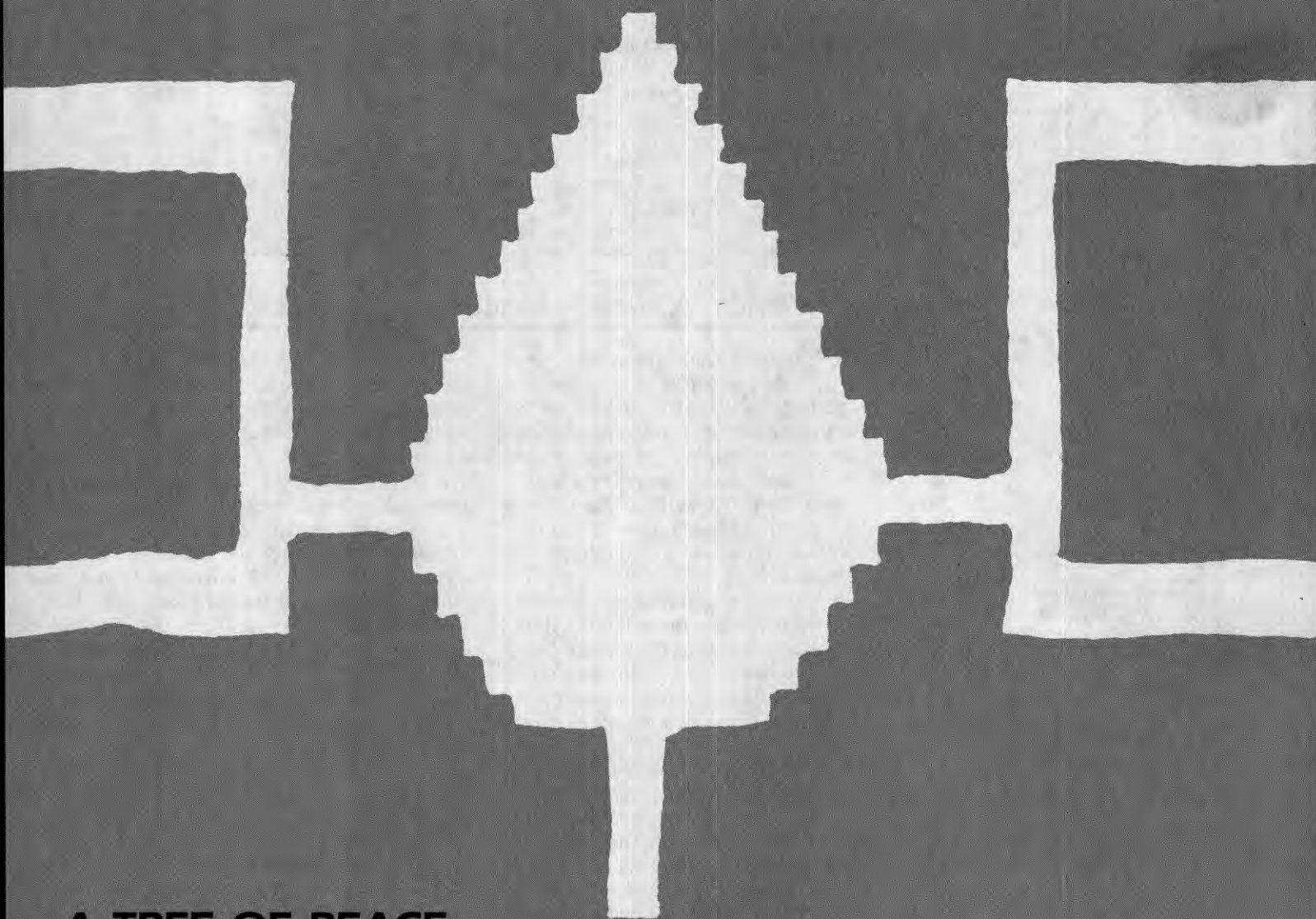


March 1, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



A TREE OF PEACE

PATHS TOWARD A QUAKER FUTURE

A CONVERSATION WITH MARY HOXIE JONES

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends, and is a member of Associated Church Press.

STAFF

Vinton Deming, *Editor-Manager*
Melissa Kay Elliott, *Assistant Editor*
Renee C. Crauder, *Editorial Assistant*
Barbara Benton, *Art Director*
Dan Hamlett-Leisen, *Graphic Designer*
Anamaria Rodriguez, *Advertising and Circulation*
Carolyn Terrell and Mary Erkes, *Advertising and Circulation Assistants*
Joyce Marie Martin and James Rice, *Typesetting Services*
Jeanne G. Beisel, *Secretarial Services*
James Neveil, *Bookkeeper*
Gina Dorcelly, *Student Intern*

VOLUNTEERS

Jane Burgess (*Index*);
Frank Bjornsgaard, Emily Conlon,
Larry McKenzie, Ellen Holmes
Patterson, and Amy Weber
(*Editorial Assistance*);

BOARD OF MANAGERS

1984-1987:
Frank Bjornsgaard
Judith Brown
Emily Conlon (*Assistant Clerk*)
Peter Fingesten
Mary Howarth
Marcia Paullin
William D. Strong (*Treasurer*)
Thomas Swain
Allen Terrell
Mary Wood
1985-1988:
John Breasted
Teresa J. Engeman (*Secretary*)
Elizabeth B. Watson
1986-1989:
Jennie Allen
Dean Bratis
Helen Morgan Brooks
Mark Cary
Sol A. Jacobson
Leonard Kenworthy
Mary Mangelsdorf
Linell McCurry (*Clerk*)
Janet Norton
Elizabeth S. Williams

HONORARY MANAGERS

Eleanor Stabler Clarke
Mildred Binns Young

FORMER EDITORS

Olcutt Sanders
Susan Corson-Finnerty
Ruth Geibel Kilpack
James D. Lenhart
Alfred Stefferud
Frances Williams Brown
William Hubben

*FRIENDS JOURNAL is published the 1st and 15th of each month (except January, May, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7277. Second-class postage paid at Philadelphia, PA.

*Subscriptions: one year \$15, two years \$29, three years \$43. Add \$6 per year for postage outside United States, its "possessions," Canada, and Mexico. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Sample copies \$1 each; back issues \$2 each.

*Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL. Copyright © 1987 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International.

Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102.



FRIENDS JOURNAL

March 1, 1987
Vol. 33, No. 4

Contents

Among Friends: A New Adventure	
Vinton Deming	2
Worry, Trust, and Faith	
Virginia W. Apsey	3
A Tree of Peace	
Mary Beth Miller	4
Good Will Be the Final Goal of All	
Karen L. Cadbury	7
Paths Toward a Quaker Future	
Arthur O. Roberts	12
Forum	18
Calendar	24
World of Friends	20
Classified	25
Books	22
Meetings	27



A Tree of Peace is planted outside Arch Street Meeting House in Philadelphia.

Front cover design from the "Hiawatha Belt," a record of the formation of the Iroquois League of the Five Nations. See pages 4 and 5.

Among Friends: A New Adventure

Our more faithful readers may recall that the first issue of FRIENDS JOURNAL was published July 2, 1955. Issues of the magazine in those days had a very different appearance: they were slimmer (16 pages rather than 32); published more frequently (weekly rather than semi-monthly); were less likely to use photographs as part of the graphic design (the first appearance of a front cover photograph, for instance, was in 1965).

There have been enormous changes as well in production of the magazine. In the last ten years, we have purchased typesetting equipment, hired design artists, and computerized our own mailing list—to mention just a few of the more visible changes I have personally observed. And more are sure to come.

Helen Keller once said something about life and change. "Security is mostly superstition," she said. "It does not exist in nature...Life is either a daring adventure or nothing." With these words in mind, I'd like to tell you about a new "daring adventure" we are anticipating at the JOURNAL in the next few months. In October, following our summer schedule of publishing monthly, we plan to increase the size of the magazine to 40 pages and continue publishing just one issue a month.

We will make this change for several reasons:

- A monthly schedule will help put the JOURNAL on a stronger financial footing. The costs of publishing continue to rise. Nonprofit postal rates alone, for example, may double in another year.

- Our readership surveys have indicated that many readers would welcome a monthly format.

- We see very few religious publications similar to ours that publish more than 12 issues a year. *Quaker Life*, *Evangelical Friend*, and *Friends Bulletin* each publish ten.

Most of all, we are confident that a monthly schedule should make the JOURNAL a more substantial, higher quality magazine. By keeping our subscription rate at the \$15 level and increasing the size to 40 pages (occasionally more for special issues), we expect to include both a better variety of materials and longer articles than will fit our present format.

William Hubben, the JOURNAL's first editor, wrote in the first issue, "A religious periodical tends to impart a sense of communal ownership such as hardly any other periodical is able to transmit." We are mindful of this ownership and of the common bond that unites us as seekers of God's will.

Vinton Deming

March 1, 1987 FRIENDS JOURNAL

Worry, Trust, and Faith

by Virginia W. Apsey

Remembering how much my parents worried about me, their only child, should have prevented me from worrying about my own children. It didn't, and now I worry about my four grandsons. Recently, however, I have begun to "see the light" on this all-pervasive habit. I have finally realized that worry erodes faith. When I worry I do not trust God to guide my life and the lives of those I love.

Worry and concern are two different things. We are apt to confuse them. Concern is to be aware of the present and take steps, under God's guidance, to improve a given situation. The word holds hope for better things.

Worry is a trail leading backwards toward a negative outcome. It is bracing oneself for anything from a cut finger to an atomic disaster. Subtly, it can come disguised as all manner of good things: being prepared, being thoughtful of others, being careful, being foresighted, being a responsible person. Sometimes a worry can develop into a

concern, but more often no constructive action comes from it. Instead, we relax into a worrisome state of mind as an excuse for inaction.

What does this have to do with faith in God? Worry shuts the door to God's guidance. We say to God, in effect, "I do not believe I can do anything about this situation and neither can you. I wish I could, or you could; but we can't manage it, so I will worry."

On the other hand, if I open my mind and heart to guidance from God and the possibility that I will be shown how I can deal with a problem, I can expect a good outcome. This is faith.

Sometimes we think we can manage adequately without help on the so-called small things. We decide to leave only the big things to God. The difficulty with this is that we are not able to judge which things are "small" and which are "big." We are not as wise as God is, and one cannot compromise with God by using degrees of faith.

Nor does complete faith mean we can be irresponsible. We cannot sit idly by and expect God to do the work of the world without us. On the contrary, if one has faith in God's ability to guide us, communicate with us, and give us

the imagination and energy to accomplish what we think is God's will, we can accomplish wonders.

It takes courage to trust in God. From long habit, we believe in our thoughts, our muscles, our energy. It takes a long time, sometimes, to understand that without God we would not have those things. In fact, we would not have life at all.

Miraculously, God can still work through our blocked minds, deficient vision, and dulled spiritual hearing. Once in a while, when we are experiencing a bit of humility and feeling less protective of our egos, wonderful things can happen. It is then that God lets us know the peace of a worry-free moment. It is then that insoluble problems seem to work themselves out, without our attention. We must hold fast to the memory of these experiences of faith because they hold the promise of more faith and encourage us to surrender to God's wisdom.

Meanwhile, I practice trust and faith. I give God a problem and wait to see what happens. Perhaps I will have courage enough to let God manage a larger one without my self-will getting in the way. □

A member of Bulls Head-Oswego (N.Y.) Meeting, Virginia Apsey is also a member of the Ministry and Counsel Coordinating Committee of New York Yearly Meeting.



Bill Loos/American Friends Service Committee

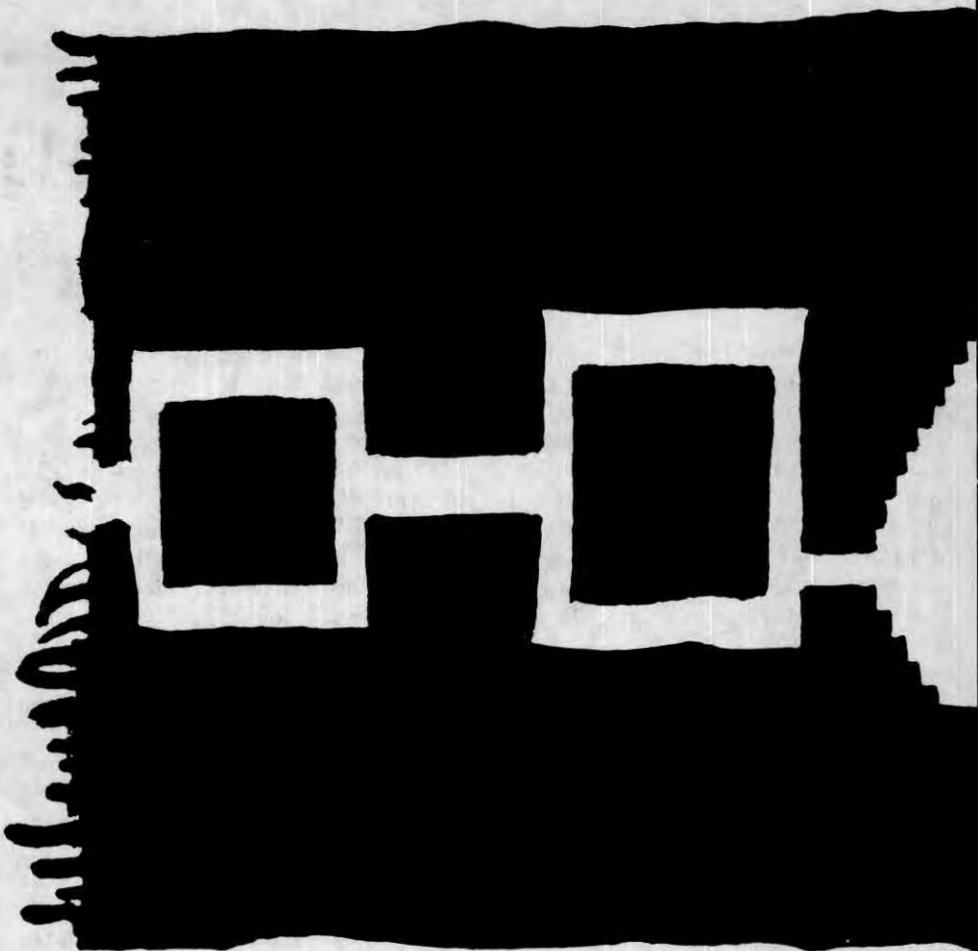


On March 23, 1986, nine Native American Indians from the Mohawk Nation at Akwesasne, about 60 miles southwest of Montreal, attended Philadelphia Yearly Meeting to plant a Tree of Peace. They took part in meeting for worship and afterward planted a white pine tree outside the Arch Street Meeting House in a ceremony attended by several hundred Friends. The white pine tree is a symbol of peace, instituted some 1,000 years ago by the Peacemaker to seal the end of warring among the five nations that became the Iroquois Confederacy. At the ceremony, two Mohawk chiefs spoke. Jake Swamp, a chief of the Wolf Clan, spoke in Mohawk. Tom Porter, a chief of the Bear Clan, translated Jake's words into English. Included in the Mohawk group were women and elementary school children from Akwesasne Freedom School.

In the meeting for worship that preceded the Tree of Peace ceremony, a second Iroquois tradition was evoked: the Condolences. Jake Swamp spoke the Condolences and Tom Porter translated them.

The Condolences stem from the days of Hiawatha in the time of the Peacemaker. Hiawatha was chief of one of five warring nations. He had six daughters whom he loved dearly. They died, one by one, due to the evil plots of an enemy. When his last daughter was taken from him, Hiawatha's grief was so great that even revenge had no meaning. He left his land and his people and roamed the earth in sorrow, shouting to the fields and forests, "I am Hiawatha, who once had six daughters. Who can console me?" It seemed that no one could console him, and his grief became so great that it made his face terrible to look upon. Those who saw him fled in terror. The answer that the Peacemaker gave to Hiawatha's condi-

A member of Princeton (N.J.) Meeting, Mary Beth Miller takes care of her six-month-old son Christopher. She and her husband, Stephen Penningroth, are good friends of Jake Swamp and work with him in the Tree of Peace Society.



A TREE O

Introduction

It was more than 350 years ago that our ancestors met and made a solemn promise of peace and friendship. At that meeting, our great-great-grandfathers had it in mind to secure peace not only for themselves but for the coming generations. That was a long time ago, and since that time the promise has not been broken. Today we are the grandfathers. We come together to renew our bond to that promise, to secure the hope of peace and friendship for our great-great-grandchildren.

The Condolences

But before we do what we have come here together to do, we must remember that it has been a long time since last we were together. Since that time, some of you may have suffered a loss. It may be that there is

tion became known to the Iroquois as the Condolences. The power of the Condolences was so great that Hiawatha's grief matured into compassion. Later, when peace among the five warring nations was held back by the twisted spirit of one man, it was Hiawatha who combed the snakes out of the man's hair.

The Condolences presented here are not a transcript but a reproduction of the translation. It has been approved by both chiefs. Following the Condolences is a transcript of words spoken as the Tree of Peace was planted after meeting for worship. They are offered here with a prayer that the branches of the great white pine may cover us all, that its shade may make our minds "still and cool," as George Fox would have them, and that we may all know that same spirit which is the principle of God.

—Mary Beth Miller



Mohawk Wampum belt design

F PEACE

something you are grieving over. Since last we met, some of you may have suffered the loss of a loved one. Perhaps you have had several losses. It may be that your eyes have been clouded over by tears, and that you can no longer see the beauty of the Creator. Perhaps the soreness of the grief that you have suffered through your eyes now blocks your vision. If this is the case, since last we met, I offer you, in symbolism, a white doeskin that I take from the sky of the Creator. The skin of the doe is soft and comforting, and with it I wipe the tears of grief and soreness of old wounds from your eyes. In symbolism, I wash and soothe them, so that you may see properly once again.

It has been a long time since last we met, and it may be that in that time you have suffered the loss of a loved one. Perhaps some of you have suffered many losses. It may be that the cries of

grief now echo in your ears so that you can no longer hear properly. If this is the case, since last we met, I offer you a white feather—the gift of the Creator—that I take from the sky. I take this feather and, in symbolism, I will clear the cries of grief from your ears, that the silence may rest and comfort you, and that you may hear properly once again.

Since last we met, I fear that you have suffered the loss of a loved one. I fear that the losses of your heart have been many, and that you have uttered many cries of grief and done much weeping. It may be that a great sob has become lodged in your throat. This may be stopping you from speaking the truth of the Creator. If this is the case, I will reach into the sky and take for you a bowl of pure water. This water is sweet and comes from the Creator, that you may drink it and it may wash the lump of grief from your throat so that once

again you may speak properly.

All of these things I offer you, in symbolism, that you may be relieved of the pain of whatever losses you may have suffered since last we met, that once again we may join hands and with open hearts offer gratitude for this day to the Creator.

Brethren, it is a nice day today that the Creator has given us, a fine day, and as we are gathered here to bring our minds and thoughts together in oneness, in concert, and in harmony, we must be appreciative of this day.

In the beginning of time, when our Creator made the human beings and placed us on this earth, our Creator also made everything that we will need to survive in the future. And the Creator said to the human beings, "I do not ask much. As I have created you, I have created everything that you need so that you will not become hungry, so that you will not feel the pain of hunger. If you become sick, there is medicine planted there for you, and you will use that which you have been given. There is nothing lacking for human beings to survive, it is all there before you as you walk this earth. I ask only one thing, that as you walk this earth you will never forget to be greatly appreciative of the gifts that the earth gives you. And if you do that, there will always be a continuous life for human beings. You must always be greatly appreciative and show gratitude." And so it is today that as many of our brethren are here gathered, we express a great gratitude for this day to our Creator's power.

We will, at this time, review a little bit of the history of the human in this world. It is necessary to do this because when a promise is made by your father or your grandfather, it is the obligation of the offspring to continue upholding that promise and those obligations to the world. And that is why we must always review the tracks and the trail that we have paved since the first human arrived on this land. That way we will always know what we are doing and where we are going.

I'm going to remind you all that a long time ago, our people were instructed how to be grateful and how to survive, but at one point in history, people took it upon themselves to put aside those original instructions or teachings. They took it upon themselves to say, "Well, I think I know what is better for me. I don't have to listen to those old people's instructions or teachings that the Creator gave to us." And as people began to take it upon themselves, it wasn't just but a little while when the whole sky became dark with sadness as arguments occurred between brethren. War began to be, and the tears of the mothers stained the earth because their children were being murdered through wars. This was all because human beings decided at one point that they knew best and they would no longer listen to the instructions of our Creator.

It was a bad time throughout the world. As I speak, this was a long time ago—though not too long, because it was still in the humans' world. At that time, our Creator, the maker of all life, became sad because there was so much crime and dishonesty, so much injustice and so many wars, and so much bloodshed. Our Creator became so sad that he decided that he would send a Messiah to the people of the earth, the human beings. This Messiah would bring a message, a reminder of how to be righteous and just.

And so that Messiah was born amongst us here in this continent, many, many, many hundreds of years ago, with the message of righteousness and

a good life, a good future for little children. He said we must embrace these principles of justice and righteousness if there will be a world worthwhile for our children up to the seventh generation. And so, over a thousand years ago, what he did was to plant a tree, a white pine tree. And he called the warring people, the human beings, together. He spoke to them, and he used the mind of reason, of logic. He told them that as long as there was killing, there would never be peace of mind, and that there must be a concerted effort by human beings—an orchestrated effort—for peace to prevail. If the people do not make the effort, there will not be peace, and you must live in crime, and you must live in shame. You must live always wandering, looking for something that you will never find.

And so the Peacemaker, that Messiah, he said to the nations of the Haudenau-saunee: "I summoned you all to open your ears and use your minds to think of what is and what is good for the future." And then he planted a tree of peace. He said, "This will be the symbol of righteousness. This will be the symbol of the future of seven generations of your offspring. They will come one day, and this tree that we will plant will stand tall and strong before them. It will be so powerful in its symbolism that the very top of it will pierce the sky. Its roots will go to the north, east, south, and west, to the four cardinal directions of the world. And under its branches will be a great shade. And in the coolness of the shade of that great tree,

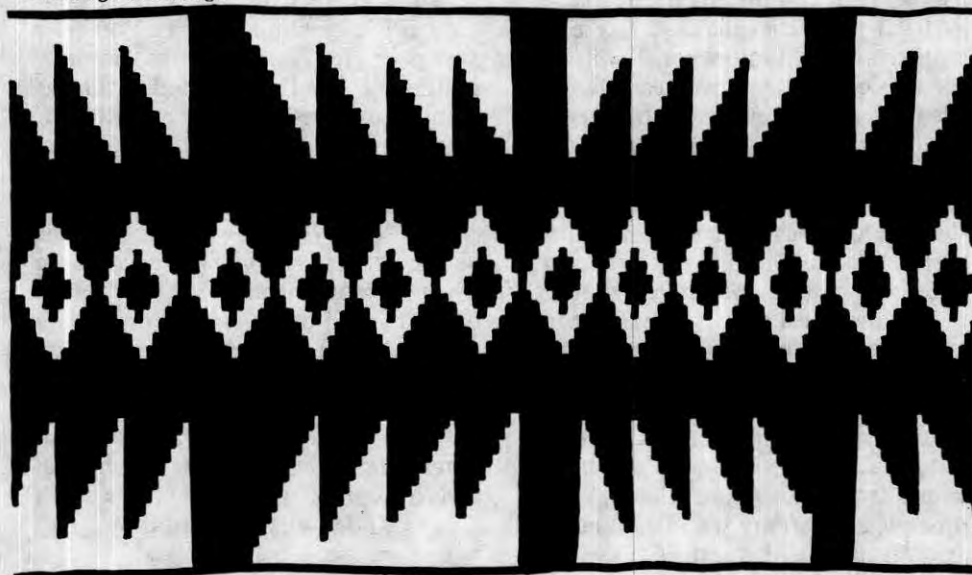
mankind shall follow those roots, which are white, to the great shade and the coolness of peace. And there will our offspring sit with brethren of the world."

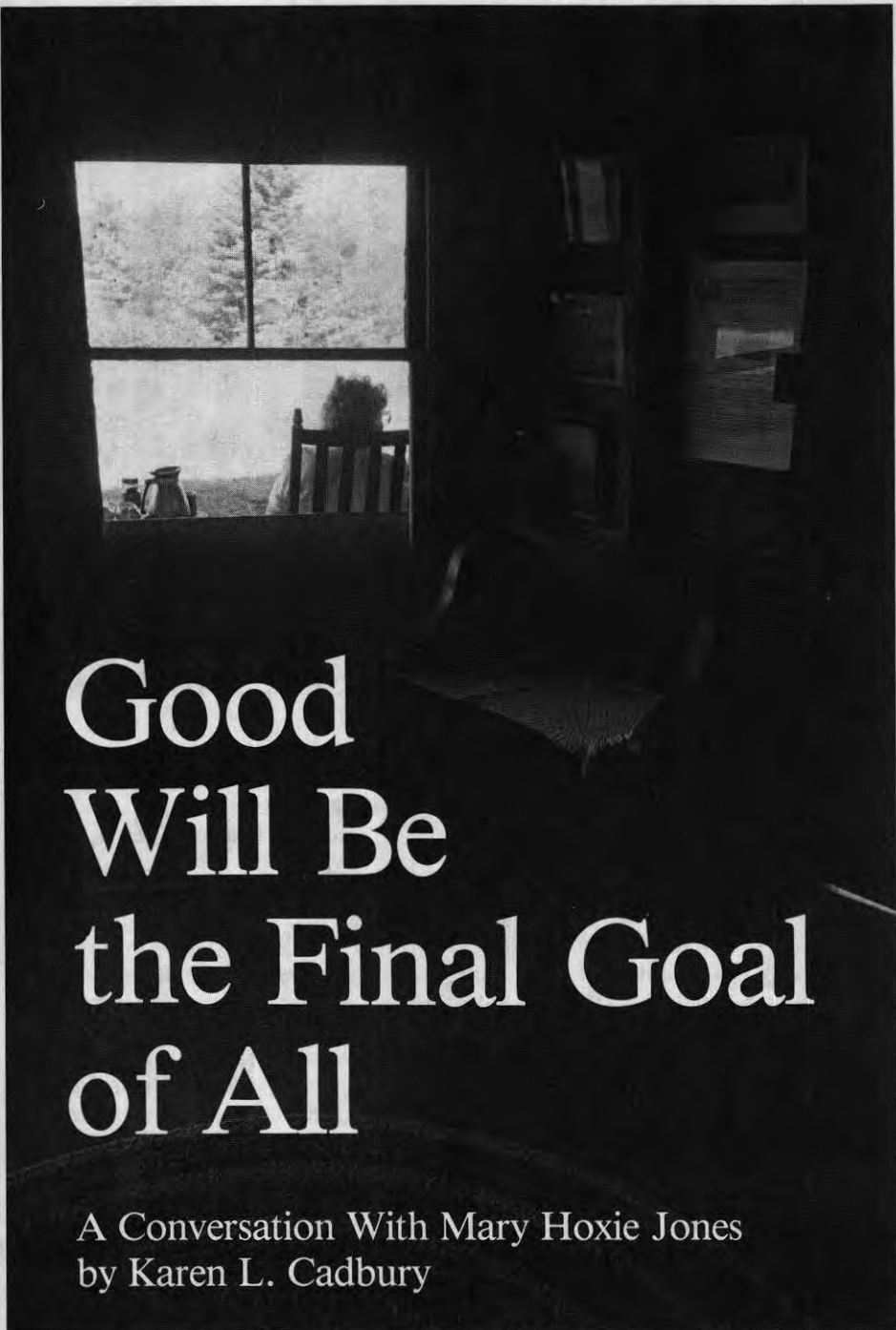
"Now," he said, "I will pull up this tree as it has been planted." And he pulled up the great white pine, that huge tree, and there was a great cavity in the mother earth that the tree had made from being uprooted. He said, "Now, I summon all brethren and the nations of the Haudenau-saunee. Bring your weapons of war that you used against one another and let us cast them into this hole. The thoughts of war, the thoughts of weapons, let us cast them in also, for that cavity goes very deep into the earth, our mother. There is a swift current, a river under the underworld, and this current of water will carry the weapons of war and the thoughts of war to oblivion, never to be found again by human beings. Now we will place this tree back onto the hole and seal it forevermore, for the future of our children."

That is what the Messiah did as he gathered the Haudenau-saunee. Today, many of our people have done as our grandfather did many years ago. They have put aside those original teachings that our elders have been told to tell us so that when we grow up, we will be fully aware of our obligations as human beings. We, the people of today—many, many of us—have taken it upon our own selves, our own minds, and our own powers, to do what we think is better to satisfy us. Once again, because we did this throughout the world, there is sadness and there is talk of war again all over the world. There is not much hope for the future of our children, let alone seven generations. A commitment must be made if there is to be peace, and that is why we will plant this tree. It will be a reminder of the greatness and the achievements of our ancestors who embraced peace.

Our Creator has given us this day and all these fine, good-looking people. Human beings have gathered here for this endeavor, and it has been witnessed by the sun, our brother; the sky; our mother earth; and all these little children. The memory of this day will live in their hearts and minds and they, in turn, will instruct their grandchildren to not let it die, so that some day we may once again have peace. □

Onondaga belt design





Good Will Be the Final Goal of All

A Conversation With Mary Hoxie Jones
by Karen L. Cadbury

*Golden against the sky
The ginkgo holds each leaf
Lace-patterned on the blue
Instant of glory brief,
The swirling winds untie
To swim, like fish, a few
Gold coined leaves to lie
As though the ground were one
Mosaic of the sun.*

—Mary Hoxie Jones

On a foggy day last July, I traveled to South China, Maine, to the summer home of Mary Hoxie Jones. One hundred miles north, after crossing the Maine border, my route took me inland through apple orchards and small vegetable farms. I turned off the highway and followed a gravel road to a lane lined with pine trees, which led to her sturdy cedar cottage, called Pendle Hill. In the fog, violet-colored patches of clover, spidery Queen Ann's lace, and red-orange stalks of Indian paint brush glistened in the meadow stretching from her cottage to the clear waters of China Lake. On the south end of her porch, empty wooden rockers stood like sentinels facing the water, reminiscent of a day when families sat together in the evening to watch the changing summer sky.

Mary, a tall and vigorous woman with a decided twinkle in her eye, greeted me warmly at the door. She started a fire in the stone fireplace, and we were soon warm, though fog pressed in at the floor-to-ceiling windows. Family photographs, a watercolor painting of Pendle Hill in England, Chinese ginger jars, ancient carding combs once used by her great-grandmother for weaving — these were some of the personal effects which covered the table and walls of the house, the accumulation of her family's work and travel for more than a century.

A gray and burgundy tapestry woven on burlap hung on one wall. The burlap was once a sack that carried grain to Russian workers during a famine in the 1920s. Later a Russian woman added needlepoint stitches to depict figures and verses from a Russian poem. She then returned it to Mary Hoxie Jones's father, Rufus Jones, as a touching token of gratitude.

Mary Hoxie had just celebrated her 82nd birthday, with parties, family, friends, cards, and calls. On Sunday when she went to the South China Community Church, which she has attended most of the summers of her life, the choir sang her favorite spiritual, "I Want to Be Ready to Walk in Jerusalem Just Like John," as a birthday gift.

In 1931 Mary Hoxie Jones wrote her first volume of poetry, *Arrows of Desire*, published by MacMillan Company. In 1965 and 1975 *Golden Quill*

Karen L. Cadbury is a member of Central Philadelphia (Pa.) Meeting and a free-lance writer. She is a cousin-by-marriage of Mary Hoxie Jones.

© Jeremy Bernard Photos 1987

Press published two more volumes, *Beyond This Stone* and *Mosaic of the Sun*. In these books she focuses on nature and the dilemmas of modern living. Her poetry contrasts the snowy feathers of an egret and the changing of the seasons with the torments of wars and deprivation of city slums; the frailness of the old with the exuberance of the young; and the gaiety of living with the loneliness of loss and death. She has been writing since she was 14 years old and participates in a poetry writing group which has met for the past 45 years. She is responsible for collecting and saving her father's papers, letters, and manuscripts for the Quaker Collection in the Haverford College Library, and she has collected and preserved genealogical material on the Cadbury, Warder, Hoxie, and Jones families.

The only daughter of Rufus Matthew Jones and Elizabeth Bartram Jones, Mary was born in Haverford, Pennsylvania, July 27, 1904. Rufus Jones, the son of a Quaker farmer from South China, Maine, was a philosopher, writer, teacher, and humanitarian. He was on the faculty of Haverford College for 40 years, and with his brother-in-law Henry Cadbury and others founded the American Friends Service Committee in 1917. He wrote 56 books and was an avid worker for peace throughout both world wars. Elizabeth Bartram (Cadbury) Jones was from a large Philadelphia Quaker family. Both she and Mary Hoxie assisted Rufus in the research and writing of many of his books.

On this foggy day in front of a fire, from the vantage point of world traveler, writer, committed Friend, and octogenarian, Mary Hoxie Jones reminisced about some of the extraordinary experiences of her past. For all of her life she has been devoted to her family and to strengthening the bonds of family and friends around her. Today when family life is so often fragmented by the demands of work, divorce, the stress of urban life, or our excessive mobility, the emphasis of her life seems especially important.

Q: Tell me a little about your early life.

A: I was born on the Haverford College campus near Philadelphia, Pennsylvania. Father taught Uncle Will, Uncle John, and Uncle Henry—three of



©Jeremy Barnard Photos 1987

my mother's brothers—when they were at Haverford as college students, and Uncle Will brought my father home for Sunday dinner, where he first met my mother. The Cadbury family then lived in Philadelphia and went to Moorestown, New Jersey, in the summers until 1911, when they moved there permanently. I remember that at that time it was a long trip to get to my grandfather's house in Moorestown. One took a train from the Haverford Station to Broad Street station in Philadelphia, a subway at 15th Street, the Market Street Ferry to Camden, New Jersey, and then a trolley or a train.

Q: Do you remember events connected with the First World War?

A: Yes, I was ten when war was declared in Europe in 1914, and I remember my father's anguish. When the United States entered the war in 1917, the students at Haverford College were all being drafted. Conscientious objectors were having a very hard time because the choice they had was army camps or prison. Some went into the army, then didn't cooperate. Haverford College started a training project for students with the hope that they could get the men assigned to non-combatant work abroad. Father spent a great deal of time going to Washington, D.C., to plead with the authorities to let these men go

to Europe where they could rebuild villages that had been destroyed.

I went to Haverford Friends School and Baldwin School in Bryn Mawr, Pennsylvania. Bryn Mawr College was the obvious place for me to go. Without knowing President Carey Thomas, the president of Bryn Mawr College at the time, who was very intimidating, it is probably very difficult for someone to understand why I would resist Bryn Mawr when my father was president of the Board of Trustees. When I insisted on going away to college Father and Mother were very upset. Father finally consented that I could go to Mount Holyoke, because he knew the college, and the president, and had been invited to preach at the college chapel; and he approved because he said that Holyoke had more Bryn Mawr Ph.D. women on the faculty than any other college. So getting to Mount Holyoke in 1922 was something like going to Grandfather's in Moorestown, New Jersey, only a more difficult trip. I never regretted this decision and was very happy there.

Three days after my graduation from college, my parents and I left for China on the Canadian Pacific steamship called the *Empress of Russia*. Father had been asked to lecture at a YMCA conference celebrating their 40 years in China. We landed in Yokohama, Japan, only three years after the terrible earth-

quake in which half a million people were killed. We then sailed through the Inland Sea to Tsingtao in China and we were supposed to go directly to Shanghai, but there was a cholera epidemic and so we spent a month at a missionary summer resort near Tsingtao. Later we went on to Tientsin, Peking, Nanking, then Shanghai. In 1926 there was the possibility of a Communist uprising, friends of ours had to go into hiding, and a man we knew was shot and killed.

As there were not any planes in those days, we had long train trips. Father lectured in a great number of universities in China. In Shanghai one Sunday he spoke five times, preaching in two or three churches. Not all the students knew English, so though it was an added strain and took much longer, the lectures were translated.

When we left China we traveled to the Philippines and Ceylon and took a boat across to India. After three weeks there, we met with Mohandas K. Gandhi. We had part of a day with Gandhi at his ashram in Ahmedabad. He had on a cotton wrap that he wore over his shoulder, a loin cloth, and his feet were bare. Father and Gandhi carried on a very animated conversation in English. I think the visit meant a great deal. Certainly it did to Father. I have a very vivid picture in my mind of Father and Gandhi sitting there, talking together.

Q: What did you do after you returned from the trip to China?

A: In September 1927 I began a job as Young Friends Secretary for the Philadelphia Arch Street Meeting where I worked to help unite the two yearly meetings.

Then in 1932 Father was invited to join the Layman's Inquiry Commission, a group instigated by John D. Rockefeller, Jr., to study mission work. Rockefeller, along with many others, was deeply concerned about the whole mission situation. The people on the commission were excellent in their various fields: medicine, education, religion, agriculture, and business. There were also members particularly concerned about work for women. There was real questioning about the value of mission work, and Rockefeller wanted to have a survey of the situation. When our family joined the group in Hong Kong, the commission had

already been to Burma, India, and Ceylon. We were supposed to meet them in Shanghai, but when we sailed up the Yangtze, the Manchurian-Japanese war was under way and it was too dangerous to land. After a very frightening trip to Mukden, Manchuria, which I and some other members of the commission undertook without my parents, the commission went on to Korea, where they started to gather their findings. Eventually they wrote and published a book called *Rethinking Missions*. The conclusion of the group was that very careful consideration should be given to the way in which Western ideas and ideals were being forced upon countries that had a great deal to offer in themselves. I particularly remember a project in Nanking, where Pearl Buck's first husband, Lossing J. Buck, was an agriculturist. His work impressed the group, because he was interested in finding out what the Chinese methods were and how to help the Chinese improve their own methods, not in forcing U.S. ideas on them, which he felt were not suitable for the country. The book criticized many of the mission projects, but also recognized much of value. It was still pretty shattering to many of the missionaries and was roundly criticized.

Q: What did you do following 1932?

A: I went to England in late 1933 and lived in London writing a book which was never published. Then in December 1934 I said goodbye to relatives in Naples and boarded a Japanese ship bound for Hong Kong. I arrived in Canton, China, in January 1935 to write the history of the Canton Hospital, which was to celebrate the Centennial of its founding in 1835. The hospital had been started by a Christian doctor named Peter Parker during a period when the Chinese wouldn't allow foreigners in Canton. So he had begun the hospital by first establishing an eye clinic in Portuguese Macao, until the Chinese had finally permitted foreigners to enter Canton. It is extraordinary that anyone would go under such adverse circumstances in order to make people Christians. It took incredible courage, strength, and dedication. Nothing, absolutely nothing, would stop them. It is very hard for us to understand this type of thing now. The book, published later that year of 1935, is entitled *At the Point of a Lancet* [Published by Kelly and

Walsh of Shanghai].

When I got back to the States in July 1935 I then wrote a book on the history of the American Friends Service Committee for its 20th anniversary entitled *From Swords Into Plowshares*, published by the MacMillan Company. In September 1939 I joined the staff of the Service Committee just as the Second World War began.

It was an extremely tense time. Many German-Jewish refugees were trying to leave Hitler's Germany, and Austria. The immigration laws were restrictive, and getting people out of Germany was very difficult. Hertha Kraus, a professor of Social Work at Bryn Mawr College, had worked in an AFSC child-feeding program in Germany in 1920 after the First World War. As a German, she had a great many contacts. People were writing to her for help and she was trying, single-handedly, to cope with the situation. Through her, the Service Committee became more involved and established a Refugee Section. One remarkable thing that Hertha did was to get Haverford Friends Meeting and Haverford College interested in helping some of the professional people who were refugees who needed a chance to improve their English and to be near educational institutions where they might get jobs. Haverford Meeting and the American Friends Service Committee at Hertha Kraus's instigation started a workshop in a house across from Haverford Meeting where these remarkable, really wonderful people could be for a year. They were invited to attend classes at Swarthmore, Haverford, and Bryn Mawr colleges, the Baldwin and Shipley schools, Haverford Friends School, and the University of Pennsylvania, and eventually many were able to secure positions.

Those of us working in the Philadelphia AFSC office knew the war second-hand, only by report, but for those Quaker service workers in Europe everything was very difficult. Food was scarce and they were being bombed. In the United States we were all aware of the problems, but it was second-hand. We got tragic letters about tragic situations. The people working in the Refugee Section were living under a frightful strain because they were trying to help people when there seemed no way to help. The Refugee Section couldn't get people out of Europe, or

they'd get people here and couldn't find jobs for them. It was a difficult time.

Q: What did you do when the war ended?

A: In 1947 I went to London to spend five months in Friends Service Council as a liaison between Friends Service Council and the American Friends Service Committee. The British were still on rations. Food and clothing were difficult to get and people were still living in a war atmosphere. In late 1947, I was in Holland attending an AFSC conference, when word came that the American Friends Service Committee and the Friends Service Council were to receive the Nobel Peace Prize for the work they did during the war. It was a very moving announcement.

I resigned from the American Friends Service Committee in January of 1951 in order to help Mother sort Father's papers. The Quaker Collection at Haverford College began in 1942 when Father gave the library his collection of mystical writings. After Mother died in 1952, a friend helped me continue to sort his papers. There were letters, manuscripts, and photographs. In 1981 I gave all the material to the Quaker collection at Haverford College. It covers a very interesting period of world and of Quaker history, and quite a number of scholars have used it.

In the spring of 1961 I went to England, then I traveled to Kenya for the Triennial Meeting of Friends World Committee, and on to join a cousin in Capetown, South Africa. I was made aware of how difficult the apartheid situation was there. There was a weekly class at the Friends meetinghouse to teach people to read—which Friends are no longer permitted to do today—and the people who came had never been to school before. I saw their hesitancy, their uncertainty, and their fear. They couldn't live in Capetown, but came to work from their shantytowns nearby. I felt that before long there might be a tremendous uprising, and I've been amazed that it has been 25 years since I was there, and that the crisis has only recently become acute.

Q: When you look back over the years, what have been the most important or outstanding events of your time? What are the most profound changes that you have witnessed?

A: When I look back and think about

what has been significant in my life, there has been a great deal. The most appalling thing is that I can't see that we've learned very much. It's kind of shattering. I lived through the war-to-end-all-wars, the one that would save the world for democracy, and look what has happened. The Second World War was a terrible shock. We couldn't believe that it would happen. Now that is behind us, but I've just read that there have been something in the neighborhood of 150 small wars since then. They haven't been world wars, but they are dreadful.

The biggest change in my lifetime, that I see, is that our lives have become almost completely mechanized. When I first came to this cottage we had no electricity, no running water, no pump. We had kerosene lamps and candles and cooked on a kerosene stove. We got ice that had been cut out of the lake. Now everything is involved with electricity—the pump, the refrigerator, the stove. We didn't have a car and we walked everywhere. Actually we really didn't go places. This mechanization is good, and it's not good. It simplifies life, if everything works, but with a car you are going places all the time instead of sitting quietly and looking at the lake. I don't want to go back, just as I don't want to go forward into nuclear hazards, which I venture we are about to do. I suppose that nuclear energy will be perfected at some point, but at present it is far from safe, as we've seen from Three Mile Island and Chernobyl. Dangers in years past affected a very small number of people; now the hazards we face affect the world. I was in England last spring when Chernobyl happened. I followed the impact as it moved through Finland, Austria, Norway, Poland, all of Scandinavia, and then to parts of England. People were frightened and uneasy. It had no physical effect on us here in the United States.

Q: In addition to the nuclear hazards of which you've spoken, what do you feel are the major problems facing my generation today?

A: In years past, we lived in a more self-sufficient manner on farms or by owning small businesses, and family life was very important. We felt absolutely secure, at least I did as a child growing up. But one of the things that I see now is a lack of security in children.

Also, I find myself getting upset

about the lack of integrity in government. It seems to me that this generation and the children of this generation are going to have to deal with the serious lack of integrity in public office—city, state, and country. Today, officials seem to be out for what they can get, for power, not for bringing out the best in people, or giving them the best. When you read the public press now, so many people are being investigated. What I would call "the old values" don't seem to count. Unless schools can instill in people the value of doing something because it is right, and not because of what you will get out of it, we will have a lack of trust. Schools need to give children better feelings about themselves. Instead, we have to battle drugs and vandalism, with little time for learning.

Some of the lack of integrity has to do with the lack of optimism about the future. The pattern seems to be, let's have it now, and the attitude is, anyway we can do it is okay. When I was growing up, we knew we had a future. We were pretty sure we could get a job if we wanted. Now you graduate from college and you don't know what you're going to do, if anything. We need to get the president and others to stop building up armaments, which increase everyone's fear. The two areas we need to work on are better education for our children, and we need to reach those who are in the top echelons of our government.

Q: Where do you think Friends stand in the latter half of this 20th century?

A: I keep thinking of the story of the time when Helen Steere as a small girl in school was given a picture of a group of Indians, most of whom were fighting with bows and arrows, except two, who were fighting with guns. She was asked, "what is wrong with the picture?" She was supposed to say that *all* the Indians didn't have bows and arrows. Instead she replied, "Why aren't they putting down their weapons, talking to each other, and working things out?" She missed the point of the question the teacher asked her, but she had a much more basic point. Friends have a great deal to offer. They are still forward-looking and they still have an understanding of how to go at difficult problems, and they hold the belief that: "Yet we trust that somehow good will be the final goal of all." □





Paths Toward a Quaker Future

by Arthur O. Roberts

Dietrich Bonhoeffer said Christians must live their faith within mandates of family, commerce, government, and religion. I would add culture. These forces shape our destiny in a blend of choice and determinism. When a religion functions with strength, its adherents are less shaped by the other mandates; when it functions weakly, the others control it.

During certain periods of Quaker history, cultural pressures threatened

Arthur O. Roberts is professor of religion and philosophy at George Fox College. This article is adapted from lectures for a pastors' short course given in February 1986 at William Penn College. The article also appeared in the November 1986 Evangelical Friend



Ohio Yearly Meeting (Conservative), 1976

our religious clarity. As a result we built up defenses such as plain dress and speech, socially self-contained colonies, sanctions against such worldly pursuits as music, novels, make-up, movies and rigorous group discipline. More recently we have focused upon social testimonies or evangelism to gain and hold followers. However, despite outreach efforts, yearly meeting memberships remain constant or reflect the birth/death ratio.

This concerns us. Whatever the justifications for past separations and splits, we now seek an authentic future. We are willing to examine potential paths to a Quaker future, to discern whether any of them could unite and renew us. I label

these paths restorationist, charismatic, mystic, universalist, fundamentalist, liberal, and evangelical. Persons holding to each position insist upon the validity of that path. If our differences are addressed through faith, they will lead to renewed spiritual vigor although we may suffer argument, frustration, and tears in the process. For nominal Friends the religious position may be secondary. Not so for persons of strong faith who pray God will restore Quakers as an instrument for spiritual awakening. I invite you to believe God will answer such prayers. So, a look at the routes.

Restorationist

These Friends seek to recover the prophetic character of the early Quaker movement, which to them stands in vivid contrast to current enfeebled sections. They believe the original movement was a Christian awakening and God-ordained recovery of gospel order. Accordingly they seek to renew this vision for modern Friends through study of early Quaker writings and in worship emphasizing the leadership of Christ. The restorationist movement owes much to Lewis Benson, whose painstaking research on George Fox, writings such as *Prophetic Quakerism*, and speaking ministry have fostered a spiritual renewal among Friends from a variety of Quaker traditions. The *New Foundation Papers* interpret these positions for restorationist Friends.

The movement's first strength is insight into the dynamics of that 17th century Christian awakening for which Friends stand trustee. They believe that George Fox's unique experience, as interpreter of the true Christian message, justifies bringing his message before Friends and others once again. Their second strength is insight into the prophetic character of Quakerism. A key verse is Deut. 18:15, a Mosaic prediction about the Messiah as prophet. Fox underscored that teaching, as do restorationists, who find this theme basic to the everlasting gospel. A third strength is insight into the function of Christ as "a king to rule over us, a prophet to open to us, a priest to intercede for us, a shepherd to feed us, a bishop to oversee us."

The first weakness is that the restorationist movement is theoretical. One can only consult a map so long before driv-

ing on. A second weakness is confusion of form and function. Seventeenth century language may authenticate the message for some, but it seems quaint

Whatever the justification for past separations and splits, we now seek an authentic future.

to contemporary seekers. "True believer" insensitivity is the third weakness. Isn't there more spiritual integrity and renewal than these Friends acknowledge?

Charismatic

Out of belief in God's power to manifest presence beyond the ordinary, charismatic Friends emphasize the gifts of the Holy Spirit through spiritual healing, prayer-language, exorcism, and extraordinary answers to prayer. For them these are signs to a perverse world that God is in charge. They look to divine intervention to bring in the Kingdom, rather than to human strivings for social or political reform.

The first strength of the charismatic position is its reinforcement of the Quaker testimony about immediacy of religious experience. This movement reminds us that early Friends were outwardly and *demonstrably* touched by the divine. They were, after all, people who engaged in signs, healing, judgments, and emotional outbursts—"Quakers" in the original sense of the word. This leads to a second strength, release from rationalistic restraint. A third strength is an emphasis upon spiritual power—in triumph over personal sin and secular systems of thought, in divine healing of the sick and exorcism of the demonic, and in the achievement of personal goals and financial security.

The first weakness is an independence regarding church authority. Their individualism reminds us of the Ranters,



Chesapeake (Md.) Quarterly Meeting

Concha Korman

who caused Fox so much trouble and precipitated provisions for gospel order by 1660. Secondly, charismatics are vulnerable to manipulation. Disdaining worldly wisdom they get run off the road by clever politicians, financial pyramid builders, religious hucksters, musical entrepreneurs, and rumor-mongers. A third weakness is a limited understanding of the Spirit. These sensory-intuitives minimize the rational aspect of the Spirit; accordingly they miss the fuller Quaker meaning of prophetic witness, with its convincing as well as convicting power, and its utilization of gifts in laboratory and marketplace.

Mystic

Mystic Friends emphasize cultivation of the inward journey toward God and the immediacy of religious experience. They find affinity with persons from other Christian or non-Christian traditions who cultivate methods of meditation and devotion. To these Friends spiritual discipline is the foundation of effective social witness.

For many people early in this century mysticism was synonymous with Quakerism. Quaker mysticism surrounded the Quaker jewel in a brilliant cluster of Christian saints. Silent worship regained an aura of ecumenical respect in what Rufus Jones called "a perfectly sane and normal fashion... with no appeal to the senses."

In contrast with the charismatic way, mysticism offers freedom from sensory

restraints—its second strength. For mystics, not reason but things make the eye leave the road. Through Rufus Jones, Douglas Steere, and others, the mystical way became a passageway for many Quakers hungering for unity with God. That is its third strength, and it has shaped commitment to the Quaker movement in history and to the church universal.

The first weakness is that mysticism tends to neglect the atonement, to spurn the all-too-human local church for the beloved community. This flaw in mysticism derives from its philosophical idealism, which mutes Christian revelation with its doctrines of creation and incarnation. This leads to a second weakness: the confusion of religious ends and means. The mystic *experience* becomes the end and not God. Mystery is lost in contemplation. Thus a third weakness: an elitism among those who practice the contemplative life or read the devotional classics. To his credit, Rufus Jones struggled against these weaknesses.

The mystic road is being repaired. Richard Foster's books of practical, sensory, spiritual discipline work toward this. So do the writings of Teilhard de Chardin. His vision of Jesus Christ is a poetic version of Edward Hicks's paintings of the peaceable kingdom for some Friends. With a renewed emphasis upon the mystery of cosmic redemption, I wonder whether charismatic and mystic roads might not merge? Ecstasy with a scientist's passion and an artist's eye!

Universalist

Universalist Friends believe God's redemptive love extends to everyone regardless of intellectual or religious expressions. Those who follow the inward Light comprise the "true and invisible Church." According to universalists, Christianity is not the exclusive trustee of God's revelation but rather one significant historical witness to the divine Spirit working universally.

The first strength of the universalist option is a spiritual affirmation of humanity. The early Quakers witnessed to the Light in all persons, rising above contemporaries who used Calvinist doctrines. There is a lot of hate in the world, much of it fanned by Islamic, Israeli, or Christian fundamentalists, all at variance with Jesus' teachings. So, universalists ask, why not affirm the presence of God's spirit in all humanity and make theology a secondary consideration? Their second strength is to accent Quaker teaching about the universality of the divine Light. George Fox, Robert Barclay, and Joseph John Gurney asserted that the universal and saving Light was present, although perhaps dimly, in those who had not heard the gospel. Why fuss over membership of sincere non-Christians? That points out the third strength of universalism, which is respect for religious diversity.

The first weakness is that it erodes the Christian basis of Quakerism. Barclay's universalism was based upon the *centrality*—not the marginality—of Christ, and upon individual response. Early Quakers insisted the death of Christ made salvation possible, whether or not it was received. A second weakness is the universalists' selective tolerance. This is a major criticism made by Dan Smith in a published response to the Quaker Universalist Fellowship. Smith insists that it is a tragic mistake to lump the radical Christian vision of early Friends in with every other religious conviction available. Confusing religion with culture is a third weakness. The scandal of particularity is not voided by asserting that all claims to truth are equal. It is voided by a love that respects all claimants.

Fundamentalist

Fundamentalist Friends are Quakers who find fundamentalist teachings a way to preserve Christian essentials against

assaults upon Christian credibility. Fundamentalist Friends have no formal organization. Historically their association with other Christians has fostered fellowship, provided religious reading, theological defense of Christianity, and devotional inspiration.

There are two types of Christian fundamentalism, which I will refer to as types "a" and "b." Type "a," the reaction to modernism early in this century which set forth Christian faith, was wary of cultural worldliness and was burned out with social-gospel idealism. Type "b" is the new fundamentalism for which Jerry Falwell and Tim and Beverly LaHaye are spokespersons. It is politically activist and fully participates in contemporary life.

Fundamentalist Friends perceive a need for Christianity to counter secular thinking and subjective religion. They believe Christian orthodoxy is rationally defensible and the affirmation of it basic for reordering the social order in accordance with God's mandates. Fundamentalist Friends affirm the infallibility of the Bible in all matters and the accuracy of the original manuscripts.

The first strength of fundamentalism is its affirmation of Christian uniqueness. Throughout church history apologists have set forth non-negotiable fundamentals of the faith to preserve divine revelation from compromise and unbelief. George Fox's Barbados letter is an honored statement of doctrinal essentials. A second strength is stress upon biblical authority. For Quaker fundamentalists, the Bible is the word of God.

The first two strengths support the third strength of fundamentalism: it challenges scientific theory. Fundamentalists insist that secular explanations for the origin of the universe cannot be proved by scientific observations.

The first weakness is an inadequate doctrine of the Holy Spirit. The Spirit gets locked within the book, which is then subject to human interpretation. Wanting to insure the trustworthiness of scripture, fundamentalist Friends rest their case not on the reliability of the Holy Spirit but upon an "original" tamper-proof text. Furthermore, fundamentalists tend to argue interpretation of scripture from reason rather than by listening to the Spirit. A second weakness involves inconsistency between traditional Quaker values and those of other type "b" fundamentalists. Type

"a" fundamentalism attracted Quakers because it affirmed simplicity and abhorred worldly culture. Type "b" confuses Quakers because, in denial of the Quaker testimony on simplicity, it often preaches a gospel of wealth and worldly sophistication. Another conflict in values involves the peace testimony. Before World War I many fundamentalists were pacifist. Since World War II many type "b" fundamentalists have become hawkish. A third weakness is the alliance of fundamentalists with political power. This alliance fosters dependence upon the state to insure privilege to the church—at the cost of the church's prophetic power and public confidence in Christianity.

What about the liberal and evangelical paths? These presently identify most Friends. Theological liberalism has its roots in the intellectual and spiritual movements of the 19th century, which emphasized experience as the test of truth for religion as well as for science. This confidence in experience supported human creativity and scholarship and led to new interpretations of the Bible, which brought serious divisions among Methodists, Baptists, Lutherans, and Quakers.

World War II chastened the liberal mind for its naive belief in human prog-

ress, its penchant for identifying the Kingdom of God with democracy, and its blind trust in science. Although liberalism is not center stage in the news,

If our differences are addressed through faith, they will lead to renewed spiritual vigor.

it is a strong option for many Friends as well as other Christians. It also represents a range of Christian interpretations given a new stature and definition by the polarizing force of today's fundamentalism.

Liberal

Liberal Friends emphasize the authority of Spirit over scripture and tradition. Buttressed by tenacious Christian hope, they sustain optimism about the human capacity to follow Jesus in spite of dis-

Presentation of a new baby at Ciudad Victoria Friends Meeting, Mexico



Courtesy of Friends World Committee for Consultation

Friends Music Camp

Four-week summer program
for 10-18 year-olds emphasizing

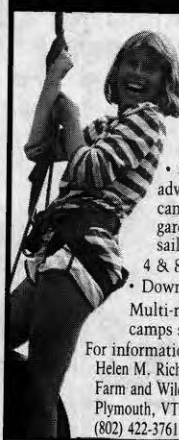


**Music
Quakerism
Community**

July 12 - Aug. 9
at Barnesville,
Ohio

For brochure, write:
FMC, P.O. Box 427
Yellow Springs, Ohio 45387
Phone: 513-767-1311

Happiness is a FARM & WILDERNESS SUMMER CAMP



IN
VERMONT

- Six camps (even one for parents)
- Boys, girls & coed ages 9-17

- Safe, rugged adventure: hiking, canoeing, organic gardens, animals, sailing & more

- 4 & 8 week sessions
- Down-to-earth skills

Multi-racial Quaker camps since 1939

For information write or call:
Helen M. Richards
Farm and Wilderness Camps
Plymouth, VT 05056
(802) 422-3761

Camp Onas

Ottsville, Pa.
A Quaker Camp for
Boys and Girls 8-13



Sixty-Sixth Year of Camping
Complete Camp Program

Two-Week Sessions
First Session Starts June 28

Special Rates for Quakers
Camp Onas, Ottsville, PA 18942
(215) 847-5858

(Available for spring and fall weekend rentals)

couraging manifestations of sin. And they exercise that hope by patient involvement in movements of social justice, reform, and compassionate concern.

The first strength of liberal Friends is openness to continuing revelation. Liberals affirm the work of the Spirit in human experience. They seek relevant applications of Biblical insights. Theirs is a secular application of the Holy Spirit to the world's problems. Such optimism leads to a second strength: willingness to make ethical commitments. Liberal Christians have a history of standing up for justice and public righteousness. The American Friends Service Committee's work is testimony to liberal action. A third strength is their confidence that all parts of truth work together. That is why they do not worry about squaring up biblical accounts, or debating evolution vs. creationism. They welcome interfaith fellowship. They are willing to let Christianity be vulnerable because they believe the God of truth can correlate the gospel, which they affirm, with truth from other traditions.

Liberal Friends can be criticized for weakening scriptural authority. Because of their trust that truth will rise to the surface, they are willing to test the Bible by scholarly criticism. This process has eroded the authority of scriptures in a technological age that makes scientific analysis *the* method of truth. Skepticism about unverifiable data has undercut claims for spiritual truth. A second weakness is the underrating of personal sin. Partly this arises from liberal emphasis upon structural evil. In some yearly meetings elders are grieved by a Quaker permissiveness about personal moral infidelities which once would have resulted in expulsion from the local meeting. A third weakness is the overrating of scientific theory. As a result, they sometimes bend theories of Christian education to the latest educational model or draw ethical conclusions based on the latest interpretation.

Evangelical

It is just as difficult to define the evangelical route of Quakerism as it is to define the liberal. This movement reflects two great evangelical eras in recent church history. The first was British evangelicalism of the 19th century, in which Joseph John Gurney renewed

Quakers' awareness of their roots in Christianity, their commitment to the Bible as a record against which spiritual leadings should be tested, and a trust in experience. Gurney reemphasized the 17th century wonder at the presence of Christ within, and drew no line between that Christ and the Jesus of history. Such evangelicalism prompted missionary outreach, social reform, and uniting conferences at century's end. Friends United Meeting and the Evangelical Friends Alliance are legatees of that movement.

A second kind of evangelicalism arose in the 20th century out of the shambles of the modernist-fundamentalist split. Following World War II this conservative theology grew, became ecumenical, mellowed, and made significant contributions to Christian scholarship through colleges and seminaries and development agencies.

Evangelical Friends emphasize their connection to the biblical covenant community. Their activities in mission and service are overtly Christian. These Friends trust the Scriptures as the authority on religious faith and moral principle, inspired by the same Holy Spirit manifested in the resurrected Christ. Because authority of the Scriptures has been challenged since the Enlightenment more than has the authority of Spirit, evangelicals emphasize the biblical foundation for Christian faith.

The first strength of Quaker evangelicalism is its emphasis upon *Christian* experience. Evangelical Quakers feel deep kinship with George Fox in his experience of Jesus Christ, and they are often impatient with those who subordinate the person to the experience. A second strength is their affirmation of the authority of the Bible in matters of faith and practice. They trust in scripture as the *outward* guide. Their third strength is a steady commitment to Christian outreach. As a result of that commitment, there are now more Quakers south of the Sahara than north of it and more Quakers who are not Anglo-Saxon than are.

The first weakness of this position is theological diversity. For those who believe the Scriptures should sound forth a clear call, the variety of the theological opinions can be disturbing.

A second weakness is confusion about evangelicals' new status in U.S. culture. In the United States, they have rather

rapidly replaced liberals as "establishment Protestants," and they are not easy with their new roles as advisors to presidents and dispensers of theological education. A third weakness is lack of humility, for which the Faith and Life movement, beginning with the 1970 St. Louis Conference, offered correctives.

What can we then conclude about these different paths toward a Quaker future? These are my tentative and partial conclusions:

1. The Restorationists offer perspective. This is especially important for pastoral Friends in regard to worship and ministry. Pastoral Friends may not turn from their mode of leadership but will adapt it more creatively.

2. Charismatic Friends may help us recover spontaneity in the Spirit's leading. Out of this can flow gifts of discernment, healing, and prophetic visions. Such an emphasis can prepare for a new gathering of seekers.

3. Mysticism will remain a scenic route, but more attractive now to some of us. The earth is basic for contemplation and unity with God, and a good complement to the lives of the saints.

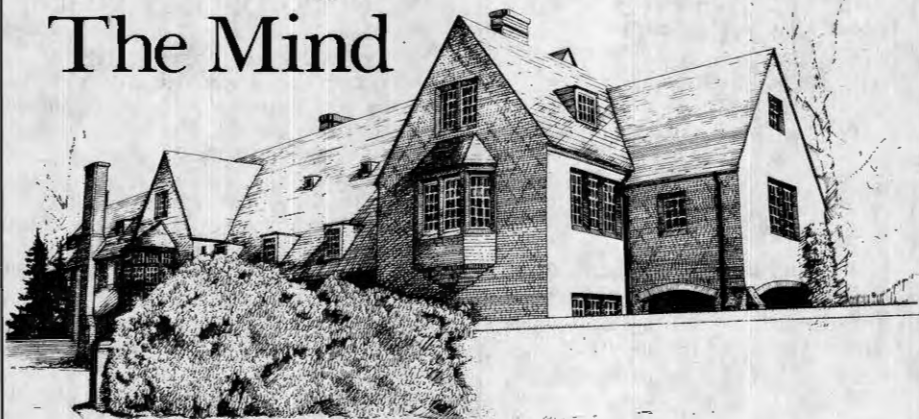
4. Universalism will be a dead-end road if followed very long. For some it may serve as a temporary detour until they can find that narrow Quaker road between universalism and predestination. I hope universalist Friends do not remove the ancient landmarks.

5. Fundamentalism is a detour, but those traveling on it face a fork in the road. The one leading back to the Quaker highway will be less well marked.

6. Liberalism is an alternate route. It embodies gospel principles, chastened by events of recent decades, and recovering confidence in Christian transcendence, including the biblical witness. In stretches, it now runs parallel with evangelicalism.

7. Evangelicalism is an alternate route—I prefer it. Its three lanes—proclamation, fellowship, and service—are now open. Forced to show distinction from fundamentalism, it may soon merge with an equally chastened liberalism. This will be a relief to many Friends, I think. At that time, designated signs may be replaced. Perhaps "Christo-centric"; or simply "Quaker" will suffice to indicate that we are people of the Christian Way. ☐

A Lifecare Community Fostering The Life Of The Mind



Uniquely located on 67 rolling, wooded acres in Haverford, PA, The Quadrangle offers residents an extraordinary opportunity to take full advantage of the intellectual and cultural resources nearby: Haverford, Bryn Mawr, Swarthmore and Rosemont colleges; The University of Pennsylvania and Villanova as well as the offerings of Philadelphia.

Owned and operated by Marriott Corporation, The Quadrangle will include a total of 299 independent living units housed in beautifully designed residential buildings. To meet the health and recreational needs of residents, The Quadrangle will include a Health Center, a Commons and an English country manor house serving as the focal point of the community.

Residents will receive daily meals, weekly housekeeping, access to an array of facilities including a fine library and, the assurance that, if needed, comprehensive acute health care and skilled nursing care are provided as part of their lifecare program. Two entry fee options are available including a 90% refundable fee option and an option providing for a limited refund during the first five years of residence.

Applications are now being processed with anticipated first occupancies for Fall 1988. For more information, kindly complete the coupon or call (215) 642-3000.


**THE
QUADRANGLE**
A MARRIOTT LIFECARE COMMUNITY

Please send me more information about The Quadrangle:

Name
Address
Phone ()

Mail to: The Quadrangle, 3300 Darby Road, Haverford, Pennsylvania 19041-1095



College preparatory curriculum, small classes. Individualized academic instruction and family living on a small farm. The school (grades 10-12) and community are based on Quaker principles.

The curriculum includes a **Peace Program.**
Living, working, singing, and meeting to practice peacemaking.

Live in the spirit that takes away the occasion of all war.

THE
MEETING SCHOOL
Rindge, N.H. 03461
(603) 899-3366



OLNEY
FRIENDS
SCHOOL

Call or write:
Barnesville,
Ohio 43713
614-425-3655

- Quaker
- Boarding
- Grades 9-12
- College Prep.

EDUCATING THE
WHOLE PERSON

Olney welcomes students from all racial and religious backgrounds.



Scattergood
Friends School
Established 1890

High School
with a Difference

We offer solid academic preparation for college, training in good work habits, fun, supportive community life, creative and performing arts. Boarding students only, grades 9-12.

Rte. 1, Box 32
West Branch, Iowa 52358
(319) 643-5636

Forum

Baroness Backed Peace

I was glad to see Annemargret Osterkamp's sprightly article on Baroness Bertha von Suttner (*FJ* 12/1/86). She was a remarkable woman who surely belongs in any historical listing of great peacemakers.

It is true, as Osterkamp says, that without her, there would not have been a Nobel Peace Prize. It was Bertha von Suttner who first informed Alfred Nobel about the peace movement, and he made generous financial contributions to support her peace activities. But the Baroness did not urge him to establish the prize. She would have preferred unanimous bequests to the peace societies of the time. Over the years the unofficial peace movement and its leaders have received relatively few Nobel Peace Prizes.

I hope that the article may interest Friends in reading Bertha von Suttner's fascinating memoirs, one of the peace classics republished by Garland Publishing Co. in its Library of War and Peace (N.Y., 1972). Only a few months ago the first scholarly comprehensive biography, by Brigitte Hamann, was published by Piper Verlag in Munich.

Irwin Abrams
Yellow Springs, Ohio

Abolish War Games

I was distressed about the article, "The Soldier Game" (*FJ* 12/1/86). I feel war games and war toys help promote acceptance of war. Real generals think they're playing with toy soldiers. If it hadn't been accepted that it was okay to play with toy soldiers, would they still have this illusion?

Until we stop making, buying, selling, and using weapons that kill or injure, we cannot call ourselves civilized.

Dorothy Scott Smith
St. Augustine, Fla.

The Dec. 1 issue of *FRIENDS JOURNAL* arrived right on 12/1! Very good issue, and stimulating. Especially helpful was Susan Richman's article.

Robert Dell
Somonouk, Ill.

I've been thinking about the excellent article by Susan Richman, "The Soldier Game," and the little boy who, after getting tired of the game, told his mother, "Maybe the grown-ups who go on making war are just acting like little kids."

Accepting that, at least at present, there have to be military forces, a premise that itself can be argued, why has it always been difficult to assign a civilian role to any part of their time during peacetime? Why is it that marching up and down, maneuver games, and occasionally disaster rescue work seem to be the only kinds of work they are assigned? Is it to keep their minds at the level of little kids?

If people in the military had to devote at least a part of their time to work like that done by the Civilian Conservation Corps—cleaning up toxic pollution sites or ugly areas of a city, helping with harvest if there is a need, building water and sanitation systems or repairing them—would the powers that be fear these soldiers might start thinking like grownups?



Heidi Brandt
Mexico

Add to the List

Howard Bartram's "Dimensions of The Spirit" (*FJ* 12/1/86) was excellent, showing how the Christian spirit is broad enough to include many Universalists. His list of four barriers to believing Jesus is the Christ today includes: historical immorality by Christians, hypocrisy, science vs. Christianity, and awareness of other religions. In addition he might recognize the following motives:

Certain evangelists, bishops, or theologians have used a definition of Christianity some people dislike. While acceptable definitions exist, those people insist the disliked ones are correct, and hence reject Christianity.

Some people who do not wish to be called Christian were formerly members of religious communities which were vigorously anti-Christian. They have left their communities, but still accept the anti-Christian sentiments.

It is currently fashionable to be non-Christian. Being Christian is being narrow and bigoted, and taking inspiration from all sources is being sophisticated, according to the chic way of thinking.

Selective perception allows people to magnify difficulties in Christianity and to see only the acceptable and good in other religions.

Christianity is a demanding religion, stressing choices and justice. Many prefer a religion in which they can feel good, do their own things, and claim to accept everyone.

These points might not have been warmly received at the Quaker Universalist Fellowship meeting where Howard

Bartram gave his paper. However, they need to be recognized if the cracks in our Society on this issue are to be closed.

Paul B. Johnson
Thousand Oaks, Calif.

Please Send Ideas

I am putting together a book tentatively titled "WAYS OUT: Alternatives to Violence." I have an enthusiastic publisher, John Daniel of Santa Barbara, and now I need *your* help. Will you help write this book? Will you contribute your ideas to this effort? Please send me a brief essay, a concise statement of your idea: a nonviolent alternative to any national or international problem that concerns you. Write about more than one issue if you wish, but each must be complete in itself, and each contribution should be no longer than 500 words. It may be less.

I believe the most important guideline in creating a peace initiative is that it reduce fear. What is your critical issue? What aspect of our world's violence bothers you most? And what ideas have you to turn that situation around? Feel free to write on *any* problem, domestic or international: unemployment, homelessness, monopolies, our economy, militarism, crime, terrorism, hostages, Latin America, the Middle East....

Please send your essay, together with a brief biography, to me c/o "WAYS OUT" by May 1. And please send me the name and address of one other person you feel should contribute to this book. Thank you so much.

Gene Knudsen-Hoffman
Santa Barbara, Calif.

Magazine Logs Miles

I was delighted to receive the Christmas edition of *FRIENDS JOURNAL* and see your smiling faces! I tried to match the personalities I've come to know with the people in the picture, but was wrong on all counts.

I was an attendee at a small meeting in Nova Scotia before we moved to Alberta, where the nearest meeting is 300 miles away. A Friend gave me a subscription to *FRIENDS JOURNAL* as a parting gift, and it has come to be my one link to Quaker thought and life. How we welcome its arrival! I pore through its pages, circling items of interest and copying quotes to tape to the fridge. My husband often takes it to work to share an article with others. Copies are circulated around to friends, and discussions about the timely articles are inevitable. And my children love to color and cut with the crisp white envelope it comes in, if I don't snatch it

up first to recycle.

Your magazine travels thousands of miles to get here, then travels more. Thank you for an excellent publication!

Leanne Watson
Beaverlodge, Alberta, Canada

Pomposity Lacking

Having never really had the opportunity to sit and read your magazine before, I was quite unprepared for the warmth, love, and concern emanating from each page.

In this issue I particularly enjoyed reading: "The Unfettered Inner Search" and "The Ministry of Naming" (*FJ* 12/15/86). I found these articles heartwarming, pleasant, and lacking the pompous attitudes I've encountered in my reading of some other religious periodicals. And this is quite refreshing, to say the least.

My knowledge of Quakers is embarrassingly limited, but with the help of your magazine and, quite possibly, some correspondence with some of your readers, I can expand my knowledge. Thank you for giving me that opportunity.

Arthur Jordan, No. 191-931
P.O. Box 57
Marion, Ohio 43302

FACING SOCIAL REVOLUTION:

The Personal Journey of a Quaker Economist

by Jack Powelson; Foreword by Jim Corbett and Afterword by Kenneth Boulding

In 1973, Jack Powelson decided that his career as economic adviser to third-world governments conflicted with his values as a Quaker. He had consulted with Presidents, Ministers, and Governors of Central Banks, and he had worked for the International Monetary Fund and the Inter-American Development Bank. But he had also wandered through urban slums and farms in the outback of Asia, Africa, and Latin America, talking with people he met there. He watched a land invasion in Colombia, and he illegally helped its leader to escape from the military. He listened to radical university students in many countries and to black businesspeople, workers, and farmers in the homelands and townships of South Africa.

Puzzled and troubled, he turned to history to seek explanations for the massive chasm between rich and poor. This book tells of his two journeys--through the Third World and through history--in 131 readable pages, especially addressed to Friends and others of similar mind.

BARBARA GREENLER SAYS:

"Nicaragua and South Africa are only examples. This book reaches for the core of Quaker values."

TOM MOORE SAYS:

"This book has caused me to re-examine some of my most fundamental assumptions."

Published jointly with the Social Order Committee of the Pacific Yearly Meeting of the Religious Society of Friends.

Order your copy, \$6.95 Postpaid, from Horizon Society Publications, 45 Bellevue Drive, Boulder CO 80302.

Free copy for discussion leaders who order five or more.



WESTTOWN SCHOOL

Westtown, PA 19395

(215) 399-0123

PK-10th Grade Day

9-12th Grade Boarding

"I think Westtown is special because the people are willing to share, willing to care, and willing to dare to be different. You can be your own person!"

Betsy Brown '86

**For Further Information
Please Contact:
Barry Coppock,
Director of Admissions**



Bringing Friends' Concerns
for Peace & Justice to
Congress Since 1943
Write, or call (202) 547-4343
for action suggestion tape.

FCNLC
FRIENDS COMMITTEE ON NATIONAL LEGISLATION
245 Second St. NE, Washington DC 20002

HORSEPOWER ADVENTURES

Our Summer Camp . . .

. . . Is Your Summer Family

Choose only the activities you want and design your summer.

A non-competitive community limited to 40 teenagers (co-ed) grades 7 thru 11.

Nestled in the mountains of Central Pennsylvania, with a near-by lake 30 miles long, our year round home is your summer home. 26 owned horses, beginning riders to expert, ring, outdoor course, jumping and trails. Six windsurfers. Frequent waterskiing. Rockclimbing and caving. SCUBA two day course. Downriver canoeing. Overnight fishing trips. Whitewater Rafting. Tennis and much more.

4 or 8 weeks, numerous references, we request a home meeting.

Call or write for brochure



Pam and Biff Houldin
R. D. 2, Box 356B
Huntingdon, PA 16652
(814) 667-2497

World of Friends

The first U.S. doctor to receive conscientious objector status is Tacoma (Wash.) Meeting member David J. Fletcher. He was also the first U.S. military person to refuse orders to serve in Central America. Just before his discharge David Fletcher faced a possible 15 years in jail for giving a protest speech outside the gates of Fort Lewis on Armed Forces Day. Amnesty International's intervention and a favorable court ruling helped get court martial charges against him dropped. Now, David is actively leading a battle to oppose draft registration for health care professionals. During the summer of 1986, the American Medical Association agreed to turn over to the Department of Defense a computer tape listing all physicians in the United States. The tape is to be used to speed conscription of doctors in a national emergency. The AMA agreed to this to stall congressional efforts to register all doctors for a draft. In October, David became the first U.S. doctor to be deleted from the AMA's list. He is urging other U.S. doctors to ask the AMA to remove their names, too. However, the AMA reversed itself and has reinstated his name on the Pentagon list. David Fletcher is considering legal action to have his name removed once again. He is now the medical director of MedWork, a comprehensive occupational health service he created in Decatur, Ill. His article, "Conscientious Objector in the 'Voluntary' Armed Services: How Friends Can Help," was in the 11/1/85 JOURNAL.

Nevada Desert Experience is organizing Lenten Desert Experience VI peace vigil at the Nevada Test Site, March 4 to April 19. People of faith will hold a daily vigil from 6-8 a.m. at the entrance of the test site. Friday activities will include nonviolent civil disobedience. The organizers encourage people of faith nationwide to plan local vigils on Fridays during Lent in conjunction with the test site witness. For more information, write Nevada Desert Experience, P.O. Box 4487 Las Vegas, NV 89127-0487, or call (702) 646-4814.

Eight George Fox College students have joined together to raise money for relief work. By watching sales, buying food in bulk, and clipping coupons, each of the Newburg, Oreg., students hopes to raise \$500 to help people in a Third World country. The students hope that one of them can actually make the delivery.

The Elizabeth Ann Bogert Memorial Fund is seeking applicants for grants to individuals for the study and practice of mysticism. The fund was established in 1983 by retired professor of psychology of religion, Walter Houston Clark, in memory of a former student of his. The Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Mysticism awards up to \$500 without denominational, cultural, racial, national preference, or age restriction. Young persons are encouraged to apply. Last year six grants were awarded. Applications are requested to be 250-word summaries with six copies. They should be sent to Bogert Fund Overseers, c/o Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102. Deadline for applications is April 1. The awards will be announced by July 1.

Planning for the 1987 Quaker Youth Pilgrimage is already underway. Fourteen "Pilgrims," age 16-18, from the Americas will join similar groups from Europe and the Near East to visit sites of Quaker heritage. The five-week pilgrimage will take place in July and August. To learn more about becoming an adult leader or a pilgrim write to Johan Maurer, FWCC Midwest, P.O. Box 1797, Richmond, IN 47375.

"Alternatives to Violence: Cultural Interaction and Nonviolent Living" is the theme of two Lisle Fellowship summer programs for 1987. One will be held in India in cooperation with the Gandhi Peace Foundation. The second will take place on the Rosebud Indian Reservation in South Dakota with Gandhi Peace Foundation participation. Both will emphasize immersion in the respective cultures and nonviolent learning and living. For more information, write Carl Kline, Coordinator, India Projects, 802 11th Avenue, Brookings, SD 57006.

The 50th anniversary of Friends World Committee for Consultation will be celebrated at the Howard Johnson Airport Hotel in Toronto, Canada, on March 20-22. "Carrying the Quaker Message Today" will be the keynote speech by Val Ferguson, general secretary of the World Office of FWCC. Other speakers will be former FWCC staff members. Simeon Shitemi, FWCC clerk, will speak on the "Future of FWCC." FWCC invites every Friend ever involved in its programs to the 50th anniversary celebration. For more information, call Sharli Powers Land at (215) 241-7293.

Guilford College's Distinguished Quaker Visitors for spring semester 1987 will be three Quaker women executives: Asia Bennett, executive secretary of the American Friends Service Committee; Kara Cole, former administrative secretary of Friends United Meeting; and Meredith (Marty) Walton, general secretary of Friends General Conference. The distinguished visitors will join classes, give talks, and meet with groups on and off campus the week of March 16.

The keynote address on March 17 will be a three-way discussion, "Challenges and Visions in Religious Leadership." The three women will share influences on their vocational choices, their professional experience, and their visions of leadership. Their visit is cosponsored by the Friends Center and the Women's Studies Program at Guilford College. For more information, write Judith Harvey or Carol Stoneburner, Guilford College, Greensboro, NC 27410.

Wearing a hat within Parliament buildings in Wellington, New Zealand, is now permissible because Ian Upton, a New Zealand Friend, insisted on wearing his green canvas hat on a tour of the buildings. This was against the rules, and Ian was escorted from the premises. He then wrote to Mr. Palmer, the minister of justice, explaining that as a Quaker he believed that no person was superior to any other person; and that as a taxpayer he felt he should have the right to walk through a public building wearing a hat, just as women do. The minister replied that the matter would be referred to Mr. Wall, the speaker of Parliament, as it concerned standing orders. Ian Upton thought that his request might be buried, but, according to the *New Zealand Herald*, which featured a picture of Ian (with hat) on its front page, "Mr. Upton . . . received another letter from Mr. Palmer which satisfied him completely. Mr. Palmer wrote that after Dr. Wall's consideration it had been decided that visitors should not be required to remove their hats when they were within Parliament Buildings, except . . . in the gallery when the House was sitting."

These prisoners seek letters: Donnie Fries (#189-934, P.O. Box 5500, Chillicothe, OH 45601) is lonely and would like to hear from anyone in the "free" world. **Friendly correspondence** is being sought by these prisoners. Jim Miller (#143611) is interested in weight-lifting, writing poetry, reading, drawing, and music; and Robert Hillman (#154-469) seeks correspondence with anyone interested in exchanging stimulating ideas; both are at P.O. Box 69, London, OH 43140-0069. Others include: Willie Sparks, P.O. Box 1000, Petersburg, VA 23804; Paul Parker #06873-016, P.O. Box 904, Ray Brook, NY 12977-0300; Michael Lee Wood #152-543, Box 57, Marion, OH 43302.

BLACKLISTED NEWS

foreword by
William M.
Kunstler

THE SECRET HISTORY OF THE '70s

733 PAGES! ORDER NOW!

\$13.95 to: Bleecker Publishing
5 E. Long Street, #312, Dept. FJ
Columbus, Ohio 43215

SEND DEALER INQUIRIES TO:
THE DISTRIBUTORS
702 S. MICHIGAN, SOUTH BEND, IND 46618

And this shall
be our charge:

*To Listen
To Minister
To Witness*

1987
Gathering of Friends

• Oberlin College • Oberlin, Ohio • July 4-11 •



Complete information
is in the spring
FCC Quarterly,
or write to:

Friends
General Conference
1520-B Race Street,
Philadelphia, PA 19102
215-241-7270

Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R Forrest
609-786-1824

Friends Select School

Small classes, strong academics in a supportive, caring environment emphasizing Quaker values. A dynamic setting for grades K-12 in the heart of Philadelphia.
17th and the Parkway, Philadelphia
(215) 561-5900
Richard L. Mandel, Headmaster
Stuart Land, Director of Admissions

FRIENDS' CENTRAL SCHOOL

Overbrook, Philadelphia, 19151
• A co-educational country day school on a 23-acre campus just outside of Philadelphia.
• Pre-primary (four-year-olds) through 12th grade.
• A Friends school established in 1845, Friends' Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood
Headmaster



Calm the March winds!
Subscribe to Friends Journal.

Books

April Anguish & Other Growing Pains

By Peter Donchian. *Peter Donchian Publications, Crosslands, Kennett Square, PA 19384, 1985. 129 pages. \$10/paperback.*

Peter Donchian describes his stories as "... a lifetime of growing pains," and he has evidently never stopped growing, from teenager to retiree. Between these two stages he relates a varied career that includes his life as businessman in China, textile designer in Paris, refugee and processor of refugees during World War II, and teacher at all times.

The plots of these short stories—really reminiscences—are often predictable, but that matters little when the telling is so entertaining, the turn of phrase so memorable: "It was a Progressive school in the innocent and pristine stage described as Dewey-eyed." "My deep-seated dislike for the horse stems from the torture of the trot." (Oh, how that speaks to my condition.)

For today, these are unusual stories. They mask no deep meanings; they teach no new moralities; they offer no somber philosophies. When they make a point, it is upbeat and never hammered home. Friends will be especially delighted with his tale of a monthly meeting for business that, by consensus, never happened. In short, in the best tradition and style of Clarence Day and James Thurber, these are stories told just to be entertaining, and they are most successful at it.

Frank Bjornsgaard

The Black Power Imperative: Racial Inequality and the Politics of Nonviolence

By Theodore Cross. *Faulkner Books, New York, 1986 (revised edition). 950 pages. \$9.95/paperback.*

This book is truly phenomenal. It is a landmark in its field. I read it cover to cover with anticipation, experiencing joy, sorrow, hope, despair, and ultimately exaltation. No other similar book that I can remember captures the full dimensions of black inequality in the United States, its origins, causes, and potential remedies. If Friends were to read

only one book in this area in the next year or two, this is the book I recommend.

Theodore Cross is the author of *Black Capitalism*, which won a McKinsey Foundation Book Award in 1969.

His principal theme is that the distribution of power in U.S. society has now become the issue of overriding importance to black progress. He believes that every item on the black agenda must be judged by how it contributes to the political and economic power of black Americans.

He begins his volume with a discussion of the origins of power in earliest times and its evolution into modern times. He analyzes with insight and depth the guises under which power appears in culture and social life, as well as in its political and economic expression of power.

He then deals with issues of the legitimacy of power. He distinguishes human power from the powers of nature, which have no moral dimension. Moral judgments are made about acts of human power. Therefore, success in using that power requires that people affected by it and society as a whole judge the use of it to be fair. Nonviolence is the preeminent means of exercising moral judgment to correct long-standing wrongs and injustices in the use of power.

The author then shows that, despite propaganda to the contrary, the current free-market economic and political systems operate with majority biases against black Americans in the present power system. In many important respects this is because free markets are not really free for blacks, and the political system is similarly rigged. Theodore Cross exhaustively documents the reasons and evidences for each of these contentions in the private sector as reflected in distribution of income, wealth and poverty, employment and unemployment, business ownership and participation. He similarly documents the situation of black disadvantage in public sector participation and influence in the legislative, judicial, and executive branches of our government.

Theodore Cross clearly and persuasively documents that majority power is the root cause of black inequality, and he presents a morally compelling case for black empowerment as one means of assembling a countervailing power to overcome racial injustice. He goes several steps further, writing of how each community and each individual, black or white, can assist in this great transformation.

This is a work of great scope, with an abundance of intellect, insight, and compassion. It is brutally realistic and challenging. I was moved as I have not been for a long time to thank God that Theodore Cross had written this book. I hope that all Friends will read it.

Jim Fletcher

Books in Brief

John Bright

By Leonard S. Kenworthy. Quaker Publications, Box 726, Kennett Square, PA 19348. 20 pages. \$1.25/pamphlet. Quaker statesman and humanitarian, John Bright was probably the most important public Friend of the 19th century. This pamphlet shows clearly, though briefly, the wide impact of his leadership in the reform movements of his century, both in England and around the world.

Why Do They Dress That Way?

By Stephen Scott. Good Books, Intercourse, PA 17534, 1986. 169 pages. \$5.50/paperback. Did you think that plain dress was distinctive only of Amish and Quakers, or that all Amish dressed alike? Here you can learn of the many groups who wear, or have worn, plain dress and of the multitude of styles. The author also reports on the roots of plain dress, the reasons it arose and persists, the problems it causes, and the benefits it bestows.

Animal Sacrifices: Religious Perspective on the Use of Animals in Science

Edited by Tom Regan. Temple University Press, Philadelphia, 1986. 270 pages. \$24.95. Based on a conference which explored the religious perspectives, these eight essays deal with the ethical questions being raised today by both opponents and advocates of the use of animals in scientific experiments.

How Can I Keep From Singing?

By Deckard Ritter. Available from Frankie Ritter Ruopp, 160 Allen St., Yellow Springs, OH 45387, 1985. 108 pages. \$1/paperback. Poems of affection, nostalgia, and day-to-day living, *How Can I Keep From Singing?* is the work of a lifetime for Deckard Ritter. His poetry reflects on his experiences from youth till death at 90.

Geography, Resources, and Environment

Volume I: *Selected Writings of Gilbert F. White*, Volume II: *Themes From the Work of Gilbert F. White*. Edited by Robert W. Kates and Ian Burton. University of Chicago Press, Chicago and London, 1986. Vol I: 471 pages, \$25/paperback. Vol. II: 376 pages, \$18.95/paperback. These two volumes deal with the scientific work of Gilbert F. White, chairman of the board of the American Friends Service Committee from 1963 to 1969 and for a number of years president of Haverford College. These books might frighten a reader by their size. But Gilbert White's informed and practical approach to a moral stewardship of the environment is inspiring. Volume I contains 29 selections from White's scientific papers (he is a geographer and professor of geography) with such titles as "Human Adjustment to Floods," "The Changing Role of Water in Arid Lands," "Geography



Oakwood

Oakwood helps to prepare young adults for college and beyond by teaching them to live and work with their hands, hearts, and minds. Come, take the risk of success. You'll discover that Oakwood is the place to achieve and excel.

Call now to arrange a visit:
Thomas J. Huff,
Admissions Director
(914) 462-4200
515 South Road
Poughkeepsie, NY 12601

A Friends Co-Educational Boarding and Day School Grades 9-12

Tuition reduction for Quaker families

**Adventure In
French Canada
Ages 14-18**

1141 N. Glebe Rd.
Arlington, VA 22201
(703) 522-1407

ACA
Accredited

WOODS COURT

**Now available—New one-bedroom
apartments for senior citizens**



contact:

Robert Smith, Administrator
Friends Home at Woodstown

Woodstown, NJ 08098 Telephone (609) 769-1500

ABINGTON FRIENDS SCHOOL

Founded 1697

Coeducational Day, Preschool-12

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

For Admission:

Carolyn Frieder, Director of Admissions

For Employment:

Bruce Stewart, Headmaster

575 Washington Lane

Jenkintown, PA 19046

(215) 886-4350



THE INVESTMENT OFFICE OF WARREN LEE SMITH

HAS RELOCATED TO
THE FINANCIAL PLAZA BUILDING

Private Investment
and Real Estate Counsel
limited to Individuals,
Trusts and Foundations

with emphasis on the
Preservation and
Accumulation of Capital
in the manner of Friends

Accounts accepted
in excess of \$500,000

Investment Management
since 1963

3916 STATE STREET
SANTA BARBARA, CALIFORNIA 93105
TELEPHONE: (805) 563-1044

WILDERNESS CANOE TRIPS SINCE 1957



Enjoy a challenging summer of adventure in the wilderness of Maine and Quebec.

You will never forget the whitewater, the wildlife, the fishing, the friends, and the triumphs of a successful expedition.

- Young Men and Women 11-17
- 8, 6 & 4 week sessions
- Affordable tuition • ACA accredited
- Scholarships available

Claire & George Darrow, Rt. 68, Box 16-F
Cushing, ME 04563 • (207) 354-8128

and Public Policy," "Natural Hazards Research," and "Global Life Support Systems." The second volume contains 13 essays by scholars who have been his students or colleagues. The essays recount progress in major areas of his concern. Some readers may wish only to dip into the essays. Others may wish to examine in detail the development of Gilbert White's thinking from his initial thesis on "The Shortage of Public Water Supplies in the United States During 1934" to his concern for the changing role of science and technology in influencing public policy.

Daughter of the Soil

By Lois Barton. *Spencer Butte Press, Eugene, OR, 97405, 1985. 60 pages. \$6.95/paperback.* This little book of poetry and sketches by a Quaker farm woman and mother of eight includes scenes from her childhood on a farm in Ohio, and from her adult life on a farm in Oregon. The descriptions of everyday noises, smells, chores, relationships with her children and her aging mother, and bits of Quaker life are memorable.

God and the New Haven Railway: And Why Neither One Is Doing Very Well.

By George Dennis O'Brien. *Beacon Press, Boston, 1986. 159 pages. \$14.95.* The president of the University of Rochester, a professor of philosophy, has written a witty book about God, prayer, and religion. He finds the sacred in the everyday in chapters like "God's Xerox," "A Good Word for Sin," and "Love Thy Neighbor and Other Impossible Notions." The tone is light, the thoughts are weighty. His message: religion is important and must be approached with honesty.

Poets and Reviewers

A member of Doylestown (Pa.) Meeting and of the JOURNAL's board of managers, **Frank Bjornsgaard** lives at Pennswood Village, a Friends retirement community. **Jim Fletcher** serves on the American Friends Service Committee Corporation and is a member of Ann Arbor (Mich.) Meeting.

Calendar

MARCH

6-8—"Centering on the Family: Practical Help for Ministering to Families" conference in Richmond, Ind., under the sponsorship of Friends United Meeting. For more information, write Stanley Banker, Meeting Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374, or call (317) 962-7573.

7-8—Quaker Universalist annual gathering, at Bethesda (Md.) Meeting. Cost is \$15. For more information, write Mark Steinwinter, 56 Wellesley Circle, Glen Echo, MD 20812, or call (301) 229-1817.

13-14—"Faith Into Practice" is the theme of a conference sponsored by the Northern High Plains Region of the Friends World Committee for Consultation at First Friends Church in Grinnell, Iowa. Gordon Browne will be the speaker. To register, send \$15 to Lois Tjossem, Primghar, IO 51245.

18-22—Friends World Committee for Consultation annual meeting and inauguration of the 50th Anniversary Year, Toronto, Canada. Register through FWCC, 1506 Race St., Philadelphia, PA 19102.

26-29—Philadelphia Yearly Meeting at Arch St. Meetinghouse in Philadelphia. For more information, write Samuel Caldwell, 1515 Cherry St., Philadelphia, PA 19102.

APRIL

10-14—Southeastern Yearly Meeting at Methodist Camp, Leesburg, Fla. For more information, write Gene E. Beardsley, Rte. 3, Box 108F, Gainesville, FL 32606.

11—"Implementing Quaker Values with our Children" is the theme of a Quaker Values Conference sponsored by the Family Relations Committee of Philadelphia Yearly Meeting. Meeting from 9-3:30, the conference will be addressed by Tom Mullin and Harriet Heath, and offer ten workshops. There is child care as well as a program for older children. To register, or for more information, write Quaker Values Conference, Family Relations: Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102, or call Family Relations at (215) 849-0598.

FJ Subscription • Gift • Address Change Form

Please enter a subscription to FRIENDS JOURNAL, payment for which is enclosed.

☐ One year \$15; ☐ Two years \$29; ☐ Three years \$43.

(Add \$6 a year for postage outside the U.S.)

☐ Enroll me as a FRIENDS JOURNAL Associate. My contribution of \$_____ is in addition to the subscription price and is tax deductible.

☐ Address change or correction:

(1) For your **old** address, send your address label from a recent issue of FRIENDS JOURNAL, or write the numbers from the top right of your address label here: _____
or give your name and **old** zip code here: _____

(2) Give your name and **new** address below.

☐ This is a gift subscription in my name for:

Name _____ Name _____

Address _____ Address _____

Zip _____

Zip _____

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102

Classified

Classified Rates

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

Accommodations

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

Washington, D.C. Accommodations for sojourners/seminar groups. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. Telephone: (202) 543-5560.

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

Washington, D.C. Bed and breakfast in friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 265-4144 eves. and weekends.

Southeast Florida—Lake Worth. Modest, comfortable, quiet atmosphere. Walk, bike, trolley to ocean, restaurants, village, meeting. (305) 582-4027

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

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

Casa Heberto Sein Friends Center. Reasonable dormitory accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico. Friends meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

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: 02407 4566. Telex: 21352 Att. 0J366.

Books and Publications

Do You Read A Friendly Letter Every Month?

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. FJ4, 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 free catalogue.

Friends of Truth publications: *Faith and Practice of the Friends of Truth* (\$1); *On Correspondence Among Christians* (\$1.25). 16 Huber St., Glenside, PA 19038.

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

Communities

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 over 60 courses in a complex of colleges and on our excellent Quaker library. Inclusive cost \$1,020 a term. Contact June Ellis, Woodbrooke, 1046 Bristol Rd., Birmingham B29 6LJ, U.K. (0114421) 472-5171.

Conferences

Woolman Hill Conference Center
Finding the Gifts in Conflict, Mar. 20–22
Phyllis Stine Schultz & Andrew Grannell
Money and Spirit, April 3–5
Mary Hillas & Barbara Potter
Nonviolence: Deepening the Roots, May 8–10
Dorothy Cotton of F.O.R.
Cost \$50. Send \$20 deposit to Woolman Hill,
Deerfield, MA 01342. (413) 774-3431 for info.

For Sale

All seasons comfort in passive solar house in desert highlands. Low-cost maintenance. Solar-heated water and greenhouse. High-quality materials and workmanship. Welcoming Quaker community with land trust asks get-acquainted stay. \$55,000, low interest. Pictures and description on request. Campuzano, Friends SW Center, McNeal, AZ 85617.

Decorate with dried flowers and potpourri. Artemisia, statice, globe amaranth... 18 varieties of potpourri... herbs, spices, fragrances, botanical craft books. Over 300 items. Catalogue \$1. Tom Thumb Workshops-FJ, Box 332, Chincoteague, VA 23336.

Housing Available

Beacon Hill Friends House. Working or studying in Boston this summer or next academic year? Live in centrally located Quaker-sponsored community which is open to all racial, religious, and political backgrounds. You are especially encouraged to apply if working in peace and social concerns, wanting proximity to Quaker meeting and other seekers, or excited by challenge of living in community with diverse individuals. \$380 room and board. Send for application by April 1 for summer residency, June 1 for fall. Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118.

Opportunities

Three week visit to China for Friends with special concern for China, in Sept., 1987. Interested Friends get in touch with Margaret Stanley, 3425 Oakland St., Ames IA 50010.

Personal

Quaker, married, interracial couple with an adoption home study done by a licensed NY agency, seeks a legally freed, healthy, interracial infant for adoption. All replies kept confidential. Reply to Box B-793, Friends Journal.

Are you someone who...

- Lives 'apart' and likes it?
- Lives alone (by choice) in a positive contributive relationship to others?
- Possesses a highly developed sense of aesthetics, ethics, and universal order?
- Experiences your work and/or daily activity as devotional, a calling, or as service?
- Has designed your life to be as simple, orderly, and uncomplicated as possible?

Then you should read:

ORDINARY PEOPLE AS MONKS AND MYSTICS

by Marsha Sinetar

FAULST PRESS



a nurturing learning place for
24 boys and girls in grades 7-9

The simple rural lifestyle, small academic classes, extensive electives, challenging outdoor program and emphasis on responsible community participation make our school particularly suited to the needs of early adolescence.

Arthur Morgan School
1901 Hannah Branch Road
Burnsville, NC 28714
(704) 675-4262

Fyfe & Miller FUNERAL SERVICE

7047 Germantown Ave.
Philadelphia, PA 19119
(215) 247-8700

James E. Fyfe Edward K. Miller

Simple earth burial
and cremation service
available at reasonable cost.

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Pennington Friends House will be celebrating its 90th year as a Quaker institution this May. We are interested in hearing from anyone who has fond memories, funny anecdotes, or other personal experiences they would like to share. Please contact Cathi at PFH, 215 E. 15th St., New York, NY 10003.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

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

Positions Vacant

Winthrop Center Friends (Winthrop, Maine) seeking pastor. Winthrop Center Friends Meeting looking for a pastor for a rural community of 5,000 near Augusta, Maine. Position available June 1, 1987. Send resume to Kaye Witham, Rte. 1, Box 3940, Winthrop, ME 04364.

Staff needed for '87 N.E.Y.M. Friends camp located in South China, Maine, seeks counselors in pottery, music, crafts, lifesaving. Also cook, nurse or L.P.N., E.M.T. Write Susan Morris, Director, P.O. Box 84, East Vassalboro, ME 04935, or call (207) 923-3975.

Head of School. Small, friendly, independent, K-8 day and boarding school seeks a Head who can share the school's philosophy, goals, and values and who will provide strong educational leadership. Wonderful work environment. Ten miles from Concord. Easy access to Boston and recreational areas in the lakes region, White Mountains and sea coast. Resume and inquiries to Robert H. Seidman, Head Search Committee Chair, Horizon's Edge School, Shaker Rd., Canterbury, NH 03224.

Friend Needed to serve as Meeting House Resident in return for rent-free housing and small salary in pleasant surroundings two blocks from University of Denver. A detailed job description will be sent on request. Position is available approximately June 1st. Application may be sent to Jim Ray, 2520 S. Ivanhoe Place, Denver, CO 80222.

Executive Director/Administrator for Friends House retirement home and Friends Nursing Home at Sandy Spring, Maryland. Non-profit, Quaker-oriented retirement community consists of 110 independent living units with central food service, and adjacent 80-bed nursing facility offering both intermediate and skilled care. Located in semi-rural setting. Quaker affiliation preferred. Send resume to Stanley Stabler, Clerk of the Board, Friends House, 17340 Quaker Ln., Sandy Spring, MD 20860.

Studio Art. Full-time teaching position in painting, drawing, printmaking. Other areas according to need. A three-year, nonrenewable position. MFA or equivalent experience. Teaching experience beyond T.A. preferred. Sharing of departmental management expected. Women, members of racial minorities, and those sympathetic to Quaker values especially encouraged. Undergraduate college with emphasis on liberal arts education. AA/EOE. Begins September 1987. Apply with c.v., slide portfolio in plastic sleeve, and three letters of reference to Leonard Holvik, Box E145, Earlham College, Richmond, IN 47374. Applications reviewed as received beginning March 2, 1987.

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

Bucks Quarterly Meeting (P.Y.M.) invites applications from Friends for the position of coordinator. This full-time job includes the stimulation and organization of youth activities, planning and coordinating a two-day summer conference, editing, and the production of the quarter's newsletter. Presently the office is located on George School campus, Newtown, Pa. Position begins July 1, 1987. Salary, \$14,000 to \$18,000 depending on qualifications. Please send resume to Lew Dreisbach, Rte. 4, Box 471, Easton, PA 18042.

Friends Center Coordinator(s): Ann Arbor Friends Meeting. Full-time, live-in position for individual or couple. Summer 1987-89. Wide range of responsibilities, including support for meeting activities and sanctuary family. Spanish fluency desirable. For more information, write by April 1: Friends Center Committee, 1420 Hill St., Ann Arbor, MI 48104; or call (313) 761-7435.

Physician Wanted: small health center seeking family practice doctor. Established in 1946 in beautiful high mountain valley near Asheville, North Carolina, on rural land holding cooperative. Peace-oriented community. Salary \$42,000 includes benefits. If simple living interests you, contact Judith McGahey M.D., 200 Seven Mile Ridge Rd., Burnsville, NC 28714 (704) 675-4116.



FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities programs within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

The World Ministries Commission of Friends United Meeting is seeking applications or inquiries from persons interested in serving in Uganda (East Africa) beginning January 1, 1988, in a mission ministry that would be in partnership with Uganda Friends, assisting them in areas of church growth, education and development projects. For more information, write to Bill Wagoner, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

Director of Development (Fund Raiser) for Pendle Hill, to be responsible for annual and planned giving, capital fund raising, and all other aspects of an educational development program. Candidate should have experience and interest in development or related work, and membership or close association with the Society of Friends. Pendle Hill is a Quaker study center with a residential program for adult students, conference facility, and a publications program. Applications will be received until March 15, 1987, or until position is filled. Send applications to: Margery Walker, Director, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Information Services Associate, full time, for Pendle Hill. Candidates should demonstrate experience in communications, promotional work, or related field; interest and/or experience in community living; familiarity and agreement with the principles of the Society of Friends. Position responsible for creation and production of promotional materials and the design and execution of promotion plans for all aspects of Pendle Hill. Applications will be received until March 15, 1987, or until position is filled. Send application to: Margery Walker, Director, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Arthur Morgan School, a small alternative junior high in the mountains, seeks staff who like physical work, outdoor activities, and being with teenagers. Salaries are low; good benefits. We are looking for people who combine some of the following skills: English, social studies or science teaching; maintenance, cooking, music, houseparenting. Send resume to AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714.

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 clippings and issue files. Applications close March 15, 1987. For information, write or call Friends Committee on National Legislation, 245 Second Street NE, Washington, DC 20002. Phone (202) 547-6000.

Schools

Quaker School at Horsham, 318 Meetinghouse Rd., 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 organized for your special needs. Filing systems designed, work spaces planned, organizing solutions for moving or retirement. Horwitz Information Services, (215) 544-8376.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. 464-2207.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

Family Relations Committee's Counseling Service (PYM) 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 brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

Need Typesetting? FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, manuscripts, etc., a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call (215) 241-7116.

Summer Camps

Journey's End Farm Camp is a farm camp devoted to children for eight weeks each summer. Cows, calves, burros, chicks to care for. Gardening, swimming, fishing, nature, ceramics, wood shop. A wholesome, supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7-12 years. Ralph and Marie Curtis, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Friends Music Camp, summer program for ages 10-18. Camper comment: "A month at FMC is the best thing that can ever happen to someone. It's full of love and care, and, of course, a lot of music." —David E., Pennsylvania. Write: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Summer Rentals

Wales. Ancient, comfortably furnished, rural fieldstone cottage in a green and pleasant Berwyn valley, amid sheep, castles. All necessities supplied. Remote, private, but 4 hours to London. Convenient to historic Dolobran Meeting. If wished, we'll help plan activities, car rental, etc. \$125-\$150 weekly, 4-5 guests. V.H. Lane, 7 High St., Katonah, NY 10536. (914) 232-4846.

Adirondacks. Housekeeping cabins on natural, living lake—swim, boat, fish, hike, bike, play, study. (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

Cape Cod, Dennis, North of 6A. Three-bedroom cottage with private yard. Walk to Bayview Beach, wonderful for children. Mid-June to Labor Day \$575/week or \$1100/two weeks. Off season \$325/week. Rich & Cathy Cooper Papazian, (617) 862-5655.

Maine Haven: Spend peaceful, cool, summer weeks in central Maine. Three-bedroom home, fireplaces, beautiful mountain and lake views. \$200/week; available June through August. Write Robert Upton, Westtown School, Westtown, PA 19395. (215) 399-1864.

Heaven on Earth—Prince Edward Island. Secluded seaside, one-bedroom rustic cottage with boat, bikes and bucolic serenity. (201) 947-5647.

Vacation Opportunities

Shuttle, Spindle, Sound & Sea on the Outer Banks. Bed/breakfast and/or weaving instructions. Good rates. Box 89, Avon, NC 27915. (919) 995-4348.

Meetings

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

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

CANADA

EDMONTON—Unprogrammed worship 11 a.m. YWCA, Scroptimist room, 10305 100 Ave. 423-9922.
OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.
TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE—Phone 61-09-53.
SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

GERMANY (FED. REP.)

HANNOVER—Worship third Sunday 10:45, Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckanhaar 822481.

GUATEMALA

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

HONG KONG

HONG KONG—Unprogrammed meeting, Sundays, 11 a.m. The Library, St. John's Cathedral, Garden Road, Hong Kong. Phone: 5-435123.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 629677.

MEXICO

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

SWITZERLAND

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

YEMEN ARAB REPUBLIC

SANAA—Worship group. Contact Nancy Cady, 271950 or evenings 215544.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Paul Franklin, clerk, 613 10th Ave. S, 35205. (205) 879-7021.
FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.
HUNTSVILLE AREA—Unprogrammed meeting for worship at Serendipity, 525 Yarbrough Rd., Harvest, AL 35749. John Self, clerk. (205) 837-6327.

Alaska

ANCHORAGE—Unprogrammed, First Days, 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.

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

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002. (602) 774-4298.
McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone (602) 642-3729.
PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1878.
TEMPE—Unprogrammed, First Days, 9:30 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 967-6040.
TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 888-2889 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 663-8283.

California

ARCATA—10 a.m. 1920 Zehndner. 822-5615.
BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.
BERKELEY—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.
CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.
CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.
DAVIS—Meeting for worship, First Days, 9:45 a.m. 345 L. St. Visitors call 753-5924.
FRESNO—Unprogrammed meeting. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.
GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485 or 432-0951.
HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.
HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.
LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.
LONG BEACH—10 a.m. Orizaba at Spaulding. 434-1004.
LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 296-0733.
MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.
MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-1761.
ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.
PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.
PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.
REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m. For information, phone (714) 682-5364 or 792-7766.
SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.
SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.
SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.
SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.
SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.
SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-2389.
SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 969-7318.
SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.

SANTA CRUZ—Worship 10 a.m. Sunday. Loudon Nelson Center, corner Laurel and Center St. Joan B. Forest, clerk.
SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.
STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 477-6314. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 524-8762.
WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.
WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.
YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2982.
COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).
DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship 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 884-9434.
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 (Wesleyan Univ.), corner High and Washington Sts. Phone: 349-3614.
NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.
NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.
NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.
STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2834 or 637-4428.
STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.
WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.
WOODBURY—Litchfield Hills Meeting (formerly Water-town). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.
CENTRE—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.
HOCKESSIN—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.
NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.
ODESSA—Worship, first Sundays, 11 a.m.
WILMINGTON—Worship 9:15 a.m., First-day school 10:30 a.m. Alapocas, Friends School.
WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 328-7763.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. 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 11:20 a.m.
QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.
SIDWELL FRIENDS SCHOOL—Worship the third First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Clerk: D. A. Ware, 311 S. Betty Lane 18, Clearwater, 33516. (813) 447-4829.

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

FT. MYERS—Weekly worship group, 1 p.m. (813) 481-5094 or 574-2815.

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

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.
KEY WEST—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 586-2008.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (305) 676-5077 or 777-1221. Summers call.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.

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

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

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

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-5689.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

Georgia

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

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (803) 279-5733.

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

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND—Worship in homes, 10 a.m. 325-7323 or 962-8222.

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamnui Place, Kula, HI 96790.

Idaho

BOISE—Meeting in members' homes. Contact Ann Dusseau, 345-2049 or Curtis Pullin, 342-6997.

MOSCOW—Moscow-Pullman Meeting. Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

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

Illinois

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

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

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 761-8896.

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

DEKALB—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

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

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

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

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

McHENRY COUNTY—Worship 10:30 a.m. (815) 385-8512.

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 386-5150.

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

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

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

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

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

Indiana

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

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

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

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

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

INDIANAPOLIS—Lantern Friends Meeting, worship each first, First-day of the month, 10 a.m., 7777 North Alton Ave. 875-6796.

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

MARION—Unprogrammed 11 a.m. Call 662-0403, 874-9623.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Alan Kolp, 966-6495.

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

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-5081 or 462-9997.

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

Iowa

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

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

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Steve Fox and Charles Dumond, 338-2828.

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

Kansas

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

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

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

Kentucky

BEREA—Meeting Sunday a.m. Berea College (606) 986-8250.

LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 273-6299.

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 11 a.m. 546 Bienville St. Clerk: David W. Pitre, (504) 292-9505.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Freret St. (504) 885-1223 or 861-8022.

Maine

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

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

COBSCOOK—Unprogrammed worship 11 a.m. Rte. 189, Whiting. Contact: 733-2062. (Children enjoyed.)

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 586-6839.

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

PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Rte. 302). For information call Harold N. Burnham, M.D., (207) 839-5551.

WATERBORO—Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

Maryland

ADELPHI—Worship 10 a.m. Sunday, 8 p.m. Wednesday, First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzert, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Gene Hillman, clerk, 268-5369, or Chris Connell, 263-8651.

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

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

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: D. Russell Palmer, Rte. 4, Box 282-J, Chestertown, MD 21620. (301) 778-6362.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3166.

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

FREDERICK—Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

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

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

Massachusetts

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

AMESBURY—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 277-9118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

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

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

MARION—Unprogrammed. Will meet alternately at homes of members, 10 a.m. Call 758-4270 for information.

MARTHA'S VINEYARD—Visitors Welcome! Worship 11 a.m., 10:30 a.m. summer. Location varies, call 693-0512 or 693-0942.

NEW BEDFORD—Meeting for worship and First-day school plus child care at 10 a.m. Sundays. Occasional potlucks and/or discussions, 5:30-8 p.m., first and third Wednesdays at meetinghouse, 83 Spring St. Clerk: Elizabeth Lee. Phone: (617) 636-2829.

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

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

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

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

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

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

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

Michigan

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

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerks: David and Miyoko Bassett, 662-1373.

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

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

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

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

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

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. (10 a.m. summer) W. 44th St. and York Ave. S. Phone: 926-6159.

MOORHEAD—Red River Friends Meeting, United Campus Ministries, 1239-12th St. N., Fargo, N.D. Unprogrammed worship 2 p.m. 236-1662.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, first, second, and fourth First Days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

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

ST. PAUL—Twin Cities Friends Meeting, St. Paul Campus Ministry, 1407 N. Cleveland. Unprogrammed worship at 11:15 a.m. Call (612) 644-7017.

STILLWATER—St. Croix Valley Friends. Unprogrammed worship at 10:15 a.m. Phone (612) 777-1698, 777-5651.

Missouri

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

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

ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.

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

SPRINGFIELD—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

Montana

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

MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 542-2310.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 468-4178.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO-SPARKS—Unprogrammed worship 10:30 a.m. 3300 Skyline Blvd., Apt #326. 747-4623.

New Hampshire

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

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Lydia S. Willits, (603) 868-2629, or write P.O. Box 98, Dover, NH 03820.

GONIC—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

HANOVER—Meeting for worship, Sundays, 9:30 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Julia Childs. (603) 643-4138.

KEENE—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-1467.

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

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

New Jersey

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

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

BURLINGTON—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

CAPE MAY—Beach meeting mid-June through Sept., 9 a.m., beach north of first-aid station. (609) 624-1165.

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

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

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

DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone: (609) 451-4316.

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

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

MARLTON—See CROPWELL.

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

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

MONTCLAIR—Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

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

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

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

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

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

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

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

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

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

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

SEAVILLE—Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

SHREWSBURY—Meeting for worship and First-day school 10:30 a.m. Rte 35 and Sycamore. Phone: (201) 741-4138.

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

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

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

TUCKERTON—Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

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

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk, 873-0378.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672.

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

SILVER CITY AREA—Gila Friends Meeting. 10:30 a.m. Call 535-5687 or 536-9934 for location.

SOCORRO—Worship group, first, third, fifth Sundays, 10 a.m. Call 835-0013 or 835-0277.

New York

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

ALFRED—Meeting for worship 9:15 a.m. in The Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 763-5607.

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

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

BUFFALO—Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours. 892-8645.

BULLS HEAD RD.—Worship 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

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

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

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

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

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

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

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

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

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

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

Farmingdale-BETHPAGE—2nd & 4th First-Days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (516) 249-0006.

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

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

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

Locust Valley-MATINECOCK—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

MANHASSET—Adult class, 10 a.m. FDS 11 a.m. Northern Blvd. at Shelter Rock Rd.

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

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

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

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

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Bible Study, 10 a.m., winter, except 1st First-day (Mtg., 10 a.m., July 4 through Labor Day). (516) 333-3178.

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

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

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

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

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

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

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

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

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

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

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

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

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

SCARSDALE—Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

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

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

North Carolina

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

BEAUFORT—Worship group; 728-5005, 728-5279.

BURLINGTON—Unprogrammed. Phone 584-9419.

CHAPEL HILL—Meeting for worship 9:30 a.m. and 11 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends homes. Worship 10:30 a.m. Call (919) 294-2095 or 854-1644.

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

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

RALEIGH—Raleigh Friends Meeting, unprogrammed, (919) 782-3135.

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

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

WINSTON-SALEM—Ardmore Friends, Unprogrammed meeting for worship 5 p.m. each Sunday. 4 Park Blvd. 761-0335.

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

North Dakota

FARGO—See Red River Friends, Moorhead, Minnesota.

Ohio

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

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

DEFIANCE—Jon Shafer, (419) 596-4641

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

TOLEDO—Rilma Buckman, (419) 385-1718

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

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

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

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

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 278-4015.

GRANVILLE—Unprogrammed meeting, 10 a.m. 131 Shepardon Ct. Joe Taylor, clerk, 587-2542.

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

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

MARIETTA—Unprogrammed worship, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Gerald Vance, clerk. (614) 373-2466.

QBERLIN—Unprogrammed worship 10:30 a.m. Religious Activities House, Oberlin College campus, 152 W. Lorain, Oberlin. Ruth Schwaegerle, clerk, (216) 323-1116.

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7278, 897-4610.

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

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Paul Wagner, (513) 767-8021.

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 364-1958, 329-6673.

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (918) 372-4230.

TULSA—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. Larry and Glenna Mardock, (918) 663-4496.

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

Oregon

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

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

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

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

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

Pennsylvania

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 684-2865.

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

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school 11:15 a.m.-12. Lahaska, Rtes. 202-263

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

CHAMBERSBURG—Meeting for worship 10:30 a.m. (717) 263-5517.

CHELTHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., meeting for business 2nd First Day at 9:30. 24th and Chestnut Sts.

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

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

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

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

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

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsylvania reconstructed manor home of William Penn.

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

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

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

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

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

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

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

INDIANA—Unprogrammed worship group. 349-3338.

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

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

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

LANSWONE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Lansdowne and Stewart Aves.

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

LEWISBURG—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

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

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

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

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

MEDIA—Worship 11 a.m. (10 a.m. June-Aug.) except first Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

MEDIA (Providence Meeting)—Worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence MM Feb.-June; at Media MM Sept.-Jan. Providence Rd. (Rte. 252) near 4th St.

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

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

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

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

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

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

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

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

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

CHEL TENHAM—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

FRANKFORD—Unity and Wain Sts., 11 a.m.

GERMANTOWN MEETING—Coulter St. and German-town Ave.

GREEN STREET MEETING—45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (412) 683-2669.

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

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

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

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

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

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

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

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street and Gravel Hill Rds. (215) 357-3625.

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

South Carolina

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

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

South Dakota

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

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Simmons, (615) 624-6821.

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

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. (901) 323-3196.

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

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

Texas

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

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

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

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

CORPUS CHRISTI—Unprogrammed worship 10 a.m. 1015 N. Chaparral. (512) 884-6699 or 854-2195.

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

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.

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

GALVESTON—Meeting for worship, First-day 6:30 p.m. 1501 Post Office St. 744-1806.

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

HOUSTON—Live Oak Meeting, 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6885. Clerk: Melvin H. Boeger, (713) 664-8467.

MIDLAND—Worship 10:30 a.m. Sundays. Clerk, John Savage, (915) 682-9355.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 464-4617 or 423-5504.

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

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

Vermont

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

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

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

PLAINFIELD—Each Sunday at 10:30. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

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

SOUTH STARKSBORO—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., second and fourth Sundays. Off Rte. 17. Phone Whites, (802) 453-2156.

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

Virginia

ALEXANDRIA—Worship every First Day 11 a.m., unprogrammed worship and First-day school, Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—First-day school and adult forum 10 a.m. and worship 11 a.m. Worship 7:30 p.m. Wednesdays. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, Sunday evenings. Rte. 33 East. (703) 433-8574 or 828-2341.

LEXINGTON—Discussion 10 a.m., First-day school and unprogrammed worship 11 a.m. Phone: (703) 463-9422.

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

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

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

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

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

WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

Washington

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

OCEAN PARK—Unprogrammed worship, 665-4723.

OLYMPIA—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

PULLMAN—See Moscow, Idaho.

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

SPOKANE—Unprogrammed worship, 11:15 a.m. S. 1018 Perry. For summer schedule call 535-4736.

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

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

West Virginia

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

MORGANTOWN—Monongalia Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30. Phone (304) 422-5299.

Wisconsin

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

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

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

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

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

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

Wyoming

CASPER—Unprogrammed worship, second and fourth Sundays. Call Margot E. Glendenning, (307) 265-7732.

LARAMIE—Unprogrammed worship group meeting, Sundays 9 a.m. University Common Ministry House, 1115 Grand. Call 742-5808 or 745-7610.



MANY PEOPLE HAVE NO IDEA WHAT'S BEHIND THEIR INVESTMENT PORTFOLIO.

It's not their fault.

It's the fault of the companies
they invest in.

They want to support enterprises
which have a reputation for honesty
and a concern for social and moral
issues. As well as the ability to turn a
good profit.

But try to find out the particulars
on the way most companies do business,
and their annual reports aren't so
informative.

That's where we come in.

For the past five years, Good
Money/Clean Yield newsletters have
enabled concerned investors to make
handsome profits without doing so at
someone else's expense.

Such concerns as South African
involvement, weapons production,
environmental practices, labor and
community relations, women and
minorities, tobacco production, nuclear

power generation and corporate
frankness come under scrutiny in every
issue.

And each month, Good Money/
Clean Yield contains recommendations
for socially responsible investments.
Which, we might add, consistently
outperform the Dow Jones Average and
Standard and Poor's Index.

To mix financial prosperity with
social responsibility, send us the coupon
below. Or call us at 800-535-3551.
(In Vermont, Alaska or Hawaii, call
802-223-3911.)

Please complete this form and mail in separate envelope to:
Joint Venture
P.O. Box 363
Worcester, Vermont 05682

Name _____
Address _____
City _____ State _____ Zip _____
Phone _____

GOOD MONEY/CLEAN YIELD
Resources for the Concerned Investor