Contents

Among Friends: Friendly Forecasts
Vinton Deming ........................................ 2
Poetry .................................................. 3
Still, Small Voices and the Renewal
of Strength Theodor Benfey .................... 4
Transformation Joan Deck ....................... 7
On Peeling an Apple in China
Nancy Dollahite ..................................... 8
Rain on Dry Ground Zhu Hongzhen ......... 9
“Do Good” Development: Who Benefits?
Laura Neil Obaugh Morris .................... 10
Peace Is Possible: A Story
Carol Urner .......................................... 13
Organizing the Universe
Anne Broyles ......................................... 14
Tornadoes, Convicts, and Paths
Donald C. Johnson ................................. 15

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Among Friends: Friendly Forecasts

Each year about now the World Future Society publishes its forecasts for the years ahead. This year’s report, entitled Outlook ’87, lists about a hundred forecasts made this past year by scientists, scholars, and others. Since January is a good time to plan and to look ahead, Friends might be interested in a few of the more interesting forecasts:

- By the year 2000, the life span of automobiles will increase from the present average of 7½ years to about 22 years.
- There will be a marked increase in the use of robots, including their use in such ways as the guarding of dangerous prisoners.
- The sharp increase in diseases such as AIDS will alter our nation’s sexual lifestyles. A period of New Victorianism will emerge. People will stay home more, and family life will become more important.
- Mariculture (ocean farming) may surpass agriculture in the years ahead as a major source of food.
- Our bathrooms are destined to become centers for social life in our homes. Bathrooms will be replaced by pools in which families may bathe together; enlarged bathrooms with exercise equipment will become areas for entertaining guests.

How will all of this, we might ask, affect the Religious Society of Friends? Well, several things seem predictable. As cars become sturdier, there will be more intervisitation among Friends. Lots of the boring and tedious work of meeting committees (stuffing envelopes, cleaning and repairing meetinghouses, preparing minutes, pouring coffee during social hours) will be done by Friendly robots. Friends will initiate discussions about reconstituting men’s and women’s yearly meetings. More fish and seaweed soup will be served at Quaker potluck suppers, and less three-bean salad. More meetings for worship will be held in Friends’ homes, and young Friends will frequently take bathing suits to meeting, for First-day schools will often be “floating meetings.”

Some things, of course, never change. It is still a good idea to start the new year by sending a Friends JOURNAL gift subscription to a loved one. And you can now purchase the 1987 FRIENDS JOURNAL Wall Calendar at the reduced price of $4.

Vinton Deming

January 1/15, 1987 FRIENDS JOURNAL
Echoes and Rainbows

So many things I found insistent then and knew I never could forget, have gone like words on water, with the slow tide ebbed to show an unfamiliar stretch of shore. The flying seabird has found other home; great cliffs are crumbling and the mountain snows melted by harsh eroding suns of years.

So much is lost; there is no file to keep record of gesture, look, or loss of sleep. The final echo of heart-touching songs has died along gale winds of yesterday. Too strident voices battered down the walls; now an owl cries as darkness settles in. The tattered cloak of meaning has grown thin and lets wind gusts and storms of sleet blow through. I trudge along, and empty-handed find glitter of scales in pockets of my mind.

—Alice MacKenzie Swaim

Winter

The crows are cawing
At the nape of morning
Fog slips gently into
The ridges of the day.

I read old letters searching
For unopened seed pods
To seminate the spirit
Now draughting on the Winter weeks.

It is the time to live
In minutes, not in years
And search the tiny crevices
For meaning or for majesty
Denied by haughtier views.

It is the time
To know that Birdsong
Which knits the breeze
Together with the sun
And flows a gentle mood
Upon the airy reaches
Of a newborn day.

—James O. Bond
Still, Small Voices and the Renewal of Strength

by Theodor Benfey
Two thousand years ago someone in China discovered that certain rocks when balanced on a pivot or floated on wood always turned until they pointed north and south. The discovery was probably made when someone weighed a piece of the rock on handheld scales and noticed the turning of the balance pan or even of the scales themselves.

The Western world too had magnetic iron ore, and both the Greeks and the Chinese used handheld balances. Both knew that magnetic materials could attract each other. It is therefore quite a mystery why only in China the directional power of magnets, their ability spontaneously to point north and south, was discovered and utilized. It took another thousand years before the compass became known in the West. My own guess is that someone in ancient Europe also noticed this strange self-directing power but did not consider it important.

The West ignored other observations of nature. When the supernova which we can now see through telescopes as the Crab nebula burst forth as a bright new star in the 11th century, it was carefully observed in China and Japan, while no one in Europe recorded it. Europeans were sure the heavens were perfect and therefore no new object could ever appear. The bright new spot in the night sky was passed off as a disturbance in the earth’s atmosphere.

The Chinese on the other hand were most interested in rocks that chose their own direction and in novel events in the sky because they believed that everything in nature is interconnected: sticks and stars and stones and horses and humans are all part of one universe. Anything done in one place has an effect everywhere else. This is a fact of nature Western science is only now appreciating.

The insecticide DDT sprayed in Europe and the United States is found in the layers of ice in the South Pole and in the fat of the penguins living there. And the metal mercury dropped in the rivers reappears in ocean tuna and in the brains of children.

For Western thinkers, such a dynamic interaction of all that exists was never believed with such assurance. Westerners tended to believe that everything had its place and, in the classic atomic ideas, even felt that every little piece of matter was quite isolated and had no influence on, let alone any awareness of, what was going on around it.

The Chinese believed not only that all in the world was interconnected but that it was of the utmost importance to know what forces, no matter how mild and subtle, were influencing them: for our actions and behavior must be in harmony with the rhythms and patterns of the forces around us. Otherwise what we attempt to do will achieve nothing or might even do great harm. We must be sensitive to the guidance, the still, small voices that are trying to make themselves heard. That is one of the important messages of Taoism and is also evident in Japan in the pervasive concern for interpersonal harmony.

The Chinese at first used the compass to help in the placing of homes in relation to fields and burial places, hills and prevailing winds. The location of the home had to be in harmony with the currents of energy—what the Chinese call ch’i—so as not to disturb the spirits of the ancestors. Through that activity the Chinese became superb landscape architects. What we call the English garden in which everything is so carefully planted that it looks as if it came about spontaneously and harmoniously, was what the English called the Chinese garden, because they learned the art from China. How different from the formal French gardens one sees around castles on the European continent.

The Chinese developed devices to detect other influences, such as earthquake disturbances, but the compass is the most famous because it later transformed ocean travel and made possible the great voyages of discovery.

In the Western world, in the absence of any parallel concern to be guided by the subtle forces of nature, there arose in the Judeo-Christian tradition a belief in an external lawgiver and guide, obedience to whom was seen as of the utmost importance. God was seen as a powerful male figure who inevitably performed miracles, who saved Noah in his ark, who divided the Red Sea, and who brought down the walls of Jericho.

From that background must have come the idea of history as a sequence...
of cataclysmic events, with battles and conquests and the deaths of kings as the determiners of history. And our addiction to watching the news on television illustrates how much we are children of that tradition, for television does not show the quiet, powerful, transforming work of the spirit, and from it we cannot discern the still, small voice.

From God's remarkable acts of the past came the Jewish people's assurance that he was a caring God and that they were of special concern both individually and collectively. The Jews were a chosen people. Out of that comforting realization, however, came the temptation to be arrogant. As a chosen people, God would take care of them no matter what they did.

The prophets knew better and they foresaw doom: God will punish, he can do all, and there is no time limit to how long he will take to punish. God would take care of them no matter what they did. The prophets knew better and they foresaw doom: God will punish, he can do all, and there is no time limit to how long he will take to punish. God would take care of them no matter what they did.

The prophet Elijah had already realized that God will not always speak through earthquake, wind, and fire. God speaks to us most often in a still, small voice. We must be still to know that he is God.

I have long been fascinated by the passage from Isaiah:

**But they who wait for the Lord shall renew their strength,**

**they shall mount up with wings like eagles,**

**they shall run and not be weary,**

**they shall walk and not faint.**

(ISA. 40:31)

The passage was written in poetic form and, coming at the end of the chapter, one would have thought that it would build up to a crescendo: walk and not faint, run without weariness, and, finally, mount with wings. But the order is the exact opposite, the eagles coming first while the chapter ends with the assurance that those who wait upon God shall walk and not faint.

Why did the writer choose that order? Surely because he recognized that all of us at times of emergency or great stress can rise to unexpected levels of exertion and endurance. It is far more difficult to sustain day after day a quality of life that gives strength and inspiration to others when nothing exciting or very hopeful is happening. That cannot be done by one's own efforts; sooner or later one becomes exhausted. Isaiah, 2,500 years ago, realized that an internal infusion of energy was required:

**Even youths shall faint and be weary,**

**and young men shall fall exhausted;**

**but they who wait for the Lord shall renew their strength.**

(ISA. 40:30)

This awareness of the quiet sustaining power that is available to us and that is far more important than the ability to perform miracles was also a dominant part of the teaching of Jesus. The kingdom of God, he said, is like seed falling onto good soil and bringing forth grain. It is like yeast, like leaven, that silently works its way through a whole mass of dough until it can be baked into delicious bread (Matt. 13:31-33).

In the desert before he began his ministry, Jesus considered testing whether he had miraculous powers but rejected these temptations, knowing their hollowness. We in the 20th century have learned to mount up with wings like eagles—in airplanes and spaceships—and that knowledge has brought us no nearer to God. Jesus' answer to the temptation to turn stones into bread to assuage his hunger was: "It is written, 'Man shall not live by bread alone but by every word that proceeds from the mouth of God.'" (Matt. 4:4).

By every word that proceeds from God. Words can only be understood if we listen and can follow the language and if we interpret what we hear meaningfully. Otherwise what we hear is noise. The Gospel of John, by its opening "In the beginning was the Word," even equates the Word with God and thereby with the mystery of communication.

When Jesus realized that his life was likely to end soon, he foresaw also that his followers would not be left comfortless. They would discover that God had made available an inner guide, the Holy Spirit, the light of Christ. Thereafter God's guidance was sought by communing with his spirit, the divine word.

It is puzzling, therefore, that in the Christian tradition we find in the first 12 centuries almost no instruction, no advice as to how we may enter into that focused, centered, sensitive attention through which alone we can discern the still, small voice. Peter Antes, in his little book *Einfuehrung in das Christentum* (Introduction to Christianity, Kohlhammer, Stuttgart, 1985), reports that in the 221 volumes of Migne's *Patrology*, which include practically all Christian writers of that early period, there are no directions for centering, for escaping from mental distractions that can compare with what Yoga, Zen, transcendent meditation, and many other Oriental spiritual techniques so early? Surely the reasons are those I have suggested earlier. It was seen in the Orient as of paramount importance to sense the forces and energies flowing around and through us, and they saw too that the quieter, more subtle forces may be the most important. Peter Antes, wondering why Christianity did not develop something similar from the start, concluded, "For a straightforward 'technique' of inner col-
lection and meditation there was little desire or interest. Therefore no general method was developed for bringing inward calm” (pp. 121–2). He added that he has concluded that the monks had very little idea as to what to do with free time or inactivity. They probably felt it was vaguely sinful not to be busy every moment of the day.

The coming of the Renaissance—with its enormous expansion of mental stimuli through the discovery of ancient manuscripts, the development of printing, the rise of the modern scientific movement, and the exploration of the world’s continents—led sensitive minds to feel the desperate need for times of meditation and centering. In that later era Peter Antes cites Meister Eckhart (d.1328), Theresa of Avila (d.1582), and St. John of the Cross (d.1591), whose writings are still found helpful today, and others can be mentioned. Today these distractions have multiplied even further and the need for help is widely felt.

Christianity rightly emphasizes service to our sisters and brothers as central and that mere concern for personal purification was self-centered and wrong. In our time, there is the constant temptation to ignore the needs of the inner life in the face of the desperate needs around us. The Russian Orthodox church in its concept of “sobornost,” the blessed community, has warned against the opposite temptation to seek only personal sainthood. It emphasized that we cannot reach salvation unless we lift all others with us. Of Christian groups it is probably the Society of Friends which most consistently has stressed the importance and essential interconnectedness of the two strands of the Judeo-Christian tradition, the nurturing of the inner life and the ministering to the needs of the world.

Even the theory of evolution—which hit the popular consciousness through such phrases as “struggle for survival” and “Nature, red in tooth and claw,” and supplied a scientific basis for cutthroat competition, class struggle, and war—is now being modified in the face of new evidence. Evolution is now seen as a much gentler process, the successful adaptation of a species to its environment. But since the environment can change—leading, for instance, to the extinction of the well-adapted dinosaurs—it is not so much adaptation to a given set of circumstances but rather adaptability, flexible power of adjustment, that is the key to survival.

We may be seeing here a convergence of scientific thought and the deepest human insight. Evolution theory no doubt contributed to the abandoning with which modern humanity launched itself into aggressive behavior of all kinds, confident that it was the way to progress. Now that we have seen the results, having witnessed some of the bloodiest and most destructive decades of human history, we are searching for a way out, and science too is having second thoughts.

Adaptability on the individual human level implies a sensitivity to the ever-changing environment. Thus it is necessary to sense the dynamic rhythms and slow changes around us. That requires openness, holding very loosely onto preconceived ideas, ready to modify them as new insights come to us. We must, as Jesus taught us, become again as little children, ready to listen, to have our understanding opened. The classic insights of the ancient Chinese Taoists and of the prophets who called on us to heed the still, small voices are receiving support at last from scientific developments.

Out of the U.S. Quaker tradition the poet John Greenleaf Whittier a century ago wrote a poem which has become widely known as a hymn. It ends by recalling Elijah’s words, adding a new thought that the still, small voice needs to suffuse the wild forces of nature:

Breathe through the heats of our desire
Thy coolness and thy balm...
Speak through the earthquake, wind, and fire,
O still, small voice of calm.

Whittier’s words express succinctly our need each day to calm our busy selves and the availability of divine aid for this purpose:

Drop thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

May we find time to seek and experience such inward calm and direction both in times of stress and as we start and end each day.

Transformation
The way is through surrender
Not in seeking
Desire for change creates its own obstacle
It is the circle of endless repetition
The back and forth of self’s delusions
Silence contains the sound
The song can never hold the silence.

—Joan Deeck
Sitting around the knee-high coal stove together after lunch, I and the family I was visiting fell into conversation about peeling an apple.

"Here's a knife; you can peel yourself an apple," said Wang Mei.

I began to pull off the peel in vertical strips.

"Oh, no, this is the way to peel an apple," her sister Wang Li corrected me, demonstrating by peeling in a spiral.

"Okay, but it doesn't matter," I said.

"But this is the only way..." began Wang Li.

"Wait a minute," I exclaimed in my American way. "How do you know there is only one way? Maybe my way is better or worth trying for a change or just more interesting."

"But all Chinese peel apples this way. How do Americans peel apples?"

"We each peel in our own way. There is no standard way."

"This is the best way," said Wang Mei positively. "Your way is not so good."

"Maybe, maybe not. But I like to try different ways."

We went on to talk of what happens when a child learning to peel tries another way. The rest of the family corrects the child until he or she conforms, was the answer. And what if the child persists? Almost inconceivable, everyone agreed. The pressure of the whole family would eventually make almost any child decide the struggle wasn't worth it and, to keep peace and get them off his or her back, the child would peel in a spiral. And the lesson would be so well learned that even when alone the young person would not experiment but continue to produce neat spirals of apple skin for the rest of his or her life.

I have noticed that every Chinese I
have encountered hangs a towel on a rack the same way, wrings a wet cloth the same way, folds paper to form a parcel the same way, and chops vegetables the same way.

What is this? A conspiracy of conformity! My Western spirit of nonconformity cries. Somebody try something different just to see if it works!

This is not socialism, by the way. This is within China's very bones. There is a social glue holding the society together.

Conformity to the point of an entire nation sitting around peeling apples in identical patterns sounds sinister in the West. We get upset at the mindlessness of it all, as we see it. And we also see the social pressure that moves everything in more or less the same direction—and has for thousands of years—is a very strong glue holding the society together.

Conformity to the point of an entire nation sitting around peeling apples in identical patterns sounds sinister in the West. We get upset at the mindlessness of it all, as we see it. And we also see the social pressure that moves everything in more or less the same direction—and has for thousands of years—is a very strong glue holding the society together.

But, before we congratulate ourselves too heartily, let us also recognize that perhaps a passion for innovation for innovation's sake can lead to wasted efforts when the standard way truly is best—and disorientation on a national scale when we suffer from too many choices and therefore make none at all. I suppose we in the States say that even the price of wasted effort and indecision is not too high to pay for the benefits of creativity. And maybe this is our gift to the world—a teen-age flouting of convention on all fronts, out of which comes that sense of excitement which much of the rest of the world associates with the United States, and also its darker side, a national lack of cohesion. For us, sitting in a kitchen in China, it all comes back to peeling our apple and, I must admit, they finished before I did.

But, did I enjoy my apple more?

RAIN ON DRY GROUND

by Zhu Hongzhen

Now we have good books in plenty. Day and night we can read freely. But I will never forget the times when the Chinese had no books to read.

In the late 1960s, my chance for an education was cut short and I was ordered to go to the country with all of my schoolmates in a disaster called the Cultural Revolution. I settled down at a mountain village. Besides being short of necessary supplies, I was tormented in spirit about having no books to read except the Little Red Book.

One day it was raining. Peasants did not have to work in the fields. They stayed home doing some manual work—for example, bamboo handicrafts. I decided to buy some common salt at a little grocery two miles away.

In the dim light of the grocery, the old woman weighed two jin of salt and wrapped it in paper. Halfway home, I unexpectedly discovered that the paper which wrapped the salt was a page from some book. I stood and read it.

Moonlight was flowing quietly like a stream down to the leaves and flowers. A light mist overspread the lotus pond. At this moment, most lively were the cicadas chirping in the trees and the frogs croaking under the water. But theirs was all the merry waking, in which I did not have the least share.

The lines stopped here. I knew the words were from a well-known Chinese essay, "Moonlight on the Lotus Pond." It was a pity that there was only one page. Thinking back, it seemed to me that there were more pages left on the counter top. At once I returned to the grocery.

"Please show me that packing paper, madam."

"It is useless except for packing." She showed me the papers. They were the remains of two books of essays and tales. But it was enough for me. I asked the old woman, "May I have these papers?"

But she said, "What else will I use when I pack salt?"

I thought it was a reasonable question, so I went to a general store next to the grocery. I spent two yuan—one-fourth of my month's living expenses—to buy a lot of white paper. Then I exchanged the paper for the fragments.

After supper, instead of an oil lamp, I lighted a valuable candle which I had brought from Chongqing. I immersed myself in the books, enjoying my treasure, and forgot until dawn all about the hard life of those years.
"DO GOOD" DEVELOPMENT

WHO BENEFITS?

by Laura Nell Obaugh Morris

When the United States began formulating a program to assist overseas development following World War II, there was little thought that what would eventually evolve would be a mirror image of earlier colonialism. As a democratic nation that had experienced repression under a colonial power, we were well aware of the factors that motivate nations toward colonialism. Some of the more obvious motives of greed and self-aggrandizement have been transformed into the concept of "development," wreaking havoc of a different sort but no less destructive. Colonialism does, at least, make little pretense about domination; it clearly defines who is superior, and that claim to superiority defines who makes the decisions. Colonialism clearly defines who benefits from capital investment and makes no apology for the returns realized at the expense of those less fortunate than themselves.

Colonialism creates a bar-bell society: heavily weighted at one end with the haves, the "guests" of the occupied country, and at the other end with the have-nots, the impoverished residents. Although the principles of development assistance stand in total contrast to the realities of colonialism, the realities of development assistance bear an uncanny resemblance to their predecessor.

The fact that 69 percent of our foreign aid is in the form of military assistance speaks to the direct linkage between "development assistance" and political gain. A recent report on Ethiopia's drift toward communism includes speculation on whether the United States will continue "humanitarian aid"—aid that currently provides only one-third of the food needed to feed Ethiopia's starving peasants—or will, instead, begin providing military aid to anti-Communist fighters. A starving person knows little about the luxury of politics.

Like the colonial powers, we have been presumptuous enough to think we can define the needs of the Third World by our own First World "needs," which are represented by modern technology that is totally incompatible with the life of Third World persons it is intended to benefit. Even when, with our assistance, a country is able to increase its gross national product (GNP), the growth is an inaccurate measure of the standard of living of the majority of the people. Whereas colonialism's elite class was composed of expatriates, development assistance has created an elite within the recipient country, thus compounding already existing problems by a divisive social structure. To resent an outsider who is getting rich while others starve is one thing; to see a member of one's own family benefit from the pain of brothers and sisters is another. Pouring billions of dollars into ailing countries has not alleviated poverty; the cream has been skimmed off the top and the majority get skim milk or none at all—but are left with the bill for the cream.

Much allocated aid money has gotten no farther than the cities. It may seem reasonable for the concentration of funds to stay with the concentration of population, but to do so is self-defeating. Nearly three-quarters of all paid workers in seven countries of sub-Saharan Africa are employed in the

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public sector. In Kenya alone, 75 percent of the wage earners live in the political cities of Nairobi and Mombasa. Public sector jobs make high demands on a country’s financial resources: the pay is high compared to that of the general populace, and the return for this investment is small. These jobs create consumerism—but who provides the products for consumption? And yet peasants, seeing greater “opportunities” in the city, transplant themselves and their families—transferring their poverty from the rural setting to the urban and spawning pockets of concentrated impoverishment. But as long as government officials of the recipient country continue to benefit from foreign assistance, can there be sufficient incentive to change present patterns?

To focus on the roots of need is to see the rural and small-town areas. Development assistance has tended to ignore these areas, and has done little to help small farmers and industries become self-supporting. Studies in various countries have shown that small farms and industries are actually more efficient and create more output than large farms and factories. The most obvious benefit from providing assistance to small farmers is an increase in food production. In addition to relieving the escalating problem of famine, such aid provides a means of income close to where the peasants live, discouraging the flow of population to the cities—a migration that disrupts more traditional lifestyles. The development of a more effective agricultural program creates jobs in other areas. There is a need for seeds and tools and fertilizers; for packaging materials; for trucks and roads to transport crops to markets.

In developing countries, there are more workers than jobs. To consider energy-efficient technology is counterproductive; the need is to create as many small-scale, labor-intensive opportunities for employment as possible, thus providing incentives for economic growth for as many people as possible. When people are allowed to participate in the shaping of their lives, a renewed sense of self-esteem generates favorable change. Incentives can be provided through cooperative programs in which the farmers and laborers own or rent their equipment. Establishing credit programs encourages a sense of ownership. Most of the income that the farmer
realizes goes back into the farm, and the cycle continues.

Our development assistance policy allows large sums of money to benefit a minority of people. Until distribution, rather than the recipient country's GNP, is seen as an accurate indicator of program benefits, the people who are in the greatest need will continue to suffer. Until we focus upon constructive, life-sustaining assistance—rather than upon destructive military "aid" that adds to the mortality rate, maiming not only people but the economies of both donor and recipient countries—we have not learned the meaning of development. Until we can see the interrelationship between our country and those we propose to help—and develop a reciprocal relationship that benefits us all—we are providing only stop-gap measures. We cannot criticize development by equating it with welfare if we are unwilling to transfer authority to the recipient country.

We need to look beyond political compatibility and beyond major technical modernization to the root problems—to the peasant who has no food, who has no water or fertilizer to nourish the imported seeds that may not grow in a non-indigenous environment even under the best of circumstances.

The New Directions legislation of 1973 outlined principles that could still serve as commendable guidelines for development policy. This legislation calls for an approach that will:

• alleviate poverty among the world's poor majority,
• promote equitable growth,
• encourage individual, civil, and economic rights, and
• help integrate developing countries into open international economic systems.

The philosophy of this approach seems sound; implementing it is another matter. New Directions focuses on the need of individuals, communities, and countries—in that order. There is no room for politics with its heavy demand for military spending to protect U.S. "security" interests. If military aid continues to be a top priority, its funding should come from sources other than development allocations. The State Department—with its obsessive concern for protecting our political and economic investments around the world—would be the logical "agency" to implement foreign military assistance.

The problems of the developing countries are great, but not insoluble. U.S.
development policy must, however, be couched in terms of respect for those it affects, who must have a voice in the decision-making process and must not be strapped with debt for projects from which they have derived no benefit. The United States must examine carefully not only the needs of the recipient country but its ability to repay. Our government cannot continue spending and lending money it does not have, without serious consequences to its own citizens. The present debt crisis needs to be addressed through a variety of changes in policy:

The United States needs to look at its own budget deficit and adjust its financial crisis from within. We cannot depend upon the repayment of debt by developing countries to bail us out if we are unwilling to reorder our own priorities. We need to focus upon development assistance that will help less-developed countries become self-sufficient. This includes the creation of products for export, relaxed U.S. import restrictions, and a willingness to cooperate in a more equal market.

The United States needs to support actively existing multilateral development institutions such as the World Bank, affirming its original purpose of promoting an open world economy that would facilitate the free flow of international currency.

A more equitable representation of World Bank member countries is needed in order for recipient countries to participate more realistically in decisions that affect them. To deal with the current debt crisis, restructuring of loans made to developing countries that would allow longer repayment periods should be considered, with an initial grace period to relieve immediate pressure, and lower fees and interest rates.

Most important of all is a spirit of cooperation between donor and recipient countries through all phases of the development process—from setting objectives and designing programs through implementation and evaluation to a realistic understanding of the repayment process. This is well expressed in an International Wildlife article “Can Native Peoples Save Their Lands?”: “The ... people know what they want, what they need, what they lack. They are not going to be simple spectators, but rather the architects of their own destiny.”

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**A STORY**

**by Carol Urner**

When Anne and Gilbert White visited us in Cairo in 1982 and showed Jack and me the Boulder “Peace Is Possible” rubber stamp, we and our daughter each immediately ordered one. We've used them frequently since on letters sent everywhere.

But in Bangladesh the stamp found a new use. I particularly—but also my husband, our daughter, and a whole group of expatriate women—became involved in helping impoverished and often abandoned Bangladeshi mothers develop income-generating handicraft businesses. Most of the women were initially illiterate and unskilled, but they learned quickly, worked hard, and soon were earning enough to keep their children alive.

They could not earn enough through sales, however—at least in the early stages—to afford clothes or school for their children, milk, or vegetables to eat with their rice. We decided to develop our own supplemental house currency, and with this “cargosh taka” (paper money) they were able to extend the value of their labor by buying goods and services from each other. Those who could not earn taka on the

open market helped in the preschool, operated the creche, cooked for the others (a hundred meals daily), or sewed clothes for everyone—and all of these services could be purchased with our paper taka. In addition, donated items such as used materials, milk, and soap were purchased this way. Nothing was given away—every taka represented an hour of productive labor.

The women worked hard for the paper taka, and of course it soon became valuable. The women were almost all painfully honest, but two or three needed a little help in staying so. So we looked for a way to make the house currency counterfeit-proof.

The answer was the “Peace Is Possible” stamp. It was a one-of-a-kind in Bangladesh, and nowhere in Dhaka existed a stamp-maker with the technology or skill to reproduce it.

So in the poor village of Badda there circulates a paper currency made of tattered scraps of colored paper with numbers in Bengali and “Peace Is Possible,” with its global symbol, stamped on every bill.

We still have our stamps. Our daughter, Julie, has hers in Costa Rica where she teaches in the Monteverde Quaker school, and we have ours here in the United States. We still use them on letters going to everywhere, and wonder what lives the words may yet challenge, what new uses our stamps may find.

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_Friends Journal_ January 1/15, 1987
It's not easy being a good organizer. Oh, for some of us (who were born with categories and systems built into our souls) the organizing itself is not hard. Organizing comes more naturally than leaving a mess. What is hard for the "natural organizer" is to go against one's nature and not organize.

In my own home, I cope well. Books are categorized and alphabetized on every shelf with labels showing the casual onlooker where to find what. Ditto with records and tapes. Kitchen cupboards are tidy and make sense to use. The linen closet, bathroom supplies, and clothes are arranged so that I can find anything instantly in just its "right" place. Our file cabinets are full and easily discernible.

The curiosity of my one-year-old son occasionally drives me to temporary madness: his sense of organization differs drastically from mine. He delights in pulling books off the shelves or dragging towels out of the bathroom into the living room. However, I manage not to go completely over the brink in organizational madness because of his reorganizational tactics, since I realize that this is a healthy stage of learning which he will outgrow.

It is harder to cope with adult friends, family, and colleagues who were not born (blessed? besieged?) with organizational skills similar to mine. Visiting a friend's home, I have to mind-wrestle not to jump up and put her messy living room in order. Seeing a colleague shuffle through stacks of loose papers on his desk, desperately trying to find an important document, I have to repress a shudder.

I should have been a librarian. Perhaps then I could have gotten more of my need to organize out of my system. But as it is, I live with the peculiar half-belief that if I could just organize the world, there would be less crime and more employment. Bus schedules would be easier to read. People would have more free time to relax with those they love. Dogs would get to go on regular walks, and there would be no litter in Central Park.

Oh, yes, I would organize the world. But in my heart of hearts, I realize that as soon as I was almost finished with that enormous task and could step back and view a world where everything should fit neatly into categories, I would be left with those last items (the eccentric neighbor down the street, Aunt Thelma's experience with a UFO, the Apocrypha) which refuse to be neatly packaged and tied with a bow. And, struggling to find a place for these enigmas, I would be forced to reclassify all I had previously done. And this would happen again and again. For, as difficult as it is for me to admit, God did not make the world to be categorized and labeled. Life is to be savored, pondered, thought through. Living is, in itself, paradox and mystery. People are by nature unclassifiable.

And I, the great organizer, give thanks for the diversity of people, places, things, experiences. I say thank you, God, for those who live with piles on desks, dressers, and in kitchen cabinets. I am grateful for those who abhor alphabetizing and are allergic to file folders.

And I realize that my organizational skills are my special gift from God which helps me to cope with a world that often seems out of order and confusing. I don't need to administer an organizational program for the universe; I just need to make sense of my own life.

It's not easy being a good organizer. But with a little self-understanding and patience, even the most organized category-chooser and put-in-a-box expert can overcome the need to organize, and just sit back and enjoy the world in all its classification-defying complexity.

Anne Broyles is a United Methodist minister from Malibu, Calif.
n early March 1986 a tornado cut a path of destruction through south central Indiana. Seventy-five-year-old Charlie Widewater's home and barn, handbuilt by his father from timber cut on the homestead, were devastated by the whirling, funnel-shaped cloud. Charlie's eyes were bloodshot from lack of sleep, and tears were trickling down his cheek as he told friends he was lucky to be alive. Even his bird dog was located unharmed under a heap of rubble. Yet Charlie's life was so disrupted by the tragedy that he was unable to instruct volunteers in the arduous task of cleaning up debris.

Neatly dressed volunteers from Charlie's fly-fishing club stood out in contrast to shabbily dressed convicts from the county jail doing "public service" for a local utility company. The enthusiastic volunteers picked up debris in a large field strewn with tar paper shingles, broken tree limbs, twisted power lines, pieces of fishing equipment, and a water-soaked pillow from Charlie's bedroom. The sullen convicts sat eating their lunches, apparently unhappy about being pressed into service for breaching society's laws. Yet the tornado brought these two diverse groups of human beings to the same task.

After an hour of heavy physical activity, the volunteers began to joke and then grumble about the loosely supervised convicts who appeared too lazy to work. It distressed me that a barrier of resentment had grown between these two groups of strangers which prevented cooperation. I decided to stop picking up trash and to try to bridge the gap between the two groups.

Convicts, unsmiling, sat on a stack of rubble and glowered at me as I introduced myself. "If anyone is willing to work for one hour, I'd be willing to write a glowing report to your probation officer," I offered. The glum convicts continued to eat their lunches and gave no verbal response. I explained that Charlie did not have enough money to repair his home and barn and that he would appreciate their help. "We can't help you, we're eating," one convict abruptly advised. I left the apparently unyielding convicts and began to pick up litter again.

Perhaps the volunteers and convicts indeed had nothing in common. "You certainly are no Billy Graham!" laughed one of the volunteers to me. Perhaps I had been wrong in assuming that the prisoners would want to work with the volunteers. There was no reason to believe the prisoners were interested in being altruistic. After all, the convicts were being punished and forced to work against their wills. Perhaps their differing motivations and personal problems further separated them from the volunteers.

About ten minutes later, convicts began slowly drifting in our direction across the open field, picking up trash and debris. "Thanks for your help!" shouted one of the volunteers to the convicts. The convicts worked side by side with the volunteers during the afternoon, without taking rest breaks.

One of the convicts had lost his wife during the past year due to muscular sclerosis, and he was very devoted to his three young children; one young convict could never please his domineering, disciplinarian father who was a successful lawyer; and another convict wanted only a drink of whiskey, even though he admitted to having numerous drunk-driving convictions. Each of the convicts seemed to have been pushed along a path of life not of his own choosing. They felt a lack of control over their lives, and their limited options only seemed to get them into trouble.

By the end of the day, the volunteers and the convicts had cleaned the field and picked up remnants of Charlie's property. A feeling of camaraderie had developed. The convicts inquired about Charlie and marveled at how lucky his bird dog was to be alive. Each of the convicts furnished me with his name and the address of his probation officer so I could send a letter. The convicts genuinely appreciated that one of the volunteers was going to write a praiseworthy letter. The young convict hesitantly asked if I would send his father a copy so he could hear something good about his son. One of the volunteers said that this was a day he would always remember.

The volunteers left at the end of the day with a feeling of having helped Charlie Widewater rebuild his life. In addition, they felt their lives had been enriched by the convicts they had first misjudged, then come to know, and finally come to care for. The convicts reminded us of our own weaknesses and shared human frailties. For a short time, differences were laid aside and all were united by Charlie's tragedy and his need for help.

A Zen Buddhist saying comes to mind:

There are many paths
They all lead into the forest—
where they all disappear.
Learn about the forest!
The Meeting as Family

by J. Richard Reid

When I joined the Society of Friends some 47 years ago, if anyone had told me I was becoming a member of a family, with the kinds of commitment that entails, I either would have put it down as a not very meaningful metaphor or, quite possibly, I might have been scared away from joining at all. Yet now, with the perspective of those years, I am astonished to realize how I now perceive my relations to those in our small meeting.

Perhaps the most basic element in the relations among family members is mutual responsibility—responsibility to accept each other, despite differences of opinion and despite unacceptable behavior; responsibility to help and comfort, whether or not it is convenient, and whether or not the one needing our affectionate care is responsible for his or her condition.
There are several different ways of arriving at such a relationship. The child has no choice at all as to family members, and yet we expect and usually get acceptance of the loving relation of mutual responsibility. In the case of parents, some choice is involved: the choice of a spouse and the choice of having children, but there is very little choice as to what kind of people the children will be. Yet whatever the child does, and whatever kind of person the child becomes, parents have taken on the commitment to support and cherish, to nurture and comfort and protect.

What, then, if all members of a family had freely chosen the relationship? Would this not imply an even greater obligation of mutual responsibility and loving concern?

What startles me about my present situation is that our meeting appears to be just that kind of family. I have no idea how many would consider this a sentimental exaggeration. But I am struck by the extraordinary forbearance Friends show when opinions clash; by the remarkable faithfulness to the ideal of seeking real unity in a loving spirit; by the limits we habitually place on our impatience with those who speak or act in a way that seems regrettable; and by the outpouring of sympathy and help when one of us needs it. As I think on these things, I sometimes marvel at how real our family bonds are, and so I forget my concern to avoid the appearance of sentimentality in the realization that I do indeed have in this meeting an extended family. I see how important it is to me to belong and to be worthy of belonging, by meeting the freely accepted obligations that this places on me. I feel chagrined at how often I fall short of meeting them.

We are united, of course, in commitment to many things, including the spiritual basis of our social testimonies, as well as our way of worshiping together. All of those commitments are in some way summed up and reinforced by our commitment to each other. I think it useful occasionally to reflect on loving one another as the most essential part of the faith we profess. This is more than a symbol and more than just feeling good about ourselves and each other. Could our Peace Testimony really mean very much if we were incapable of making this embodiment of it?
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ON THE NEED FOR TRUTH IN PUBLIC LIFE IN SOUTH AFRICA
A Letter to the Churches of South Africa
From South African Friends

One of the most important problems facing South Africa in recent times is the increased loss of truth in public life. This has undermined the trust which is a necessary foundation for the building of consensus and the process of reconciliation.

This problem has roots stretching back in history. It began to take hold seriously on the one hand with the use in legislation of language designed to mislead, and on the other with the establishment of the SABC as a propaganda medium in which the government interpretation of events would be given exclusively, disguised as factual or news presentations. Examples of the first kind are naming one law “the extension of university education act,” while it actually restricted educational opportunities available to black people, and another “the abolition of passes and consolidation of documents act,” while it actually reinforced the pass laws restricting the freedom of black people. An example of the second kind is the use of the SABC to propagate the myth of the “Total Onslaught.” This trend has been reinforced by legislation such as that limiting our knowledge of energy-related news, which has been used to prevent the South African public from knowing about fraudulent events known to the public everywhere else in the world.

A watershed was passed when it was publicly established that it was acceptable for ministers of the state to tell straightforward untruths in Parliament. This happened in 1976 when the minister of defense flatly denied that South African troops were in Angola, when they were indeed there. This fact became public knowledge, but the public did not call the minister to account for deceiving them. Thus we became accomplices in our own deception. It could thereafter no longer be surprising when public funds were used for secret purposes, or a senior official in the security police disclosed that “disinformation” was regarded by them as acceptable—that is, they could manufacture and spread untruths if they believed this would serve their purposes. This again appears to have been unquestioningly accepted by the general public. In recent times two important aspects of the loss of truth are the making of many public promises that are not then fulfilled, and the suppression of information of vital importance to the public about the real situation on our borders and in the black townships, and particularly about the activities of the army and police. Thus at the present moment the general public has no real knowledge of the extent or seriousness of unrest in black townships.
pledge to the English court that South African citizens would return to face trial if released on bail and then breached that undertaking; and when the SADF recently stated that all South African troops had been withdrawn from Angola, when this was not true. There can be no surprise when SADF claims that these troops were engaged on reconnaissance and not sabotage are simply disbelieved, for given the history of untruths as regards South African activity in Angola, there is no reason to believe that on this particular occasion the authorities have decided to tell the truth.

Why do these untruths happen? An essential part of the answer is because the South African public allows them to happen. We have accepted from our leaders half-truths and propaganda dressed up as news, instead of demanding honesty and our right to knowledge about what is happening here and overseas, that vitally affects us.

The implications are extremely serious. The public is denied access to knowledge, uncomfortable as it may be, that is vital to its future welfare. We are led to believe in myths designed to protect the vision of apartheid, rather than the truths that can lead to a proper understanding of future possibilities. We are from time to time fed incorrect information designed to discredit opponents of the government. The government itself is not immune to this pervading lack of truth, and itself becomes the victim of this propaganda. Indeed, in this situation no one is immune. We raise this issue not to condemn or judge, but because Truth is necessary for reconciliation in the future.

We, the public, must demand that the government act to reestablish public truth in this country now. If we do not insist on this and actively ensure it takes place, we will not get that access to knowledge that is vital to making meaningful choices about our future. The present situation is frankly disrespectful of the public and its right to know what is happening in its own country. We must actively reestablish that right, and then vigilantly guard it, for this is the basis of responsible government and responsible citizenship.

It is suggested that the churches, acting in concert, should take the lead in a campaign to establish truth in public life in South Africa. This is for two reasons. First, because by their nature they should give moral guidance to the nation and its rulers; second, because the Constitution of this country explicitly claims to be based on Christian values. Jesus stated, “I am the Way, the Truth, and the Life.” The churches should act, persuading both the government and the public, to reestablish the value of truth in the life of our country. Without this foundation, other moves for reform will be in vain.

Cape Western Monthly Meeting of the Religious Society of Friends

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World of Friends

Are you contemplating marriage? The Human Relations Committee of North Carolina Yearly Meeting has developed queries which, it is hoped, will stimulate discussion. The queries are very practical: Who will cook? Who will scrub the toilet? Can you discuss money matters with a minimum of tension? For copies of the pamphlet Queries in Preparation for Marriage write the Human Relations Committee, North Carolina Yearly Meeting Office, 903 New Garden Rd., Greensboro, NC 27410.

February 15, 1987, is the deadline for applications for two graduate fellowships and a travel-expense award under the responsibility of the American Friends Service Committee. The Mary Campbell Memorial Fellowship is awarded for graduate study to persons preparing themselves as emissaries of international or interracial peace and good will. The Charlotte Chapman Turner Award is given to a married person rearing a family who is interested in a career in social service or a medical field in order to alleviate the social or medical ills of the world. The Mary R. G. Williams Award helps with travel expenses to and from the Boys or Girls Friends schools in Ramallah (West Bank).

Applications are available from the Committee of Award, AFSC Personnel Department, 1501 Cherry St., Philadelphia, PA 19102. Applications for a one-year teaching post in Ramallah should be made at the same time to the Wider Ministries Commission, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

Two men—one a Friend—are suing the Selective Service System for refusing to recognize their conscientious objection stand. Craig Brown and Steven Bishofsky, who refused to register in 1980, state that they will register only if the registration form is modified to include a box that states "I will perform nonmilitary service only." They believe that this information should also be made available to nonmilitary service agencies. Craig and his attorney, William L. Hanson (who has joined Craig and Steven in their suit), are members of University (Wash.) Meeting. For more information about the case or to send a contribution, write William L. Hanson, Attorney, 27th fl., Smith Tower, Seattle, WA 98104, or call (206) 223-9510.

Send a letter of friendship to a Soviet citizen whose name has been picked from a phone book. For information, write Letters for Peace, 59 Bluff Ave., Rowayton, CT 06853.

The new Quaker Middle East Affairs representatives for the American Friends Service Committee are Horace and Mary Autenrieth, members of Paullina (Iowa) Meeting. Based in Amman, Jordan, they report that meeting for worship is held at their home every other week, and hope that Friends passing through will join them. Friends may write them at P.O. Box 9001, Amman, Jordan, or call them at 629677.

ABC-TV is gearing up for a February airing of America, the 12-hour miniseries depicting the United States ten years after a Soviet takeover. Pity for the entertainment film began October 16 with a 90-minute film clip followed by a press conference.

The film is reportedly more dangerous than the script in its use of negative stereotypes. Stereotypes/images of violent and inhumane Soviets, weak U.S. women, and a Soviet-controlled United Nations come to life on the screen. U.N. Secretary General Javier Perez de Cuellar has asked ABC to remove references to the U.N. It is crucial to let ABC know how much we want and need to see programs that balance this highly imaginative series. Programs about life and culture in the Soviet Union as they really are would give the viewers a chance to compare fictitious images with real ones. A panel following each segment of the miniseries, with persons holding different views, would promote dialogue about perceptions of the Soviet Union.

ABC President Brandon Stoddard has said that a decision about whether or not to have a panel is now up to the news department. Letters should be sent to: Alfred R. Schneider, Vice President of Policy & Standards, Capitol Cities/ABC, Inc., 1330 Avenue of the Americas, New York, NY 10019; and Roone Arledge, President, ABC News, 7 West 66th Street, New York, NY 10023.

Local organizing of educational programs about the USSR and dialogue with ABC affiliates is extremely important. The American Friends Service Committee has prepared an organizing packet (S7, AFSC Disarmament Program, 1501 Cherry Street, Philadelphia, PA 19102)

For more information and excerpts from the script, contact: US-USSR Reconciliation Program, FOR, Box 271, Nyaack, NY 10960, (914) 358-4601.

January 1/15, 1987 FRIENDS JOURNAL.
Forum

Come See Us!

I note that the article by Elizabeth Claggett, “Visiting With Friends in Central America” (FJ 10/1/86), makes no mention of the fact that there is a worship group under the care of Mexico City Friends Meeting (Pacific Yearly Meeting). This is a small group which was founded in the early 1970s, but we have weathered the flight of the American Friends Service Committee for political reasons and a constant turnover. We have developed a scholarship program that in 1986 supported 62 students, mostly in the university, mostly Indian, with help from many Friends meetings and individuals; and with Costa Rica we sent a member to the recent Young Friends conference.

We welcome American Friends who are scheduling official or unofficial visits with evangelical Friends to our weekly lunches and biweekly meeting. Contact Bunker or Hunt, P.O. Box 661447, Miami Springs, FL 33166, or call numbers listed in the JOURNAL meeting directory under Guatemala.

Trudie Hunt
APO Miami, Fl.

Feeling Connected

Thank you for the Larry Scott memorial (“He Listened and Then He Walked,” FJ 10/15/86). With a few words and well-chosen anecdotes, Vinton Deming brought Larry Scott's life into focus in an inspirational way. I feel connected to Larry Scott.

In the same issue of FRIENDS JOURNAL was the letter from Patrick Jackson expressing the importance of death notices. I am led to suggest that the JOURNAL offer regular “vita” articles, perhaps a little longer but structured similarly to the Larry Scott memorial. My personal feeling is that these might be about living Friends, perhaps including some of the wonderful Friends who go through life almost unnoticed but who touch people with loving hands.

FRIENDS JOURNAL, by the way, has never been better.

Barry Morlcy
Sandy Spring, Md.

Quieter Lives, Simply Led

I want to respond in unity with Patrick Jackson’s letter “Milestones Inspire” (FJ 10/15/86). I too find that, of the many fine articles, the most consistently valuable part of the magazine is the death notices. Patrick Jackson is not
alone in the sense of challenge and loss felt upon reading these life stories. The sheer variety in Quaker vocations is also of great interest.

Almost more than those accounts of Friends with many career “milestones,” however, I find inspirational those few which tell of quieter lives, simply led. These “ordinary” Quakers are a source of strength in every meeting, and I’d like to see more of their stories in print. Perhaps their surviving relatives (or meetings) could let their light shine for us in this way, and send in more examples.

Sarah Milburn Moore
Somerville, Mass.

Justice for Animals

From the October 15, 1986, JOURNAL Forum, it appears that Beatrice Williams and Sean O’Neill believe that I do not support the cause of animal welfare.

Nothing can be further from the truth. I have long been a supporter of Greenpeace and several humane societies. I too am disturbed by those trends in agriculture that appear to be inhumane.

However, I also oppose the use of misinformation in seeking support for any cause. I am particularly concerned with the way in which factual knowledge influences us as we experience leadings from God. When we feel led to seek justice we must depend on factual knowledge to help us decide what actions are needed.

Early Quakers became actively involved in social reforms that were close to their daily lives. Today the media makes it possible to know a little about many events far from our own experience. When injustice is revealed we are moved to work for justice. However, we have a problem finding information to give us a deep understanding of situations with which we are unfamiliar. Frequently those who print information about questionable practices print only those facts which support their own views. Pictures are printed which represent the unusual rather than the typical circumstance. Worse yet, misstatements are written to further convince the reader. People for Ethical Treatment of Animals is one of those organizations which is guilty of using false statements to arouse the emotions of the readers. Quakers are respected as a truthful people. This is a precious reputation and one that will be lost if we allow ourselves to be swayed by one-sided information. When we plan to take action or to influence others we should listen first to all sides of an issue. Where there are conflicting statements we must study further to know the truth.

I am sorry that the JOURNAL Forum does not have space for me to explore completely those areas where misinformation is being given out concerning animal welfare or to answer in detail the Williams and O’Neill letters. However, I hope that all interested readers will take time to learn more about animal agriculture as it exists today before deciding what should be done to improve it.

As we study this issue we should remember that animals that we don’t care for will also experience pain and death, that the U.S. grain surplus has not fed all the hungry people, that the elimination of domestic animals is not the only alternative to inhumane treatment, and that each agricultural practice should be judged on its own merit by people who are armed with understanding.

Joan W. Anderson
Leoyville, Pa.

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January 1/15, 1987 FRIENDS JOURNAL
Quaker, "whose delusion was believing that one could be led by the Inner Light. 'That's my delusion, too,' said Mi out loud in class."

Many years later Emilia Fogelklou finally attended a Friends meeting in England (1910). Not until the 1930s did she join London Yearly Meeting and begin her active life in the Society of Friends.

In 1909, Fogelklou was the first woman to receive a graduate degree in theology from Upsala University. Since it was impossible for a woman to be a priest in the Swedish Lutheran Church, her professional life consisted primarily of teaching, lecturing, and writing. She published a book on the prophets (1915), whom she called the "earliest spokesmen for peace," and another on St. Brigitta. She wrote on many other religious and feminist subjects, as well as the three volumes of autobiography.

Friends, particularly those interested in the history of women's emergence and spiritual theology, will find this slim volume a wealth of inspiration.

Mary Barclay Howarth

Books in Brief

Making the Connection: Essays in Feminist Social Ethics
By Beverly Wildung Harrison. Edited by Carol S. Robb. Beacon Press, Boston, 1985. 312 pages. $22.95. Making the Connection is a collection of theoretical essays in which social ethicist and feminist Beverly Wildung Harrison exposes the popular acceptance of "dualism," such as between mind and body, and reason and emotion, as an extension of the dualism between male and female. Her moving, personal style helps readers to apply her liberation theology to everyday matters.

Biographical Dictionary of Modern Peace Leaders
By Harold Josephson, editor-in-chief. Greenwood Press, 88 Post Road West, Westport, CT 06881, 1985. 1133 pages. $75. This dictionary contains brief histories of people involved in peace initiatives (predominantly from Europe and the United States)—from pacifists to those who are simply peace oriented. Included are the familiar names of Cadbury, Jones, Montessori, Balch, Bonhoefer, Pickett, Anthony, Muste, Niebuhr, and some names that are not as familiar. At a time when peace activism is experiencing a worldwide rebirth, this compendium provides a handy reference.

Churchman and the Western Indians 1820–1920
Edited by Clyde A. Milner II and Floyd A. O'Neil. University of Oklahoma Press, Norman, Okla., 1985, 264 pages. $19.95. These six case studies deal with three major themes: the "Protestant paradigm" of Presbyterian and Methodist missions, the frontier setting of Roman Catholic and Mormon activities, and the organizational style of...
Quakers and Episcopalians. The book examines the lives of six men from different religions and how they interacted with various Indian tribes in their attempts to convert the Indians. The six men studied are Presbyterian linguist Cyrus Byington, Methodist educator John Jasper Methvin, Mormon frontiersman George Washington Bean, Jesuit priest Joseph M. Cataldo, Quaker philanthropist Albert K. Smiley, and Episcopalian bishop Henry Whipple. The book should be of interest to anyone who would like a better understanding of the impact of organized Christian religion on the Indian culture. An index is included for easy reference.

Black Quakers: Brief Biographies
Edited by Kenneth Ives. Progressiv Publishr, Chicago, IL 60616, 1986. 118 pages. $8/paperback. These short biographies of black Friends born between 1720 and 1928 highlight their introduction to Quakerism and their experiences in gaining acceptance into the Society of Friends.

If You Give a Damn About Life
By Harold Freeman. Dodd Mead, New York, 1985. 88 pages. $3.95/paperback. The author aims to arouse the public’s consciousness about nuclear weapons and the possibility of nuclear war. Opening with a brief account of what would happen if one nuclear bomb were dropped on one of several major cities, he asks, who would survive, and how would those who survive continue to live? How many weapons are now present in the world, how many countries have the capability to possess these weapons, and what is the cost of having these weapons? All of these questions are answered, along with suggestions on what we can do to prevent even one nuclear bomb from being dropped.

Beyond the Hotline: How Crisis Control Can Prevent Nuclear War
By William L. Ury. Penguin Books, New York, 1986. 187 pages. $5.95/paperback. “An acclaimed proposal to prevent political misunderstanding from becoming devastating war” is stated on the cover. The author’s thesis is that the “hotline” is a great idea, but it now needs to be updated. William L. Ury, coauthor of Getting to Yes, presents situations, both real and imagined, that could benefit by the process he outlines. Also included is a short history of the process one individual went through to promote the idea of the hotline, presented to inspire readers to act.

Calendar

JANUARY
10—Friends Social Union’s 63rd annual lunch­eon, 11:30 a.m., at Arch Street Meetinghouse, Philadelphia, Pa. Margaret Hope Bacon will speak about her new book, Mothers of Feminism. Send $10 to Daniel C. Frysinger, Treasurer, R.D. 1, 1634 E. Street Rd., Glen Mills, PA 19342, or call (215) 399-0395.

11–13—the American Society on Aging’s winter conference at the Westin Peachtree Plaza Hotel in Atlanta, Ga. As part of the theme, “Everyday Ethics in an Aging Society: Hard Times, Hard Choices,” there will be a one-day program on January 14, “Religion, Spirituality, and Aging.” For more information and registration, write the American Society on Aging, 833 Market St., Suite 516, San Francisco, CA 94103, or call (415) 543-2617.

17—“Cancel the Countdown,” a national demonstration and nonviolent action in Cape Canaveral, Fla., to protest and cancel the first test of the Trident II nuclear missile. For more information, write National Mobilization for Survival, 853 Broadway, Suite 418, New York, NY 10003, or call (212) 533-0008.

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FRIENDS JOURNAL
1501 Cherry Street, Philadelphia, PA 19102

January 1/15, 1987 FRIENDS JOURNAL
FRIENDS

Milestones

Births

Brosius—Victoria Anne Brosius on October 8, daughter and first child of Thomas Kent and Tamara Kunsch Brosius. Victoria, her parents, her paternal grandparents, Charles C. and Jane S. Brosius, her great-grandparents, Mahlon G. and Dorothy N. Brosius, are all members of London Grove (Pa.) Meeting.

Thomas—Jeffrey Daniel Thomas on August 28 in Springfield, Ill., to Jeanne Thomas and John Arnold, members of Springfield Meeting.

Marriages

Fischberg-Staley—Steven Staley and Eve Fischberg on July 26 at the Staley farm in Lochlawn, Ill., under the care of Springfield (Ill.) Meeting, where both attend.

Deaths

Baker—Alice Crew Baker, 94, on July 6. She was born in San Francisco, Calif., attended public school and college in Illinois, and earned a master's degree in chemistry, doing her graduate study at the universities of Wisconsin and California at Berkeley. Shortly after she married Oliver Edward Baker in 1925, they moved to the Washington, D.C., area, where Alice worked in research on the newly discovered product, insulin. A lifelong Friend, Alice was at the time of her death a member of Adelphi (Md.) Meeting, whose history she had written. Surviving are three daughters, Helen Baker St. John, Sabra Miller Staley, Mildred Baker Heimer; a son, Edwin Crew Baker; a sister, Mildred H. Crew; 15 grandchildren; and five great-grandchildren.

Leiby—Mary Hiller Leiby, 84, on November 7 in Falmouth, Mass. A birthright Friend, Mary Leiby grew up in the world, N.Y., where she attended Flushing Meeting. She was a graduate of the Philadelphia College of Osteopathic Medicine, and practiced in Flushing, Philadelphia, and Falmouth. In 1975 she received a citation from the American Osteopathic Association in recognition of 50 years as an osteopathic physician. Mary and Harry N. Leiby were married in 1931 under the care of Flushing Meeting. Mary was fond of telling friends that their wedding was the first one held in the meetinghouse in over 100 years. She was for a time a member of Philadelphia Monthly Meetings; when she and her husband moved to Falmouth in 1968, she became a member of West Falmouth (Mass.) Meeting. Mary Hiller Leiby is survived by a son, Jonathan Leiby; a daughter, Beth Leiby Ho; five grandchildren, Nathan Leiby, Sarah Leiby, Keith J. M. Ho, Christopher A. Ho, and Peter A. Ho; four sisters, Helen H. Dower, Martha H. Lorraine, Louise H. Poole, and Lydia H. Frink; and a brother, Eldridge R. Hiller.

Poets and Reviewers

A retired medical officer of the World Health Organization, James O. Bond is a member of Langley Hill (Va.) Meeting. He has published a book of poetry, and his latest book is a family history, Jean Deek is an actress and a member of Radnor (Pa.) Meeting. Mary Barclay Howarth is a member of Media (Pa.) Meeting, and she is a member of the Journal's board of managers. Alice Mackenzie Swain is a native of Scotland who lives in Harrisburg, Pa. She has received numerous awards for her poetry.

Classified

Classified Rates

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

Copy deadline: 36 days before publication.

Accommodations


Books and Publications

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

The Objector, journal of draft and military counseling, $15/year. CCCO-West, P.O. Box 42249, San Francisco, CA 94142.

Faith and Practice of the Friends of Truth (A Christian Community), $1 from Friends of Truth, 1009 Bruce Rd., Crealde, PA 19075.

Choose Love by Teddy Milne. One Quaker's vision of how to ensure global survival and create a brighter future. 203 pp. $10.85 plus $1.25 handling. Pittenbreuch Press, P.O. Box 553, Northampton, MA 01060.

Approximately 500 Quaker titles (mostly out of print) for sale now. Many rare and scarce titles. Catalog available. The Book Bin, 351 W. Jackson St., Corvallis, OR 97330.


Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Manrique 132, Mexico 1, D.F. Friends meeting, Sundays, 11 a.m. Phone: 706-0521.

Old Jordans, Buckinghamshire, England. The farmhouse kitchen, which in the mid-17th century served William Penn and other Friends as a meeting place, continues to serve Friends and many others as part of Old Jordans Quaker Guest House and conference center. Simple, comfortable accommodation in a rural setting, but only 12 miles from Heathrow, half an hour from Central London. Why not visit us? Old Jordans, Jordans Lane, Jordans, Beaconsfield, Bucks. Tel: 01442 87519. Telex: 21528 Att. 0266.

Woodland Hill Conference/Retreat Center in beautiful western Massachusetts. Reservations necessary. Woodland Hill, Keene Road, Deerfield, MA 01342. (413) 774-3431.

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If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as A Friendly Letter since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events. In a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is $13.95; sample copies free from A Friendly Letter, P.O. Box 1361, Dept. FJ1, Falls Church, VA 22041.

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

Communities

Interested in living in a Quaker community while studying or working in Manhattan? Pennington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and friendly values. We are now accepting applications for residency. Please contact us at (212) 673-1720 or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

Woodbrooke—England. An adult residential Quaker Study Center with a lively international community set in the heart of England. A place for learning and spiritual refreshment. Your study program can be based on a course in the world of Quaker life, or a degree in Quaker Studies. Write for a free catalogue.

Conferences

For Sale

Purr-fect Presents. Cat Lovers Against the Bomb Wall Calendar. Black & white photos, quotes, dates. $7 postpaid. Nebraska for Peace, 430 South 16th, Lincoln, NE 68508.

Opportunities
Quaker delegation to El Salvador, one week mid-late April. Commitment to follow-up work required. Inquiry Liz Yeats, 9160 Raintree Drive, Greenbrier, NC 27047. (919) 294-2001.

Personal

Classical Music Lovers Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Palmy, NY 10853.

Concerned Singles Newsletter links compatible peace-oriented singles, all areas. Free samples: Box 7737-P, Berkeley, CA 94707.

Positions Vacant
Ben Lomond Quaker Center, a conference center in the Redwoods 80 miles south of San Francisco, is searching for a couple to act as Center Director (full time) and Program Director (1/2 time) and as resident hosts, Stipend, house and good benefits. Quakers preferred. Start August 1; resume due February 1. For further information contact BLCQ Search Committee, P.O. Box 686, Ben Lomond, CA 95005. (408) 336-5333.

Head counselor, 28 plus, for small, co-ed, private camp, summer ’87. Camping leadership experience, and good administrative skills. Songleader. Write Sunnapee Arts Camp, Box 177, Georges Mills, NH 03751.

Research Interns. Three positions available assisting FCNL’s lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1987. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining clipping and issue files. Applications close March 15, 1987. For information, write or call the Friends Committee on National Legislation, 245 Second Street SE, Washington, DC 20002. Phone (202) 647-6000.

Solo family on-counselor is seeking another MD or DD generalist to share concern for widely scattered population of 4000 in impoverished area of NE Wisconsin. Contact Judith Hall, MD at P.O. Box 84, Laona, WI 54441 or (715) 674-3131 or (715) 369-1399 with inquiries or advice.

**FRIENDS ACADEMY**

A Quaker-affiliated, co-educational country day school including over 650 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and arts programs with a friendly, supportive atmosphere. Each year we usually seek one or more top-rank beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys’ and girls’ team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.


Needed: A male, preferably between the ages of 35 and 45, educated, caring, observant, resourceful, able to travel and relocate if necessary. This position is one of companion, escort, driver, and houseman or housekeeper. Must be able to cook, clean, launder clothes, arrange for attending such activities as museums, theatre and concerts, and keep accounts of income and expenditures. The gentleman to be served was formerly an attorney with a large corporation. He was severely brain damaged in an automobile accident four years ago. He has been in therapy ever since and has made remarkable progress. However he is not yet capable of living independently, nor is he able to drive a car. Living arrangements would be in a two bedroom apartment and a car would be furnished. Remuneration would be living expenses and salary. If you feel you qualify and would be comfortable under these circumstances, please send a resume of your education, jobs, interests, availability and salary requirement to: Box L-792, Friends Journal, 1501 Cherry St., Philadelphia, PA 19102.

Staff Attorney for Lewsiburgh Prison Project. Assist men at U.S.P. Lewisburg with conditions of confinement, contribute to nationwide self-help publications project, locate and coordinate case of inmate to impressive advantage. Good experience, independent, legal aide office; rural college town. Seek beginning or retired attorney. Box 128, Lewisburg, PA 17837.

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The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Obed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 859-3366.

**Services Offered**

Frustrated by paper clutter? Office and household records organized for your special needs. Filing systems designed, work spaces planned, organizing solutions for moving or retirement. Horwitz Information Services, (215) 544-8276.


Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1026 Pinebrook Dr., Greensboro, NC 27410. (919) 294-2095.

Family Relations Committee’s Counseling Service (PVM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or requests for services to: Box H-130, Friends Journal, 1501 Cherry St., Philadelphia, PA 19102. (215) 969-0140.

Need Typesetting? Friends Journal’s typesetting service can give you your new newsletters, brochures, pamphlets, manuscripts, etc., in a clean, clear, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call Joe Martin at (215) 241-7116.

**Summer Camps**


**Vacation Opportunities**


If you would like help arranging vacation home exchanges with British families, please contact ASAP, James Bradac (FJ) 15, Box 80, Dorchester, IP28 SEA, England. Phone. (from USA) 01144-284-84-315.

**Wanted**

Financial help to build a meetinghouse in the Quaker historic area Annapolis-Anne Arundel County, Maryland, birthingplace of Baltimore Yearly Meeting. Interest-free loans, gifts, low interest loans. Contact Schuyler Elsberry, Annapolis Friends Meeting, P.O. Box 3142, Annapolis, MD 21403. (301) 547-3891, evenings.

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Meetings

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

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

UNITED
John Hill
FAIRBANKS—Unprogrammed, First Day, 10 a.m. on Fairbanks Rd., Friends Meetinghouse, 1001 S. Louisiana. Phone: 663-1439 or 663-8833.

CALIFORNIA

ARIZONA—Unprogrammed meeting, First-day school 10 a.m. Warner Elementary School, 2682 Gold Hill Rd. Phone: 479-3796 or 456-2487.

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ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school 10 a.m. at 26th Ave. and 40th St. Phone: 988-0007.

COLORADO

BRIGHTON—Meeting and First-day school 10 a.m. on Fairbanks Rd., Friends Meetinghouse, 1001 S. Louisiana. Phone: 663-1439 or 663-8833.

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 5 p.m.).

DENVER—Mountain View Friends Meeting, 2260 South Columbine St. Meeting and First-day school, 10-11 a.m. Wheelchair accessible. Phone: 777-3799.

DURANGO—First-day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 247-4550 or 694-9434.

FORT COLLINS—Worship group. 484-5537.

CONNECTICUT

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

MIDDLETOWN—Worship 10 a.m. Russell House (Wednesday Un), corner High and Washington Sts. Phone: 349-3814.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University, Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven 06511. (203) 439-1939.

NEW LONDON—Meeting and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, 10 Centre St., New London. Phone: 232-3631 or 437-4428.

NEW MILFORD—Housatonic Meeting. Rte. 7 at Exit 32, New Milford. 10 a.m. at 3825 Wise Ave. Phone: 349-8090 or 458-4225.

NEW YORK—Meeting and First-day school 10 a.m. 572 Rockwood Rd. (corner of Westover), Stamford. (203) 325-2834 or 837-4428.


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

 Delware

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

BARRINGTON—Meeting for worship 11 a.m. at the 1st Congregational Church, 298 Main St. Contact: Dr. W. D. H. Walker, Jr., 203-374-6766.

CENTRE—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd. HOCUM dred, 10 a.m. at 305 Main St. Phone: (302) 376-2601.

NEWARK—Meeting for worship, Sundays, 10 a.m. at 305 Main St. Phone: (302) 376-2601.

NEW JERSEY—Meeting and First-day school 10 a.m. 572 Rockwood Rd. (corner of Westover), Stamford. (203) 325-2834 or 837-4428.


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

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 483-5310.

Unprogrammed meetings for worship are held on First Day at:

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:15 a.m. at 2121 Davis St., adjacent meetinghouse, Worship at 10 a.m. with special concern for gay men and lesbians.

MARYLAND—Friends Meeting—515 E. Capitol St. Worship at 11 a.m. 540-1560.

SIDWELL FRIENDS SCHOOL—Worship the third First Day, Sept., through June, at 11 a.m. 3256 Wisc. Ave. NW, in the Arts Center.

FLORIDA

CLEARWATER—Worship 10 a.m. at St. Paul’s School, Oct.–May (Mays June–Sept.). Clerk: D. A. Ware, 311 S. Betty Lane 16, Clearwater, 33516. (813) 447-4829.

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

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N. 2nd Ave. 402-3261.

JACKSONVILLE—Sunday 10 a.m. (904) 788-3648.
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From Lucretia Mott to Henry Cadbury, the 1987 FRIENDS JOURNAL Wall Calendar celebrates the birthdays of selected Friends throughout the year.

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