Let grain abound throughout the land;

Let it thrive like the grass of the field.
Among Friends: Remembering Ruth

Ruth Laughlin joined the staff of FRIENDS JOURNAL in the spring of 1979. She had come to Philadelphia that year from her home in Iowa. Ruth brought with her a youthful enthusiasm, a freshness, an openness, a willingness to try new things. She began work with us as a secretary and administrative assistant to the editor. Later she became a skilled typesetter. She often set type during evenings and weekends so that she could spend the rest of her time working at concerns that were very important to her: helping to publish a community newspaper, participating in peace and justice demonstrations, taking nonviolent training, joining an inner-city church. She left our staff for a time to finish up a degree in urban studies at Temple University and to work as a community organizer. Since last summer she had been a part-time member of our typesetting staff.

In early June we were shocked to learn that Ruth had been murdered in her west Philadelphia apartment. All who knew her share a sense of outrage and a certain disbelief. And we share a deep sense of grief and personal loss.

Ruth was our colleague and friend. She was lively and loving and giving. She was always willing to help. If you misplaced your keys or some papers in the office, for instance, and were totally frustrated, Ruth likely would stop what she was doing to help you look (and would ask the next day whether you had found them—this was her nature). She liked getting to know others, particularly those whom many might consider different—the poor, the dispossessed, people of other nationalities and races. She lived her beliefs.

This issue of the JOURNAL is dedicated to Ruth. We carry on now with a heavy heart and ask that you hold her family in your hearts and prayers.

During the week following Ruth’s death I stood with a friend, for a moment, close to a flower cart at a congested and noisy street corner. While we talked I saw a swallowtail butterfly alight gracefully on the tender leaf of one of the hanging plants. It held tightly for a time as a strong breeze blew bits of paper and refuse across the sidewalk.

Vinton Deming

July 1/15, 1986 FRIENDS JOURNAL
A Term at Pendle Hill

by George T. Peck

What's it like—a term at Pendle Hill? That question was put to us many times after my wife and I returned from the winter term to our home meeting.

Well, I don't know what it's like for others, for each brings his or her own experience to Pendle Hill, but I do know what it was like for me. For years I had been one of the crowd in the story of the two doors. One door was labeled "Paradise" and the other "Lectures on Paradise," and the crowd pushed into the lectures. As a member of the general board I had been responsible for more than a few of the lectures.

I have always felt that the daily meeting for worship is the center of the Pendle Hill experience. As a visitor to the meeting for worship I had felt the power of God in the community. Often there was life-giving, spoken ministry and just as often uninterrupted, deep silence. What would it be like to live in that community day in and day out? To be in "paradise" and not just talk about it?

I was not sure that I could stand it, so I made plans to go—in the middle of term—on a full day's trip to visit an exhibition in Washington, D.C. I had thought I would need the change. When the day approached, however, I could not imagine why I would have preferred to spend six hours on a bus and six hours tramping around rather than enjoying the peaceful life at Pendle Hill. Having paid the fare, I went anyway. That was the only day in ten weeks that I missed meeting.

Such attendance was not the result of will power, persuasion by others, or any other human factor. The rhythm of worship had a dynamic of its own, and the half-hour of centering to start the day came to be as natural as getting washed and dressed. We in the community prepared our spirit as well as our bodies for the hours that were given us. Here was the ground of our being and our base. Worship, it soon became evident, was by no means confined to the meeting after breakfast, because every event or activity is usually preceded and followed by a short period of silent worship. Classes start and end so, as well as public lectures, community gatherings, committee meetings, and sometimes even slide shows. Students and staff touch base all day. Suddenly I found that without thinking about it or making any special effort, I was following Paul's injunction to "pray without ceasing"—at least some of the time. No mumbling words, of course, just a quiet going within to the source.

"He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). Such is the promise of the Master. What then is the fruit of worship? I should like to call it tenderness. Some would prefer the word openness or sensitivity or awareness with its Buddhist overtones, but I like the good 17th-century Quaker word tenderness. The word, like the state, is not abstract or ethereal but has the feel of an old...
man's hand on a baby's cheek.

I felt it first in meeting for worship. When a Friend rose to speak, I felt myself softened in a suffusion of tenderness and blessed him or her in my heart. Sometimes I did not particularly like the Friend, for Friends come in all sizes and shapes and some of them don't fit with me at all. But such notions did not matter. I reflected that if such worship and tenderness had been more widespread among Quakers, perhaps we would not have had so many separations in our history.

The tenderness of the community expressed itself in many different ways. The staff was marvelously open and welcoming. Always there were some new students, although most came for two or three terms, yet all were made to feel at home. At first I attributed the welcome to an efficient staff just doing its job, and I so expected that soon things would quiet down to a normal state of politeness. But it never happened. If anything, the caring grew.

In the first days one of the new students fell ill and was taken to a local hospital. The concern of Friends was overwhelming; we lined up, so to speak, for our turn to visit the sick one; flowers and cards were sent; and a silly balloon with "Get Well Soon" painted on it bobbed at the hospital ceiling. It was not that we all liked the sick person in any human sense, because we had not yet had time even to get acquainted. It was tenderness—from the one source.

On the night of February 28, I had a bad time. A disease which some years back had entered and weakened my right arm suddenly recurred in the middle of the night, but in my left arm. Since I am left-handed, the attack frightened me; in the morning I could hardly hold my toothbrush and thought that maybe I would never again be able to do the things I had always loved to do, like putting around the garden. I was in much pain, but I told no one about it. Yet that morning in meeting a member of the housekeeping staff gave a message about pain; two other Friends followed with similar messages. By mid-morning the pain and weakness were gone.

There was a time when I dismissed such healings as pure coincidence. Yet they happen so frequently that I conclude they must come from the working of the spirit. Of course, they form the occasion for deep gratitude, a form of tenderness. I found it easier and easier to express my gratitude to others and to receive their gratitude, knowing that it had naught to do with our egos but was a celebration of the one central blessing. Tenderness, I discovered, had to overcome some of my bad old habits. One was a tendency to pass judgment. Like many others I found that I normally spent a lot of time sorting out people and conditions so that they might suit me. Perhaps the tendency came out of a Protestant background or maybe just the pragmatic, "bottom-line" tenor of American life. In any case I found myself seething with righteous indignation at the first community meeting for business. Here at the model center of Quakerism I observed two young Friends making an utter hash of clerking. How could such fuzzy-headedness be permitted? Sensing my unvoiced feelings, a Friend quietly said that clerks were changed at every meeting and that inexperienced Friends were encouraged to volunteer as clerks in order to learn the subtleties of Quaker procedures. From then on I was rooting for every clerk, sending them silent messages of support as they grew in sensitivity.

So it was with the jobs that we all had to do in order to maintain the place and clean up after ourselves. Unconsciously I started off in the good old work ethic tradition: get the job done in the most efficient way and in the shortest time; silently criticize those who are not so handy as oneself. Then I began to notice a certain rhythm which seemed to me to grow out of the perceived divinity in everyday chores. Pauses, short dilatory gaps, made way for a laugh or a hug or a thought—a human expression of joy in tenderness. The dishrag, so to speak, was arrested in midair to make way for a light. Did this mean that maintenance was poor? Certainly not. If anything, it was improved; for while we may have taken a bit longer to wipe the tables clean, they shone with love.
It goes almost without saying that tenderness showed up in class. Sometimes a student would come up with a question betraying plain ignorance or intellectual confusion. No one, least of all the teachers, showed the least surprise or disdain but set about calmly exploring the subject. I soon found that most of my fellow students and the staff had a remarkable variety and depth of life experiences and came up with all sorts of curious and interesting insights. I do not think that they were in fact any more gifted than most other Quakers, but rather I suspect that I was listening better since I was not so keen on displaying my own “smarts.”

Tenderness can also be a kind of celebration. Before coming to Pendle Hill we lived in the country and sometimes passed an entire day without talking to any outside person, except the taciturn mailman. Here by contrast we were in a whirl of social activity, taking all our meals in community. There was a “Silent Table,” where Friends could sit. On the table where I often sat we put a sign “Laugh Table,” because we were almost always bubbling over with good spirits. You might call it “rejoicing in the Lord,” except that centuries of clerical intonation have given that phrase a lugubrious sound. Anyway, for us it was party, party, party—morning, noon, and night.

The last week of term, Festival Week, is devoted to student presentations of all sorts. Here I found tenderness at its highest. I was asked to participate in a group conversation about a topic of burning current interest, and although I said that my point of view differed from those of all the others, I was encouraged to accept. And I did. When my turn came, I gave my brief with vigor, since I considered the type of thought under discussion to be a denial of some of the most valued basics of Quakerism. Of course I became emotionally involved, and of course I exaggerated, not only in dealing with the facts but also in choosing uncompromising and pithy expressions.

When I finished, there was a silence, but not the silence of worship. In the room there seemed to be a huge lump of antagonism—a sort of invisible great, gray slug. And I felt that I had brought it into existence, that I had ruthlessly trampled on the dedication and love of my Friends. Could any dogma or idea be worth that? I did not think so and regretted that I had spoken out. The conversation continued, and when it became time for the audience to contribute, several knowledgeable Friends corrected my exaggerations and I respected their contributions. When the session was all over, my neighbor turned, grasped my hand, and gave me a warm smile. Another Friend, whose ideas I had also attacked, smiled from across the room. Later on I told an experienced staff member that I wished I had kept my mouth shut, but he said that, no, it was good to challenge Friends assumptions. As the day wore on and the spirit of peace grew, it became evident that we Friends were “bound unto God and unto one another”—regardless of our notions. Here indeed was a victory of tenderness.

We were learning to “know the power of God in one another and in that rejoicing,” as George Fox urged, and perhaps also to “be patterns, be examples in all countries... that your carriage and life may preach among all sorts of people and to them.” One student gave a short Festival Week paper, entitled “You Can Take It With You,” showing how the unforgettable experience of Pendle Hill can be and is carried forth. Here is a way for the rejuvenation not only of our Society but also of our world.

July 4th

Two boys tugging at their mother’s nerves
“When can we go?”, waiting for the darkness
impatient through thunderclouds dissolving into twilight
and rainbows shimmering like double halos
for a neon moon rising to a sky strewn wispy with magenta
until finally time and space are blackened
and teenyboppers gather in the floodlight
to flaunt haircuts, boyfriends, and firecrackers,
eyes strained, necks craned upwards,
inhaling the smell of burn to commemorate identity.
Silence broken by momentary firebursts,
florescent glitter that fizzes into soot,
waiting, waiting for one more flash, one more bang
perhaps bigger, better, grander than the rest
hearing big bang after big bang
and no new worlds but a glamour bash
and patient waiting for a new day.

—Annika Fjelstad
Journey to Missouri

by Martin Holladay

This is the tale of a journey, symbolic and actual. It is a journey from Lebanon to Vermont to Missouri, where I now find myself in jail awaiting trial for damaging a nuclear missile silo.

The poets of the Old Testament referred to Lebanon as a land particularly blessed with beauty and fruitfulness: the land as an idea, a flower of creation.

Let grain abound throughout the land; on the tops of the hills may it sway.
Let its fruit flourish like Lebanon; let it thrive like the grass of the field.

Psalms 72:16

Your plants are an orchard of pomegranates with choice fruits, ... with every kind of incense tree, with myrrh and aloes and all the finest spices. You are a garden fountain, a well of flowing water, streaming down from Lebanon.

Song of Songs 4:13-15

I grew up in Lebanon before the civil war. My actual memories of the country's crystalline natural beauty mingle with nostalgia to form an ache for Eden that parallels that of the poets' hymns. Anyone who traveled much in Lebanon before 1975 should be able to identify with this feeling. The orchards of Lebanon bear a cornucopia of fruit, mythic in variety and perfection of flavor; and in spring the melting snow brings forth wildflowers which carpet the hills.

The land of Lebanon is to me a land of unfailing abundance, like the waters of Afqa, which cascade as a full-formed river from the mouth of a mountain cave. The beauty and miraculous fertility of Lebanon are real manifestations of the limitless love of God.

This Lebanon belongs to my youth. Because it is now many years and thousands of miles distant, and because its hills have been transformed by war, this Lebanon of memory has become symbolic and irretrievable. From Lebanon I am banished as from the original garden.

For the last ten years, I have lived in the woods of northeast Vermont. There I am sometimes a carpenter, but chiefly a gardener. In Vermont I built my house and raise what food I can: eggs, potatoes, vegetables, apples, and berries. This is my post-Eden existence: "By the sweat of your brow you will eat your food until you return to the ground" (Gen. 3:19). This verse makes clear the human identification with the soil. But what are the ramifications of our sweaty bond to the land?

The ideal of the relationship between farmer and land is that of the relationship between lovers. As the fulfillment of the relationship between lovers is sexual, so, too, is that of the farmer and the land. The essential agricultural act is the planting of seed, and the land swells with germination. We see why in all cultures the earth is seen as the very numbered "fields."

As my relationship with the land in Vermont was deepening, I became aware that the government of this country is moving in a different direction. The accelerating nuclear arms race is based on a much different relationship to the land than that of the farmer.

The initial requirement for the nuclear arms race is a belief in the legitimacy of violence. All violence is a revolt against God, for the murderer assumes the role of judge and kills one who was created in God's image. Our nuclear program is blasphemous, for it reflects the willingness to destroy creation. We stand ready to destroy not only our sisters and brothers who are Christ with us but the very fertility of the soil: to destroy the mountains of Lebanon. Our sin has with compost where carelessness has impoverished it, restores plants to plots made barren.

As God is our lover—"even the very hairs of your head are all numbered" (Matt. 10:30)—so the farmer becomes lover to the land, until every wrinkle and fold is known. The farmer then is grieved to see the beloved degraded, grieved to be parted from the beloved.

Everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. (Matt. 19:29)

This list of beloved ones—those from whom we are grieved to be parted—culminates in "fields."

As the fulfillment of the relationship between lovers is sexual, so, too, is that of the farmer and the land. The essential agricultural act is the planting of seed, and the land swells with germination. We see why in all cultures the earth has been considered female.

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evolved from the tasting of fruit to setting fire to the garden.

My increasing awareness that the nuclear threat reaches everywhere, even to the backwoods of Vermont, brought me to a most difficult fork in the road. Eventually, not without heartache, I gave away my chickens and took leave of the land. I traveled to Missouri, to the missile field.

In Missouri the soil is deep and black, richer and easier to farm than the thinner, stonier, steeper soil of Vermont. Here I saw farms—homes and barns, cattle and hogs, and fields stubbly with last year's corn.

In the farmers' very fields are missile silos. Until one knows what they are, they are inconspicuous. One sees a level area, about 100 yards square, surrounded by a chain-link fence. Inside is a circular slab of concrete and a few steel poles. The surrounding farmland is plowed right up to the fence. The missile is invisible, underground.

If one drives the back roads of Missouri, the first silo one sees is followed a few miles down the road by another, and then another. There are more than 1,000 Minuteman missile silos in the Midwest, and 150 in Missouri alone. There are so many that they cannot be assigned personnel or guarded. They are scattered through the countryside like razor blades in a loaf of bread.

Part of the reason for our profound failure to deal with these nuclear weapons on a moral level is that it takes an act of imagination to understand the reality of our huge arsenal. The traveler sees only a fenced, level area marked with a "no trespassing" sign. But the reality of that site is a Minuteman II missile with a range of 8,000 miles, armed with a 1.2 megaton nuclear warhead, a hundred times more powerful than the Hiroshima bomb. The missile site represents an explosion beyond imagining, a rain of fire and poison such as the world has never known, a nightmare of melting cities and burning flesh.

It is my awareness of a rising tide of violence that brought me here: the violence which has now covered Lebanon; the violence of nuclearism which now indicts all people in the United States, even rural Vermonters; and the violence here in the farmland of Missouri, where it is as stark as a launching site for a Minuteman missile. For each silo the earth has been excavated and replaced with concrete, steel, and plutonium. The missile is in the cornfield; our separation from the land is now triumphant.

That our culture is moving away from an intimate relationship with the land
On February 19, 1985, the trial of the Silo Pruning Hooks began in Kansas City. Helen Woodson, Larry Cloud Morgan, Carl Kabat, and Paul Kabat were on trial for hammering and praying on the concrete lid of a missile silo, in response to the words of Isaiah 2:4: "They shall beat their swords into plowshares." That morning I expressed my support for their action by entering a different silo, beating it with a hammer and chisel, and pouring blood. "The earth will disclose the blood shed upon her; she will conceal her slain no longer" (Isa. 26:21). The small sound of my hammer was a farmer’s anguished no.

Where do we find our hope, and how does the healing begin? Jesus gave us two great commandments. The first is: "Love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37). We are grounded in this commandment by the fact that we must eat, and are therefore indissolubly linked to the soil which feeds us—to the earth, God’s creation. This commandment does not call us merely to make a statement of preference for God, a declaration devoid of responsibility. Our love for God requires us to love justice, and therefore implement it; to love all Creation, and therefore defend it.

The second of the two great commandments is: "Love your neighbor as yourself" (Matt. 22:39). We are grounded in this commandment by the fact that we are each of woman born, and therefore indissolubly linked to the human family. In our love for our neighbors, violence has no place. We are called to disarmament, a disarmament of the heart. But our love for our neighbors also calls us to protect them, to prevent harm, to intervene to save them.

Do what is right and just. Rescue from the hand of the oppressor the one who has been robbed. Do no wrong or violence to the alien, the fatherless or the widow, and do not shed innocent blood in this place. (Jer. 22:3)
by Sue Williams

You are alive!” we say to each other, or “You are still breathing.” Now that the shooting has ended, people express their surprise and thankfulness at having been spared. Every conversation begins with the sharing of stories—where they were, how close death came, how many refugees they took in, how long they were without water. And so, like everyone else, we greet people with a smiling “You have survived.”

For most of us in Kampala, Uganda, the remarkable thing is to have survived. And that reaction tells a lot about what war means to us. The shells got closer and closer; we could hear them fire, whistle overhead, and hit. The gunfire came and went, sometimes heart-stoppingly close. Civilians caught in battle feel unimaginably helpless and passive—waiting, just waiting.

Somehow, we have survived, but it was pretty random, really, and there was nothing we could do. And somehow, many of us did not come through, and there is no explanation or appeal. We civilians did what civilians always do: endure, then rebuild.

The acute stage of war, the battle, is dreadful. It is difficult to imagine the fear, the helplessness, and exhaustion. At one point, we and our Mennonite neighbors decided that armaments manufacturers and military strategists ought to have to go through several days of battle as civilians. We empathized with the terror of soldiers on both sides, but felt great anger at the puppetmasters far away.

What do people in the United States know about war? Except for those few, like us, who end up in its midst, people in the United States don’t have direct experience of war as civilians. For one thing, we have not been invaded. U.S. soldiers have fought, of course—monotony punctuated by terror, as someone said—and families have waited anxiously, prayerfully, to hear the fate of sons and husbands. Most soldiers have come home and realized that no one really understood their stories or shared their feelings, and finally stopped trying to tell them. Medical and relief workers have tried to convey the horror of picking up
the pieces. And the United States has certainly contributed technology, making and selling weapons of death, giving aid or loans to starving countries in the form of tanks and antiaircraft guns.

People need to know more about war. Some try to come to grips with the inconceivable, with nuclear war that could destroy life on the planet. But what about the “small” wars, the skirmishes, the border conflicts, the trouble spots, negligible because they are not happening in our neighborhood? Perhaps we still think that war only imperils soldiers. But, over time, war has killed more civilians than soldiers. In World War I, less than 10 percent of the casualties were civilians; in Vietnam, more than 80 percent; in Lebanon and Uganda, more than 90 percent. Civilians crouch in their houses while others decide their fate. Officers debate whether to continue shelling our hill or to move on to another objective. We know that cabinet ministers have flown to Washington, D.C., to ask for more money to buy more shells to fling at us. Can anyone still think of war as a soldier’s opportunity for heroism and advancement? Can any country still give military aid with a clear conscience?

War is more than battles. Uganda has been partitioned for six months; no people or even messages pass between east and west. Friends here with young children at school in the west hope that relatives will check on the children, pay their school fees, see that they get medical or dental help. For six months, families have had no word at all of deaths, births, marriages; no one is sure who is where, or how they are. During this time, Kampala was encircled, the half-million residents wondering which side would move first, and whether everything would explode today. Trade has been disrupted, too, but the important toll is human.

Beyond that, Uganda has had 15 years and more of devastation by soldiers and dictators. Shaky governments have run up huge national debts to stay in power. Virtually all revenue, from cash crops and from outside aid, has been turned into weapons that have been used to terrorize, torture, and kill hundreds of thousands of civilians. The governments have been both ruthless and suspicious of opposition. But, perhaps most important, they have been unchecked. People disappear without a trace; bullet-ridden bodies float in the river; every family has had someone killed by “armed men in uniform.” It becomes clear that no one will be held accountable for the murders. Lines between the acceptable and the unacceptable blur and disappear. Soldiers threaten and kill in order to get money or a car. Soon some civilians join in, because it is cheaper to kill a man than to pay what one owes him. People gather their injuries and resentments against the day when their family-clan-tribe-religion-party will have enough power to exact vengeance. And so the cycle continues. War is not just battle; it is also the mortgaging of the future and the deterioration and destruction of values, of trust—indeed, of society.

Yet people do endure and persist. As soon as the shooting stops, the desire to know sends brave ones out to investigate, share information, and report back. Within a few hours, refugees have thanked their hosts and are heading home to see whether anything remains. A few small shops open, knowing that people will be short of supplies. Soon civilians reclaim the streets, streaming into the center of town to see what has happened, visiting friends and relatives, and just getting on with their business.

In our small war, we can attest to the remarkable capacity of people for suffering, hospitality, persistence, and celebration. Yes, celebration. Nights of drumming and ululating replace the nights of fear and gunshots. No one dares be too optimistic in Uganda, where each liberation seems to betray its promise. But people can celebrate survival, and the chance to try again.

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**Aspects of Courage**

- courage is not allowing fear to control action
- courage is perseverance in witnessing
- courage is obedience to the inner knowing
- courage is the spine of wisdom

—Wallace T. Collett
On the Meaning of Membership in the Society of Friends

by Lloyd B. Swift

There are a great many different ideas concerning the meaning of membership in the Society of Friends. There are those who feel that formal membership should be dispensed with so that Quaker meetings, like the gatherings of early Friends, would be essentially self-selected groups of people who feel comfortable worshiping and working together without any formal rite of group acceptance. Others, while acknowledging the pragmatic value of recording members for various statistical and other purposes, see no need for insistence upon formal membership as a prerequisite to serving the meeting as an officer or committee clerk. Still others feel strongly that our meetings are best served by a careful and formal system of taking into membership those who have demonstrated an understanding of our history and our testimonies and by carefully reserving the leadership roles in the Society for those so selected.

It is difficult to know when in the history of the Society of Friends the recording of membership started. Early on, of course, it was necessary to know who was associated with Friends so that those who suffered for Truth could be assisted and their sufferings recorded. But there is little evidence that a high degree of uniformity or formality was early attained in the keeping of such records.

At a considerably later date when formal membership had become well established, meetings seem to have spent a greater amount of their time and energy in determining who should be removed from the membership rolls for any one of a number of sins against good order than in seeking out and winning those who should become members. Indeed during the so-called period of quietism there were probably fewer members taken in as a result of conviction than were raised up within the Society as "birthright members."

A birthright member posed, of course, few of the problems to the meeting which attended upon the conviction of a non-Friend. Typically brought up in the bosom of a tightly knit Quaker extended family and given a "guarded" education at a Friends school, a birthright Friend, unless she or he elected to marry out of meeting or otherwise fell victim to the temptations of the world, moved directly and easily into the life of the meeting. It was, rather, the convinced Friend who, because of an alien background and lack of the benefits of Quaker upbringing and education, was a potential threat to the continued good order of the Society and whose conviction needed to be sounded to the depths to assure its sincerity.

When I was a child growing up in a Philadelphia orthodox unprogrammed meeting, it was often said that the Society of Friends seemed to discourage people from membership by the seriousness with which the step was viewed and the complexity of the procedure followed. The committee appointed to examine the candidate's clearness for membership took its responsibilities very seriously. The process appeared to be one of requiring the candidates to prove the sincerity of their call to membership.

In those days the relatively rare occurrence of a non-Friend being sufficiently drawn to the Society to request membership was the occasion for a serious, formal, and frankly rather intimidating procedure to assure that the prospective Friend was in tune with Friends' testimonies and ready to enter into the responsibilities of membership. And even after acceptance into membership the convinced Friend may sometimes have felt possessed, like the naturalized citizen, of a second-class passport.

All that has, thank God, changed for the great deal. With the decline in the Quaker as in the general birthrate, the Society has fallen in numbers of those coming from established Quaker families. The general secularization of society has offered Quaker young people a wide field of alternatives to continuing in the traditions of the family. And an increasing number of persons of all ages have felt drawn to the Society of Friends from a variety of religious backgrounds or from none at all. As a result, we have in the second half of the 20th century, perhaps for the first time since the 17th century, the phenomenon of lively and vigorous Friends meetings composed almost exclusively of persons who have come to Quakerism as adults. In addition, the activity of a vigorous missionary movement in some branches of Quakerism has resulted in the establishment of large yearly meetings in East Africa and Bolivia and of smaller Friends groups in many other places around the world, groups which are composed almost exclusively of first- or second-generation Friends.
Our procedures for membership still carry some of the baggage from the earlier period. The process of the clearness committee for membership and the procedure that the application, once recommended by overseers, is held over from one meeting for business to the next, smack a little of the earlier view that it is necessary somehow for seasoned Friends—mostly birthright—to be generally assured of the suitability of this newcomer before she or he can be accepted into the tribe.

I think we need to strike a happy medium between the blithe and rapid acceptance into membership of anybody who chooses to apply and that historic Quaker method of making such a big thing of the formalities of commitment and of the responsibilities of membership that some who should have joined were discouraged from doing so. I think that most of our meetings are, in practice, anxious to have congenial people join our fellowship as active attenders and then, in due course, as members—and that we generally give less attention to the “clearness” of the prospective member than was formerly done. I fear that in this process, however, we have had a tendency to preserve our (somewhat cumbersome and possibly demeaning) procedure while glossing over the substance—which relates to the prospect’s understanding of what it is she or he is getting into.

We all need to be clearer about what it is that we are seeking to have people join. A Quaker meeting, to be clearer about the meaning of membership, needs to be clearer about the kind of organization it is.

We use a number of phrases to describe our meetings: group of seekers, fellowship, community of faith, beloved community. The word which seems most commonly to come to mind is community. Baltimore Yearly Meeting’s provisional Faith and Practice contains these headings: “The Meeting as Spiritual Community,” “The Meeting as Caring Community,” and “Fellowship and Community: Within the Local Meeting.”

In the introduction to his Pendle Hill pamphlet A Place Called Community, Parker J. Palmer poses some hard queries concerning the nature of community:

How can I participate in a fairer distribution of resources unless I live in a community which makes it possible to consume less? How can I learn accountability unless I live in a community where my acts and their consequences are visible to all? How can I learn to share power unless I live in a community where hierarchy is unnatural? How can I take the risks which right action demands unless I belong to a community which gives support? How can I learn the sanctity of each life unless I live in a community where we can be persons, not roles, to one another?

Later in the pamphlet, Parker Palmer specifically considers the Quaker meeting as community:

The core of the Quaker tradition is a way of inward seeking which leads to outward acts of integrity and service. Friends are most in the Spirit when they stand at the crossing point of the inward and the outward life. And that is the intersection at which we find community. Community is a place where the connections felt in the heart make themselves known in bonds between people, and where the tuggings and pullings of those bonds keep opening up our hearts.

The Society of Friends can make its greatest contribution to community by continuing to be a religious society—I mean, by centering on the practice of a corporate worship which opens itself to continuing revelation. . . . Community is simply too difficult to be sustained by our social impulses. It can be sustained only as we return time and again to the religious experience of the unity of all life. . . . Community happens as that of God in you responds to that of God in me. And the affirmation that there is that of God in every person must mean more than “I’m OK, you’re OK.”

Community—the word shares a root with common. To have community, I believe, we must have a shared element of commonality.

When I was considerably younger, Gladys and I worked as missionary teachers for the Congregational Christian Church, now the United Church of Christ. I was not a member of that church—I have been a Quaker all my life—but I worked in their Near East Mission and took an active part in the corporate life of that mission. The Near East Mission had a very special problem in that it was working in Turkey, a secular state, and in the Muslim world, a situation in which there were two firm prohibitions against proselytizing—that of the secular state, and that of the Muslim faith. As a result the Near East Mission, like some Quaker institutions, adopted the principle of “let your lives speak” and worked through educational, medical, and publication work to exemplify Christianity. It is not surprising that I was not the only Quaker who found work in that mission attractive!

What is perhaps surprising is that I, one of the Quakers in the Congregational midst, at one point got so fed up with the constant discussion of what it really was that we believed and what it really was that we were trying to do, that I suggested, half seriously, that we write down a statement of beliefs and goals and let those who could not subscribe to the mission for other fields! Was I advocating a creed? In no absolute and ritualistic sense. But I was advocating that the group attempt to record their common characteristics which might serve as the basis for community.

And I guess that’s about where I come out on this matter of Quaker membership. The Society of Friends has historically stood and now stands for certain
testimonies which are the common heritage of the Society and the common ground of our community. We must admit of differences in the interpretation and the application of these testimonies, but we must also have a fairly clear conception of what they are. To be a member of the Society of Friends means, I believe, to subscribe in sincerity to the concept that there is a loving God who is the founder and the ruler of the universe and that there is that of God in each human being; that we are called to seek this element of God in all, even our enemies; that this belief leads us to renounce war and violence as acceptable means of attaining ends, however good; and that it also leads us to work for the material and spiritual welfare of all humankind. For most Quakers the kind of life that complete obedience to the inward Light of God would bring has been illustrated most perfectly in the life of Jesus, and we look to him for our example of perfect humanity combined with perfect godliness.

For me, membership in the Society requires that the prospective member understand and subscribe to these central realities of Quaker belief. I accept that there are branches of the Society where most of the members can subscribe to a much more orthodox evangelical statement of Christian theology and can accord to the Scriptures a level of authority with which I am uncomfortable. If this Christian orthodoxy or fundamentalist approach to the Bible should lead them to conduct actions that deny that of God in fellow human beings or negate the continuity of revelation, then they would not meet my criterion for membership in our Society. If it does not so lead them, then I am glad to call them fellow Quakers. I accept also that there are Universalist Friends who would have our Society accept those who do not find their primary religious inspiration in the Bible and the life of Jesus. If such persons attest to the indwelling God in all persons and the reality of continuing revelation, then I feel they also are Friends.

And what of the process of preparing persons for membership? Perhaps when someone has indicated a desire to be on the mailing list, we should give that person a year's membership in the Wider Quaker Fellowship and to one of the Quaker journals, so that selected Quaker literature will regularly come into the home. Religious education, including an introduction to Quakerism, should be available on a reasonably regular basis for attenders. And when an attender has been with a meeting for a year or two, I see nothing wrong with an invitation to membership, perhaps including a special educational opportunity, more directly aimed at preparation for understanding the joys and responsibilities of membership. Then when a Friend has applied, been recommended by overseers, and accepted by the meeting, I believe there should be something more than a bare minute to celebrate the full acceptance of another soul into our community of faith.

It has been said that Quakers do not have sacraments or, to put it another way, do not celebrate the ordinances of the church. In respect to baptism, communion, and the other sacraments recognized in their various numbers by various churches, this is true. But if one accepts the definition of a sacrament from the catechism as "the outward and visible sign of an inward and spiritual grace," then we do have such ordinances and among these certainly is membership. My own monthly meeting's paper on membership states that "membership is an outward sign of a person's inward commitment." I think that fits pretty well with the classic definition of a sacrament. And why not? We Quakers are much given to stating—sometimes perhaps without enough thought of what it means—that "all life is sacramental." As we have not abolished the clergy but rather abolished the laity, so perhaps ideally we have not abolished the sacred but rather the profane. Acceptance into membership thus becomes a substitute for baptism into the faith and, as such, necessarily has an element of sacred ritual about it. I would hope that we could, in our treatment of membership, even while following a careful procedure, emphasize this positive, sacramental element.
What's Happening to Our Meeting for Worship?

by Peter Donchian

Out of a background of some 70 years as an active Friend serving in various available capacities in monthly and yearly meetings, I have reached some disturbing conclusions. With the heartening exception of the occasional flourishing meeting where the energies of youth and the experiences of age have come together in lively worship, I have observed over the years a gradual and distressing ebbing in the flow of spiritual power in both quality and quantity and in both the oral and the silent ministries in our meetings for worship. It is evident that I am not alone in this concern.

There are, of course, and will continue to be individual meetings that enjoy the experience of coming together in a living silence and others who manage the deep commitment of the gathered meeting for worship from time to time, yet it is only too clear that over the years there has been a steady decline in the authority of our oral ministry, and an even more important loss in the depth and power of the silence. As a consequence, I believe, we have had to watch a dwindling away in numbers, an accusing loss in membership. Friends yearn for more meaningful meetings. The question I put as a test is whether Robert Barclay could now come into a quiet assembly of Friends, as he could some 300 years ago, and expect to feel that "secret power that so touched my heart that the good in me was raised and the evil lessened." If these conclusions form a true indictment—and there is growing concern among Friends everywhere that they do—then the Religious Society of Friends will have shown itself to be a poor steward of a glorious heritage. It is time we put our house in order. This is not just the duty of the guardians of yearly meetings; Friends wherever they may be will need to take counsel. We will need to do more than just keep our queries in mind; we need to take them to heart!

As a beginning, we must set our pri-
orities straight. Over the course of our 300 years as a Society, we seem to have managed—with the most benign of intentions—to have confused the order of our enthusiasms. In what seems to me a laudable zeal following the example of Jesus, who, we are told, “went about doing good,” we have placed our primary emphasis and energy upon doing the good works of our day. And we take an understandable satisfaction in being known to all the world for our early and determined and continuing witness for peace, for our extended hand of fellowship to troubled refugees and to suffering minorities everywhere, and especially for the admirable—and well-earned—record of the American Friends Service Committee as it has engaged in humanitarian work. We are, to our credit, joined with that happy company of other groups similarly involved: “By their fruits, ye shall know them.” The world knows us for our works. But what of our faith? What does the world know—indeed, what do we know—of our faith: our faith from which comes the power to do good works?

We need to come back again and again to the meeting for worship to be touched with the secret power in the gathered meeting so that we may bring to earth the kingdom of heaven, which was the ancient hope. Are we too much occupied in the role of Martha? Have we neglected to nourish that of Mary? Have we set aside the query: do you make time in your daily lives to wait upon God in prayer that you may know inindeed, what do we know—of our faith: our faith from which comes the power to do good works?

It is not that we do not value the spiritual blessings of our faith; it is rather, I believe, that we take them for granted. Because we are Quakers we are content to believe that we may continue to come to meeting—as a sort of come-as-you-are-affair—and confidently expect to be blessed with the Spirit and strengthened, ipso facto. How many of us know and heed the injunction “worship is work”? How many of us take to heart Rufus Jones’s definition: “The worship of Almighty God is the single most exalted exercise of which the human mind is capable”? Do we enter into the silence of our meetings for worship with that implanted in our minds and hearts? Perhaps you have heard a disgruntled Friend say: “I didn’t get much out of meeting today.” And perhaps you have been tempted to ask: “Well, Friend, what did you bring?”

What of our faith? What is it we believe? You will have heard it said: “It’s easy to join the Quakers; they don’t ask you to believe anything.” We are apt to boast that we are not cabin’d, cribb’d, confined in a creed. We welcome all who seek to worship in our company in spirit and in truth. We are comfortable with our “open door” and our open arms in the outreach of fellowship. To use a fashionable phrase, we wouldn’t have it any other way! FRIENDS JOURNAL carries articles by and about non-Christian Quakers, Universalist Quakers, and Jewish Quakers. But—and there is a but—in our eagerness to be ecumenical in spirit, are we not in danger of becoming all things to all people? Do we not have an obligation to be clear to those who seek to meet with us as to just what and who and why we are? What is it we nail to our door for all the world to read? Even though we have only recently merged the branches of Quakers and are reluctant to take any stand that may prove divisive to any, and even though we cherish our togetherness, having joined friendship with Friendship, we cannot, I think, continue to worship in an undeclared ambiguity. One growing group feels that since religion is subject to a continuing revelation, we must remain open to radical change in the tenets of our faith and, for that reason, we cannot now take our bearings and fix our course, so to speak. I believe in the continuing revelation. For me, however, it does not alter my faith; it only intensifies it, deepens it, cleanses it.

Credo. I believe—and I hope I may be speaking for many others—we stem from the profound revelation of our founder George Fox: “There is that of God in everyone”—God’s presence is in and among us. I believe that we are— as are all others—able to have direct contact and personal access to God; that in the silence of our meeting for worship we may celebrate communion with God without benefit of clergy; that we may ask God to look into our hearts and fill them with love so that it may spill over and touch everyone we encounter, friend or foe.
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Credo. And I believe in Jesus, the Jesus who, in the words of the English query, “shows us the Father and is himself the way.” It is through Jesus that the power and the efficacy of our corporate form of worship come to life. He is the Christ Jesus who spoke to George Fox’s condition and can speak to ours. Because of his promise: “where two or three are gathered together in my name, there am I in the midst of them,” our meeting for worship takes on an added dimension and the whole is greater than the sum of its parts.

It is clear there will be others who will be given to see the Light in some other form. I have no trouble in coming together with them in the fellowship of worship of God. “In my Father’s house are many mansions.” I only ask that, while knowing where I am spiritually, they may be willing to worship God with me, as I am.

What can we do as meetings and as individual Friends to restore and revitalize the significance of our beloved Society? We will have to take our dedication in hand and our queries, literally, to heart, not merely set apart as signposts showing the way to an unattainable idealism, but as a practical way of life and part of each day’s living. When they become our personal guidelines, we shall have found our way. We need to return to the reading of the Bible as well as a study of the inspired selections in our books of faith and practice. If we keep our hearts engaged in cherishing that of God within us and remember that worship is as difficult as it is exalted, we will come to meeting not hoping to be blessed, but rather ready to be a blessing to one another. Spiritually, we have been living on our inheritance. It is high time to rebuild. We do not need to seek members as in a drive for greater numbers; they will seek us out when we shall have renewed that secret power of our early enthusiasms. When we find our faith pulsing once again through our weakened meetings for worship, we will pull out of our slough of despond.

If I may borrow words that British philosopher John Macmurray used in treading another difficult path: “This is as far as I can see. So I leave this final issue, with the others that I have raised, to your consideration and your judgment; and I do so in all humility, knowing how easy it is, in these great matters, to be mistaken.”
Southeastern Friends Endorse Sanctuary

The annual gathering of Southeastern Yearly Meeting, held March 26-30 in Leesburg, Florida, was marked by near record attendance, an abundance of Quaker spirit, and strong emphasis on our concerns about U.S. foreign policy. It was the 23rd such meeting, and plans were started for a special 25th anniversary event in 1988.

Attendance was 190 people, including 33 children. Monthly meetings and worship groups represented included 20 in Florida, two in Georgia, and one in South Carolina. We had three foreign visitors—Mais Howard of Jamaica Yearly Meeting and Alan and Margaret James of Andover, England. A highlight of the meeting was adoption of a minute strongly endorsing the participation of Gainesville (Fla.) Meeting in the sanctuary movement in that community and urging other monthly meetings to lend Gainesville financial support and perhaps establish sanctuaries in their own communities. The Gainesville Friends’ position is that offering sanctuary to Central American escapees is not illegal since they are authentic political refugees. Gainesville Meeting has offered to house a refugee family in a program sponsored by a coalition of Gainesville churches.

The yearly meeting also approved the text of a letter to President Reagan and all Florida members of Congress, supporting the legally elected Sandinista government in Nicaragua and opposing aid to the contras. Sali (Soledad) McIntyre, a Jacksonville attendant who works as a nurse and teacher in a Managua, Nicaragua, hospital, conducted a workshop describing the projects in which she is involved, including a new “mother’s milk bank” for babies who must remain in the hospital after their mothers go home. This project is partly funded by the Friends World Committee for Consultation.

Other workshops dealt with nonviolence, peace and justice, love and anger in the family, Quaker universalism, alternatives to prison, and spiritual discernment. At an evening meeting there was a showing of Witness to War, the American Friends Service Committee-sponsored film about Charlie Clements, which only days before had won an Oscar for best documentary.

The annual J. Barnard Walton lecture was delivered by Gordon Browne, executive secretary of FWCC, Section of the Americas. His topic was “They Were Changed Men Themselves.” Gordon Browne made this twofold point: the inward Light of Quakerism will lead us from the darkness of flawed human self to the Light of the perfect God; and the early Quakers set out to share their experience with others. The teen-age group was outstanding. They conducted an evening workshop on parent-teen relationships that attracted virtually the entire meeting.

Received into membership in the yearly meeting was Ogeechee Monthly Meeting, an unusual group of scattered Friends who live between Statesboro and Savannah, Georgia.

Four epistles were approved. The meeting-wide epistle deplored the “trend away from peaceful solutions so evident in the world”; letters were also approved from the teen group (“We learned that we can be responsible for ourselves”); from the under-12 children (“Don’t be afraid to do something different from others—you might be right”); and from lesbian and gay Friends (“We hope that Friends will understand our need to relate to them on an honest and equal footing”).

The meeting closed on Easter Sunday; the sunrise worship service on the shore of Lake Griffin was given a special touch when a blue heron joined us and sat solemnly throughout in Friendly silence.

Robert H. Ingram
World of Friends

In its 1986 “Offering of Letters” campaign, Bread for the World is urging U.S. Christians to support international efforts to immunize the world’s children by 1990 against diseases that kill millions of children each year—polio, diphtheria, whooping cough, measles, tetanus, and tuberculosis. This 11th annual Offering of Letters campaign urges churches and community groups to write letters to their U.S. senators and representatives in support of the Universal Child Immunization Act of 1986. This legislation, introduced in Congress late last year, would provide $30 million in U.S. funds for worldwide child immunization programs. However, proposed budget cuts could seriously impede this effort. More than 1,000 churches and community groups are expected to participate, mailing up to 100,000 personal letters to Congress. Churches will collect letters at worship services, fellowship meetings, coffee hours, or whenever tables are set up. Members are invited to write letters to Congress. For more information, write 802 Rhode Island Ave. NE, Washington, DC 20018.

Ten thousand “peace book covers” were distributed to a dozen schools in the Philadelphia Yearly Meeting area last year. In an effort to counter the massive military recruitment campaign, Friends from the yearly meeting Peace Committee and from Western Quarterly Meeting worked together to produce and distribute the book covers, which bear images of peace and social justice, and direct young people to nonmilitary agencies which can provide work experience or travel opportunities. Responses from students, teachers, and parents were quite favorable; the committee plans to distribute more covers this year.

Now we know why Quakers have done so well. Caroline Cherry, an attendee of Radnor (Pa.) Meeting, uncovered this anecdote in the 1823 diary of Ann Price Gibson Paschall (1792-1874), a member of Darby (Pa.) Meeting and a traveling minister: “A young man asked a Quaker what was the reason that the Quakers went so well dressed and rode such good horses and were mostly rich. He was answered: first, they did their own preaching—they paid none to the priest. They settled their own disputes—they paid no lawyer. In the next place, instead of selling their grain to the distillers, they fed their horses with it.” Although this seems to have been told as a joke, Ann Paschall added: “I thought it[.] an observation worth reciting. It may be of service unto thee when my head is laid in the silent grave. And also may we not be satisfied with just making a living or just living a long [life] but let us be concerned to lay up treasure incorruptible in the heavens which fadeth not away, where neither moth nor rust doth corrupt, neither do thieves break through and steal.”

The War Resisters League’s 25th annual Peace Award goes to the Plowshares Disarmament Community. Inspired by the biblical imperative to “hammer swords into plowshares,” 54 pacifists in the United States and Europe have entered nuclear weapons facilities and military bases and used hammers to damage weapons. About 18 persons—including Jean Holladay, Martin Holladay, Carl Kabat, Paul Kabat, and Dean Hammer—are still in prison for these actions, some for terms as long as 18 years.

A young Ethiopian student from Asmara would like to correspond with someone in the United States. He is 16-year-old Surafel Ghedamu, an 11th grader. His address is P.O. Box 1738, Asmara, Ethiopia, East Africa.

A “Greenham Getaway,” a quickly collapsible tent designed for rapid retreat, has been devised by a member of Ambleside Meeting in England. During the last 12 months, thousands of women have participated in a vigil against nuclear weapons in front of the U.S. Air Force base at Greenham Common. Peaceful protesters report frequent “visits” by bailiffs in which anything the women are unable to carry off to the road is “put into a crusher and destroyed, including tents, sleeping bags, and personal possessions,” according to Ambleside Friend Dorothy Frith. To pay for its first “Greenham Getaway” tent, Ambleside Meeting raised £55 (about $85 U.S.) but urgently needs more money for these collapsible shelters. Individuals or meetings who wish to sponsor a tent should make checks payable to Dorothy Frith and send them to Jeffrey Ward, clerk, Ambleside Friends Meeting, Bramshaw, Sweden Bridge Lane, Ambleside, Cumbria LA22 9HD, England.
"Heed the Inward Teacher" is the theme of the 1986 summer session of Temenos, a woodland center for retreats and workshops in Massachusetts. Summer programs and workshops include "Dance as Worship and Peace-Making," "Tree Camp and Vision Quest for Families," and a weekend with Joanna Macy. The spiritual resources of Temenos (a Greek word referring to the sanctuary space surrounding a temple or an altar) lie in the Judeo-Christian tradition, especially Quakerism, and in Buddhism and native American spirituality. For a brochure or more information, write Joseph and Teresina Havens, Temenos, Star Route, Shutesbury, MA 01072, or call (413) 253-9281.

These prisoners seek letters: Walter R. Taylor #80C120, Box 51, Comstock, NY 12821, whose interests are music, writing, and forming an understanding fellowship. Michael Sellers, Robert Witherspoon, and Steve Gibson (who studies the Bible and likes chess, writing, and reading) are at the Southern Correctional Center, P.O. Box 786, Troy, NC 27371. Others include Jimmy Clark #145-264, P.O. Box 4571, Lima, OH 45802, and Oscar E. A. Adams #EH-164132, Georgia State Prison, Star Route, Reidsville, GA 30499-0001.

The Smithsonian will house another Quaker-made segment of the Peace Ribbon. Palo Alto (Calif.) Meeting's peace ribbon segment, designed by Trudy Reagan, was one of 20 selected for the Smithsonian in Washington, D.C., out of 3,000 California ribbon panels.

Guaranteed counseling in conscientious objection and the draft is now available to students in the Catholic high schools of the Columbus, Ohio, diocese. Fifteen high schools throughout a 23-county area are affected by this new policy which was approved by the Secondary School Board. The schools are required to inform students of the availability of counselors and materials.

A healing quilt has been sewn by members of Sandpoint (Idaho) Worship Group. The idea for the quilt grew out of First-day school discussions on what our culture considers healing. Participants realized that as devastating as any illness can be, there is also a healing counterpart. Each person in the group sought to visualize healing, referring to stories about Jesus. His healing was simple: a touch, a kiss, a command to be whole. The group asked itself: What did he actually touch? What really needed healing? What can we do to help each other? Out of the last question came the idea to assemble a healing quilt. Since its presentation to the meeting on Christmas Eve, the healing quilt has been sojournin in the homes of people in need of healing.

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Forum

What Would God Say?

In response to Larry C. Seeley’s letter, “Meeting and State” (Forum, FJ 3/15): whether making partisan political statements during meeting for worship is “appropriate” really depends on one’s point of view, intent, tolerance, and similar influences.

Since meetings for worship are just that and since Quakers are supposed to have a firm belief in the inner Light and its always being available, it should not be difficult for any real Quaker to easily visualize the actual presence of God, or Jesus, in meetings for worship.

With a realization that God, or Jesus, is in our presence, the task then comes forward and calls to our attention that whatever we say during meeting for worship (or anytime, for that matter) should first be presented to God, or Jesus, for evaluation, edification, and correction. In other words, our speaking should not be simply our words, our thoughts, our ego, our dislikes, our goals; first consider what God, or Jesus, would say were they to speak during the meeting for worship instead of us. This is not an easy task.

Would God, or Jesus, speak on partisan political matters?

Paul A. Smith
King of Prussia, Pa.

God as Highest Good

The arresting and significant article, “A Reflection on the Meaning of Easter,” by Henry V. Cobb (FJ 3/15) moves me to comment.

The author deals with one of the most fundamental human concerns, a need and desire in some sense to survive our physical death. He says: “For me, the essence seems not to lie in the persistence of my consciousness as an individual personality or soul. I sense an unQuakerly arrogance in asserting that ‘I’ must survive to all eternity.” This is a rare stance, a rare confession, much to be praised. I go along with it.

I also find it praiseworthy that he goes beyond the individualistic approach toward the burden of wrongdoing in pointing to our collective responsibility for the expiation of our collective sins. Atonement, he says, is “a universal process of the Spirit, manifesting itself in a continual search for ways of peace and conciliation, a striving through the divine within to reconcile our differences.”

We should also ask ourselves what the ultimate end of human existence is in universal terms. The philosopher Kant declared, as no doubt Henry Cobb, a...
Encountering the Divine

Arthur Berk's article, "On Communion" (FJ 3/15), should have omitted the second and third paragraphs. Friend Berk understood neither the Protestant nor the Roman Catholic teachings on the Eucharist. Protestants do not make an "effort to remember Jesus!" or to "visualize him"; Roman Catholics do not believe the "bread represents the Body of Christ." Both of us or, I should say, all of us are remembered into the Body of Christ even as the bread is the Body. That copula, is, forms the bridge across which we meet our Quaker companions on the Way. The difference is that we enact the drama through a pageant and Friends enact that same drama through the silence. For all of us the drama is that ordinary life is the place for the encounter with the Divine; that is the sacramental truth we all share.

Jay C. Rochelle
Chicago, Ill.

Walk, Don’t Drive

Avis Crowe’s article about the shuttle accident, “Of Life, Death, Hazards, and Heroes” (FJ 3/15), made me think of what I have often said at faculty meetings: “Our human relations must not only catch up with but surpass our science and technology or we will end up destroying the world.”

It seems that most of our inventions end up killing people, intentionally or unintentionally. Cars kill more people than guns. We work for peace and yet we support things that kill more people than wars.

Gandhi, an advocate of the simple life, didn’t believe in cars. He felt we should walk where possible and, if not possible, use mass transportation.

Peace, love, and joy to all.

Dorothy S. Smith
St. Augustine, Fla.

T-Shirts for Siberians

I am an Alaskan Friend who will be traveling on a tour of Siberia (in the Soviet Union) with the Alaskan Performing Artists for Peace (APAP). The group was created to bring together Alaskan and Siberian people through cultural exchanges of performing groups from each area. Music, dance, and mime are the common languages the APAP will use to communicate between Siberians and Alaskans. The APAP consists of three Yup'ik (Eskimo) performing troupes and a folk chorus of Caucasians, Eskimes, black gospel singers, and bluegrass musicians who have learned Soviet and U.S. peace songs.

Performances across Siberia, and in Moscow and Leningrad, will interweave traditional Yup'ik Eskimo song, dance, and mime with U.S. folk music and dance, bluegrass music, and peace songs. An Alaskan Peace and Friendship Quilt, created by more than 300 Alaskans statewide, will be given as a gesture of good will and friendship to the people of the Siberian city of Irkutsk. The Alaskan Peace and Friendship Quilt, created by more than 300 Alaskans statewide, will be given as a gesture of good will and friendship to the people of the Siberian city of Irkutsk. The Alaskan Peace and Friendship Quilt, created by more than 300 Alaskans statewide, will be given as a gesture of good will and friendship to the people of the Siberian city of Irkutsk. The Alaskan Peace and Friendship Quilt, created by more than 300 Alaskans statewide, will be given as a gesture of good will and friendship to the people of the Siberian city of Irkutsk.

Our group is collecting printed T-shirts to take with us and give away as gifts. We are asking anyone who has a T-shirt with a slogan printed on it to send it as a donation (and as a token of good will and friendship) to us, so we may present it to Soviet people we encounter on our Peace Tour. Please send T-shirts by August 1 to: Judy H. Wallen, Box 8116, Port Alexander, AK 99836.

We welcome T-shirts from businesses, peace groups, sports groups, nonprofit groups, and individuals. Imagine your T-shirt being worn by a Soviet person in Siberia!

Judy Wallen
Port Alexander, Alaska

A Helpful Resource

"Quaker Funeral," an article by Ellen Paullin (FJ 4/1), is, I think, as helpful a piece of writing as I remember—helpful for the living as well as for the dying. She tells of a Quaker funeral which she "put on" for her younger sister, who requested this shortly before she died. It was a funeral held in a mortuary. I understand that Ellen was the only Quaker present.

I suggest that Friends General Conference print this article as a leaflet for wide distribution, with clear rights to

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JOURNAL Travels Well

I would like to tell you how much it means to us to get FRIENDS JOURNAL here in Cairo. When we lived in the United States we certainly appreciated the JOURNAL, but now that we are here, we have dropped nearly all subscriptions. FRIENDS JOURNAL is one we decided to keep, and it has been a good decision for our family.

Here in Cairo we have a small Friends group which meets on the first and third Sunday evening each month for meeting and potluck. The group includes the new headmaster of the British school here, one CARE family (U.S.) who travels to us from the Sinai for meeting, and assorted Cairo residents. I suspect there are others in the area who don’t know that Friends have gathered. This is not an easy place to put out information—or to collect it either!

Keep sending us the JOURNAL—it’s not only the articles that we enjoy, it’s keeping track of Friends.

Johanna Kowitz, Ray Langsten, and Jenny Wilson
Cairo, Egypt

July 1/15, 1986  FRIENDS JOURNAL
to reform Quakerism and separate it from the rest of the world by eradicating from it the sin of slaveholding. Although Chester Meeting is famous for being an early force against the importation of slaves, it did not demand abolition. As slaveholding gradually increased in Chester after 1720, the meeting fell silent on the issue until the 1760s, after the most powerful members who owned slaves had died. In Philadelphia the struggle in 1757-58 over the ban on slave trading was the reverse of most rural meetings: here it was the wealthy who could find alternate white labor and the middling artisans who were dependent on slave labor. A change in Philadelphia Monthly Meeting leadership in the 1770s paved the way for that meeting, and then the yearly meeting, to reach consensus to prohibit slaveholding.

Jean Soderlund, curator of the Swarthmore College Peace Collection, builds on J. William Frost's suggestion of two kinds of reformers within Philadelphia Yearly Meeting in the 1750s: those who wanted to purify the Society by stricter enforcement of endogamous marriage and other "tribalistic" disciplines, and those who advocated humanitarian concerns such as abolition. It was only after the "purifiers" adopted the platform of the "humanitarians," that the yearly meeting was able to move toward total abolition. But because the motives of the purifiers were concerned with removing various sins (and sinners) from the membership rather than ameliorating the condition of slaves, the Quaker abolition movement got sideracked and remained, by and large, one of gradualism, segregationism, and paternalism.

This is an important book for Quakers because it clearly shows the frailties as well as the strengths of our forebears without trying to debunk early Friends. This study was written for the scholarly community, and does not make comparisons with present situations. But the reader, seeing how groups of individuals faced a conflict between the demands of their religion and the standards of the "world" in the 18th century, can perhaps better understand how Friends today are dealing with issues such as sanctuary or war taxes.

Marty Paxson Grundy

Books

Quakers and Slavery: A Divided Spirit

This incisive study is a valuable contribution to our understanding of the process by which Friends developed and upheld a testimony against slavery. The passage of time has led some of us to forget the divisions in earlier Quaker meetings. In spite of their familiarity with the dynamics of present-day meetings for business, some Friends hold an image of monolithic, humanitarian, abolitionist 18th-century Quakers moving with purity of purpose to clear themselves of slaveholding. Jean Soderlund briskly sets the record straight, and offers fascinating insights into the variety of individual and meeting responses to slavery. In most meetings the struggle occurred between Friends who feared that slavery would destroy the integrity of the Quaker community and those who had economic interests in slaves.

The author examined four meetings in depth to demonstrate the range of positions taken by Friends. Probate wills, estate inventories, and tax assessments provided socioeconomic data. She found that Friends in Shrewsbury and Chesterfield meetings (both in New Jersey) had fundamentally different views of how Quakers should practice their beliefs, views which continued to guide their behavior when slavery became an issue. Shrewsbury Friends tended to emphasize living according to God's will, and they worked hard to obtain not only freedom but a means of livelihood for all freed slaves. Chesterfield, on the other hand, tended to believe that Friends should follow a prescribed moral code. They strictly upheld Quaker disciplines (especially marriage rules), and eventually disowned slaveowners, thus maintaining the purity of the meeting. But they seemed less concerned about the condition of the slaves. The variation in timing of abolitionism between the two meetings came mainly from their different local experiences with slavery.

Philadelphia and Chester meetings both supported the Chesterfield stance, desiring...
26-August 1—Northwest Yearly Meeting at George Fox College, Newberg, Oreg. For information, write Jack L. Wilcutts, P.O. Box 190, Newberg, OR 97132.


30-August 3—Illinois Yearly Meeting at Yearly Meeting Meetinghouse, Mc Nab, Ill. For information, write Alfred Dupree, 2445 Thunderbird, Decatur, Ill. 62526.

30-August 3—Ohio Valley Yearly Meeting at Marian College, Indianapolis, Ind. For information, write Barbara Hill, 6921 Stonington Rd., Cincinnati, OH 45230.

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Bed and Breakfast in Jamaica. Idyllic rural setting ten miles from Montego Bay. Welcome. Episcopal rectors and Quakers. Monthly rate, $99 per room. Forbidden plantations from: Patricia Otley, St. Mary's Rectory, P.O. Box 2, Montpelier, St. James, Jamaica. Telephone: (09) 352-1429.


Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Directa, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 070-0521.


Holiday Accommodation, South Coast England: Small recently done over one-bedroom apartment in Brighton, Sussex. £35 per week. Available mid-June to mid-September. Write Lesch, 59 Ewart St., Brighton, England, or telephone 27238.98.29.

Books and Publications

Three new booklets are available from the Friends Committee on War Tax Concerns. They are A Quaker History, Resources for Study, and We Have Here Assembled (statements by Quaker meetings and organizations). The new booklet, Options & Consequences (legal issues and the IRS) will be ready by early summer. All cost $1.50 plus postage; ask about bulk rates. Write FCWTO, P.O. Box 6441, Washington, D.C. 20009.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of America, 1508 Place St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to feel at home with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

Welsh American? You must read NINNAU—the North-American Welsh newspaper. Published for you, written in English. NINNAU (pronounced nin-e) means "(we)" will introduce you to the Welsh world here and in Wales. "We love NINNAU," readers say and so will you. For 11 monthly issues, mail delivered, send $12 to NINNAU, Dept. F, 11 Post Terrace, Basking Ridge, NJ 07920.

Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends Press, 110-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

Communities

Interests in living in a Quaker community while studying or working in Manhattan? Pennington Friends House. In the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual growth. Request our literature, which is based on mutual responsibility, trust, and Friendly virtues. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 216 E. 15th St., New York, NY 10003.

For Sale

Due to our ages, must sell our partly-furnished 7-room house and 32 acres, 2 barns, organic garden, blueberries, black walnut trees, various view overlooks, Papacanor Reserve in Catskill Mountains. Open spaces and woods. Friends Meeting nearby. Would supply another family or retired Quaker couple. Priced to sell. H. Mayer, Reservoir Rd., Andes, NY 13731. (914) 765-3535.

Victorian home, 3 bedrooms, 1½ baths, on 4-acre corner lot, $45,000. Good condition, good neighborhood in small, quiet Illinois community. Louis Lyons, Realty, Pontiac, IL 61716. (815) 842-1400.

Housing Wanted

American couple (with cat) living in Japan seeks apartment near Harvard Business School. Please contact through Stephen Brickman, 22 Coubourn Crescent, Brookline, MA 02146. (617) 731-3189.

Wanted: apartment, house, or part of house to rent. Western Pennsylvania Main street. Professional woman. (P.O. Box 2276) 654-6410.

Opportunities

FWCC Quaker Youth Pilgrimage announces 1987 Pilgrimage to Europe for five weeks in July–August. For information on being a Pilgrim (16–18 years old) or a leader, write to: FWCC Midwest, P.O. Box 1977, Richmond, IN 47374.


Joyful Culture building cooperatives across America. Food, housing, children, recreation, medical, skills training provided in exchange for income sharing, 47-hour work week, other community agreements. You are invited to observe, visit, join, or otherwise as you wish to do. Federation/Egalitarian Communities, Twin Oaks, VA 23083. Donation appreciated.

In Hermosillo, Sonora, Casa Heberto Gein and its Domingo Library are becoming milestones of 36 years of Friends' outreach in northwestern Mexico. You may honor the friends of these Friends by your deductible gift for this new center, made out to: El Centro de Paz, 539 West 10th St., Claremont, CA 91711. Information on request.

Personal


Classical Music Lovers’ Exchange—Nationwide network between well-matched music lovers. Write CMLE, Box 31, Philadelphia, PA 19103.

Concerned Singles Newsletter links compatible people-oriented singles, all areas. Free sample. Box 7737-F, Berkeley, CA 94707.

Positions Vacant

Family practice physician needed to join husband/wife team practice in New Mexico rural mountain community. Very active young Friends meeting. Video available showing our practice style and community life. Gila Family Care; Leah or Bruce, 1121 West St., Silver City, NM 88061. (505) 388-3118 days, 388-3911 evenings.

FWCC Field Staff Opening. Friends World Committee for Consultation, Section of the Americas, seeks 1/2 time Field Staff to serve the Western Region (the Continental Divide to the Pacific Coast). Beginning January 1, 1987. Duties include visitation, interpretation, program work, fund raising. Inquiries or applications including resume and names and addresses of three references should be addressed to Executive Secretary, FWCC, 1508 Race St., Philadelphia, PA 19102, by October 1, 1986.

Housekeeper/Live-In Companion for elderly woman in suburban Philadelphia. Seeking a woman with compatible lifestyle and a physically restricted woman in Springfield, Delaware County. References, please. Reply to: Companion, P.O. Box 2, Marmora, NJ 08223.
Ron Spivey, a Georgia death row inmate, is fighting the death penalty. Ron filed a petition to the international Court of Justice, seeking an advisory opinion against the death penalty as an act of genocide. Ron has written several articles against the death penalty and on gun control. He is actively trying to create constructive, humane changes.

Ron needs someone to live with his wife and able and active 88-year-old father and help them by research his life story or start a ministry or an anti-death penalty action center and defense fund or a combination of some or all of these projects... or simply to live there and be company to his father. Living expenses, car, food, and startup funding supplied. Perfect for one or two concerned singles or a couple. Write: Ron's Friend, 2747 Barrett Ave., Macon, GA 31206.

The Meeting School, a small, alternative Friends boarding school in New Hampshire, is seeking a mature Quaker couple interested in a year of special service, for the 1986-87 school year. Join the staff on our rural, peaceful campus for a rewarding and growing way of life. Contact Olney Friends School, Barnesville, OH 43713, or call (614) 425-3655.

Position Wanted
27-year-old paraplegic (birth defect), college graduate with biology major needs work. Experienced in marketing and research, communications and sales. I need your help because it's difficult to convince people that I am an asset and not a liability. Wanting to relocate if necessary. Tom Morris, (215) 583-4678.

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

El Paso Friends Meeting is considering the possibility of a resident for our House Meeting after October 1, 1986. Active, interested Friends should send letters expressing interest to El Paso Friends Meeting, P.O. Box 3686, El Paso, TX 79923.

Olney Friends School, Inc. has openings for a maintenance person, a cook, and dormitory house parents for the 1986-87 school year. Join the staff on our rural, peaceful campus for a rewarding and growing way of life. Contact Olney Friends School, Barnesville, OH 43713, or call (614) 425-3655.

Schools

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

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Volunteers Against Violence: Center For Teaching Non-Violence seeking full-time staff. Lodging, $150/month, and health coverage. One year minimum commitment. $2,000 separation stipend. Public interest activism, research publishing on aggression, developing courses on nonviolence, operating National Coalition on Television Violence (TV, films, war toys, sports, etc.). Next to U. Ill. (217) 384-1920. Resume to Thomas Radecki, M.D., Box 2167, Champaign, IL 61820.

Secretary Wanted for Wider Quaker Fellowship. Friends World Committee for Consultation, Section of the Americas, seeks a 3/5 time secretary to its Wider Quaker Fellowship program to begin work in Philadelphia by October 1, 1986. Broad knowledge of Quaker literature and excellent language skills required. Application letter, including complete resume and names and addresses of at least three references should be sent before September 1, 1986, to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102.

Quaker School at Horsham, 316 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

Services Offered
Frustrated by paper clutter? Office and household records organize for your special needs. Filing systems designed, work space planned, organizing solutions for moving or retirement. Horwitz Information Services, (215) 544-8376.

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Writing not your "thing"? Let me edit your thesis or dissertation. Experienced with social science, literary formats, and content. Word processing, letter-quality printer. Professional service with personal attention. Gretta Stone, MSS, 210 West Court St., Doylestown, PA 18901. (215) 345-6395.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Chapel Hill, NC 27516. (919) 929-2065.

Need Typesetting? Friends Journal's typesetting service can give your newsletters, brochures, pamphlets, manuscripts, etc. a clean, clear, professional format at reasonable rates. Call Joy Martin at (215) 241-7116.

Vacation Opportunities

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McNeal—Cochise Friends Meeting at Friends Southwest Center, 715 miles south of Elfrida. Worship 11 a.m. Phone: (520) 646-3939.
PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix 85202.
TEMPE—Unprogrammed, First-days, 9:30 a.m., child care provided. Danforth Chapel, ASU Campus, 85281. Phone: 978-6404.
TUCSON—Pima Friends Meeting (intermountain Yearly Meeting), 738 E. 5th St. Worship 10 a.m. Barbara Ellard, clerk. Phone: (520) 525-1689.
Arkansas
LITTLE ROCK—Unprogrammed meeting. First-day school, 9:45 a.m. Winfield Methodist Church, 1001 S. Louisiana. Phone: 655-1436 or 863-8283.
California
ARCATA—10 a.m. 1920 Zedel Phd, 622-5615.
BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut 843-9729.
REDDING—Crane Creek, 1800 Sacramento, P.O. Box 5065. Unprogrammed worship 10 a.m.
CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1714.
GERMANY (FED. REP.)
HANNOVER—Worship 3rd Sunday 10 a.m. Kreuzkirche (Gemeindezaal), Cell Selander 3205 or Wolschenhaar 62249.
GUATEMALA
GUATEMALA—Bi-weekly. Call 87822 or 37-49-52 evenings.
HONDURAS
TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Calle 2do Real No. 2727 Colonia Los Costanos. Contact Nancy Cády 32-8047 or evenings 32-2191.
MEXICO
MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 705-0521.
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CANNARY ISLANDS—Worship group, Pto. Gomar, Tenerife. Ask for “el Yaquil.” Adults welcome too.
SWITZERLAND
GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 cr. Mervielt, Quaker House, Petit-Saconnex.
UNITED STATES
Alabama
BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday, Paul Franklin, clerk, 613 tenth Ave. S, 35205. (205) 879-7021.
FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meetinghouse, 1.2 mile east on Fairhope Ave. Ext. Write: P.O. Box 318, Fairhope AL 36533.
Alaska
ANCHEE—Unprogrammed. First Day 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.
FAIRBANKS—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2862 Gold Hill Rd. Phone 478-3700 or 465-2487.
JUNEAU—Unprogrammed worship group, First-days. Phone: 569-4404. Visitors welcome.
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Georgia
ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Bert Skelton. Quaker House, phone: 373-7986.

ST. SIMONS—Weekly meeting for worship in houses 11 a.m. Call (912) 638-9348 or 1200.

STATEBORO—Worship at 11 a.m. at Alumni House, Rollins College. Phone: 644-7402.

Hawaii
HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 4246 Chai Avenue. Questions and inquiries welcomed. Phone: 982-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Danells, 752-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 879-2190, 1070 Kaulani Place, Kula, HI 96730.

Idaho
BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis and Katie O'Neil, 383-9693.

MOSCOW—Moscow-Pullman Meeting, Campus Christian Center, 422 Elm St., Moscow. Unprogrammed worship 11 a.m. on Sunday. Childcare. (509) 343-4434.

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

Illinois
BLOOMINGTON-Normal—Unprogrammed. Call (309) 454-1286 for time and location.

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

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

CHICAGO—57th St., 5615 Woodlawn. Worship 10-10:30 a.m. A meeting follows on first Sunday. Phone: 298-3966.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 441-8949 or 233-2715.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Ohaberter, 726-7260, or Martha Holland, 477-8016.

DECATUR—Worship 10 a.m. Mildred Protran, clerk. Phone: 471-0118 or 854-3592 for meeting location.

DEKALB—Meeting 10 a.m. Guran House, 205 S. Clerk: Donald Ay, 756-1895.

DOWNERS GROVE—(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3681 or 852-5812.

EVANSTON—Worship 10 a.m. 1010 Greenleaf, 864-5811.

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

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

MCHENRY COUNTY—Worship 10:30 a.m. (815) 365-8512.

MCNABB—Clear Creek Meeting. Unprogrammed worship 10 a.m. McNabb Friends School, 911 Windy St., McNabb, IL 61051.

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

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schoberder. 223-3962 or 222-6740 for location.

Maine
BAR HARBOR—Acadia meeting for worship in evening. Phone: 286-5419 or 244-7113.

BRUNSWICK—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME 04011.

MID-COUNTY AREA—Unprogrammed meeting for worship 10 a.m. at Damarricotta library. 563-3446 or 585-6939.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 886-2196.

PORTLAND—Worship 10 a.m. 1456 Forest Ave. (Route 302). For information call Harold N. Burnham, M.D. (207) 539-5551.

WATERBURY—Unprogrammed worship, First-day school, 10 a.m. at East Rd. (207) 847-3533, 34-4134.

Maryland
ADELPHI—Worship 10 a.m., Sun. 8 p.m., Wed. First-day school 10:20 a.m. (10 a.m. Sun., adult 2nd hour (Mo.-2nd Sun.) 11:00. Nursery: 2000 Metzler, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 226 Chesapeake Ave. Box 3145, Annapolis, MD 21401. Clerk: Betty Lou Raley, 757-4965.

BALTIMORE—Stony Run worship, 11 a.m. except 10 a.m. July & August. 519 N. Charles St. 435-7373. hematoc: worship and First-day school 11 a.m. 3107 N Charles St. 235-4584.

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


EASTON—Third Haven Meeting, 505 S. Washington St. 10:30 a.m. Clerk: Mr. and Mrs. H. C. Cameron, 570-2615.

FALLSTON—Little Falls Meeting, Old Fellston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 822-2632.

FRANKFORT—Worship 9:30 a.m. and 11 a.m. Sundays. Except 9:30 only. Classes. 10:30 a.m. Meetinghouse Rd. at Rte. 108.

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. 1701 St. Margaret Sambourne, clerk, (301) 271-2789.

Massachusetts
ACTON—Worship and First-day school 10 a.m. Harvey Meetinghouse Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great Road, Maynard, 897-8027.

AMESBURY—Worship 10 a.m. 386-5293, 386-5347.

AMHERST-BETHESDA—Friends Meeting—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9118; if no answer 548-2786 or 548-4845.

BOSTON—Worship 11 a.m. (summer only) First-day, Beacon Hill Friends House, 3 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and August, 9:30 a.m., 10 a.m. Lingford Place, off Harvard Sq., after Brattle St. Phone: 876-6883.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmands Rd. (2 m. W of Nobsob). Visitors welcome. Phone: 877-0491.

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon’s Rock College, Alford Rd. Unprogrammed 10 a.m. Phone: (413) 528-1647 or (413) 243-1757.

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

MARISTH VINEYARD—Visitors Welcomed. Worship 11 a.m. 10 a.m. summer. Location varies, call 693-0512 or 693-0942.

NEW BEDFORD—Meeting for worship and First-day school plus child care at 11 a.m. Sundays. Occasional potlucks and discussion evenings, 9:00 p.m., first and third Wednesdays at meetinghouse, 83 Spring St. Clerk: Elizabeth Lee. Phone (508) 992-1717.

NORTH EASTON—Worship 11 a.m. at First Friends Community, 238-2862, 2282.

NORTH SHORE—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Navi, 281-5683.

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

ASHVILLE—Unprogrammed meeting for worship and First-day school. 705 N. S. Rd., off Highway 70. (919) 832-4711.

ARLINGTON—Meeting for worship 1st and 3rd Sundays at 7 p.m., at 940 W. Laurinburg St. (919) 277-7312.

ASHEVILLE—Unprogrammed meeting for First-day school and worship. 10:15 a.m. (919) 334-4252.

BURLINGTON—Meeting 1st and 3rd Sundays at 2 p.m., at First-day School, 214 W. Main St. (919) 222-3609.

CARY—Meeting for worship 1st and 3rd Sundays at 2 p.m., and First-day school 10 a.m. at 2305 N. Appling Dr. (919) 464-8125.

CHAPEL HILL—Meeting for worship. 1st and 3rd Sundays at 2 p.m., at 901 E. Franklin St. (919) 967-4969.

CHESTERFIELD—Open worship and child care 10 a.m. at 2315 E. Main St. (919) 696-7218.

CONCORD—Meeting for worship 1st and 3rd Sundays at 2 p.m., at 113 S. Main St. (704) 746-8462.

EAST LAKESIDE—Meeting for worship and First-day school 10 a.m. at 2288 E. Westmoreland Rd. (919) 684-8860.

FRANKLIN—Meeting for worship 1st and 3rd Sundays at 2 p.m., and First-day school 10 a.m. at 203 E. Main St. (704) 232-3980.

GASTON—Meeting for worship 1st and 3rd Sundays at 2 p.m., and First-day school 10 a.m. at 1261 N. Main St. (704) 861-2661.

GREENSBORO—Meeting for worship 1st and 3rd Sundays at 2 p.m., and First-day school 10 a.m. at 100 S. Main St. (919) 422-2222.

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

MIDDLETOWN—Meeting for worship 10:30 a.m. Delaware County, Rte. 116.

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

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Girton, (717) 488-6431.

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

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3, (Clark) 235-574-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Sweedy and Jacoba Sts. Clerk: Clifford R. Gilliam, Jr., 538-1381.

Oxford—First-day school 9:45 a.m., meeting for worship 11 a.m. 260 S. 3rd St. Caroline C. Kirk, Clerk: (215) 593-6759.

PENNSBURG—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Gaines, clerk, 234-6424.

PHILADELPHIA—Meetings, 10:30 a.m. unannounced; phone: 241-7721 for information about First-day schools. Byberry—one mile east of Roosevelt Boulevard at Southampton Road, West Philadelphia. Central Philadelphia—15th and Race Sts. Cheltenham—Janes Hospital grounds, Fox Chase, 11:30 a.m. July & August 10:30 a.m. Chestnut Hill Lane. Fourth and Arch Sts.—First- and Fifth-days. Frankford—Penn and Orthodox Sts., 11 a.m. Frankford—Unity and Wain Sts., 11 a.m. Germantown Meeting—Coulter St. and Germantown Ave. Green Street Meeting—45 W. School House Lane.

PHOENIXVILLE—Shuckey Meeting, East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m. 2nd and 4th Sun.

PITTSBURGH—Meeting for worship and school 10:30 a.m. adult class 9:30 a.m. 4830 Ellsward Ave, East End.

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

POTTSTOWN-READING AREA—Exeter Meeting. Meetinghouse Rd. off 592, 1 and 610 miles W of 692 and 862 intersection at Yellow House. Worship 10:30 a.m.

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

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Conestoga and Sproat Drs., Havertown.

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

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

SOLEBURY—Worship and First-day school 10:30 a.m. Sugar Rd., 2 miles NW of New Hope. 297-5054.

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street & Gravel Hill Rd. Clerk: 639-2141.

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

STATE COLLEGE—First-day school and adult discussion 10 a.m., worship 11 a.m. 611 E. Prospect Ave. 18501.

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

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

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

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 400 N. High St., 19380.

WEDGE—Meeting for worship 10 a.m. 153 E. Harmony Rd. P.O. Box 7.

WESTGROVE—Meeting for worship 10:30 a.m. Sunday. Westover Church campus, Westover, PA 15395.


WILLSONTOWN—Worship and First-day school 9:30 a.m., worship 10 a.m. 8th & Warren Rds., Newtown Square, R.D. 1.

WINDRUSH—First-day school 9:45 a.m., worship 10 a.m. Summer months worship only 10 a.m. Rte. 415.
NEEDED:
WATER BUFFALO IN THE PHILIPPINES

Friends Can Help
A sugar cane worker in the Philippines earns at best $1.50 a day. Since 1984, when the sugar industry collapsed on the world market, unemployment has grown steadily in the Philippines; hunger is widespread; many children suffer from malnutrition. On the island of Negros some 300,000 sugar cane workers are unemployed.

To meet their need for food some of the workers, seeing the idle land and having no acreage of their own, petitioned landowners to lend them unused fields to plant rice, corn and vegetables. Some landowners agreed and provided communities of 25 to 35 families up to 10 acres to farm. But because of extreme poverty, and because they own no draft animals themselves, these families need help to get started.

The American Friends Service Committee is supporting a program of the Roman Catholic Diocese of Bacolod City in Negros to purchase carabao (water buffalo) for these farm families. With a carabao farmers can plow, plant and harvest many more acres than if they have to do the work by hand. The carabao also provides fertilizer, milk and transportation. The program will also provide communities with goats, rabbits, chickens, ducks, fish and pigs.

You Can Help
$250 will provide one carabao (water buffalo), $20 will buy a pig, $15 a goat, $10 two rabbits or other small animals. Not only is your gift a way to fight hunger by helping the Filipino families and communities become self-sufficient in food, but also a way to build positive relations between people in the Philippines and people in the United States.

AFSC can supply flyers, speakers and/or a slide show on the Philippines. Just return the form below. Thank you.

REPLY FORM

To: American Friends Service Committee
 Philippine Assistance Program
 1501 Cherry Street, Dept. A, Philadelphia, PA 19102

☐ Enclosed is my tax deductible contribution of $_________ to help provide a Filipino farming community with a carabao and small farm animals.

☐ Please send me ______ additional flyers, □ information about the Philippines, □ information about a speaker and/or slide show for ____________________________ (date).

Name__________________________________________

Address__________________________________________Zip__________

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