Old Differences, New Hope: Seeking Peace in Northern Ireland
Among Friends: “We Are One in the Spirit . . .”

In recent months I have been corresponding with Lindsey Quaife, Europe secretary at Quaker Peace and Service in London. The outcome of this exchange is the inclusion of two articles about Northern Ireland in this issue, both written by Irish Friends. To reach a wider Quaker audience Lindsey Quaife shared the material with the editors of the major U.S. Friends publications. (I have just learned that the same two articles will appear in the June issue of Evangelical Friend.)

I found the articles to be very helpful and informative. Most U.S. Friends don’t have the opportunity to learn directly from Irish Friends about their work and concerns. We are very dependent on our commercial news media, which occasionally focus on a particular violent incident, but tell us very little about people working in Northern Ireland to improve conditions for themselves and their children, or about the history of the country and its people.

I was privileged to meet Denis and Monica Barritt in Droghead during a large peace walk ten years ago. Subsequently I have learned from them and from other Irish Quakers of the quiet and persistent efforts Friends in Ireland have made over the years for peace and reconciliation.

Though few in number (1,684), their contribution has been enormous.

I was particularly touched by the words with which Denis Barritt concludes his article: “Friends in Northern Ireland ask for the patient understanding of U.S. Friends.” I am sure that I speak for many Friends in the United States when I say it is we who have much to learn about patience from Friends such as Denis Barritt and Harvey Cox, and from Friends in many other troubled nations across the world.

South African Friends, feeling very scattered and few in number, are seeking ways to be more connected with each other—and with Friends worldwide. They have invited Friends everywhere to set aside five minutes each evening (9 p.m., local time) for silent worship. I hope we will all consider joining in this international meeting for worship and that we let South African Friends know we are doing this.
The Two Traditions of Ulster

by Denis P. Barritt

Over the past 16 years, 2,500 people have lost their lives in civil disturbances in Northern Ireland. The million and a half people now living in the province are all white, all speak English, and all claim to be Christians, but they are divided by tribal traditions. They share much in common and are all Ulster people, but the Protestant majority (62 percent) are Ulster-British and the Catholics (38 percent) are Ulster-Irish. The cleavages are what the sociologists call “congruent”; that is, so many facets of life—national identity, education, recreation, cultural interests, political parties, as well as religious denominations—all divide along the same line.

These traditions go back a long time. It was just a few years before the Pilgrims set sail for Plymouth, Massachusetts, that a large number of English and Scots settled in the north of Ireland. The last two earldoms of the Gaelic Irish had been overcome by Britain at the end of Elizabeth’s reign. Though permitted to live on their extensive lands, they felt that they had lost their Gaelic heritage and set sail for the continent. Britain said that this was treachery and claimed their lands. The British brought in Anglicans from the north of England and Scottish Presbyterians to farm these lands. These settlers were deemed to be friendly to England. The native Irish, who had remained with the Roman Cath-
olic church, were pushed off the best land and were naturally resentful. Massacres and counter-massacres took place.

It was from this planted stock that the first Irish Friends came. William Edmondson, once an officer in Cromwell's army, came from Westmorland to open a shop in Ulster. On a visit back to England he was convinced by George Fox's preaching and set up the first regular meeting in Lurgan in 1654.

Friends, as dissenters, were barred from the universities and so could not qualify for the professions. The established church claimed a tenth of all their produce. Many Friends refused to pay and had their goods distrained. The Presbyterians likewise suffered and found that the English put up tariffs against their woolen goods. Dissatisfied, well over 100,000 Presbyterians left and settled in America. There they became ardent fighters in the cause of independence, and then provided at least a dozen U.S. presidents from their Ulster-Scots stock. They have now been assimilated to the U.S. population.

The Irish who parade down Fifth Avenue in New York City on St. Patrick's Day came later, after the devastating potato crop failures in the 1840s. Some million perished through malnutrition, and another million emigrated during this decade. Those going to the United States took with them a bitter hatred of England for allowing people to starve when some food was actually being exported from the island at the time. Reinforced by continuous emigration from Ireland, some of these Irish-Americans formed the Fenian movement and did much to foster the moves for self-government in Ireland. The feeling still continues that all that is needed is to get the British out of Ireland.

During the famine, Friends from England made brave attempts to send in food and clothing. They set up soup kitchens and tried to provide an alternative to the staple diet of potatoes. They are remembered to this day in Ireland for their efforts, which just could not be on a scale sufficient to meet the vast need.

The position in the north differed from the rest of the island. The planters had brought with them cottage crafts, and when the potato crops failed, they had an income which enabled them to buy food. Those living in rented property had a better tenure to their land than those in the south. In the north they probably knew their landlord. In the south these were often rich settlers who sometimes did not even live on their lands, but pushed up the rent and did not hesitate to order eviction for non-payment. There was not therefore the same agrarian discontent in the north.

Cottage industry then formed the basis for powered factories following the industrial revolution. This industry strengthened the link with Britain, which became a source of coal power, of raw materials, and then the main market for the manufactured products.

As the movement for self-government for Ireland grew, the attitudes of those
broke out, and the army was called into the streets to support the police. The violence became more intense, and in 1972 the British government prorogued the Northern Ireland government and control reverted to Westminster.

In the higher income groups, both traditions can live peaceably as neighbors, even though their basic loyalties may be quite strong. Otherwise there is a tendency to live among one's own tradition, a move which was intensified after the 1969 civil disturbances.

Those born into the Protestant tradition wish to maintain the British link, even though for economic reasons they may not want unity just yet. Catholics go to Catholic schools and learn history from an Irish angle. Protestants at state schools or independent grammar schools learn history from the British viewpoint. Irish is taught at school, and there also is an integrated junior school. This bold experiment in the Ulster setting proves that children of both traditions can be happily educated together.

At the beginning of the 1969 rioting the two meetinghouses in Belfast were opened to take in families who had lost their homes. The Service Committee formed at this time accepted a government invitation to provide a center for visitors at the Maze prison, hastily built to take the many interned in the early 1970s. Starting with a canteen, a play group was added and also counseling service for visitors with problems. There are now more than 400 serving life sentences in a province that was once singularly free from crime. Friends took over a cottage farm and adapted it to provide a place for constructive play for deprived children from both traditions in Belfast. A unit for mothers and toddlers is also part of this service.

At the political level a Quaker house operates in the university area of Belfast and is staffed by two resident Friends. Here leaders of political thought and action are invited to come and discuss their policy and problems in the knowledge that they do so in complete confidence. In this way it is hoped to encourage cooperation between the various groups, to urge restraint and support for constructive proposals.

Obviously none of these attempts has stopped the violence, but without such initiatives there might well have been overt civil war. Much patient reconciling work remains to be done to gain acceptance of both traditions so that a richer society may emerge, and this will be as necessary as ever in the new situation created by the Anglo-Irish Accord. Friends in Northern Ireland ask for the patient understanding of U.S. Friends.
Most of the country towns and villages of Northern Ireland are trim and serviceable to their inhabitants; but not many would merit the title "handsome." One of the few that does is Hillsborough, set in the rolling farmlands of County Down, about 15 miles from Belfast. Off one end of its single steep street, a leafy avenue leads to a parish church built in a style known locally as "planter's gothic"; at the other end lies the castle, really a Georgian country mansion built in a warm sandstone and surrounded by its own lush park. Altogether a comfortable sort of place, almost as English in feel as Irish. It is an appropriate setting for the signing on November 15, 1985, of an accord between the governments of the United Kingdom and the Irish Republic, for the future better governing of a troubled province which, since 1969, has seen 2,500 deaths through political violence, as well as immense damage to property and employment.

Friends in Britain and Ireland have a long history, going back to the famine of the 1840s and before, of trying to represent a healing presence in the Irish scene. Our own political preferences may well vary, but during the present Northern Ireland troubles we have endeavored not only to heal where the wounds lie deepest but also to argue, with politicians and others, for "a compassionate peace," for an Ireland in which the political arrangements are such as to enable all people, of whatever religion or political tradition, to feel at home, secure, and free to be themselves at their best.

We can take neither credit nor responsibility for the Hillsborough agreement; but we have tried, in our own way, to encourage the growth of the spirit of understanding, reconciliation, and cooperation between the Irish and British peoples of which the agreement is a top-level political counterpart. Hillsborough now provides the context in which our future endeavors, especially in Northern Ireland itself, take place.

The agreement embodies a number of key principles which Friends, among others, have been emphasizing and should warmly welcome. The essential elements of the agreement are as follows.

Critically, both governments recognize "that a condition of genuine reconciliation and dialogue between Unionists and Nationalists is mutual recognition and acceptance of each others' rights." The agreement seeks to reassure the Unionist majority that, while they remain a majority, they will not be removed from the United Kingdom without consent. This public declaration of the acceptance of a Unionist veto, in effect, on Irish unification, marks a major step by the Irish Republic. On the other side, Britain concedes to the republic a legitimate, built-in role in the governing of Northern Ireland and "accepts that the Irish government will put forward views and proposals," in practice on behalf of Northern Ireland's Catholic and Nationalist minority. To give effect to these arrangements, a permanent intergovernmental conference has been established, with joint British and Irish chairmanship, to be staffed by a permanent secretariat based in Belfast. The conference's remit covers practically everything that bears on intercommunal relations in Northern Ireland—fair employment, policing, and cross-border security (i.e., anti-terrorist) operations being perhaps the three most significant. A devolution of power to a power-sharing community government for the province is provided for, should sufficient agreement emerge between the local parties to permit this.

Now that this agreement is in place, it would be quite fatal to the prospects of peace if we were all to sit back and
relax in the belief that this is the long-awaited solution. It is not. The solution to political problems as intractable as Northern Ireland, South Africa, or the Middle East is not some kind of equation which will come out if only we search hard enough for the formula. Conversation with British and Irish politicians brings the repeated admission by them that negotiation is a difficult process for both sides as they seek together to strike a balance which avoids the twin risks of failure through either conceding too much for their clients to stomach or too little to satisfy the basic needs and aspirations on the other side.

Whether they succeed or fail, the British and Irish politicians who made the agreement deserve our respect for their courage in attempting to do a positive thing in the face of a mountain of potential discouragement.

So what has happened in November 1985 cannot be more than one stage in a long-term process. It is not at all easy to discern what lies behind the accord’s at times maddeningly vague language: it is only after a few years that we will really know what Hillsborough means.

In one sense, there is little in the agreement that is not a formalization of a cooperative between Britain and Ireland that has developed less formally over the last six years. In another sense, however, the recognition of the legitimacy of a southern Irish, or an all-Irish, dimension to Northern Ireland is a historic departure, new since 1921; while perhaps most significant of all is the re-emergence, for the first time in generations, of a mutually agreed recognition in both Britain and Ireland that, despite all our centuries of strife and bitterness, there is between the two islands a mutuality of interest based upon a common need for peace in the house we inhabit together.

We, the Northern Irish, can take a certain grim satisfaction from our being the cause of this development.

Not everything that marches under the banner of peace and reconciliation, however, will necessarily further that end. The agreement takes its place against the background of the political culture of an island where many have been hurt and aggrieved, and where many have little understanding or sympathy for the concept of honorable accommodation, but where all are too ready to jump to the accusation of disreputable sellout. The greatest weakness of Hillsborough is that it was negotiated between governments over the heads of the people of Northern Ireland and without their consent. Only John Hume’s nonviolent Catholic Nationalist party, representing about 20 percent of the total electorate, have real reason to be satisfied (especially as they, through their links with Dublin, were the only Northern Irish party to participate in the pre-agreement process). The IRA, recognizing astutely that the accord is, in part, directed at cutting them out of the Irish reckoning, will bend their best endeavors toward wrecking it, chiefly by acts of violence against the (largely Protestant) police. The agreement may fulfill the hopes of some of its makers that it can detach Catholics from support for the IRA, but terrorism does not need mass overt public support. It needs a supply of arms and cash, and of greater importance here is the continual endeavor, not least in the United States, to stanch that supply, which has resulted in so many tragedies in Northern Ireland.

But the greatest threat to the agreement as a bringer of peace and not a fur­therance of strife comes from Unionist opposition to it. For more than a century (since before Gladstone’s conversion to Irish Home Rule in 1885) the Ulster Protestant position has been one of the sustained and adamant opposition to any role in their affairs allotted to an Irish government and parliament based in Dublin. All else in their politics is a product of this opposition; and it will take monumental efforts to convince them either that their basic position is not, in fact, under threat, or that an all-Ireland dimension in the governance of their part of Ireland is not, after all, a prospect to be regarded with horror. (Many of the reasons why Ulster Protestants in the past did not wish to be part of a Catholic, economically backward all-Ireland state were, in my view, quite legitimate, but they have lost much of their cogency in more recent times). The trauma for Ulster Protestants/Unionists of seeing their United Kingdom government treating the government in Dublin not as enemies (as they see them) but as friends (as the government and people of Britain increasingly do), cannot be overemphasized; and here is perhaps the area which offers, currently, the greatest challenge to peacemakers.

The road from Hillsborough will be a rocky one, and I doubt if those of us who are committed to the search for reconciliation in our green, exasperating, lovely island are going to lack for both work and anguish for a year or two yet. But, as the Roman Catholic bishop for the diocese that includes Belfast, Bishop Cathal Daly, has said, “Evil times are given us, not for weeping, and not for heading for a place to hide till the times improve. Evil times are given us for redeeming.”
What follows is one individual's description of how science and religion interact and, more specifically, how my own religious beliefs have been affected by science.

The core religious issue that many wrestle with is whether or not there is a force of a higher order than humanity. The atheist would argue in the negative. Those who are not atheists would support an anthropomorphic description of a higher being or a more universal description of a uniting force.

My upbringing in a traditional Protestant setting left me agnostic. As a scientist, I have acquired insights that have led me to a belief in God as a kind of universal purposive force.

While my personal beliefs tend toward the universal force, as opposed to the Christocentric view of religion, I don't view the following discussion as being inconsistent with either position. I've been more concerned with convincing myself of the existence of a higher order than human beings. Having accomplished this point, I admit to being agnostic as to a clear belief in the Western concept of God and the Christian picture of Christ.

There are many ways to arrive at a belief in a higher order. For most people, science does not play a direct role and often not even an indirect one. The fact that I emphasize science in no way is meant to demean other bases for belief. Since, however, science has been such a central part of my life, it is only natural that it would play a central role in the foundation of my belief.

Science has long played an important role in religious thought. Very often this role has been viewed as that of an adversary. This doesn't mean that scientists meant to be adversaries but rather that they were made so by the church's disagreement with their positions. Perhaps the first great debate centered around whether or not the earth was the center of the universe. The church didn't treat Copernicus or Galileo any too kindly. In addition scientists have developed logical explanations for phenomena—from rainbows to eclipses—once thought to have great religious significance.

In more recent times Charles Darwin's theory of evolution and still later the use of carbon dating and the definition of the geological history of the earth have been used to argue against the literal biblical interpretation of the Creation and age of the earth. While many of the scientists who helped develop this knowledge have been and are devoutly religious, it is also true that many others have been convinced that science will eventually explain everything and that there is no room for God.

In the last 25 years science has made amazing progress in unraveling the mysteries of life. Questions of tremendous religious significance are still under study both for religious and scientific...
reasons. Sometimes this is done out of purely scientific interest, and sometimes the studies reflect the scientists' deep religious or supernatural motivation. These questions include the origin of the shroud of Turin, the expansion of the universe, the analysis of possible paranormal and UFO events, and the search for extraterrestrial life. For example, science remains unsure if the universe will stay in a continuous state of expansion or will eventually start to contract. Should it be ever expanding, in many billions of years from now all life as we know it will cease to exist. There will be a definitive end to the world and the universe. This condition would seem to be consistent with Western religion. On the other hand, should the universe eventually begin to contract, there is good reason to believe that the "big bang" will occur again and again. Such a conclusion would be consistent with the cyclical nature of life and the creation as viewed by Eastern religions.

I could continue to elaborate in much detail regarding the past, present, and future role of science in religious thought; however, I prefer to turn to a description of how science has affected my personal beliefs. In a simplistic sense the evolution of life is at the core of my basic belief that there is a universal force of a much higher order than humanity. I've been struck by a number of observations over the years that, while simplistic in themselves, have come together for me in a meaningful way.

I find the evolution of life from the "big bang" to the present to be a most impressive occurrence. It starts from essentially nothing and proceeds to a mass of earth and water to single cell life forms to the current form of humanity. A second observation comes from reading Seeds of Discovery by W. I. Beveridge, in which the point was made that many of the accidents of discovery in science defy the laws of probability. For example, Alexander Fleming's discovery of penicillin did not occur as a result of a series of carefully planned experiments. Rather it resulted from a series of events, each one of which was a kind of accident. The postulate is advanced that some kind of extra force beyond random probability has led to many discoveries. In essence, "chance" is described as being the agent of God. In fact, the rapid rate at which the evolution of life has occurred would seem to be a further example of a directed force at work that defies the probability of life arising by random chance.

A third observation comes from the reading of Jean Charon's L'Esprit Cet Inconnu. Charon, a physicist of the Einstein school of thought, argues that the knowledge accumulated through the eons of time is not lost but is stored via electrons, one of the critical particles of matter. As the electrons move from one host to another the knowledge can be retrieved, perhaps through some sort of spin coupling mechanism between electrons. In one sense the electron is the mechanical force of life. Charon uses scientific arguments to prove his point. While these arguments are beyond my capability, the whole idea is another way of describing some tangible elements, some mechanical force, that is a key to life.
Perhaps the most important opening for me in this sequence of observations occurred when a colleague flashed a slide of the structure of a particular enzyme on the screen. The enzyme, known as chymotrypsin, is composed of two complex protein molecules that are wrapped together in a unique manner that forms a hole of just the right size and chemistry to allow a major part of the human digestive process to proceed at a practical rate. How on earth did nature create this molecule? On the one hand, the molecule appears to me to be far too complex to have arisen by some random process. It is likewise difficult for me to believe that there is a god who in a very direct sense decided on the structure of chymotrypsin and then synthesized it. And of course the chymotrypsin phenomenon is repeated in nature many thousands of times, i.e., the very complex proteins, nucleic acids, and polysaccharides that are at the heart of nature's processes.

To me these four points—evolution, statistical probability, a fundamental mechanical force, and the chymotrypsin phenomenon—add up to a single picture: the existence of a conscious life force that is continuously evolving to an ever higher order. It is not by chance that life was created and has progressed to its present state. The highest current order of expression that the force has reached is the human form. This form has the ability to manipulate objects physically, to reason, and thus to create. Viewed in this sense, the process of creation is continuous and human beings are now its instrument. There may well be no need for a further significant evolution of the physical form of life. We will extend the creation through our use of science. The computer extends our ability to analyze, to calculate, and to describe far beyond the capabilities of our own minds. The electron microscope and numerous other instruments that we have created provide increasingly clear pictures of life events almost down to the size of individual atoms. Molecular biology is opening up the chemical processes by which life functions and has the potential, for better or for worse, for modifying life forms. Finally, the use of outer space for scientific research is only beginning and can be expected to bring new and unexpected discoveries.

Thus, the creative process has been expressed in the human form. It can be expected to continue at an ever increasing rate with humanity as the instrument of the process.

The ultimate goal of the creative process is something I can only speculate on. It makes sense to me, however, that the creation will eventually evolve to a state where there is a union of the universal force with humankind or the ultimate form of humankind. There will be a harmony between all of the different elements of the force and, in a sense, humanity will become one with God. In a somewhat inverted sense this picture holds that there is not that of God in every person as described in the Quaker religion but that in God there is a part of every person; i.e., God is the summation of all of humankind (and perhaps of all forms of nature).

The picture of God or the universal force that is described above isn't new. The path that I've taken to arrive at the picture may be different from the one most people follow. It's not necessarily any better or any worse than other paths but is simply one that I was able to see because of the kind of glasses I wear. I don't see this picture as arguing either for or against the existence of an anthropomorphic god or the divinity of Jesus. It is, however, to my way of thinking, consistent with a god that does not intervene in nature. God has unleashed a process that allows its products to determine their individual destiny. There is an implication, however, that the process leads to a collective destiny or goal.

One of humankind's fundamental searches has always been to find our ultimate destiny, the true meaning of our existence. Personally, I believe that science will play an ever-increasing role in this never-ending quest. In fact scientific and religious thought may eventually unite in a common search to understand inward spirituality and external phenomena. Interestingly, to quote Lawrence LeShan from The Medium, the Mystic and the Physicist, there is an "Eastern concept that as one explores deeper and deeper into oneself, [one] comes finally to the true essence of the self—Atman. As one searches more and more deeply into outside reality tearing apart veil after veil of illusion, one finally discovers the true nature of reality—Brahman. And Atman and Brahman are the same."
Alcoholism

Mormon, and Episcopalian—have adopted specific policies for providing counseling for alcoholics and their families. Quakers, as yet, have done very little.

Historically, Quakers, along with Methodists, established themselves as one of the earliest religious groups to speak out on the temperance movement. The Dictionary of American Temperance Biography (1984) reveals that although Society members were involved as the rest of prerevolutionary America in manufacturing and using distilled beverages, by the end of the 18th century, Quaker reformers were preaching in favor of temperance.

Correspondence with Steve Elkinton, recently of Kent (Ohio) Friends Meeting, provides both a historical and personal view on alcohol consumption:

In the beginning of Quakerism, the Quakers must have drunk spirits to stay alive, since the water was so foul, but they probably stressed moderation. In America, as the country grew and became more wild and prone to drink, Quakers joined with those who completely abstained—not because it was a disease within the Society, but because it appeared to be an evil that wrecked so much of the society around them. Hires, who invented root beer, was a Quaker seeking an alternative for beer. The Cadbury family, who made a fortune in chocolate in England, did so seeking a healthy warm beverage that was an alternative to alcoholic drinks of the day. Personally, however, I know of no Quakers who themselves were alcoholics.

If any Quaker grandfather is any indication of the 1880s generation, he would rather have died than to say he had ever even sipped wine!

This position is reminiscent of the one presented in Philadelphia Yearly Meeting’s Faith and Practice (1972): “Friends have always been clear that improper use of alcohol is to be avoided. While judgment has varied about what is improper use of alcohol, Friends are clear that its use as an intoxicant or mood-changer is to be avoided as likely to impair the perception of reality.”

Although use of intoxicants is “a detrimental practice,” addictive use of drugs is a symptom of a disease, according to Faith and Practice. Intelligent compassion toward the disease’s victims is urged, and Alcoholics Anonymous is mentioned as a helpful resource. No direct guidance on alcoholism intervention is given, however. Such intervention would logically fall under visiting families in case of illness or other trouble, which is listed as an important responsibility of meeting overseers.

At my request, Philadelphia Yearly Meeting provided a handout about the experiences of Ann Bohan, a Quaker and recovering alcoholic. In a moving and disturbing report, Ann describes how she turned to “the bottle” when overwhelmed by personal loss and grief, and how her meeting failed to address her problems with alcohol. Not wanting to interfere or intrude, they seemed to have simply looked the other way. Finally, after the crisis was over, individual members voiced disbelief that Ann could have become an alcoholic. Ann Bohan has shown tremendous courage in speaking out so that Friends might be aware of alcoholism and of its ramifications.

How can meetings reach people like Ann, and her family, without seeming to be prying into the personal lives of others? Ann’s recommendation is that, between interference and neglect, interference is better.

Intervention is the formal, caring confrontation by friends and relatives of an alcoholic in need of treatment. Such intervention is most effective following a major crisis of some sort, for instance, hospital detoxification, arrest for driving while intoxicated, marital separation, loss of a job, or medical diagnosis of alcohol-related disease. The crisis can be effectively used to bring the person to grips with the reality of the situation.

Friends committees on ministry and counsel are ideally suited to buttress the support of family members in bringing the alcoholic member to terms with the need for treatment. In intervention, several people at once may be able to break through the formidable walls of resistance.

The purpose of such a planned encounter may be to provide support and to get the addict into treatment, or the purpose may be to help non-alcoholic family members to acknowledge the alcoholism and then to help them deal with it. A supportive organization for family members is Al-Anon and for the alcoholic, Alcoholics Anonymous. Narcotics Anonymous is popular with young alcoholics and drug addicts.

Women for Sobriety is an excellent self-help group for female alcoholics.

Alcoholism is a disease rather than a character defect; when identified and treated, alcoholism has the highest recovery rate of any major illness. Meetings can do much, both in general discussions and at the personal level, to deal with this problem. Appropriate literature can be made available at local and regional gatherings. Speakers can be invited from AA and Al-Anon groups to meet and talk with interested Friends. These steps are among some of the easiest positive ways for opening the door to communication with those whose needs are so great. And above all, don’t forget the children in these families; in the end, they will need help the most of all.
The Quaker Search for God’s Leading for the Group

by Matthias C. Drake

When a group of North Americans gather to make a decision, one of three processes is usually used: the autocratic, the democratic, or the consensus decision-making process. Quakers, especially in their meetings for business, use a fourth process: the Quaker way. This way is fundamentally different from the other three. Some techniques of the Quaker way are similar to the consensus process. But, as Howard Brinton pointed out in *Reaching Decisions: The Quaker Method* (Pendle Hill pamphlet no. 65), the Quaker way “differs radically in being religious.” George Fox was quite clear about the uniquely religious nature of the Quaker way. Fox wrote, “Friends are not to meet like a company of people about town or parish business . . . but to wait upon the Lord.”

Authors disagree whether the Quaker group decision-making process arose spontaneously among Quakers or whether Fox adopted procedure already in use by the Seekers or some other group. Whatever the origins, the Quaker way was developed early in the life of the Religious Society of Friends. Its continuation to the present is an impressive fact. Other evidence of the importance of the Quaker way to our Religious Society is its use throughout the various programmed and unprogrammed branches of Friends. (Some Friends meetings no longer employ the process, however.)

Most yearly meeting books of faith and practice discuss the process and offer queries for its use by the meeting and by individuals. At least one, Philadelphia Yearly Meeting’s *Faith and Practice*, states that our “way of conducting business is of central importance to the very existence of the meeting” and that “it is the way that can create and preserve a sense of fellowship in the meeting community. From there it can spread to larger groups and larger decisions in which individual Friends or meetings have a part. Thus it contributes to the way of peace in the world in which we live.” Yet the greatest importance surely has to be that this decision-making process has enabled Friends to discern God’s will for the group. Experiences of such discernment have left the participants changed men and women, empowered to do God’s work in the world.

The basis of the Quaker way is the belief that a group of persons can discern God’s direction. D. Elton Trueblood wrote in *Beyond Dilemmas* (edited by S. B. Laughlin, Kennikat Press, 1937) that the immense belief of Friends in the reality of continued revelation made them expect a revelation of God’s will in a group meeting. “They accordingly arranged a group meeting in a manner best calculated to know the revelation if it was forthcoming.”

Unity results from finding God’s direction for the group. God leads us in unity. Howard Brinton explained that since there is but one Light and one Truth, if the Light be faithfully followed, unity will result. He stated that the nearer the members of a group come to this one Light, the nearer they will be to one another, “as the spokes of a wheel approach each other as they near the center.”
The following six essentials provide a description of the actual process involved in the Quaker way of reaching group decisions.

1. **Worship**—The Quaker decision-making process takes place in a context of worship. Worship opens and closes the meeting and can be woven throughout. Silence is employed during the meeting to enable thoughtful listening and prayerful consideration to occur.

2. **Presentation of business**—Business can be presented by the clerk, a committee, or an individual. It is presented as clearly as possible, with relevant background and context descriptions.

3. **Discussion**—The subject for business is spoken to by all who have information or opinions regarding it. Their vocal contributions are helpful in content and presented in a sincere manner. In the discussion, the participants seek full information, attempting to see God’s direction arising from any side of an issue. Differences are recognized as differences, accepted without antagonism, and worked through to an understanding of them and/or to creative solutions to them.

4. **Sense of the meeting**—In reaching decisions, participants seek divine guidance within themselves and in one another. When the consideration reaches a stage where a reasonable degree of unity has been reached, the clerk announces what he or she believes to be the sense of the meeting. The group decision is identified by a statement which all agree expresses the sense of the meeting.

5. **Writing the minute**—The clerk or an assistant places the clerk’s proposed sense of the meeting statement into written form, called a “minute.” This may be modified, but once accepted, it becomes the judgment of the meeting and is preserved in the records.

6. **Response to serious differences**—When serious differences of opinion exist, the meeting may search for unity through silent prayer, followed by further discussion. When the meeting cannot achieve unity on a subject, the subject is either dropped or postponed (“held over”). If a decision cannot be postponed and a serious difference of opinion exists, the decision may be left to a small committee which acts for the meeting.

Unity does not mean unanimity. A person may find that he or she is not in unity with the sense of the meeting. In such a case, at least three alternatives are available to the individual. The person may agree to stand aside, having expressed a contrary opinion but seeing that the group has clearly reached a sense of the meeting. A more serious stand is to ask to be recorded as opposing. In this situation the person’s objection is minuted, although the group is still able to proceed with its decision.

The most serious alternative is for an individual to be unwilling for the meeting to proceed. In this situation, the clerk usually has to determine the seriousness of the individual’s objection. If the objection is determined to be frivolous, the clerk may state that the sense of the meeting is obviously in another direction and proceed with the meeting. If the objection is serious, the group will delay its decision on the issue. The time gained by the delay can be used constructively to enable the participants to reconsider their positions through thought and prayer as well as to listen to and “labor with” the one Friend. The original issue then becomes an item of business at a succeeding meeting.

Three conditions especially favorable to the success of the Quaker way are: the participants bring to the meeting a common understanding of, a faith in, and a commitment to the Quaker way; a real community exists among the group participants; and the participants bring helpful skills and abilities to the group.

The first is the most important. Any Quaker decision-making group needs participants who share the belief that Truth/God’s will/a right way/God’s leading exists in any given issue and can be discovered by a corporate, loving, patient, persistent, open search. Another helpful shared belief is in the worth of waiting, that is, enabling the group to stop short of a decision until the next meeting to allow individuals time to seek within themselves or with one another. What if each participant came to the meeting committed to finding God’s solution for the group and willing, in most cases, to set aside his or her own opinions and desires in favor of that? This would be a great asset. The group also needs the shared belief in the Spirit-controlled and -directed life, in the continued revelation of Truth—through one’s self and any other participant. Such understandings, beliefs, and commitments shared by the participants provide the basis for the group search for God’s direction.

Individuals in any Quaker group will be aided in their work if they know one another. According to Howard Brinton, “The Quaker method is likely to be successful in proportion as the members are acquainted with one another, better still if real affection exists among them.” Friends groups improve their decision-making abilities as they increase and deepen their community-building activities within their meeting. Small group discussions, prayer groups, fellowship times, shared meals, and work days are important ingredients to creating community. Is transportation to meeting provided for those who do not drive? Are baby-sitting and other youth activities provided so that parents of children can participate? Every effort should be made to encourage attendance in Quaker decision-making groups.

In many ways, monthly meetings for business are the crucibles of our Friends churches and meetings. Participation in such a group requires us to be open to change, open to one another, and open to God. Can we disagree and love at the same time? Can we go beyond our initial misunderstandings of one another? Can we “get past” our judgments of others and appreciate their insights? We can, if “real affection” exists among us.

The third condition especially favorable to the success of the Quaker way
consists of the participants' skills and abilities. Each participant is essential to the group's search. The participants' ability to worship, to open themselves to God's leading, is one of the most important abilities to bring to the group. The ability to listen, to be patient, and to speak audibly and gently are very helpful. Dealing constructively with conflict and being imaginative in the search for solutions are other helpful skills. The ability to gracefully withdraw objections and to help others accomplish this is important. Constructive use of humor is a real gift to any group.

The Spirit-filled, facilitating abilities of the clerk can greatly encourage a meeting for business. The clerk's abilities to submerge the group in worship, to call for silent searching, to gain participation by all, to clarify the issues, and to keep the discussion on track are extremely helpful to a meeting. Such clerks are a blessing.

Our goal as Friends is to search for divine guidance for the group, to find it, and to embrace it. To accomplish this we need to use many of our capacities. All of our human abilities should be used to help each member of the group to understand each issue, to listen to one another, and to be patient with the process. All of our divine/human capacities should be used to open ourselves to God's direction. Individual prayer at home is good preparation. Full participation in the "centering down" opening worship period melds us into the group's search for God's will. When each of us holds the group "in the Light" while we participate, the group's spiritual awareness is increased. Listening for God's guidance expressed within ourselves and from any other member of the group keeps us truly attentive. Looking for the creative alternative, "the way through" confusion and conflict helps us recognize God working among us. Expecting God's direction for the group prepares us to find and to embrace divine leadings.

God's guidance has been experienced by Quaker groups in at least three ways: through silent worship, through statements by individuals, and through the group's discovery of a "new way." Michael Sheeran has given a great gift to Quakers by his presentation of "real life" 20th-century reports of some of these holy occasions. In his book Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends he includes the following recollections of a former American Friends Service Committee staff member:

In 1948, there were 750,000 refugees on the Gaza Strip; the new state of Israel had just been established. The UN asked AFSC to take responsibility for feeding, housing, etc. At the meeting of the AFSC Board of Directors, all speakers said the work needed doing, but all agreed it was just too big for the Service Committee. They counseled that we should say no, with regrets. Then the chairman called for a period of silence, prayer, meditation. Ten or fifteen minutes went by in which no one spoke. The chairman opened the discussion once again. The view around the table was completely changed: "Of course, we have to do it." There was complete unity.

Another report by Sheeran describes the way in which one person's statement brought a previously divided meeting into unity. Sheeran feels this case illustrates a number of factors common to such a situation. In his words: "The group feared disunity, and was attempting to conduct itself in a prayerful, even a gathered atmosphere. The speaker himself felt moved to speak. The speaker's remarks were so deeply consistent with the atmosphere of united, reverent searching that he seemed to speak in a divinely authenticated way."

God also works through the group discovery of a "new way." This occurs in instances where the group's result is greater than the sum of the parts. "The way opens" after much struggling together, and the solution is different from and superior to anything any individual had so far offered. Bit by bit, a new way, God's way, is found. Our Religious Society would benefit from more reports of occasions when God's will was discerned by a group. Descriptions of how the leading came and how it was recognized provide a basis for future discoveries.

I am well aware that in many ways I have presented an idealized view of the Quaker way of reaching group decisions. We can achieve it, however. And we must keep trying because the process holds the ultimate potential: knowledge of God's direction for our meeting. Let us work to regain this essential of our Quaker heritage. Pray for it; prepare for it. Seek God's leading in meeting for business.
Primbing the Pump

by Margaret Winter

One time when I was in college, I spent a summer in one of our Western states with a cousin. One day we were hiking and became very hot and very tired and very thirsty. We came upon an old-fashioned hand pump, and at the base of the pump there was a bottle of water with a cap on it. There was a note on it that read: "This bottle of water is to prime the pump. You will not be able to get any water without priming the pump first. No matter how thirsty you may be, do not drink the water in the bottle. After you prime the pump and pump the water for a drink, be sure to replace the water in the bottle. Put the bottle back where you found it so the next weary traveler can use it to prime the pump and get a drink."

This is very symbolic of our lives. If we are going to draw from the living water to refresh our faith and cleanse our souls, we must be sure to leave some water in the container for the next weary traveler.

When I was a child, I lived on a farm. There was a pump not far from the house. When I tried to pump water, it took so long for the water to come it was like a miracle when it finally did.

Now I know it is a miracle. I know that God primes the pump!

---

Margaret Winter and her husband live in Johnston, Iowa. As a child growing up on the farm, Margaret found church and Sunday school important times in her life, as well as music. She enjoys giving devotional programs at nursing homes and delivering Meals on Wheels.
**Friends Select School**

Small classes, strong academics in a supportive, caring environment emphasizing Quaker values. A dynamic setting for grades K-12 in the heart of Philadelphia.

17th and the Parkway, Philadelphia
(215) 561-5900
Richard L. Mandel, Headmaster
Margaret Harkins, Director of Admissions

---

**Individual and Family Counseling**
Philadelphia Yearly Meeting

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

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

PHILADELPHIA YEARLY MEETING
1501 Cherry Street
Philadelphia, PA 19102
Family Relations Committee
Arlene Kelly, ACSW
(215) 988-0140

---

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

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

For Admission:
Carolyn Frieder, Director of Admissions
For Employment:
Bruce Stewart, Headmaster
575 Washington Lane
Jenkintown, PA 19046
(215) 886-8350

---

**One Monument Lacking:**
A Proposal for a Memorial to the Unknown Slave

by Lillian Spears

Always, from childhood, slavery has haunted me. I am a white woman who grew up in Alabama, and I have lived in other parts of the deep South. I simply could not square slavery, and the subsequent treatment of blacks and minorities, with our religious and ethical proclamations of love, humaneness, equality, and “liberty and justice for all”—not to mention our alleged even-handed treatment “regardless of race, creed, or color.”

The problem of slavery in the United States was far from resolved with Lee’s surrender at Appomattox. The horror of Reconstruction followed, and then there ensued the long, tortuous struggle for a modicum of civil rights for blacks. That struggle is still in progress, and is still based on the bottom line of greed and exploitation: the desire to get something
for nothing by exploiting the labor and capabilities of one class to enhance the power and status of another.

An important element of this long, tragic history is either systematically overlooked, or at most noted perfunctorily. This neglected element is the incredible survival—physical, psychological, and sociological survival—of the human spirit, in the face of impossible odds. The slaves demonstrated the indestructibility of the human essence. In this country alone they contributed 250 years of free labor, doing some of the hardest work human beings could perform. Moreover, they worked under the threat of whip and lash; we cannot estimate their mental anguish.

Despite their being bludgeoned, both mentally and physically, the slaves developed their own folklore and music, leaving a rich heritage to us all. In a profound sense, they gave their coat and cloak, walked the second mile, returned good for evil. Beyond this, if we believe the hoary legends which grew up around plantation life, they also loved those who persecuted them. Here, indeed, is an actual legacy of the godlike virtues we have preached and thundered from pulpit and in patriotic eulogy.

We cannot bring these victims of our power and greed back and undo what was done to them, nor can we even pay them a minimum wage. There is, however, something we can, and should, do for them and for us: We can face up to and recognize what they did—and what we did.

On Veterans Day, we place a wreath on the Tomb of the Unknown Soldier. As far as I know, there has never been a tangible monument, memorial, or lasting tribute created in recognition of the slaves’ sacrifices and contributions to our culture. I believe that there should be such a memorial, and I think it is long overdue.

How could there be any question about a tribute to the great spiritual triumph and legacy of the slaves? Sojourner Truth, who saw all 13 of her children taken from her and sold as slaves, subsequently rose to make impassioned appeals for a better world, especially for women’s rights. And she had an impact. Booker T. Washington, whose mother was a slave, rose to appeal and work for a nobler way by founding, promoting, and building Tuskegee Institute, the outstanding school for blacks in the heart of Dixie. Martin Luther King, Jr., after having been physically knocked to the sidewalks of Montgomery, Alabama, arose and offered a hand of conciliation to his attacker. He had a dream about the promise of America, for people of every race, and he worked toward the realization of that dream. In fact, he gave his life for this noble cause.

Martin Luther King, Jr., had a dream, and I have a wish: I wish for a tangible recognition of U.S. slaves, and of the fact that they toiled, suffered, contributed, lived, and died, without name, without record, without glory, without love—lest we forget. Indeed, we need this catharsis to help the dream along.

I propose that a memorial to the unknown slave be designed, created, and installed prominently in a public place, preferably on government or historically significant grounds, and I believe that an appropriate inscription should express our hope that slavery, in whatever form, shall perish from the earth.

Admittedly, building a memorial to the unknown slave is a project of considerable magnitude: There is getting authorization for the grounds, designing the memorial, and the problem of funding. Undoubtedly, all of this will require the efforts of an organization, or at least an ad hoc committee. Therein lies my problem: I am not an administrator. Still, I intend to try to implement the project by trying to find an appropriate and interested group or agency to administer, help plan, and facilitate the building of this memorial.

Will Friends help?

Those interested in responding to Lillian Spears may write to her at 413 N. 30 St., Lawton, OK 73505.—Ed.
LET THEM EAT MISSILES
A New Slideshow!

An Introduction to the Links between Hunger and Militarism

Global and Domestic Examples!

Action Ideas!

Poetry, Photos, Cartoons!

$15 rental
$75 purchase
plus postage and handling

American Friends Service Committee
15 Rutherford Place
New York, New York 10003
(212) 799-6077

ALL ORDERS PREPAID

Sandy Spring Friends School
REGISTER NOW
Let your lives speak
• Enriched liberal arts curriculum
• Coed Day grades 7-12
• Boarding Community grades 9-12
• School bus transportation
• Quaker values
• 135-acre campus, 35 miles from Washington, D.C. or Baltimore

(301) 774-7455 or 774-4531
16923 Norwood Road,
Sandy Spring, Maryland

Reports

South Central:
Growing Into Wholeness

A record 161 persons joined in celebrating the 25th anniversary gathering of South Central Yearly Meeting over Easter weekend, March 27-30, at Camp Cullen on Lake Livingston, near Trinity, Texas. Under a blue sky and with temperatures in the warm 70s, attenders met in workshops, worship-sharing groups, and general sessions around the theme "Growing Into Wholeness."

John Yungblut, the keynote speaker, noted: "The growth in wholeness can be seen now as involving both individual growth in the form of individuation and in a new kind of global consciousness issuing in a new mysticism or spirituality of the earth."

The yearly meeting's continuing concern for problems in Central America was expressed in a variety of ways. A minute was approved protesting our government's support of the contras in Nicaragua and urging support for the Contadora process. In addition, the yearly meeting authorized two representatives to work in Salvadorian refugee camps to provide a witness to help prevent atrocities.

"We ask Friends around the world to pray for divine protection for our members who are facing considerable risks that others may live," says a portion of the yearly meeting epistle.

The meeting also minuted support of Navahos who are facing forced relocation from their historic lands in the Big Mountain area. Each monthly meeting of South Central Yearly Meeting contributed a decorated block of material for a wall hanging commemorating the 25th year. When completed, it will hang in the yearly meeting building at Quakerland, near Kerrville, Texas.

Emerging Patterns of Ministry at FWCC Retreat

On April 11 about 40 Friends from five yearly meetings gathered for a weekend conference at Inspiration Hills near Wooster, Ohio, for a Friends World Committee for Consultation regional gathering on "Emerging Patterns in Friends' Ministry."

A Friday evening panel, moderated by Earl Redding and made up of the leaders of Saturday morning's interest groups, shared information about their diverse ministries. Ann Proescholdt-Shaw of Xenia (Ohio) meeting introduced the topic of women in the ministry. Ann spent her first year in Xenia as the "pastor's wife" but was called by the meeting to serve as co-pastor the following year. She spoke of Quakerism drifting away from the uniqueness of its message and being caught up in the "dominant consciousness," which is hierarchical and male oriented.

Dean Johnson, head of Friends Disaster Service of the Evangelical Friends Church—Eastern Region, presented its development and activities, such as helping victims of floods and tornadoes.

Martha Giffen, a recorded minister in a nonpastoral yearly meeting (Ohio, Conservative), spoke about the ministry of nurture, which she feels is a necessity in all Friends meetings, pastoral and nonpastoral. The ministries of listening, encouraging, being present to those in distress, and recognizing and encouraging the development of gifts are all examples of nurture as ministry.

JoLeigh Commandant from Canadian Yearly Meeting introduced the topic of peacemaking and reconciliation as ministry. She spoke of the need for reconciliation across the entire spectrum of human relations, from families and meetings to international relations.

Worship-sharing groups met on Saturday and Sunday mornings. Since the FWCC region is made up of such diverse yearly meetings, it was important to come to know one another on this level. Attenders came from the central section of Canadian Yearly Meeting, Evangelical Friends Church—Eastern Region, Lake Erie Yearly Meeting, Ohio Yearly Meeting (Conservative), and Wilmington Yearly Meeting. These groups together make up the FWCC region and represent the major branches of Friends in Canada and the United States.

Interest groups, led by Friday night's panelists, met on Saturday morning and afternoon.
The ministry of music was highlighted on Saturday evening in a session led by Peg Champney, cofounder and codirector of Friends Music Camp, assisted in group singing by Mary Meadows.

In a business session on Saturday afternoon it was agreed that a regional "working retreat" will be held next fall and another regional conference with a theme the following year. The 1986 retreat will be especially for representatives to FWCC from yearly meetings within the region but open to any Friend who wishes to join. The regional conference the following year will be open to all interested Friends. Presiding clerk is Florence Sidwell, assisted by Rilma Buckman. Johan Maurer is the FWCC staff person.

Following worship sharing on Sunday morning the group met for a concluding "semi-programmed" worship service. Hymn singing was led by Barbara Olmsted, the coordinator for the retreat. Ann Proescholdt-Shaw gave a message based on Mark 2:1-12.

We came away from the retreat rejoicing in the ways God is moving among Friends and with a sense of renewal for the tasks of ministry which lie ahead of us.

Earl W. Redding
The jury of the sanctuary trial in Tucson, Ariz., has acquitted 3 of the 11 defendants. Quakers Jim Corbett and Nena McDonald were among those exonerated on all counts. The other eight were convicted of various counts of conspiracy and harboring, transporting, and inducing the illegal entry of refugees. Sentencing is scheduled for July. All 11 plan to continue their sanctuary activities. The eight convicted defendants plan to appeal.

The six-month-long trial has severely affected the economic status of many of the defendants, most of whom could not continue to hold a steady job during this time. Intermountain Yearly Meeting has set up a committee on sufferers, administered by Pima (Ariz.) Meeting. Funds to aid Nena and Jim and other Friends who work with refugees may be made payable to Pima Friends Meeting, with "Committee on Sufferers" written in the corner. Friends wishing to designate their contributions to Central American refugees may make out checks payable to Pima Friends Meeting and write "refugees" in the corner. These tax-deductible funds should be sent to Pima Friends Meeting, 739 E. 5th, Tucson, AZ 85719. Friends wishing to aid the legal defense fund for all the defendants may make out checks payable to Arizona Sanctuary Defense Fund and mail them to the fund, 120 West Broadway, Suite 050, Tucson, AZ 85701.

A walk honoring those who walked the Trail of Tears (the forced march of Cherokees from their ancestral home in Appalachia to Oklahoma in the 19th century) was scheduled to begin March 1 at Fountainhead State Park, Okla., traverse the sacred lands of the Mississippi Choctaw, the Alabama and North Florida Muskogee Creek, and the Georgia and Appalachian Cherokee, and end July 6 in Tennessee. Those who wish to participate or contribute may send a stamped, self-addressed envelope to Native Culture and Ecology Research Foundation News, 2311 Mavis Circle, Tallahassee, FL 32301.

Peace Prayer Day, an interreligious gathering of representatives of major religions, will be celebrated on June 22 in New Mexico, just outside the town of Espanola in the Sangre de Cristo ("Blood of Christ") Mountains. Just a short drive from Los Alamos where the first atomic bomb was developed, this site has been held sacred by native Americans for thousands of years. According to a Hopi legend, in ancient times spiritual leaders and their tribes met at this spot every 18 years. Hundreds of thousands used to come from several continents to join together in prayer to the "Unified Supreme Spirit." The ceremony was discontinued about 2,000 years ago; the Hopis believe that they were appointed guardians of the Spirit in this spot. Led by the American Sikh community, Peace Prayer Day will bring together leaders from Christian, Jewish, Muslim, Hindu, Jain, Sufi, Buddhist, Bahai, Hopi, and Navaho communities, and others who love peace. To join in the celebration and for more information, phone (213) 550-9043.

Quaker Peace and Service issued the following statement on April 15, the day of the U.S. raid on Tripoli:

"Any act of war is a cause for grief, but it appears more outrageous when it is without warning and causes random death and injury to innocent civilians."

"Quaker Peace and Service, the international department of the Religious Society of Friends in Britain and Ireland, expressed sorrow over the shocking killing of policewoman Yvonne Fletcher in London. The attack on Tripoli is similarly to be condemned, but this time we feel the responsibility and shame of being implicated in the act."

"We earnestly pray that very many of the people of Britain and the United States of America will join us in penitent repudiation of this deed carried out in our names. We are also mindful of the implicit warning it carries concerning the relative speed and ease with which compliance might be obtained for still more deadly acts of war in other future circumstances."

"We extend our deepest sympathy to all those bereaved and pray that those concerned will base their future conduct of international affairs on our common religious principles of mercy and compassion."

Quaker peacemaking in Northern Ireland will be among the special interests of a study trip to that country October 4-19. Quaker Peace and Service, a joint program of London and Ireland yearly meetings, has assisted in arranging the schedule. The trip is being sponsored by the Center for Peace Learning of George Fox College and will be led by the center's director, Lon Fendall. In addition to Quaker efforts, participants will become familiar with numerous other peacemaking efforts. Friends interested in participating may write to the Center for Peace Learning, George Fox College, Newberg, OR 97132, or call (503) 359-8383.

June 1/15, 1986 FRIENDS JOURNAL
Hold That Research!

With respect to Robert B. Weeden's article, "Chasms and Bridges: Thoughts About Science and Society" (FJ 2/1), may I add the following:

Years ago all scholarship seemed to be either benign or used for a worthy purpose. In particular, I always looked at scientists as an especially dedicated group and science as a noble endeavor.

My opinions today about the work of scientists is much different, but only because of an assessment of the ultimate results of science. In a basic psychology course I was taught that first there was memory span, then memory, then perception, then intelligence—but beyond intelligence was what one did with what intelligence one has.

Science has become an Isle of Sirens, but unlike Ulysses, who asked to be restrained when he sailed by that isle, scientists are so genuinely caught up in the spell of science that they cannot abandon more and more research even when common sense tells them that they should.

I think it was a librarian in Washington, D.C., who made the comment that we are drowning in information and starving for wisdom. Almost all basic research in science looks for a practical use, and the two uses most searched for are medical and military. Unfortunately, much of the basic research that medicine does can serve the military also. (Mind experiments are an example of this.)

If it is true that scientists have no control over the uses to which their research can be put, then they could do what is in their province to do—curtail the research. Hopefully, ethical scientists will work very devotedly to put the brakes on research that threatens our very existence; if existence is threatened, the quality of life becomes a moot question.

S. Clair Kirsch

To Know the Truth

Beatrice Williams (Forum, FJ 2/15) asks us to support People for Ethical Treatment of Animals. I would like to show that some of the material PETA distributes is ill-advised and false.

PETA says "Hundreds of millions of cows, pigs, calves, and sheep are raised under abject conditions of overcrowding, deprivation, confinement, mutilation, and..."
stress on today's factory farms." It urges us to become vegetarians to prevent these horrors.

This statement leads the reader to picture miserable animals being robbed of all the natural pleasures of life. Such is not the case with your typical beef cow or sheep. These animals live most of their lives in a natural environment, except that their owners protect them from famine, disease, and pestilence. The beef calf and lamb live with their mothers, drinking their milk until they are almost half grown. They are not fed unnatural feeds or antibiotics. Once weaned, the young continue their growth on pastures, feeding on grasses and legumes while the mothers prepare themselves to produce other offspring.

The notion that no animals should be killed seems to be an unnatural result of our affluent, urban lifestyle. We must see that all of nature is a chain of eaters and eaten, and humans are not exempt. The question is not whether we should abandon caring for, protecting, and even using animals, but how we do this. Cruel people and practices must be addressed so that the world of domestic animals and their owners can live in the harmony God intended.

(I have a B.S. in agriculture from Rutgers University. My husband has been a veterinarian serving the farm animals in Perry County for 28 years. My husband and I own and manage a farm, raising registered Angus cattle. I am a member of Harrisburg Meeting. I would welcome visitors who are interested in seeing a beef cattle farm.)

Joan W. Anderson
Loysville, Pa.

Hayyim Means Life

Regarding "Simply Stated" (Among Friends, FJ 3/1): Rabbi Israel Meir Ha Cohen was known as the Hafts Hayyim (or Chofetz Chayyim) from the Scripture verse where these Hebrew words appear: "Who is the man who desires life (hafts hayyim) who loves days to see the good? Guard your tongue from evil and your lips from speaking guile" (Psalm 34: 12-13). The Chofetz Chayyim's book about speech is called in English, Guard Your Tongue.

Jon Olson
New York, N.Y.

No "Faith" in Military

A comment on Arthur Rifkin's thoughtful article, "Pacifism: The Core of Quakerism" (FJ 3/1). I believe that Rifkin is too pessimistic in writing: "The argument for realism becomes an argument of competing faiths, both of which result, during war, in great suffering, and each offering eventual redemption. Neither position can offer empirical validation, because a controlled experiment cannot be done. We can't roll back time and act differently under identical conditions."

While it's true that we "can't roll back time," we can, to a significant degree, look into the future, and predict the outcome of different policies. Particularly, we can predict the result of the military approach, the core of which is the doctrine of "nuclear deterrence." Since antagonistic nuclear weapons systems always generate the instantaneous possibility of catastrophic nuclear war, mathematical probability analysis shows that, over time, this possibility approaches certainty. Insurance companies are well aware of the principle, expressing it in the motto, "If it can happen, it will happen." The tragic explosion of the space shuttle Challenger gruesomely illustrates the principle.

Once it can be demonstrated that nuclear deterrence can be expected to end in catastrophic nuclear war, the military "faith" no longer is practical. The practicality of pacifism and nonviolent resistance, the only alternative to the military approach, is demonstrated by an indirect proof.

The fact is that we no longer have an irreconcilable conflict between two faiths. Faith in military power is demonstrably unreal.

Bradford Lyttle
Chicago, Ill.

C.O. Seeks Friends

I was a C.O. who worked as a relief worker in Europe during World War I. Over 300 of us were there. We did different things in many places. Sometimes we were very close to the front lines. We are growing older. I turned 95 on March 9. If any colleague or offspring writes to say hello, I'll answer. My address is 360 Prairie, Wilmington, OH 45177.

If we attend some Friends gathering, let's get together and meet at the front of the room at the close of the first session.

Luther Warren
Wilmington, Ohio

June 1/15, 1986  FRIENDS JOURNAL
A Door Into Ocean

Joan Slonczewski uses classic science fiction devices—the creation of a utopian planet, and the invasion of one planet by another—to weave a rich and fascinating tale combining strands of radical feminism, nonviolence theory, and strategies of direct action.

The author has envisioned the world of Shora, a planet of peace and harmony. The inhabitants of the planet—Sharers—are all female. Being highly advanced in the life sciences, they have a symbiotic relationship with the creatures of their planet. They have learned to reproduce without men. The planet embodies many positive attributes of progressive feminism. It is a nonviolent culture, decentralized into small communities of Sharers living on rafts. The Sharers live spiritually centered lives. Decisions are made by consensus.

Shora is threatened with invasion from Valan, one of the many planets ruled by the Patriarch of the Universe. Valan is male dominated, and given to environmentally unsound and militaristic behavior. The Valans are willing to wreak economic and human destruction in order to gain control over Shora. The Sharers resist Valan control, using a classic campaign employing nonviolent means.

Joan Slonczewski is a Quaker biologist who now teaches at Kenyon College in Ohio. She is deeply concerned about peace issues. She draws on her knowledge as a biologist so that many aspects of the world she has created are scientifically plausible. Similarly, she draws on her involvement in the peace movement to portray accurately the difficulty of maintaining consensus and nonviolent discipline in the face of aggression, torture, and death.

A Door Into Ocean is her second science fiction book. Still Forms on Foxfield, her first book, told the story of a Quaker planet. A Door Into Ocean is not explicitly about the Society of Friends, but it is a tale guided by a Friendly spirit and Friendly values. Friends who have read Still Forms on Foxfield, which, sadly, is now out of print, will see a clear progression in her work. A Door Into Ocean is a much more complex and sophisticated work. Her description of Shora is detailed and vivid. Her new characters have more clearly defined personalities.

This book should be of interest to Friends, particularly those concerned about peace and feminist issues, as well as to science fiction aficionados.

Frank C. Branchini
Frank C. Branchini, a member of Washington (D.C.) Meeting, works for the Wilderness Society.

Books in Brief

Women in Development

The Family Farm: Can It Be Saved?
By Shantilal P. Bhagat. Brethren Press, Elgin, Ill., 1985. 74 pages. $2.95/paperback. Shantilal Bhagat examines the economic and political history of U.S. farms and analyzes current problems inherent in the tax structure and price support system. The book further describes the ecologically destructive components of large-scale farming, such as contamination of the food supply with pesticides. Each chapter ends with discussion questions.

The Records and Recollections of James Jenkins. Edited by J. William Frost. Texts and Studies in Religion, Volume 18, Edwin Mellen Press, P.O. Box 450, Lewiston, NY 14092, 1984. 334 pages. $79.95. A Pepys-like chronicle written by a poor relation to the Frays brings to life 18th- and early 19th-century English Quakers—well known and obscure—whom James Jenkins knew and knew about. Jenkins was born in 1753 of the illicit union of Zephaniah Fry (father of Elizabeth Fry) and his maidservant Ann Jenkins. Bristol

T-shirts for Outreach
Sold by Advancement and Outreach Committee, Baltimore Yearly Meeting. Make checks to:
Gladys Swift
4401 Highland Ave.
Baltimore, MD 21212
Phone: (301) 654-8948
$5.00 each—Sizes:
Children 2-4, 6-8, 10-12, 14-16
Adult 34-36, 38-40, 42-44, 46-48
(Orders over 10 items, $4.50 each)
Tote bags also, same pattern, same price. Please include donation for postage.
Meeting disowned both parents "in order . . . to clear the Society from any aspersions that may be cast on our principles by reason of such scandalous practices.") Two years later Zephaniah Fry was accepted back as a member, but was not allowed to attend meetings for business. Jenkins was apprenticed to a cheese dealer who was also a Fry cousin. He spent his working life in the food business and stock brokerage, almost always close to financial ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for "immoral and reproachful conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for immoral conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to ru

---

### Calendar

**JUNE**

- **7-12**—Rocky Mountain Yearly Meeting at Quaker Ridge Camp near Woodland Park, Colo. For information, write Jack C. Rea, P.O. Box 9629, Colorado Springs, CO 80909.
- **10-14**—Intermountain Yearly Meeting at Ghost Ranch, Abiquiu, N.Mex. For information, write Anne White, 624 Pearl St., Boulder, CO 80302.
- **12-15**—Lake Erie Yearly Meeting at Defiance College, Defiance, Ohio. For information, write Isabel N. Bliss, 7700 Clark's Lake Rd., Chelsea, MI 48118.
- **17-20**—"How Do Friends Face Sin and Evil?" is the theme of the annual conference of the Quaker Theological Discussion Group to be held at Malone College, Canton, Ohio. Main speakers will be Douglas Gwyn, Jack Marietta, and Wilmer Cooper. Cost is $75. Send registrations to Roger Dreisbach-Williams, R.D. #4, Box 471-A, Easton, PA 18042, by May 31.
- **20-24**—Friends Association for Higher Education annual meeting at Malone College, Canton, Ohio. For more information, write FAHE, P.O. Box 18741, Greensboro, NC 27419.
- **21-22**—300th anniversary of Concord (Pa.) Meeting. To join in the celebration, write for information to Box 23, Concordville, PA 19331, or phone (215) 399-0141 or 399-0138.
- **21-27**—Young Friends of North America summer conference at Camp Neekaunis, Toronto, Ontario, Canada. For more information, write Andrew Secrest, Earsham School of Religion, Richmond, IN 47374.
- **25-29**—North Pacific Yearly Meeting at Whitman College, Walla Walla, Wash. For information, write Susan Dimitroff, 3311 N.W. Polk St., Corvallis, OR 97330.
- **26-28**—Wilmington Yearly Meeting at Wilmington College, Wilmington, Ohio. For information, write Robert Brevan, Sr., 242 Hadley Rd., Clarksville, OH 45113.
- **26-30**—"Quakerism: A Faith to Live by Today" is the theme of the 1986 New Foundation Fellowship gathering at Camp Neekaunis, Wau­baushene, Ontario, Canada. For more information, write Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario, Canada L1V 1J5.
- **28-31**—Trinitarian sessions of the United Society of Friends Women and Quaker Men at Wilmington College in Wilmington, Ohio. To register, write Ellen Gilbert, 410 Katy's Lane, Wilmington, OH 45177, by May 25.
- **28-July 5**—Friends General Conference Gathering of Friends, at Carleton College, Northfield, Minn. For information, write FGC, 1520-B Race St., Philadelphia, PA 19102.

### Milestones

#### Deaths

**Rowe—Joseph Kendal Rowe, 68,** suddenly on February 21 in Guadalajara, Mexico. A graduate of George School and the Philadelphia School of Art, he was a skillful artist who lived in Mexico for many years. He had been a birthright member of Makefield (Pa.) Meeting. Joseph Rowe is survived by his wife, Sylvia; a brother, George; and three sisters, Marjorie Marshall, Grace Walton, and Esther Wasson.

**White—Edith Lewis White, 99,** on February 22 at Kendal at Longwood, Kennett Square, Pa. A native of Baltimore, she moved to Lansdowne in 1910 and lived there with her husband, Barclay White, until 1973, when they moved to Kendal. Edith White attended Baltimore Friends School and graduated from Swarthmore College in 1906. A member of Lansdowne (Pa.) Meeting, she was active in both meeting and community. She is survived by a son, Barclay Jr.; two daughters, Helen D. W. Jacobson and Margaret W. Winters; 15 grandchildren; and 11 great-grandchildren.

---

**Make a Splash in FRIENDS JOURNAL!**

Have you a service to offer, a product to sell, or a talent to promote? How about announcements, messages, or personal requests? Are you looking for a job, or do you have a job opening? FRIENDS JOURNAL advertising can help you advance whatever you have to offer.

Over 30,000 people worldwide read each issue of FRIENDS JOURNAL. Placing a classified in the JOURNAL is a smart way to reach people who share your interests and concerns. Classifieds cost 40¢ per word, minimum charge $8. Add 10% if boxed. A 10% discount is available when you advertise in three consecutive issues, 25% discount for six or more consecutive issues. Copy must remain the same. Information on display rates will be sent upon request.

So share your interest with a Friendly audience. Send your ad on the coupon below to: FRIENDS JOURNAL Classified Ads, 1501 Cherry St., Philadelphia, PA 19102.

<table>
<thead>
<tr>
<th>( ) payment enclosed</th>
<th>( ) please bill me</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td></td>
</tr>
<tr>
<td>Address</td>
<td></td>
</tr>
<tr>
<td>City/State/Zip</td>
<td></td>
</tr>
</tbody>
</table>

Print your classified ad below (or attach a separate sheet if necessary):

---

You may send us a classified ad without using this form.
Classified

Classified Rates
Minimum charge $8. $.40 per word. Classified/display ads are also available—$25 for 1", $45 for 2", please send payment with order. (A FRIENDS JOURNAL box number counts as three words.) Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.
Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL. Copy deadline: 35 days before publication.

Accommodations


Bed and Breakfast in Jamaica. Idyllic rural setting ten miles from Montego Bay. Children welcome. Episcopal rector and Quaker wife. Full details from Kristen Ottoy, St. Mary's Rectory, Montpelier, St. James, Jamaica. Telephone: (658) 952-4299.


Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Matcal 13, Mexico 1, D.F. Friends meeting, Sundays 7 a.m. Phone: 176-5251.


Books and Publications

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Sector of America, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakers as a spiritual movement. Also serves Friends cut off by distance from their meetings. New York City, Pennington Friends House, 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfasts and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

Classified Ads are available for $25 for 1", $45 for 2", please send payment with order. A FRIENDS JOURNAL box number counts as three words. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.

Community Centers

Interested in living in a Quaker community while studying or working in Manhattan? Pennington Friends House, in the Gramercy Park area, is adjacent to the TD Bank/Meeting and AFC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, FPH is based on Quaker principles of community, trust, and friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

Books now available:

Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, VA 23274. Write for free catalogue.

Communities

Interested in living in a Quaker community while studying or working in Manhattan? Pennington Friends House, in the Gramercy Park area, is adjacent to the TD Bank/Meeting and AFC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, FPH is based on Quaker principles of community, trust, and friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

Personal

For Sale

700' cotton sheets, 200 thread! Blankets. Mattress covers. Aprons, Tablecloths, Cotton panties. 60% savings. Mother Hart, 11293 Wingfoot (F3836), Boynton Beach, FL 33437.


Cape Breton Island farm/house, barn and 25 acres, located in Malou Mines, Nova Scotia. Walk to quiet beaches. 840,000 S. Breith, P.O. Box 164, New Providence, PA 17500. (717) 785-4589.

Bamboo flies, kalmibas, drums, tapes. Stamps: Box 273 Mountainview, IA 97671.

Housing Available

Rental. Five bedrooms, three baths, large living room, dining room, modern kitchen, in Philadelphia Main Line suburban home. Related family members only. All transnation. Available about July 1, $1,200/month. (215) 527-2190.

Housing Wanted

Wanted: apartment, house, or part of house to rent. Western Pennsylvania/Philadelphia, Professional woman. Call (215) 527-6904 or 845-6101.

Opportunities


Joyful Culture building cooperation among people. Food, housing, children, recreation, medical, skills training provided in exchange for income sharing, 47-week program, other community agreements. You are invited to observe, visit, join, or otherwise value as we do. Federation/Egalitarian Communities, Twinsakas F-JC, Lojia, WA 98263. Donation appreciated.

Rainbow Ridge, Berea, Ky.: Poverty and powerlessness, seeds of war, are inherent in competitive economic system. Join McClanahans in developing a community-education "Center" to help people learn how to replace it with a cooperative economy. Room for three more families to build on 7% acres available. 466 Birch Road, Richmond, KY 40475.

Santa Rosa Creek Commons, a nonprofit housing cooperative, is encouraging membership applications for a waiting list for one- or two-bedroom apartments. $7,500 to $8,500 initial cost plus monthly share of mortgage and operating costs. Mortgage interest income personal tax deduction. Inquiries: Santa Rosa Creek Commons, 897 Sonoma Ave., Santa Rosa, CA 95404.

For Sale

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

For more information contact Ann L. Hosage, Director of Development and Corporate Communication, The Anna T. Jeanes Foundation, Benson East, Suite 1210, 100 Old York Road, Jenkintown, PA 19046, (215) 887-9960, or return this coupon:

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

Name ___________________________

Address _______________________________________________________

Phone(____)__________________________

Send FRIENDS JOURNAL.
We recently have wondered why we are not contributing to a broader community of some type as individuals and as a family. This is a very significant reason for our interest in owning a Quaker meeting house. We are interested in the potential for a more communal living arrangement because it would provide an opportunity to live in a more sustainable and supportive environment. Our goal is to build a community that is dedicated to sustainability, community, and spiritual growth. We believe that this approach will not only benefit us but also the larger community in which we live.

Positions Wanted

We are seeking to fill the following positions:

- **Counseling-Psychologist** for individuals, couples, and families in the privacy of the home. (215) 543-7252

- **Administrative Assistant** for Harvard University, specifically for the Office of the President. (617) 495-2145

We are committed to creating a diverse and inclusive work environment where everyone can thrive. Please apply if you are a qualified candidate and have experience in these areas.

Vacation Opportunities

- **South Central: Arizona** - Peaceful living in a desert paradise. If you are interested in exploring the beauty of the desert, this opportunity is perfect for you.

- **Central: Colorado** - Experience the tranquility of the Rockies. This area offers stunning natural beauty and a peaceful living environment.

- **Gulf South: Florida** - Enjoy the warm and inviting atmosphere of the Gulf South. This region is ideal for those seeking a laid-back lifestyle.

- **Northwest: Washington** - Experience the beauty of the Pacific Northwest. This region offers a wide range of outdoor activities and a strong sense of community.

We are committed to providing an enjoyable and fulfilling vacation experience for all our guests. Please contact us for more information.

Wanted

We are seeking an experienced and creative person to join our team. This position requires strong organizational skills and the ability to work independently. If you are interested, please apply with a resume and cover letter.
Alaska
ANCHORAGE—Unprogrammed. First Day, 10 a.m. For location call 333-4477. Visors welcome.

FAIRBANKS—Unprogrammed, First-day, 10 a.m. Hidden
Hill Friends Centre, 2682 Gold Hill Rd. Phone 479-3795 or 456-2487.

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

Arizona
FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. #2 202 B. Beaver 86002. (602) 774-2926.

MACEDON—Cochis Friends Meeting at Friends Southwest Meeting, 715 miles south of El paso, Worship 11 a.m. Phone: 602-642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1782 E.
Downtown. Phone: 215-0520.

TEMPE—Unprogrammed, First-days, 9:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

TUCSON—Fm Friends Meeting (Meeting on one corner of May. 739 E. 5th St. 10 a.m. Barbara Erbman, clerk. Phone: (602) 299-0779 or (602) 887-3065.

Arkansas
LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. World Methodist Church, 1611 S. Louisiana, Phone: 237-9565, 633-6293.

California
ARCATA—10 a.m. 1920 Zehnder. 822-5615.

BERKELEY—Unprogrammed meeting, Worship 11 a.m., 2151 Vine St. at Walnut. Phone: 273-6485 or 273-9925.

BERKELEY—Strawberry Creek, 1800 Sacramento. P.O. Box 1006. Unprogrammed worship 10 a.m.

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

CLAREMONT—Worship 9:30 a.m. Classes for children.

LAFAYETTE—Meeting for worship, 9:45 a.m. 345 L. St. Visitors call 735-5924.

GRASS VALLEY—Discussion period 9:30 a.m., meeting 10 a.m. John Woolman School Campus, 12855 Jones Bar Road. Phone: 273-6485 or 273-2560.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch Street. Phone: (415) 398-1027.

HAYWARD—Meeting for worship 9:30 a.m. 43460 Cedar Ave. Visitors call (714) 927-7876 or 928-2618.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 456-9500 or 456-1020.

LONG BEACH—10:30 a.m. Huntington School Orizaba at Spaulding. 434-1004 or 431-0646.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 206-3726.

MARIN COUNTY—10:10 a.m. Room 3, Congregational, Church, 8 N. San Pedro Rd., San Rafael. CA 94903. Call (415) 361-4459.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10 a.m. Call 375-3837 or 625-1671.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 756-7591.

PALO ALTO—Meeting for worship and First-days for classes for children. 915 Nevada.

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 Norte NE. Meeting 10 a.m. Phone (916) 422-3127.

SAN DIEGO—Unprogrammed worship, First-days. 10:30 a.m. 4468 Seminole Dr. Clerk, Lowell Tozer, (619) 285-5984.

SAN FRANCISCO—Unprogrammed worship, First-days. 9 a.m. 15056 Bedson, Sylmar. 360-7635.

SAN FRANCISCO—Meeting for worship, First-days, 10:30 a.m. 2160 Lake St. Phone: 372-7440.

SAN JOSE—Worship and First-day school 11 a.m. 10 a.m. 1041 Morse St. 266-0838.

SAN LUIS OBISPO—Meeting 9:30 a.m. Sunday, 2150 Mission Rd. (W. of Oak Park), phone 273-6485 or 273-9925.

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

SANTA MONICA—Meeting for worship and First-days. 10 a.m. 1440 Harvard St. Phone: 928-4069.

SANTA CRUZ—Worship 10 a.m. Sunday, Louden Nelson Center, corner Laurel and Center St. Dave Rich, clerk.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: 707-452-1571 for location.


WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 226-1000.

WHITTIER—Whitefield Monthly Meeting, Administration Building, corner of Whittier and Workman. Worship 9:30 a.m. Phone: (562) 698-1758.

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (760) 365-1135.

Connecticut
HARTFORD—Meeting and First-day school 10 a.m. discussion 11 a.m. 144 South Quarter Lane, West Hartford. Phone: 232-3051.

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3514.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clark: Michael Burns. 133 Canaan St., New Haven, CT 06511. (203) 776-5960.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion, 11 a.m., Waw Base Gang Community Chapel, 2058 Waterford Rd., Waterford, CT 06373. Phone: 869-1924.

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

STAMFORD—Greenwich—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clark: Nancy Novett. Phone: (203) 681-6751.

STORRS—Meeting for worship 10 a.m. Corner Northeast Avenue and Edgewood Lane. Phone: 424-4459.

WILTON—Worship and First-day school 10 a.m., 11 a.m., 11 a.m., 11 a.m. New Church, 317 New Church Rd. Clerk: William, clerk, 3rd. Warrington Rd., Norwalk. 847-4069.

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

Delaware
CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wy Oke Ave. (Rte. 10) 284-4745, 697-7701.

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

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

NEWARK—Worship, Sunday, 10 a.m. Presbyterian Community, 20 Orchard Rd. (302) 388-7505.

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

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

WILMINGTON—Worship and First-day school 10 a.m. & West Sts. Phones: 852-4491, 329-7763.

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

Florida
CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.—May (Cape Coral, Sept.—July) 3rd. Clerk: D. A. Ware, 313 S. Betty Lane 18, Clearwater 33516. (813) 447-4829.
New Hampshire

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

DOVER—Unprogrammed worship 10:30 a.m., sharing noon. 141 Central Ave. (603) 886-4675

GONIC—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Evelyn Lang. Phone (603) 895-8977

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

KEENE—Westport 10 am. Sundays, 10:30 a.m. P.O. Box 199. Keene, NH 03431

MANCHESTER—Manchester Worship Group, 118 Walnut St. (at Pearl). First and third Sundays, 9:30 a.m. worship. Friends. Richard Kleinschnick, (603) 686-3251

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting. (603) 924-7844 or 924-6150

WEST EPPING—Friends Worship 1st and 3rd Sundays, 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 669-2437.

New Jersey

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Call for location. St. John's, 4800 S. A1 A. (609) 495-4994.

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

BURLINGTON—Meeting for worship 10:30 a.m. Sept-October-5:30 p.m. Burlington, NJ 08016. 10:30 a.m. Bermuda Rd. 11 a.m. Red Bank Rd.

CAPE MAY—Meeting mid-June through September, 9 a.m. Beach near first-aid station. (609) 624-1165

CINNAMON—Westfield Friends Meeting. Rts. 130 at Rts. 22 & 20. Meeting for worship 10:30 a.m. first-day school 10 a.m. 1st and 3rd Sundays.

CROPPWELL—Meeting for worship 10:45 a.m. Old Marion Pike, Dover, NJ 07801.

CROSSWICKS—Meeting for first-day school 10 a.m.

DOVER-RAVNHOLM—Worship and first-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Custer Grove Rd. and Millbrook Ave., Randolph. (908) 265-4807.

GREENWICH—6 miles west of Bridgetown. first-day school 10:30 a.m., meeting for worship 11:15 a.m. Phone: (908) 491-3436

HADDONFIELD—Worship 10 a.m. first-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 892-3262 or 892-5779.

MANASQUAN—first-day school 10 a.m., meeting for worship 11:15 a.m. Rte. 35 at Manasquan Cicle

MARLTON—See CROPPWELL

MEDFORD—Worship and first-day school 10 a.m. Union St. Meetinghouse, Medford (609) 654-3000 for information.

MILCHET—Worship 10 a.m. first-day school 11 a.m. Kings Highway, Medford. (609) 486-0599 or 423-0300.

MOUNT-ROYON—Worship 10 a.m. first-day school 10 a.m., except July and August 10 a.m. Park St. and Gordenhurst Ave. Phone: (609) 746-0490. Visitors welcome.

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

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

MULICA HILL—Main St. 37th. May FDS 9:45, meeting for worship 11 a.m. Meeting only July 4th and August 9:30 a.m. 109 Nichols Ave. (609) 848-8689.

NORTHFIELD—Meeting for worship and first-day school 10 a.m. 147 S. Main St. (609) 267-5516.

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

PRINCETON—Meeting for worship and first-day school 11 a.m. Oct.-May, Quaker Rd. near Mercer St. (609) 924-7034.

QUIKERTOWN—Worship and first-day school 10 a.m. Box 22, Quakerstown 18089, (215) 782-0533.

RANGECO—first-day school 10 a.m., meeting for worship 11 a.m.

RIDGWOOD—Meeting for worship and first-day school 11 a.m.

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

SEAVILLE—Meeting for worship 11 a.m. (July/August 10 a.m.) 11 North Broad Ave. Seaville. (609) 822-1645.

SHREWSBURY—Meeting for worship and first-day school Nov-4, 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-2012 or 761-2651.

New Mexico

ALBUQUERQUE—Meeting, 1st day school 10 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk. 870-0376.

LAS CRUCES—10 a.m. Sunday, worship first-day school. 2101 S. Solano, 525-6972.

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

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call 835-2151 or 835-8665 for location.

SOMERSET HILLS—Meeting for worship 10 a.m. Saturdays. 1-800-464-4229.

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

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

WYOMING—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St Telephone (609) 845-5080, if no answer call 848-6900 or 849-1990.

WOODSTOWN—First day school 9:45 a.m. for meeting—worse. July/August worship 10 a.m. First-day school. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting, 1st day school 10 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk. 870-0376.

LAS CRUCES—10 a.m. Sunday, worship first-day school. 2101 S. Solano, 525-6972.

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

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call 835-2151 or 835-8665 for location.

SOMERSET HILLS—Meeting for worship 10 a.m. Saturdays. 1-800-464-4229.

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

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

WYOMING—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St Telephone (609) 845-5080, if no answer call 848-6900 or 849-1990.

WOODSTOWN—First day school 9:45 a.m. for meeting—worse. July/August worship 10 a.m. First-day school. Phone 769-1591.
Rhode Island

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

BAYSVILLE—Worship 10:30 a.m. each First-Day.

LINCOLN—Worship 11 a.m. on First-Day.

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

South Carolina


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

South Dakota

SIoux FALLS—Unprogrammed meeting 11 a.m. 2307 S. Center. Phone: (605) 336-6744.

Texas

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


BRYAN/COLLEGE STATION—Unprogrammed worship every Sunday. Call (409) 946-7093, 846-6556, or write 754 S. Rosemary, Bryan TX 77802.

CENTRAL TEXAS—Unprogrammed worship. Call (512) 939-8596 or write 815 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 854-6699.

DALLAS—10 a.m. Park North YWCA, 4434 W. Northwest Hwy., clerk, Dorothy Watts; 716-3888, 316-7471, or 258-0578.

EL PASO—Meeting at 10 a.m. Sunday, Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (514) 544-6724.

FORT WORTH—Unprogrammed worship for meeting. Phone: (817) 535-1772.

GALVESTON—Meeting for worship, First-Day, 6:30 p.m. Call 744-1806 or 782-1931 for information.

HILL COUNTRY—Unprogrammed worship 11 a.m. during First-Day. 220 College St., San Antonio TX 78202. Phone: (512) 333-5538.

LIVE Oak Meeting—1105 W. 10th St. Meeting for worship 11 a.m., first and third school/district discussion 9:30 a.m. Phone: 868-6665. Clerk: P. Bell, 645-5505.

MIDLAND—Worship 10:30 a.m. Trinity School Library, 3500 West Wesley. Clerks, John, Govey, Phone: 682-9335.

GRAND VALLIE—Winter worship group. For time and place call (512) 464-4171 or 423-5504.

SAN ANTONIO—Discussion 10 a.m., unprogrammed worship 11 a.m. New Age School. 217 Pershing, 78209.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 583-3815 or Mel White 582-7202.

SALT LAKE CITY—Unprogrammed meeting and First-Day school 10 a.m. Taylor-Wright Meeting, 1001 S. State, 801-287-8337, or 483-8414.

Kentucky

VERMONT—Meeting, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk, 830-1770.

BURLINGTON—Worship 11 a.m. Sunday, 173 North Prospect St. Phone: (802) 862-1439 or 865-3014.

Middlebury—Worship 10 a.m. 3 miles west out Weybridge St. at Weybridge School, 805-7202.

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

South Starksboro—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m. at 482-0344.

Welderness—Sunday services for meetings at Rutland. Phone Kate Brinton, (802) 226-6942, or Len Cadwallader, (802) 226-6942.

Virginia

ALEXANDRIA—Worship every First Day 11 a.m., unprogrammed worship and First-Day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6400 or 655-0194.

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

LEXINGTON—Discussion 10 a.m., First-Day school and unprogrammed worship 11 a.m. Phone: (703) 493-9422.

Lincoln—Goose Creek Unit Meeting for worship and First-Day school 10 a.m.

McLean—Langley Hill Meeting, June: old Rte. 123 and Rte. 79, 19 5 a.m., First-Day school, adult forum 11 a.m.

Richmond—Worship 11 a.m., children’s First-Day school at 11:30. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting, Roanoke section, George Warren, 234-6799, and Blacksburg section, Sandra Harold, 382-1642.

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

WILLIAMSBURG—Unprogrammed worship and First-Day school 11 a.m. on Sundays. First-day school 5 p.m. 1333 Jamestown Road. Phone: 229-6893.

Wyoming

Cheyenne—HippoWell Meeting, 71 N. on Rte. 11 (Clearkrook). Unprogrammed meeting for worship 10:15 a.m., First-Day school 11 a.m. Clerk: (307) 667-1018.

Washington

BELLEVUE—Seattle—Eastside Friends Meeting (NPFYM), 4100 15th Ave. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2401 or 732-7006.

Olympia—Unprogrammed worship, 865-4732.

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. WYC. 943-3818 or 957-3855.

PULLMAN—See Moscow, Idaho.

Seattle—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 832-6939.

SPOKANE—Unprogrammed worship. Contact Jean Friedberg, 328-6173.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-Day school discussion 11 a.m. Phone: (206) 733-0300.

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

West Virginia

CHARLESTON—Worship, Sundays, 10 a.m. The River School on the campus of Univ. of Charleston. (304) 345-8659 for information.

MORGANTOWN-MONONGALIA—11 a.m. on Sunday; First-day school, first and third Sundays; business meeting and potluck, third Sunday. Friendship Room #223, Garlow Building, 854 High St., Morgantown, WV 26505. 350-0018. Phone: 350-0158. Clerk: Judy Rock, Rte. 1, Box 78, Moatsville, WV 26505.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30. Phone (304) 422-5269.

Wisconsin

BELoit—Unprogrammed worship 11 a.m. Sundays, 811 Clark St. Phone: 464-1910.

EAU CLAIRE/MENOMINEE—Meeting for worship and First-Day school, 10:30 a.m. 1718 10th St., Menomonee, 54701. Call 225-0582 or 832-0034.

GRAND BAYAPPLETON—Meeting for worship and First-Day school 11 a.m. Contact Barbara Counts, (414) 725-0860.

MADISON—Sunday 9 and 11 a.m. Friends Meeting, 1704 Roberts Ct., 256-2446; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave, 245-7255.

MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10 a.m. (414) 724-3821. Phone: 263-2111.

OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call (414) 333-5804 or write P.O. Box 403.

Casper—Unprogrammed worship in Friends’ homes at variable times. Phinee Sharon Hiller at (307) 254-7029.
A MUST FOR ANYONE WHO TAKES BIBLE STUDY SERIOUSLY

THE DAILY STUDY BIBLE
Old Testament
John C. L. Gibson, Old Testament General Editor
These Old Testament commentaries carry forward the brilliant pattern pioneered by William Barclay in his famous New Testament commentaries.

Two New Volumes—
ISAIAH, Volume 2
(Chapters 33 to 66)
by John F. A. Sawyer
Hard, $14.95
Paper, $7.95

JEREMIAH, Volume 2
(Chapters 21 to 52)
and LAMENTATIONS
by Robert Davidson
Hard, $14.95 (Tentative)
Paper, $7.95 (Tentative)

The first nineteen volumes in this popular series—
GENESIS, Volume 1
(Chapters 1 to 11)
by John C. L. Gibson
Hard, $12.95
Paper, $6.95

DEUTERONOMY
by David F. Payne
Hard, $14.95
Paper, $7.95

JOSEPH, JUDGES, and RUTH
by A. Graeme Auld
Hard, $15.95
Paper, $8.95

1 & II SAMUEL
by David F. Payne
Hard, $12.95
Paper, $6.95

I & II CHRONICLES
by J. G. McConville
Hard, $14.95
Paper, $7.95

LEVITICUS
by George A. F. Knight
Hard, $12.95
Paper, $6.95

NUMBERS
Walter Riggans
Hard, $14.95
Paper, $7.95

PSALMS, Volume 1
(Psalms 1 to 72)
by George A. F. Knight
Hard, $12.95
Paper, $7.95

PSALMS, Volume 2
(Psalms 73 to 150)
by George A. F. Knight
Hard, $15.95
Paper, $8.95

EZEKIEL
by Peter C. Craigie
Hard, $14.95
Paper, $7.95

DANIEL
by D. S. Russell
Hard, $12.95
Paper, $6.95

TWO PROPHETS,
Volume 1
by Peter C. Craigie
Hard, $14.95
Paper, $7.95

TWO PROPHETS,
Volume 2
by Peter C. Craigie
Hard, $13.95
Paper, $7.95

Exodus
by H. L. Ellison
Hard, $12.95
Paper, $7.95

For devotional reading and Bible study—
William Barclay's
THE DAILY STUDY BIBLE
New Testament
Now in its twenty-ninth year, this best-selling commentary continues to provide Christians with an abundance of unique helps for Bible reading and study. William Barclay covers one or more books of the New Testament in each volume of The Daily Study Bible. He translates the message in a manner that communicates directly to the reader, and then adds his own historical, literary, and practical comments to provide brief passages that can be read and understood in only a few minutes a day.

Hardbound Deluxe Eighteen-volume set, $221.00; each volume, $12.95
Paper Eighteen-volume set, $115.00; each volume, $6.95

Available at your local bookstore or direct from the publisher (please include $1.00 per book for postage and handling).

THE WESTMINSTER PRESS
925 Chestnut Street, Philadelphia, PA 19107