provided by musicians attending the gathering. And it was then that the magic started. I danced with a gay friend, and we didn’t merely dance as an isolated couple. Whoever was in the traditional “woman’s” position danced with all the other men in the set.

It was truly joyful. Imagine being able to do something for the first time that had been denied you all your life, something very important to you, something most other people take for granted.

The sense of connection with other people at the dance and the connection it facilitated with my inner self was truly spiritual. For me one of the most special moments of the evening was of trading partners and finding myself dancing with a six-year-old girl, she in the traditional man’s spot, and I in the traditional woman’s. I came back from yearly meeting exhilarated and renewed.

And it was out of these experiences that the idea came for a contra and square dance for lesbians, gay men, and friends. There were a few false starts in getting a dance organized, but finally the following November things came together. A couple of Quakers pulled together a band—an amalgam of gay and straight men and women, which still plays for the dance. And a graphic designer, a friend of someone in our FLGC group, created a beautiful poster and logo which has become a powerful symbol of the dance.

We publicized the November dance both within the lesbian and gay community and within our meetings. We were overwhelmed by the response. More than 150 people came. Up to that point we hadn’t even seriously con-

Mark Ehrke, an attender at Twin Cities (Minn.) Meeting, is active with his meeting’s adult education committee and is a member of the planning committee for the 1986 Friends General Conference gathering. Mark belongs to a gay men’s sewing circle, which made a Peace Ribbon panel that is now in the Peace Museum in Chicago.
sidered a monthly dance. But the idea gained momentum. Initially sponsored by FLGC, it has developed into an independent organization, the Lez Be Gay An' Dance.

The response to the January dance was phenomenal—250 people. Over the past year, attendance at the dance has stabilized at about 125-150 people each month, always with many regular attenders and many first-timers. We are obviously helping people meet some very important needs: lesbians and gay men are reclaiming a sense of tradition, are redefining who they are, and building new friendships.

One of the most important aspects of the dance is the many kinds of healing it makes possible. As I have said for myself, I have been able to integrate in a positive fashion my gay identity, my previously lost sense of tradition, and my sense of spirituality. A similar sense of integration has also been expressed by others who attend.

Last year, the dance planning group brainstormed a list of things the dance has come to represent: a connection with tradition; positive gay and lesbian images; community building; a value system emphasizing simple living; possibilities for networking with people of common interests; good clean fun; a nonalcoholic alternative to bars; friendship-building; and integration of both sexes, all ages, and all orientations.

The dance also provides a way for gays and lesbians to share something important with their straight friends and families. This is not without its humorous moments. At one of the dances, when a lesbian asked a gay man who the attractive woman was with whom he had been dancing, he proceeded to introduce her to his mother.

This sense of healing in the community reverberates for me with the sense of healing that I have experienced over the past several years through the dancing at gatherings and through the worship community of Twin Cities Meeting. The processes by which this healing has occurred for me in each setting is very similar. I was allowed to be myself, and was lovingly supported in this endeavor. I value being a part of Twin Cities Meeting both because I can talk openly about gay and lesbian issues and because "gayness" is not the characteristic that defines me. Many Friends are warmly accepting and supportive. What is im-

important is that who I am as a gay person is not something that sets me apart but is one of many elements in the constellation of qualities that make up who I am.

This sense of love and acceptance also helped me to gain a sense of confidence in myself and to trust following my own inner Light. The dance has allowed this healing to be shared with a community larger and broader than the Society of Friends. Isn't that what healing is about? Isn't that what Friends are about?
And a way will open...

I do find this a constructive way to look at the world in general, but I never experienced it in such a physical sense until I came to China.

Riding the public bus in Chongqing is an excellent lesson in this principle. A crowd waits on the sidewalk, loosely grouped around a pole bearing a sign in characters and Arabic numbers telling which buses stop there. Remembering the proper lines into which Britons automatically fall on similar occasions, I have to smile at the Chinese, products of what the West calls a "regimented society," but such poor line-formers!

When the bus comes, it seems to stop at a different place each time as if to outsmart the waiting crowd. Therefore, as it creaks to a halt, people begin to run back and forth to be in position right in front of the door. The door opens and a mass of people flows out. As the last of the passengers are disgorged, those on the sidewalk climb in the windows, grasp the sides of the bus, and push each other up the steps. When they begin to board, there is not an empty space visible and, to a novice, the bus appears full. But an experienced rider can judge quite accurately how many more bodies can be squeezed on and shouts encouragingly, "No problem!"

To board successfully you seize the door handle and cling to one side of the doorway, inside railings, the backs of seats, anything solid to assist in shoving against the person ahead and hoisting yourself aboard. Once on, there is no need to look for a seat. I have occasionally glimpsed one but only from a distance through the crowd. Brace yourself with feet slightly apart, hold onto the overhead bar, relax, and let your neighbors hold you up. A ticket-taker skillfully swims through the press of people, taking about four cents (U.S. equivalent) for a ride into town.

The real pinch comes when you want to get off. You see a door opening, a small faraway rectangle of light. There is no space to move, no possible pathway to follow among your fellow passengers. The answer is simple. Just lean against the person next to you and then lean a little harder. You will gradually find yourself moving in the direction you want to go. It is not that the crowd thins; it simply flows and regroups around you. The final and greatest test of faith comes at the stairway. You cannot see the steps; you feel for them desperately with your feet, but you are not even sure whether your feet are on the ground. You are carried downward and finally find yourself on the pavement—upright, I hope.

A way has indeed opened. Against all rational expectations you have not only gotten on a bus that was already full but have even gotten off it.

Why should we ever doubt that all things are possible?

Privacy in China comes not from the physical arrangement of space, a rare commodity in this city of 13 million, but from an attitude of mind.

At first a newcomer feels astonished and exhausted by this lack of privacy. People are everywhere, not just people but large numbers of people. Store counters are lined with people trying to get the clerk's attention by waving money in her face. Stalls in public restrooms have no doors and only very low walls. A Chinese home is small by Western standards, with the same room being used as sitting room, bedroom, study, and dining room. Here in southern China much housework is done outside on the balconies, where people clean, chop, and cook the delicious spicy Sichuan food, and even take a sponge bath, in full view of all the neighbors. Messages are delivered by shouting from...
the street up to the balcony; everyone listens and comments.

What we Westerners see as a lack of privacy occurs not only in the physical ordering of daily life but in personal matters. A friend recently found she was pregnant. She went immediately to tell the male head of her teaching department and the entire office staff, upon which everyone plunged into a discussion of exactly when the child was conceived, her physical discomforts, and whether she should have an abortion. It would be her first child and she is 28 and in good health, so the consensus was that she should have the baby.

Yet people do give each other personal space. The crowding on buses conveys no animosity. Each of us has his or her own space, however small, and people often help each other with heavy parcels. In the public restrooms the walls are there but they are invisible; there is no feeling of being watched.

And the best place to have a completely private conversation is in the midst of a crowd. Another friend is getting married. She and I were eating lunch in the empty classroom where we teach and became engrossed in a discussion about the feelings between her, her mother, and her husband-to-be. Her students came into the room and looked toward us expectantly, thinking class was about to begin. But my friend continued to talk for about three-quarters of an hour. In the United States, it was the sort of conversation I would have in the seclusion of my own home at a time free of interruptions. Here we were a few feet away from a dozen other people, but they gave us privacy by going about their affairs. As they read and talked among themselves I never felt that anyone was listening to our talk.

In the West we use a car to travel, enclosing ourselves in a private space. We move smoothly through lines in stores, insulated from too much contact with fellow shoppers by our metal shopping carts. We have walls and doors on bathrooms, we cook in our own enclosed kitchens and walled-in patios, and we talk to friends on the phone, with no one else listening. We discuss marriage, pregnancy, illness, and death in closed rooms and, often, in indirect language.

But privacy need not be a physical situation. It can also be achieved by anyone anywhere through centering down. By our attitude we can communicate to the world that this is our time to be alone and that we can respect this need in others without needing special rooms or machinery to isolate us. Perhaps that is what it comes down to—a matter of respect for the individual. We treasure it in the West. China treasures it, too, safeguarding it with the spirit rather than with walls.
Reports

Epistle to All Friends Everywhere

Although we published a report of last summer’s World Gathering of Young Friends (FJ 11/15/85), a number of our readers have asked us to share the epistle from that gathering. We have shortened the statement slightly.—Ed.

More than 300 Young Friends from 34 countries, 57 yearly meetings, and 8 monthly meetings under the care of Friends World Committee for Consultation met at Guilford College, Greensboro, North Carolina, July 19-26, 1985, to envisage the future of the Religious Society of Friends and to see how our lives should speak within that vision.

We have come together from every continent, separated by language, race, culture, ways we worship God, and beliefs about Christ and God. By visiting local Friends meetings, we tasted the diversity of North Carolina Quakerism and this led us into exploring our worldwide diversity. We have been challenged, shaken up, at times even enraged, intimidated, and offended by these differences in each other. We have grown from this struggle and have felt the Holy Spirit in programmed worship, singing, Bible study, open times of worship and sharing, and silent waiting upon God.

Our differences are our richness, but also our problem. One of our key differences is the different names we give our Inward Teacher. Some of us name that Teacher Lord; others of us name the names Spirit, Inner Light, Inward Christ, or Jesus Christ. It is important to acknowledge that these names involve more than language; they involve basic differences in our understanding of who God is, and how God enters our lives. We urge Friends to wrestle, as many of us have here, with the conviction and experience of many Friends throughout our history that this Inward Teacher is in fact Christ himself. We have been struck this week, however, with the experience of being forced to recognize this same God at work in others who call that Voice by different names, or who understand differently who that Voice is.

We have often wondered whether there is anything Quakers today can say as one. After much struggle we have discovered that we can proclaim this: there is a living God at the center of all, who is available to each of us as a Present Teacher at the very heart of our lives. We seek as people of God to be worthy vessels to deliver the Lord’s transforming word, to be prophets of joy who know from experience and can testify to the world, as George Fox did, “that the Lord God is at work in this thick night.” Our priority is to be receptive and responsive to the life-giving word of God, whether it comes through the written word—the Scriptures, the incarnate Word—Jesus Christ, the corporate Word—as discerned by the gathered meeting, or the inward word of God in our hearts which is available to each of us who seek the Truth.

This can be made easier if we face the truth within ourselves, embrace the pain, and lay down our differences before God for the Holy Spirit to forgive, thus transforming us into instruments of healing. This priority is not merely an abstract idea, but something we have experienced powerfully at work among us this week.

The challenges of this time are almost too great to be faced, but we must let our lives mirror what is written on our hearts—to be so full of God’s love that we can do no other than to live out our corporate testimonies to the world of honesty, simplicity, equality, and peace, whatever the consequence.

We pray for both the personal and inner strength as well as the corporate strength of a shared calling/struggle that will empower us to face all the trials that we will necessarily encounter. We have no illusions about the fact that to truly live a Christian life in these cataclysmic times means to live a life of great risk.

We call on Friends to rediscover our own roots in the vision and lives of early Friends whose own transformed lives shook the unjust social and economic structures of their day. They treasured the records of God’s encounters with humanity found in the Bible, and above all, the life and teachings of Jesus Christ. And we call upon Friends across the earth to heed the voice of God and let it send us out in truth and power to rise to the immense challenges of our world today.
World of Friends

Friends General Conference's new general secretary, Marty Walton, will begin work early in 1986. Marty, a graduate of Earlham College, is a member of Kent (Ohi o) Meeting. She has been a sojourning member of Delta (Cal i f.) Meeting. She brings to her new position extensive business experience and much intimate knowledge of Friends and their idiosyncrasies. Since 1979 Marty has been on the planning committee for the FGC gathering, the long-range conference planning committee, the central committee, and the nominating committee. The name Walton is well known in FGC circles; her great-uncle Barnard Walton held the same position from 1915-51. Marty Walton replaces Lloyd Lee Wilson.

Community service projects in Mexico and Cuba need volunteers for summer 1986. The American Friends Service Committee is joining Mexican agencies in administering two community service projects in the states surrounding Mexico City, and one in the state of Sonora. Volunteers must be between 18 and 26 years old and fluent in Spanish. Construction, gardening skills, arts, crafts, and recreation skills or experience are useful. Volunteers will work and live in a rural community from July 1 to mid-August, and will come to understand more deeply than casual tourists the realities of religion, economics, and customs.

The summer program in Cuba is organized and hosted by a Cuban organization of Baptist pastors and laypersons. Volunteers will work on small farms near Havana, helping plant and care for sugar and food crops. During the last week of the program, participants will attend the COEBA C Baptist Conference in Havana. The month-long program begins the first week in July. Applications for these programs should be submitted by March 1 to the AFSC, 1501 Cherry St., Philadelphia, PA 19102.

“Quest for Peace” is seeking to raise $27 million for humanitarian aid to the people of Nicaragua. The figure of $27 million is the same as the U.S. Congress voted last year to send nonmilitary aid to the contras. “Quest for Peace,” administered by the Quixote Center, a Catholic organization for justice and peace, is an ecumenical effort to send food, clothing, and medical supplies to Nicaragua. These items are specifically exempted from the Reagan administration’s embargo. For more information, write the Quixote Center, 3311 Chauncey Place, #310, Mt. Rainier, MD 20712.

March across the country for peace? On March 1, five thousand people will begin a nine-month march across the United States, from Los Angeles to Washington, D.C. They’ll march through the Mojave Desert, over Colorado’s 12,000-foot Loveland Pass, across the Great Plains, and on to the East Coast. PRO-Peace, the organization in charge of the march, is planning for hundreds of thousands of people to gather with the marchers in the area of Washington, D.C., the night before they enter, so that thousands of people will enter the capital at the same time. The Pro-Peace Profile states, “With one voice, in the spirit of peace, we will call upon our leaders to make multilateral nuclear disarmament a reality and to inspire other citizens of the world to change the course of history.” For information, write PRO-Peace, 8150 Beverly Blvd., Suite 203, Los Angeles, CA 90048.

New staff members for the Friends World Committee for Consultation, Section of the Americas, are Alex Morisey and Bruce Thron-Weber.

Alex Morisey, the new associate executive secretary, is a graduate of Wilmington College and the Wharton School of the University of Pennsylvania. He has managed several social service agencies in the Philadelphia area. He also owned and operated a small business in Guatemala. Alex is a member of Central Philadelphia (Pa.) Meeting and is on the board of directors of the American Friends Service Committee.

The new high plains field staff person is Bruce Thron-Weber. Bruce has worked among a wide variety of Friends as Christian social concerns coordinator for Friends United Meeting, and as a volunteer for the American Friends Service Committee. He assumed his new position upon the retirement of Howard and Flora McKinney at the end of 1985. Bruce will continue to develop the McKinneys’ efforts to link Friends in the high plains area, which reaches from the Mississippi River to the Rocky Mountains.
Forum

Justice Requires a Sword

Only in December did I see the August 1/15, 1985, issue of the Journal and its Special Readers' Forum in response to my article, "The War Against Deterrence" (FJ 5/1/85). My friendly critics are many and varied. Please accept this general reply.

Pacifism, as I understand it, is interested in peace and in improving the prospects for peace within the human family. Pacifism as a doctrine, however, cannot be as interested in justice without compromising itself. For justice within the realm of human things requires a sword, and it is to say, live in weapons; and it requires political judgment, not a singular reliance on a moral absolute for all circumstances.

Friends have faith that their nonviolent witness (or, witness to nonviolence) in respect of God's Light in life will change the human heart and transform human nature. Here is an extreme difficulty for Friends: not all of nature is peaceful, nor all of human nature divine. To believe otherwise is to be unreasonable and uncandid about the natural world and, as far as human nature is concerned, to be idolatrous. That some human beings are vicious and would enslave others or kill them, Friends can only bemoan; they cannot practically prevent, for they have forsaken the required means, believing that such means are never morally acceptable for themselves.

Friends would rather be enslaved than kill their oppressors, rather die than defend themselves; but in practice this also means that they would rather allow murder than suffer by force or punish it by death. This is faith become insensitive, become abstract, become indifferent to justice and freedom. It is faith that leaves the world to be governed by the most violent.

In their domestic lives Friends are more realistic than in foreign policy areas. They rely on law and the force of legislated laws. They make contracts, put locks on their doors, in secure guarded banks, obey and support police forces, in self-governed cities. They may hope for a city someday without police, but they do not suppose one to exist or live as though their own were such a city.

Of the immediate subject of my essay, the policy of nuclear deterrence to prevent nuclear war, I agree with one of my Forum correspondents, Newton Garver: "Two political goals seem appropriate with respect to deterrence. One is to aim at stabilizing it, for the continuing absence of superpower war is devoutly to be desired. The other is to reduce both the level of tension and the level of armament; for the dangers of present-day deterrence are awesome, and can in principle be reduced substantially without destabilizing deterrence." Our objective should be to grasp what is available to us in principle and press it into a safer practice.

I have learned much from those who wrote and I am glad I was able to provoke renewed reflection among Friends on such an important subject.

William E. Johnston, Jr.
Woodland Hills, Calif.

B & B Worth the Trip

In your September 1/15, 1985, issue you announced that members of Annapolis (Md.) Meeting have opened their homes for bed and breakfast guests as a means to augment their building fund. My wife and I accepted this offer and spent a most enjoyable weekend with Matt and Elsa Mattila in Edgewater, Md.

We found not only a hospitable home but also a slip for our small dayailer. The Annapolis area has more to offer than just cruising on the Chesapeake. The town itself abounds with history and is a delight also for landlubbers.

I thank Friends Journal for reporting this project.

Peter Florey
Haddonfield, N.J.

Candles for Peace

Why an International Year of Peace 1986? Probably few of us know. The president speaks of the MX missile as a "peacekeeper," the Strategic Defense Initiative as a "peace shield," but the U.S. government has made almost no response to the U.N. General Assembly's plea to make 1986 a time for "even greater contributions to promote peace and security on the basis of the United Nations Charter." The special U.N. Year of Peace Fund will get no official U.S. support.

Many other nations have made commitments. A preparatory committee and a IYP secretariat have been established. Some nations, following the example of previous commemorative years (when the United States was an active participant) have created national commissions to assist citizen groups and media personnel. Scores of international nongovernmental organizations are taking initiatives. For instance, the International Studies Association is planning a TV series on "Swords into Plowshares," and the International Peace Research Association has outlined a special study program on an "alternative security" system.

In June 1986, the U.N. will sponsor a major international conference in Paris on disarmament and development. This meeting is the culmination of a decade-long effort to assess the possibilities of...
Sweden enlisted the help of scholars of peace and disease. A conversion of research, investment, and resources from weapons to the struggle for freedom from poverty, oppression, and disease. A U.N. expert committee under the leadership of Inga Thorsson of Sweden enlisted the help of scholars of many nations in producing a report which will be the key document for the Paris conference.

1986 could turn out to be just another year in which the U.N. continues its limited efforts for conflict resolution and for meeting human needs. It could be a year in which the superpowers and their allies turn toward cooperation rather than confrontation and seek common security through increasing use of international institutions. It should be a year for people all over the world to light candles: candles of compassion and hope; candles which could light a path toward the vision of freedom from fear their leaders promised 40 years ago.

R. H. Cory Washington, D.C.

C.O. Addendum

The November 1, 1985, issue was excellent. The articles about conscientious objection are good resources for others who are thinking their way through the issue.

The listing of resources (page 22) is a good one. Our publication, Words of Conscience, was omitted from that list. The Journal gave it a good review last year. It is designed to help a C.O. think through the issues.

Anne Friend's article, "A New Look at Conscientious Objection," could have been expanded to explore the responsibility we each have to stop war. For some it goes beyond advocacy of refusal to comply with the conscription laws, and might include efforts to change the laws, to provide assistance to those who have not complied with the draft laws, to disseminate information about conscientious objection rights, etc. In this area two national organizations (CCCO and NISBCO) are fully occupied and still not doing enough to bring about change.

L. William Yolton executive director, National Interreligious Service Board for Conscientious Objectors Washington, D.C.

What's in a Name?

Many people are aware of the controversy over who wrote the great plays of Shakespeare. Were they written by Shakespeare, or by someone else using William Shakespeare as a front? Some wags say "Hamlet wasn't written by Shakespeare, but by another man with the same name."

Many Friends do not realize that Friends have a similar skeleton in the closet. According to the World Book Encyclopedia, Pennsylvania was not, repeat not, named for William Penn, the great Quaker, but for another man entirely, another man with the same name. According to the encyclopedia, the king of England owed our Quaker William Penn a large sum of money. William, perhaps sensing that he was never going to see a single coin from the sovereign, said he would accept wilderness land in America for the debt. King Charles agreed, but required, as part of the agreement, that the wilderness plantation be named after a good friend of his, a recently deceased admiral of the Royal Navy who just happened to also have the name William Penn.

So Pennsylvania is named not for the Quaker William Penn who had such a great impact on America but for the king's dead friend, Admiral Sir William Penn—the other man with the same name.

Why did the Quaker, a convinced, practicing, and public pacifist agree to name his new plantation after an admiral? Did he think that people would be confused and think it was named after himself anyway? Was he being blackmailed? I do not know. I prefer to believe it was a matter of filial affection, since Sir William was Quaker William's father.

I write this as a light touch from Quaker history, and make no heavy morality play of it.


Meetings and Music

Thanks for publishing the articles on Friends and music by Susan F. Conger and Thomas F. Taylor (FJ 12/1/85). Both cast light on a topic which is controversial and seldom discussed publicly by Quakers. For me those articles caused reflection on several aspects of that topic.

First, there is an interesting passage in George Fox's Journal which I have never seen cited. That is his comment, "Oh, the brokenness that was amongst them in the flowings of life! So that, in the power and spirit of the Lord many broke out into singing together, even with an audible voice. . . ." I wonder if that reflected a common practice in those early days of Quakerism.

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Second, I would like to add to Tom Taylor's reference to the Evanston (Ill.) Meeting, two other groups which had songbooks on the benches in their meetinghouses and occasionally sang together in meetings for worship. They were the Irving Street Meeting in Washington, D.C., and the Lafayette Avenue Meeting in Brooklyn, N.Y. I was a member of both those meetings.

Third, it may be that Friends schools need to experiment more with ways of helping students to enter more quickly into the mood of worship in Quaker meetings. I recall when teaching at Friends Central that students came to meeting in the gymnasium immediately after recess—neither being conducive to worship. On a few occasions we used recorded music to help create a mood of worship as they entered the room. One particularly memorable meeting took place when we used the organ recordings of Albert Schweitzer in that way.

Fourth, for several years there has been a half-hour of hymn singing before meeting the first Sunday of each month in the Schenmonton St. Meeting in Brooklyn for those who want to come. Usually the group stops singing five to ten minutes before the opening of meeting lest their hymns disturb some worshipers.

I hope others will comment on ways in which music is being incorporated into the life of Quaker meetings. It is from the fairly common practice of a hymn or two at the close of the First-day school when it precedes the meeting for worship, the use of carols for a Christmas celebration, and an occasional concert by a talented member. Such comments might be helpful to other Quaker groups.

Leonard Kenworthy
Kennett Square, Pa.

Each of us today, and each of the thousands of Quakers in earlier centuries, perceived God in a unique way. Quakerism has flourished because individuals have thus had the freedom to be searching. Each Quaker is given the liberty to be an authority for his or her own life, and to use acquaintances as a committee of clearness to minimize errors of judgment.

On December 1, 1985, issue on music has an elegant clarification of why earlier Quakers were disowned for playing harmonicas and why modern Quakers can accept music as matter-of-factly as language. However, music is not the only taboo which can be outgrown as individuals develop a holistic perspective on meaningful experiences. Let us encourage individuals to have confidence in their unique package of concepts for running their own lives. Each of us can be inspired by observing the totality of the lives of our Quaker friends. Such inspiration by observation is far more significant than the writings of Quakers of earlier centuries concerning music, diet, sexuality, recreation, reading, and other Quaker taboos. Instead of trying to judge whether the other person’s behavior matches Barclay’s morality standards, let us be glorifying all of God’s creation as transformable into helpfulness for humanity.

John R. Ewbank
Southampton, Pa.

School Records Sought

I am seeking information on a no-longer-extant Friends boarding school in Cockeysville, Md., which was functioning in the early 1850s. I am interested in discovering whether (and if so where) there are records of pupil attendance, dates, and as much as possible about what went on at the school—curriculum, daily life, manifestations of Quaker tradition, incultation of Quaker ideas and lifestyle. One detail I do know about it which seems to me extraordinary is that it fostered dramatic representation to some degree.

I'm working on a noted creative artist and public figure (non-Friend) who was an adolescent boarder at the school in the early 1850s. I would like to fill out my view of him by discovering all I can about what sort of influences—intellectual, artistic, moral, and spiritual—were available to him at the school.

Can any Friends supply me with information or point me to sources of it?

Arthur Kincaid
Little Foxes, North Leigh, Oxon, OX8 6TL, England
Friendly Words

Van Ernst compares traveling ministers and travel in the ministry in the 16th and 17th centuries and in the 20th, in order to examine Friends' attitudes on this issue today in Intervisitation: Travel Under Religious Concern, Quaker Heritage and Present Need (19 pages, $1.50). In The Shape of Quakerism in North America (20 pages, $1.50), Ferner Nuhn, traces the development of various groups of Friends in North America, beginning with the Great Separation in 1827-28, as indicated on the accompanying chart. The writer then delineates other differences of theological opinions and conscience among the different groups of Friends, and finally describes their re-association and working together on concerns and testimonies. These pamphlets are available from Friends World Committee for Consultation, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

Books

The Spirituality of the Religious Educator


Since Friends believe that every member has a ministry and that as a community we are all teachers and learners, then it follows that every parent, every First-day school teacher, and every person who ever talks to children or to adults about the great existential questions—even if disguised in simple language—is a religious educator. This book is thus extremely important to all Friends with an interest in quality education for spiritual growth. It can enable us to be aware of and to articulate our own spirituality. The editor of this excellent anthology introduces the book with these words: "When everything is said and done, the work of religious education is that of spirituality. The primary purpose of authentic religious education of every sort is to facilitate religious development in learners. This fact holds true whether religious education is done in school by a schoolteacher, on a couch or chair by a counselor, or around the kitchen table by a parent."

Eight different authors focus their articles on the ways that religious education activities influence the spirituality of the educator. The book is divided into two parts, with the first part written by leaders in religious education. Their writings examine Protestant, Catholic, and ecumenical spirituality for the function of faith in the life of the religious educator. As teachers, we share empirically with learners the same seeking-into-mystery which we are attempting to teach; we never have all the answers.

The second part of the book lays out for us four of the many forms of spirituality that can be either "the axis" or a measure of our own spirituality: Western contemplative spirituality, Jesuit spirituality, Orthodox spirituality, and Eastern spirituality. Each of these paths has much to offer Friends. While I wish that there had been a chapter from both the Jewish and the Islamic traditions, I do recommend this book to individuals and to adult study groups. Through it we can all learn more about the complex dynamics that occur between teachers and students in their spiritual co-learning. Perhaps we can also increase our appreciation of one another's spiritual paths.

Cindy Taylor

Through the Back Doors of the World in a Ship That Had Wings. By William Masland. Vantage Press, New York, 1985. 361 pages. $14.95. As a young Philadelphia Quaker, Bill Masland fell in love with flying. He commuted by train and subway from Haverford campus to night school for would-be aviators, got his wings as a naval lieutenant, and was later hired by Pan-Am. Thus begins his story of what it was like in the early days, flying Martin and Boeing Clippers to places known and unknown, literally through the back door of the world, opening up trade routes to China.


The Wild Garden: Making Natural Gardens Using Wild and Native Plants. By Violet Stevenson. Penguin Books, New York, 1985. 158 pages. $12.95/paperback. More than 100 color photographs and many color drawings illustrate the great beauty and variety of wild gardens (the antithesis of planting flowers in a row). The author shows how using wild and native plants (bought, not scavenged) and shunning herbicides and insecticides can turn any patch of ground into a “natural oasis” that is pleasing to the senses, attractive to wildlife, and easy to maintain.


An Alternative Vision: An Interpretation of Liberation Theology. By Roger Haight, S.J. Paulist Press, Mahwah, N.J., 1985. 345 pages. $9.95/paperback. This scholarly book interprets liberation theology in terms more universal than the narrow relationship to Latin America’s poor — its usual explanation. In his interpretation of liberation theology in terms of methods of theology, concern for justice, the image of God and of Jesus, the writer shows its universality as the way of Christ for all Christians today, wherever they may live.

Books in Brief
Living the Truth in a World of Illusions. By William Sloane Coffin. Harper and Row, San Francisco, 1985. 120 pages. $12.95. Each of the 23 chapters is based on a scriptural passage. William Sloane Coffin explains the Scripture and relates it to our lives today—to our sorrows, temptations, weaknesses, and strengths. We are helped to see ourselves more clearly in order to live lives more attuned to the best in us: that of God.

A Planet of Hope. By Robert Muller. Amity House, Worcik, N.Y., 1985. 115 pages. $7.95/paperback. This collection of aphorisms came to Robert Muller unbidden in the midst of his work at the United Nations or during meditation. Those who know the author understand that his great strength is in relationships. And in this book he seems to be speaking to someone; the pieces have strength is a prism in which the whole universe is reflected"; "the beauty of fully what we are"; "each human being is a prism in which the whole universe is reflected"; and "loving peace is not enough. We also need a peacemaking vision, science, strategy, and action."

Poets and Reviewers

Steve Burt is senior pastor of the North Hartland and White River Junction United Methodist churches in Vermont. A member of Albuquerque Quakers (N.Mex.) Meeting, Cindy Taylor is the religious education secretary of Friends General Conference. Correction: Leigh Tucker, whose poem "Storm" appeared in the 12/15/85 issue, was erroneously listed as still living in Sanford, Fla. Leigh died in 1983. The JOURNAL apologizes for its error.

Calendar

February

15-16—New Foundation Fellowship gathering at George Fox College, Newberg, Oreg. Focus of the gathering will be on the message of George Fox and the early Quakers. Information may be obtained from Pattie Zuch Bear, 464 S. 41st St., Springfield, OR 97478, or at (503) 726-9026.

Make a Splash in FRIENDS JOURNAL

Do you have a service to offer, a product to sell, a talent to promote; announcements, messages, or personal requests? By advertising in FRIENDS JOURNAL, you can help yourself and the publication at the same time.

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See the classified ad rates listed above or write to FRIENDS JOURNAL for our advertising rate sheet, which includes specifications, costs, and deadlines for display and classified advertising. Please send inquiries, classifieds, or display ads to Carolyn N. Terrell, advertising manager, Dept. 6, FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102.
Home Schooling

Testing, workbooks, excellent teaching guides. For catalogue $1. Learning at Home, Box 270-FJ, Honesau, HI 96720.

Housing Needed

Quaker, professional, single parent with two school-age daughters (no pets and no smoking) needs a two-bedroom apartment or house. Can exchange car-taking for reasonable rent. Excellent references. West Chester, eastern Chester County, western Main Line, Pa. Karen Murphy, (215) 692-4177.

Personal


Ca eas Ido. La kato regards la masu. La muestra regards la fromage. La fase asea sur la taba. Me drinks teo de la taso. Me sidas ye la taba. Me skirbas ieto. To learn Ido, please write Tom Todd, 3709 West Main, Kalamazoo, MI 49007.


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

Do You Love Your Work?

Writer/researcher wants to correspond and/or teleconference with persons who love their work and who also

—Consider it their "play," even though hard or
requiring full focus.
—Feel their work "fits" them; feel their work and
"belong together," feel in right relationship with it.
—Feel called or dedicated to their work as in the old
fashioned, "vocational" sense.
If you relate to these qualities, whatever your work is, and would like to participate in a confidential, quiet study, please write a letter stating (a) what is your work, (b) how you feel about it, (c) how you came to select the work, and (d) something about yourself—what kind of personality you are: reflective? extroverted? cerebral? etc. Please write legibly, or print, to: Boxholder, P.O. Box 1, Stewarts Point, CA 95480. Also, please state if you are willing to be phoned, the best
time to reach you, and your number if a call is permissible.

Positions Vacant

Director of Business Services: Reports to the Vice President for Finance and Administration. He or she will have responsibility for non-academic personnel practices of the College, staff benefits and insurance, properties management, and services such as central receiving, telephone, word processing, and duplicating.
Qualifications include: appropriate experience in handling the business services of a complex organization, preferably in the nonprofit sector; bachelor's degree with advanced degrees preferred; ability to work well with a wide range of co-workers in a higher education setting, with sensitivity to shared decision making in an institution with Quaker heritage.
Haverford College particularly encourages applications from women and minority group members. A letter stating interest in the position, salary requirements, and listing three references should be sent by February 14 to G. Richard Wynne, Vice President for Finance and Administration, Haverford College, Haverford, PA 19041. AAE employer.

Small Long Island Friends school (K-6) seeking director beginning July 1, 1986. Send resume to: Search Committee, 585 Post Ave., Westbury, NY 11590.

Housekeeper companion for elderly woman who
needs assistance with cooking, marketing, transportation, household needs. Home in country near Kennett Square, Pa. Likes necessary. References. Living expenses plus salary. Write FRIENDS JOURNAL BOX W-787.

Pastor wanted. Starting July 1, 1986, in a small rural Hudson Valley community 75 miles north of New York City. For details contact Jerome Hurd, P.O. Box 409, Clintonville, NY 12515.

New Friends elementary school seeks a Director/Teacher and a Teacher. School owned by Adelphi Meeting (suburban Washington), opening in September 1986, grades K-3. Applicants should be creative, dynamic, and organized, with experience in elementary education and/or Friends schools. Familiarity with Quakerism and Quaker process important. Salary/benefits negotiable. For information and application, send inquiry letter and resume by February 28 to Search Committee, Friends Community School, 2103 Merton Road, Adelphi, MD 20783.

Pastoral leadership needed. First Friends Church, 250 members, earthy community. IAFLM affiliation. Send resume to: P.O. Box 557, Marion, IN 46952.

Homenarcer needed for older Bucks County, Pa., Quaker woman with interests in various peace concerns. Help prepare meals, light cleaning. Some secretarial skills preferred. Local room and board possible. Box FRIENDS JOURNAL W-788.

FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 800 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities program within a friendly, supportive atmosphere.
Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic E. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

Retirement Center

Friends House. Fifty apartments, meals, pets, personal assistance, and health care in Friendly, lively community center close to cultural and commercial amenities. 684 Bencie Drive, Santa Rosa, CA 95403.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860. (301) 744-7455. 6th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, internship projects, individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak!"
Quaker School at Horseshorn, 318 Meetinghouse Road, Horseshorn, 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.

Services Offered


Summer Camps

New, 1986, at Friends Music Camp (formerly called Friends Music Institute); age range extended to include ages 6-12, John Weatherall, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Journey's End Farm Camp is a farm devoted to children for eight weeks each summer. Cows, calves, buns, chicks to care for. Gardening, swimming, fishing, nature, ceramics, shop. A wholesome, supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7-11 years. Ralph and Marie Curtis, Box 136, Newfoundland, PA 18445. (717) 689-2533.

Chamber music, canoe trip, production of musical, challenging discussions—Friends Music Camp (formerly Friends Music Institute). FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Summer Rentals

Enjoy the White Mountains in a cabin with electricity, running water, fireplace, swimming, hiking, Lucille Koening, Thornton, PA 15037. (215) 459-0742.
Shelter Island: Furnished, 3 bedrooms, 2 baths, living, dining, electric kitchen with dishwasher, washer, dryer, study, 4 skylights, screened porch and deck. Ground floor ramped for disabled. Water view. Overlook Friends meeting site. Friends meeting groups, families/ies ideal. Memorial Day to Labor Day. BM, (316) 747-6092, evenings, weekends, or Butler Drive, Garden City, NY 11530-4603.
Adirondacks: Housekeeping cabin on natural, living lake. Swim, boat, fish, hike, bike, play, study (215) 922-8057 or write Dr. Cranberry Lake, NY 12927.

Wanted

Can you help this young man? Experienced miller and farmhand looking for work on a dairy farm. He has a learning disability but learns farm routines well. Willing to work for small stipend plus room and board on a farm where there are kind and patient people. Excellent health, 21 years old. If you can help or know someone who can, please contact Bain or Mary Davis, RD 2, Box 114-A, Middletown, NY 12701. (914) 672-4520.
UNITED STATES

Alabama
BIRMINGHAM—Unprogrammed meeting for worship, '0 a.m. Sunday, 1519 12th Ave. S. C. B. Bowaday, clerk. (205) 879-7021.
FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meetinghouse, 12 mi. east on Fairhope Ave. Ext. W. P. O. Box 319, Fairhope AL 36533.
HUNTSVILLE AREA—Unprogrammed meeting for worship at Serendipity, 525 Yarbrough Rd., Huntsville, AL 35803.

Arizona
FLAGSTAFF—Unprogrammed meeting and First-day school 10 a.m. 422 S. Beaver 86002. (602) 774-4256.
MCNEAL—Goode Friends Meeting at Friends Southwest Center, 1/2 mile southeast of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.
PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix 85201.
TEMPE—Unprogrammed, First-days, 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 987-5405.
TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting). 739 E. 5th St. Worship 10 a.m. Barbara Elbrant, clerk. Phone: (602) 239-0779 or (602) 895-3050.

Arkansas
LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9853, 862-5233.

California
ARCATA—10 a.m. 1920 Zehnder. 822-8515.
BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut, 843-9725.
BERKELEY—Strawberry Creek, 1600 Sacramento. P.O. Box 5963. 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.
DVIS—Meeting for worship, First-day, 9:45 a.m. 345 L. St. Visitors call 735-5924.
GRASS VALLEY—Discussion period 9:30 a.m. meeting for worship; 10:45 a.m. John Woilman School Campus, 12585 Jones Bar Road. Phone: 273-6485 or 273-2560.
HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21458 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 455-1980 or 458-1020.
LONG BEACH—10:30 a.m. Huntington School Ozraba at Spaulding. 434-1004 or 831-4068.
LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 296-2733.
MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 438-4346.
MIFFLIN PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 735-3837 or 625-1761.
PALO ALTO—Meeting for worship and First-day classes for adults 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 Nortgate. Meeting 10 a.m. Phone (916) 450-9317.
SAN DIEGO—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Tozer. (619) 298-1125.
SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Simi Valley. 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.
SANTO LUIS OBISPO—Meeting for worship, 9:30 a.m. Sunday. Cal Poly University Christian Center, 1466 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: 829-6069.
SANTA ROSA—Redwood Forest Meeting. Meeting 10 a.m. Phone: 707-540-1571 for location.
STOCKTON—10:30 a.m. singing, 10:45 a.m. worship and First-day school. Anderson Y, 265 W. Knoesl Way, at Pacific (209) 477-6314. Jackson, Fine Sunday (209) 223-0463, Modesto, First Sunday (209) 324-3762.
WESTWOOD (Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 290-1200.
WHITTIER—Whiteleaf Monthly Meeting, Administration Building, corner Painter and Paradise. Worship 9:30 a.m. Phone, O.B. School 122. P.O. Box 122. Phone: 698-7539.
YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 56937, 239 Palms Hwy., Yucca Valley, (619) 365-1135.

Colorado
BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 409-2962.
COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.)
DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship 10 a.m. at 11 a.m. Adult forum 11 a.m. to 1 p.m. Phone: 777-3123.
DURANGO—First-day school and adult discussion 10 a.m. unprogrammed worship 11 a.m. Call for location, 247-4550 or 884-9454.
FORT COLLINS—Worship group. 484-5537.
WIDE WEST—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, Saturdays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Bums, 103 Canner St., New Haven, CT 06511. (203) 776-5560.
NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 899-1924.
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 Nothelfer. Phone: (203) 661-5716.
STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Roads. Phone: 425-4459.
JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection of Rt. 25 and 107. Locust Valley-MATINEECOCK—Duck Pond & Piping Rock rds. July-August, 10 a.m.

MANHASSET—Northern Blvd. at Sheete Rd. Adult class 10 a.m. St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 882-6213.

SHELTER ISLAND—10 a.m. Memorial Day through Labor Day, except at Quaker Meeting House on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., South Hampton College. (516) 357-3366.

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

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 16, Northern Blvd. (516) 333-5178 (July through Labor Day, 10 a.m.).

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

NEW PALZ—Unprogrammed meeting 10:30 a.m. Sundays. Plastruct Church; First-day school, second and fourth Sundays 10:15 a.m. (914) 255-5678 or 5179.

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First-day at 10:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First-day of every month. Earl Hall, Columbia University, Forum, 2530 Broadway, First-day 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., Wed., Fri.).

ONEONTA—First-day meeting for worship 11 a.m. Albany 10 Remount Rd.

BEAUFORT—Worship group; 11 a.m. 1st Sun. in June, 11 a.m. 1st Sun. in July.

DURHAM—Unprogrammed meeting and First-day school 11 a.m. 1st Sun. in June, 11 a.m. 1st Sun. in July.

GREENVILLE—Unprogrammed meeting and First-day school 10:30 a.m. 1st Sun. in June, 11 a.m. 1st Sun. in July.

PORTLAND—Multinomah Monthly Meeting, 4312 S.E. Stark St. Monthly Meeting 10 a.m. Phone: (503) 226-2922.

SALEM—Friends meeting for worship 10 a.m. Forum 11, YWCA, 786 State St. 393-1914.

Pennsylvania


BIRMINGHAM—First-day school and meeting for worship 10:15 a.m. (518) 635-3796. Phone: 222-2222.

BOSTON—Friends meeting for worship 10 a.m. (508) 222-2222.

BUCKINGHAM—11 a.m. Lahaska, Rte. 202-263. Rte. 263.

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

CHERRY HILL—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—Meeting for First-day school 11:15 a.m. At Concord, on W. Ridge Rd. one block south of Rt. 1.

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

DOLINGTON-MAKEFIELD—Worship 11:15 a.m. First-day school 10 a.m. 202 N. Main St. Bldg. 2717 E. Buckingham Rd.

DOUGLASSVILLE—Meeting for worship and First-day school 10 a.m. 202 N. Main St. Bldg. 2717 E. Buckingham Rd.

EASTERN PENNSYLVANIA—Worship group; 10 a.m. at 4903 Howe Ave., 1st Sun. in July, 11 a.m. 1st Sun. in July.

EAGLEVILLE—First-day meeting for worship 11 a.m. 454-2870.

HENRYVILLE—Community Meeting (United FGC and FUMC), 9th St. Phone: (610) 935-6019.

LITITZ—Church House, 2nd and Main Sts. Phone: (717) 654-4222.

MONTCLAIR—Friends Meeting. Wesley Foundation Bldg., 200 N. Wilson Ave., Friends Meeting House, 2nd and Main Sts. Phone: (610) 935-6019.

NAMESTOWN—Meeting for worship and First-day school 10 a.m. Phone: (610) 935-6019.

NEW BRIGHTON—Meeting for worship and First-day school 10 a.m. 202 N. Main St. Bldg. 2717 E. Buckingham Rd.

NEW CASTLE—Friends meeting for worship 11 a.m. 454-2870.

NEW GLOUCESTER—Meeting for worship and First-day school 10 a.m. 202 N. Main St. Bldg. 2717 E. Buckingham Rd.

NEW HOLLAND—Meeting for worship and First-day school 10 a.m. 202 N. Main St. Bldg. 2717 E. Buckingham Rd.

NEW HOPE—Meeting for worship and First-day school 10 a.m. 202 N. Main St. Bldg. 2717 E. Buckingham Rd.

NEW JERSEY—Meeting for worship and First-day school 10 a.m. 202 N. Main St. Bldg. 2717 E. Buckingham Rd.

NEW REDEEMER—Meeting for worship and First-day school 10 a.m. 202 N. Main St. Bldg. 2717 E. Buckingham Rd.

NEWTON—Meeting for worship and First-day school 10 a.m. 202 N. Main St. Bldg. 2717 E. Buckingham Rd.

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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 during summer months, North Main St.

Ridge PROVIDENCE—Meeting for worship 11 a.m. each First-day school. New York Avenue.

INES—Worship at 10:30 a.m., each First-day, 1919 Ridge Rd. N.E., Herndon, Va. phone: 678-2572. Monthly meeting.

Greenwich PROVIDENCE—First-day school 10 a.m. and regular worship on Sunday. Hofmann School.

WASHINGTON PROVIDENCE—Meeting for worship each Sunday. 10 a.m. First-day 9 a.m., 10 a.m. regular meetings, 10 a.m. Sunday and 10 a.m. Wednesdays. For information call 263-7322.

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

NEWTON SQUARE—Meeting, First-day school 9:45 a.m. First-day meeting for worship 10:30 a.m. Rte. 252. Phone: (215) 352-2740.

WESTGROVE—Meeting on First-day and worship. 10 a.m. First-day 10 a.m. First-day school. 9 a.m. Regular worship.

PITTSBURGH—Meeting for worship, First-day school 9:45 a.m. First-day meeting for worship 10:30 a.m. Rte. 252. Phone: (215) 352-2740.

PHOENIXVILLE—Meeting 10 a.m. First-day school 9:45 a.m. First-day meeting for worship 10:30 a.m. Rte. 252. Phone: (215) 352-2740.
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