A TREE OF PEACE
PATHS TOWARD A QUAKER FUTURE
A CONVERSATION WITH MARY HOXIE JONES
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 many 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
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.
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 condition 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

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 grandparents. 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
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 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 Haudenosaunee: "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 be our offspring in the world, in the earth, the world that is the tree that the tree had made from being uprooted. He said, "Now, I summon all brethren and the nations of the Haudenaunee. 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 into 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 Haudenaunee. 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.

March 1, 1987 FRIENDS JOURNAL
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...
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: 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 had long train trips. Father lectured in a great number of universities in India. Gandhi sitting there, talking together.

After the trip to India, I worked to help unite the two yearly commissions. There were also members particularly interested in medical work. 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 improve their methods, not just in supplying us with ideas, 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: In 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 the country. He had been 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: 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.”

March 1, 1987 FRIENDS JOURNAL
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.
this path 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 sects. 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 driving on. A second weakness is confusion of form and function. Seventeenth century language may authenticate the message for some, but it seems quaint 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,
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 hustlers, 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 spur 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, sensorial, 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-Christs? 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 progress, 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, 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-
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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 evangelicism prompted missionary outreach, social reform, and unifying conferences at century's end. Friends United Meeting and the Evangelical Friends Alliance are legatees of that movement.

A second kind of evangelicism 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 evangelicism 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 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 “Christocentric”; or simply “Quaker” will suffice to indicate that we are people of the Christian Way.

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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 magnificent 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

March 1, 1987 FRIENDs JOURNAL
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 idea: a nonviolent alternative to any national or international problem that concerns you. Write about more than one idea: a nonviolent alternative to any national or international problem that concerns you. Write about more than one idea: a nonviolent alternative to any national or international problem that concerns you. Write about more than one idea: a nonviolent alternative to any national or international problem that concerns you.

Gene Knudsen-Hoffmen
Santa Barbara, Calif.

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 any other person you feel should contribute to this book. Thank you so much.

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 attender 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 heart-warming, 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.

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Friends Journal March 1, 1987 19
**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, Ore., 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 pilgrimage 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.

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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 12977-0308; Michael Lee Wood #152-543, Box 57, Marion, OH 43302.
April Anguish & Other Growing Pains


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


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

March 1, 1987 FRIENDS JOURNAL
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?

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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 develop-
ment 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, 1983, 60 pages. $6.95/paperback. This lit-
ette 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 philos-
ophy, 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 Im-
possible 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 Pennwood Village, a Friends retirement
community. Jim Fletcher serves on the American
Friends Service Committee Corporation and is a
member of Ann Arbor (Mich.) Meeting.

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March 1, 1987 FRIENDS JOURNAL
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Accommodations

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William Books and Friends meeting, Sundays 11 a.m. Phone: DC 20003. Telephone: Heathrow, half an hour from House, west End, concerts, theater, British London.

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Friends of Truth publications: Faith and Practice of the Friends of Truth 3/1, On Correspondence Among Christians ($1.25). 15 Huber St., Glenola, PA 19036.

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

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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 races, 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, inter racial 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-703, Friends Journal.

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by Marsha Sinetar

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Meetings

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

MEETING NOTICE RATES: $1 per line per issue. Payable a year in advance. Twelve monthly installments.
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FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2626 Gold Hill Rd. Phone: 478-7375 or 456-2467.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-Day school 11 a.m. 402 S. Beaver, 86002. (602) 774-4288.

MONTEVALLO—Quakers Meeting at Friends Southwest Campus, 2710 miles south of Erfurt. Worship 11 a.m. Phone (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 432-1814 or 965-1787.

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: 888-2609 or 327-6073.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 663-8263.

California

ARCATA—10 a.m. 1920 Zehndner, 82-5615.

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY—Unprogrammed school, meeting 9:30 a.m. for classes. 727 W. Harrison Ave., Claremont.

CLERMONT—Worship, First Days, 9:45 a.m. for worship, classes 345-3429 or 342-7141.

CLAYTON—Meeting and First-day school 10 a.m. Church of Christ, 2787 E. 19th St., Clayton. 342-9591 or 517-4501.

CAMPBELL—Worship 9:30 a.m. 346 E. 19th St. Visiting 10:30 a.m.

FRESNO—Unprogrammed meeting. Worship 8:30 a.m. First-day school, 12:30 p.m. 1350 M St., 441-8954.

FRESNO—Unprogrammed meeting. Worship 9:30 a.m. First-day school, 11 a.m. 1350 M St., 441-8226.

FLINT—Worship at 10 a.m. 502 N. 6th St. for worship and First-day school, 11 a.m. Phone: 866-6228.

MIDDLETOWN—Worship and First-day school 11 a.m. and 7 p.m. on Wed. Discussion at 8 p.m. 1020 S. Main St. Phone: 891-7753.

ORANGE—Worship and First-day classes 9:30 a.m. First-day school, 11 a.m. 1283 W. Main St. Phone: 675-9765.

PORTERVILLE—Meeting 10 a.m. First-day school, 11 a.m. 432 N. 3rd St. Phone: 852-2181.

SAN BERNARDINO—Worship 9:30 a.m. 346 E. 19th St. Visiting 10:30 a.m.

SAN FRANCISCO—Worship and First-day school 10 a.m. 190 Tenth Ave. Phone: 777-7365.

SANTA BARBARA—Meeting and First-day school 10 a.m. 150 N. State St. Phone: 888-2609 or 327-6073.

SANTA CRUZ—First-day school meeting at 10 a.m. 144 Harvard St. Phone: 626-4099.

SANTA CRUZ—Unprogrammed, First Day 10 a.m. Hidden Hill Friends Center, 2626 Gold Hill Rd. Phone: 478-7375 or 456-2467.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1771 for location.

STOCKTON—10:30 a.m. worship and First-day school, Person Y, 262 W. Orange Ave. Phone, Pacific, (209) 777-7365. Jackson, first Sunday (209) 223-0483, Modesto, first Sunday (209) 524-6786.

WESTLAKE—First days school 9 a.m. United University YWCA, 574 Hillgard (across from UCLA bus stop). Phone: 250-1200.

WHITTIER—Unprogrammed Meeting, Administration Building, corner Painter and Philadelphia, Worship 9:30 a.m. P.O. Box 122. Phone: 988-7358.

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7344 Barrock Trail, Yucca Valley, (909) 356-1135.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 498-2962.

COLORADO SPRINGS—Worship group, Phone: (303) 633-5501 (after 6 p.m.)

DENVER—Mountain View Friends Meeting, 2280 South Colambine St. Worship and First-day school, 10-11 a.m. Wheeler House Meeting. Phone: 777-7365.

DURANGO—First-day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 347-4550 or 894-5433.

FORT COLLINS—Worship group. 484-5537.

Connecticut

HARTFORD—Meeting and First-day school 10 a.m., discussion 9:15 a.m. 144 South Quaker Lane, West Hartford, Phone: 232-3521.

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), Corner High and Washington Sts. Phone: 349-3611.

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, 607 Wishnup Ave., New Haven, Ct 06511. (203) 777-4683.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 9 a.m. Friends Meeting House, 9 East Water St., New London, (203) 860-5456.

NEW MILFORD—Housatonic Meeting, 10 a.m. Friends Meeting House, 10 North St. Phone: (203) 354-3774 or 342-4450.

STAMFORD—Meeting for worship 10 a.m. Comer North Eagle Ridge and Hunting Lodge Rds. Phone: 429-4459.

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Ave., Wilton, Ct 06897. 

WOODBURY—Litchfield Hills Meeting (formerly Water­ town), Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 867-7032.

Delaware

CAMDEN—Worship 11 a.m. First-day school 10 a.m. 2 mi. S. Dover, 122 Camden-Wyo Ave. (Rte. 10, 288-4745, 897-7725.

CENTRE—Meeting lor worship 11 a.m. 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. (209) 494-2982.

NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rds. Phone: (203) 767-7305.

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

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

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phone: 632-4491, 528-7783.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 433-3310. 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 Day. 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.
Florida
COLUMBUS—Unprogrammed worship, Sundays, 6 p.m. 423 8th St. Call Mig Dietz, 342-3725.
EVANSTON—342-9845 or 845-1774.
UGLY—Worship 10 a.m. First-day school 10:20 a.m. Phone: 482-5801.

West Virginia
FRAMINGHAM—Worship 10 a.m. First United Methodist Church, West 25th St., Framingham, MA (617) 564-1383.

Kentucky
BARBARA—Meeting for worship 10:30 a.m. Sundays, Box 186, Lexington, KY 40504. Phone: (606) 273-6299.
LOUISVILLE—Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana
BAILEY—Meeting for worship 10 a.m. 546 Bivenille St. Call: David W. Pitre, (504) 292-9505.
NEW ORLEANS—Meeting for worship, Sundays, 10 a.m. 7102 Freret St. (504) 889-1223 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 04011.
COBBLICK—Unprogrammed worship 11 a.m. Rts. 198, Whitefield. Call: 733-2062. (Children enjoyed.)

Middle Coast Area—Unprogrammed meeting for worship 10 a.m. at Damascotta library. 534-3464 or 586-6839.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.O.M. 866-2198.
PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Rte. 302). For information call Harold N. Burnham, M.D. (207) 823-5815.

WATERBURY—Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 825-8034.

Maryland
ADELPHI—Worship 10 a.m. Sunday, 8 a.m. Wednesday, First-day school 10 a.m. (2nd Sunday) 11:30 a.m., 9:30 a.m. Teachers. 21300 St., Eldersburg, MD 21784.
ANNAPOLIS—Worship and First-day school 10 a.m. 73 North Annapolis Ave. (410) 267-7175.

Baltimore—Stony Run: worship 10 a.m. except 1st Sunday) July and August. 5116 N. Charles St. 347-7377. Home wood: worship and First-day school 11 a.m. 3107 N. Charles St. 233-4438.
BETHESDA—Classes and worship 11 a.m. Sisweli Friends Lower School, Edgemoor Lane and Beverly Rd. 322-1156.
CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace, Worship and First-day school 11 a.m. 106 Chestertown Rd., Chestertown, MD 21620. (301) 776-6362.
EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Haw, clerk, (301) 820-7685. Irene S. Williams, (301) 820-7686.
FALLSTON—Quaker meeting 10 a.m. Hunter C. Sutherland, phone (301) 677-1635.
FRIDAY—Worship and First-day school 10 a.m. 25 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. 100.
UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 371-2789.

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 Kenan, (301) 743-3145.
AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 a.m. First Universalist Meetinghouse, Rte. 63, Leverett. 548-9186; if no answer 584-2788 or 549-6485.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First Day. Beacon Hill Friends, 6 Chestnut St., Boston, MA 02106. Call: 227-6118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and August, Sundays, 10 a.m. Longfellow Pk. (near Longfellow Ave.). Phone: 876-6983.
FRAMINGHAM—Worship 10 a.m. First-day school, 841 Edmands Rd. (5 mi. W of Natick). Visitors welcome. Phone: 876-6983.
GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon’s Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 529-1647 or (413) 243-1875.
Pennsylvania


BIRMINGHAM—First-day school and worship 10:15 a.m. 1465 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 100 (turn left), then 0.3 mile to the meetinghouse on the right. 15 Rutherford St.

BUCKINGHAM—Meeting for worship 11 a.m.-12: First-day school 11:15 a.m.-12. Lasahka, Rtes. 202-203.

CARLISLE—First-day school (Sept.-May) and worship 10 a.m. 31 W. Broad St. (Barker Hall, N.E. corner College St. and W. High St. 249-2411.

CHAMBERSBURG—Meeting for worship 10:30 a.m. (727) 263-5517.

CHETTENHAM—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-MAKFIELD—Worship 11-11:30 a.m. First-day school 11:30-12:30. East of Dolington on Mts. Eye Rd.

DOWNINGTON—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2829.

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

ELKLAND—Meeting for worship 11 a.m. May through Oct. 10 a.m. at Pottstown Friends Meetinghouse, Pottstown, PA 19464.

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

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

GWYNEDD—First-day school 10 a.m. Children's forum and child care/First-day school 11 a.m. June 15 to Sept. 3, 5 p.m. each Sunday. Worship 11:15 a.m. Summitville Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 10 a.m. Sixth and Herr Streets. Phone: (717) 234-1452.

HAFERD—First-day school 10 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.

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

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

HUNTINGDON—Worship 11 a.m. 1715 Millfin St. (814) 643-1462 or 649-6788.

INDIANA—Unprogrammed worship group. 349-3385.

KENDALL—Worship 10 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

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

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 40, 2 miles south of West Chester Shopping Center, 11/2 miles west of Lancaster.

LANSOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Lansdowne and Stewarts Ave.

LEHIGH VALLEY-BETHLEHEM—Meeting and First-day school 10 a.m. On Rte. 512 1/2 mile north of Rte. 22.

LEWISBURG—Worship 10:30 a.m. Sundays, Vaughan Lit. Bldg., Bucknell University. Clerk: (717) 542-0191.

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

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

MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mi S of Rte. 842 near Unionville, Pa. Clerk: (267) 699-9183.

MASHALLTON—Bradford Meeting (unprogrammed). Rte. 182, 4 mi. west of West Chester. 11/2 a.m.-6:35 a.m.

MEDITA—Worship 11 a.m. (June-Aug.) except 1st Sunday each month, worship 10 a.m., bus 11:15 a.m. 25 W. 3rd St.

MOTIONEERING (Providement Meeting)—Worship 11 a.m., except at 10 a.m. First-day school 10 a.m., meeting. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence Memorial Church, ME meeting: at Media MM Meeting. First-day School 9:30 a.m. at Providence Memorial Church, West Chester. 1st Sunday each month at 11 a.m. 3 mi. from Rte. 14.

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