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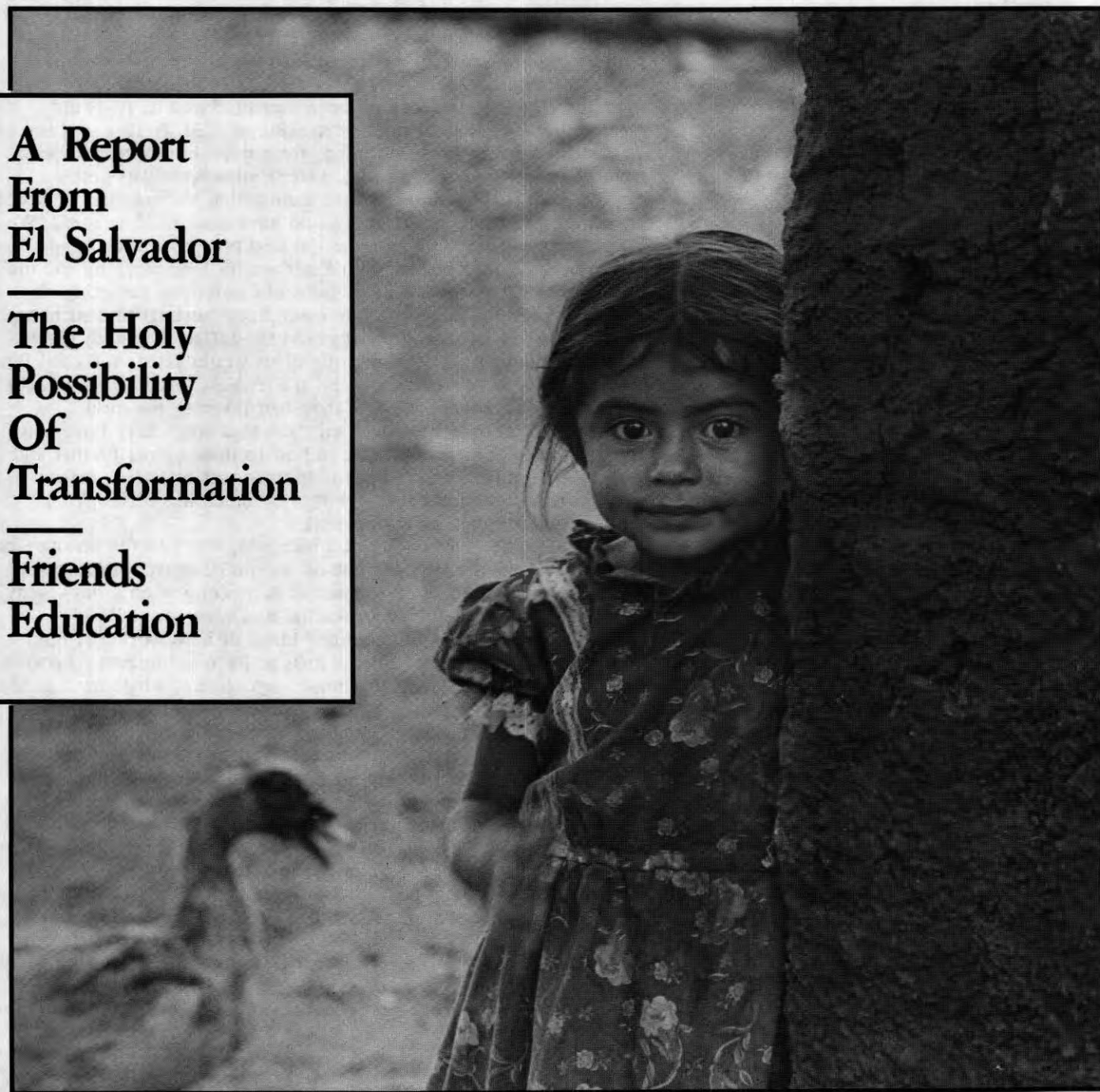
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

A Report
From
El Salvador

The Holy
Possibility
Of
Transformation

Friends
Education



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Among Friends

A Sustaining Deep Note

I became acquainted with Peter Fingesten when he joined the JOURNAL's board of managers in 1977. A member of 15th Street (N.Y.) meeting he would make the regular trips to Philadelphia on board meeting days, and I came to look forward to his appearances. He would always arrive early and would take the time to visit with the JOURNAL staff—sometimes having lunch with us, but always bringing along something to share: a magazine design idea, an article, a few newspaper clippings, or some of his art work, which he generously contributed to the magazine over the years. Peter, I should say, was a fine artist. He was well known in art circles in New York City, where he frequently exhibited his work.

But most important, when he came to Philadelphia Peter brought himself: a charm, a keen wit, a wonderful sense of humor, a sincere interest in the JOURNAL and in those who produced it. At board meetings he always challenged us to think in bold, fresh ways, and he was not hesitant to speak his mind. Even when he was very ill with cancer in the last year of his life, Peter's attendance was nearly perfect. In fact, he sent a postcard announcing his intention to attend our meeting last September and would have done so if he could. We learned only the day before that he had died two days earlier at age 71.

The happiest time I spent with Peter was in 1985 when he and his wife, Carole, attended a Friends General Conference gathering. It was good spending time with him away from meetings and such, and he was a bundle of energy and fun. At the coffee shop each night after the evening programs, a group of us would gather for good fun and conversation. Peter's jokes and stories were hilarious. One night he described an outing he and Carole had taken to the rural countryside that day. Peter had led them to a large dairy farm and enthusiastically instructed Carole in how to milk a cow. Farmer and cow must have been amazed at the spontaneous arrival of Peter, always dressed elegantly and looking very much like a New York artist—even in a cow barn I suspect!

One of Peter's favorite bits of advice was, don't be too serious—be "a bit outrageous." This was one of his special gifts, both through his art (often containing an element of surprise) and on a day-to-day basis. His professional life as a teacher and educator at Pace University for 37 years was a unique blend of hard work and bold innovation. One of Peter's special gifts to Pace (a business school) was his founding of the art and music department, which he chaired for many years. The university honored him with its Humanitarian Award and named its art gallery for him in 1987.

Quakerism was very important to Peter. He told me once that Quakers had been enormously helpful to him when he emigrated to New York from Europe as a young man, and he felt a certain indebtedness to Friends. But the feeling went much deeper. In his article, "Spirit in Art" (FJ 3/15/79), he expressed it this way: "Quakerism has attuned me more to humanity and increased my sensitivity. It has strengthened my faith in faith, in myself, and in my art. . . . Quakerism led me to self-discovery, self-motivation, and inner freedom. In my life it has been like the organ tone in Baroque music, the sustaining deep note which gives the melody above it body and support."

Peter is missed. As one Friend put it simply, "Our life without him will be much more boring."

Vinton Deming

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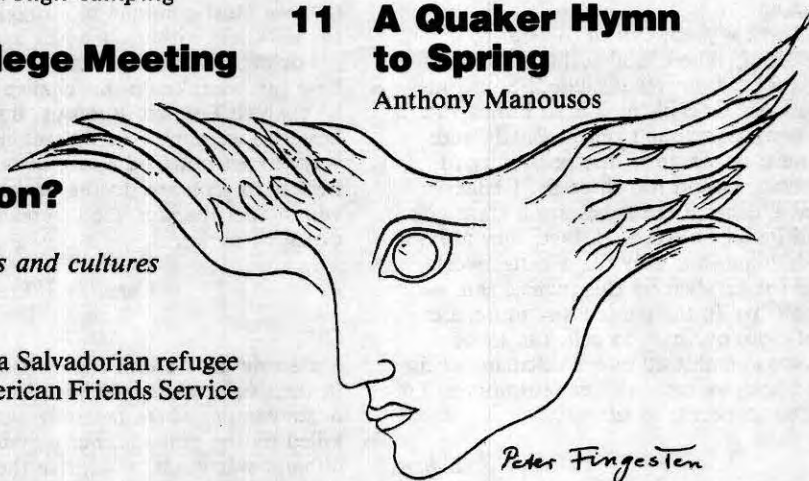
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Forum

Facing the Fear Within

In our January issue, Helen Mangelsdorf wrote in "Facing the Fear Within" about her experience of being raped. She said she felt deep anger at the Society of Friends for fostering "an incorrect sense of invulnerability" with its belief that there is that of God in every person. She framed her story of pain and doubts as a query, asking Friends to tell how they have handled darkness in their lives. These are some of their responses, edited and shortened in some cases to make room for as many as possible.

When Adam and Eve ate the fruit of the tree of knowledge of good and evil, we left the garden of innocence forever. Gone was the easy, childlike awareness of God's presence and guidance. Born were sin and evil, willfulness, separation from God and from one another.

Friends sometimes talk as if we were still in the garden. We sometimes have a simplistic belief that any time we approach people with love, love will prevail. Such an unsophisticated acceptance is not just naive. It is an indication that we don't connect our daily lives of experience with our religious lives. Our religion is an opiate, to be discarded when the going gets tough.

There is great evil in the world, much suffering. There is also that of God in everyone, however occluded. Sometimes the basic God-likeness is so buried that it is beyond anyone's reach. But Friends believe in the hope, the possibility of transformation for all of us. I believe that Quaker approaches are a great gift and based on truth. In fact, they are our only hope, not only for a better world, but for survival on this planet. But we don't live in the garden any more. Let us not close our eyes to evil. Let us be aware and shrewd as we calculate where and how we can live our testimonies. Let us not expect it to be easy.

*Patience A. Schenk
Annapolis, Md.*

Photo by Will Brown



"Rose," from Rape Piece, by Helen Mangelsdorf

I too am a victim of rape (twice). I work as a counselor with children and families as well as adults, where I regularly encounter victims of neglect and abuse: physical, emotional and sexual. Yes, there is evil in the world. Fox never denied this. He spoke of the "ocean of darkness" as well as the "ocean of light." He asserted that the potential for goodness lay alongside the potential for evil within each person and that a person is more likely to choose turning toward the Light within, if others greet that person out of love grounded in their own Inner Light, rather than out of an expectation of evil.

Fox (and Quakers since) knew that there would always be those who chose to turn toward the darkness rather than the Light. My experience, my professional training, and my faith have shown me time and again that it is only when I can embrace and come to terms with the darkness in myself and turn to the strength and guidance provided by the Light within, that I can act in loving ways toward those who are not sure of being loved. When I recall Yahweh forgiving Jacob for stealing his birthright as well as David of adultery and murder or Jesus washing Judas's feet before the last supper (forgiving him even before he committed his act of betrayal), I know that we must continue to struggle with the darkness within ourselves and others.

For me, in the end, the question is not how can we take up this challenge of love which Fox laid upon us, but rather how can we not? To stop seeking for ways to act out God's love in our daily lives is to give over to the darkness within and abandon God's creation to the ocean of darkness.

*Carol L. Wheeler-Liston
Denton, Tex.*

For my generation, the presence of evil in the world was symbolized by the Nazi death camps, where not only were people killed by the millions, but a systematic attempt was made to deprive them of dignity and even humanity on the way.

The medieval picture had a guardian angel at one ear of each person, and a personal devil at the other. This concept may be fanciful, but it is exactly right psychologically. It tells us that good and bad notions can arise in any person. Friends point to that of God in everyone; to be logically complete they should point to that of the Devil in everyone also.

*Arthur D. Penser
Huntsville, Ala.*

One need not read very deeply in Fox to find that he denounced wickedness as vehemently as any Old Testament prophet. In desiring Friends to walk cheerfully and answer that of God in everyone, he by no means intended that we should lightheartedly overlook cruelty and depravity. By "cheerfully" he meant "encouragingly." And when Fox spoke of "answering that of God in everyone," he did not imply that there is no evil in human nature, or that in some persons the evil may not predominate over the good, or that Friends are to condone evil. On the contrary, he maintained that the wicked are those who have failed to answer the truth or Light of Christ or principle of God within themselves.

I fully recognize that Helen Mangelsdorf's outlook based as it is upon her own experience and that of other rape victims, is unlikely to be altered by a stiff dose of George Fox. Like him, she has seen the ocean of darkness, but unlike him, she has not seen an overflowing ocean of light and love. If Friends are to be of help to her, I think they must first acknowledge that the darkness is there and she cannot be expected to pretend that it isn't. Without that, nothing that is said or done is likely to be "cheerful" in Fox's sense of the word.

*Robert B. Kunkle
Chapel Hill, N.C.*

I was raped at the age of six by a female middle-aged babysitter. I choose to leave this unsavory part of my past in the past, except when faced by queries

Viewpoint

No Common Purpose?

like Helen's. The woman who mistreated me was sick. I have no way of knowing how many other children she abused, although I suppose it must be a fairly large number, but there is nothing I can do about it. By the time I was old and experienced enough to put a name to what had happened, thirty years had passed.

I still affirm that God must be buried somewhere deep within that woman. I refuse to continue the cycle of violence in which she was probably involved. Each of us must make the individual choice to respond to that of God within ourselves, even while knowing that each of us is free to and sometimes will refuse to make that response.

Anonymous

Helen, your ordeal symbolized for me the conflict we all face in this life: Why does God permit evil to exist? I have found an answer that helps me in action. I just try to do what I can to eliminate evil in myself and help others. Everyone can do something, from writing a letter to starting a support group. Whatever small thing we do to bring more good into the world and diminish evil gives us release from our own suffering and forgiveness for the darkness within ourselves.

We can also keep imaging a world where suffering such as rape is as real to those who have not endured it as it is to those who have. Only then will rape and all the other violence in the world disappear.

Imelda O'Mara
Boca Raton, Fla.

In the same passage in which he exhorted Friends to "Walk Cheerfully," George Fox urged those in the ministry to "be a terror to all the adversaries of God, and a dread, answering that of God in them all, spreading the Truth abroad, awakening the witness, confounding deceit." Here, Friends were encouraged to struggle with darkness.

When Margaret Fell wrote of spiritual warfare, she quoted from Ephesians 6, here quoted in modern English: "Finally, then, find your strength in the Lord, in his mighty power. Put on all the armor which God provides, so that you may be able to stand firm against the devices of the devil. For our fight is not against human foes, but against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens.

Sometimes we Friends of today don't have names for these "authorities and

Since reading that the April issue of *FRIENDS JOURNAL* is to be devoted to Education, I have frequently returned in mind to an issue that has, as my friends well know, concerned me for years. It is the issue of school prayer. The trouble is, I have done no real research on this matter and what I have to offer is therefore intuitive.

I can well understand why official or obligatory prayers were banned from public schools, having read, in the early '60s, the Florida brief, in which were described unthinking abuses of classroom prayer, and small-minded travesties of religious holidays. Yet I felt that my children in the public schools were going to be missing something which had been important to me.

However, the memory that I cherished was not of classroom prayer, but of morning assembly of the whole school. That wasn't even possible in the school my children attended. The cafeteria would have held only half of the children at a time and the tables would have been getting prepared for lunch. Moreover, the headmaster (one of the last teaching educators to hold that job before it became the province of an administrator) had expressed to me his relief at not having to deal with school prayer, and said that his teachers would have been very unevenly equipped to handle it at the classroom level.

What was the assembly experience that meant so much to me? What I describe is a synthesis of what I experienced as a child, and as a teacher in state schools in England. Music was a large part of it—a short recital by a teacher or pupil, with, of course, the music teacher filling in the majority of days, and who also accompanied a well chosen hymn. There would be a reading, occasionally from the Bible (Old or New Testament), but more often a poem, short story, or brief talk. Other teachers besides the headmaster often took turns doing this, and sometimes it would be done by senior students, or members of whatever student council there happened to be in that school (an excellent introduction to what is often a rather distant entity to most students, known to them only through their own class representative). There would be announcements made in person by those involved (no impersonal P.A. system listened to at the discretion of the classroom

teacher), and there was also an opportunity for public commendation of some student or some activity which had taken place in the school or in the community; yes, and there was the occasional admonition for unacceptable behavior, though to my recollection never personalized—no student was publicly reprimanded in assembly. Prayer is what I remember least, though I think there were some general invocations for divine assistance in the tasks before us, and thanks for benefits received.

What all this achieved was a sense of the school as a community, a public awareness that we were all there, teachers and pupils alike, for a common purpose. Young and old knew each other, at least by sight, and that recognition stretched beyond the school walls to the streets, the public transportation system, the clubs and the churches. The school was a real entity, and the teachers enjoyed a respect as persons beyond their classroom doors. That is very different from the prevailing system of loosely linked classes where students only meet as a school for athletic events and pep rallies, giving these occasions an undue importance in the life of the school, and preventing recognition of any heroes or role-models except those who show prowess on the playing fields.

The notion of an omnipresent God being kept in or out of any classroom by any legislative action is, of course, absurd. Pupils and teachers who want to have, and know how to make use of a moment of silent prayer will find their personal opportunity for that without the public impositions of a designated minute with all its attendant shuffles and giggles and other interruptions. Classroom prayer was probably never a satisfactory experience, save in the hands of the most gifted teachers. But I regret the demise of school assembly, which may or may not meet accepted definitions of school prayer. Where is that united affirmation of what school is all about? Could that be perhaps why many feel that today education has sort of lost its way?

Heather C. Moir
Chocorua, N.H.

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Forty days is a long time. In biblical history, it represents the time when Jesus was led by the Spirit into the desert, where he spent 40 days and nights without food and was tempted by the devil. These 40 days at the end of winter have come to be known as Lent—a time of prayer, fasting, and introspection. Although Friends are not known for the keeping of days, for me, the idea of Lent is a challenging one. The traditional disciplines of Lent humble us by showing us anew our dependence on silly but nevertheless powerful substances such as sweets, and frequent times of prayer and reflection lead to renewal and fresh spiritual understanding.

In the recent film *The Mission*, set in South America, a slave trader converts to Catholicism and decides to become

contain a message for us. Because we live in a society where we have so much while most people in the world have so little, we feel guilty and we attempt to reconcile our wealth with the undeserved poverty which surrounds us. We may hide from our wealth, ignore it, or pretend it doesn't really exist, but it always catches up with us sooner or later. It isn't that the abundance of our possessions is necessarily bad—the things themselves are usually good. The problem is that because we have so much, others don't have enough, and their not having enough is frequently a consequence of the economic and political system of which we are a part.

Like the penitent Jesuit, we must take our abundance and our guilt back to the sources of oppression of which we are

means to turn around, to change, to be disciplined but also to be free. Especially for those of us in the affluent part of the world, penance means a choice to experience in small part what the poor experience involuntarily every day.

Several times during the past year I have heard the concern expressed that George School does not present a balanced education, which I take to mean that we are too liberal on certain issues. I think it is important for us to question the ideologies of both the left and of the right, but ultimately I don't think that striving for moderate political balance has very much to do with what we should be about. Truth should be our only bias. Quaker pioneer George Fox wasn't balanced—he was a threat to the existing social order. That's why he was arrested more than 60 times. Jesus was a threat too—that's why he was crucified. The argument for balance troubles me because it seems to presuppose that the world is somehow balanced, which, at least in a political and economic sense, it certainly is not.

Is the United States balanced, with its 50,000 nuclear weapons, its \$1.5 million per day in military aid to Central America, its 23 varieties of war cartoons on television, its teenagers who will have seen an average of 200,000 commercials—and even more murders—on television by the time they graduate from high school, and its consumption of more than 60 percent of the world's resources? Is it balanced that we maintain normal diplomatic relations with South Africa, where it is now against the law to protest the detention of thousands of children without trial? Is it balanced that our tax dollars support a government like that of El Salvador, which in recent years has displaced more than 40 percent of its citizens and whose church leaders cry out to us in a recent letter, "Help us end the war before the war ends us"? How can we remain neutral when these Salvadorians appeal to us: "Become the voice that expresses the suffering and the hope . . . of the people of El Salvador"?

The words of the old union song come to me: "Which side are you on?" Those who struggle for justice know which side they are on. If we choose to ignore their cries, or if we hear them and do not respond, we are on the other side, the side that wants things to remain as they are—namely, unjust. As Friends, we have always held fast to the testimony of Jesus that "whoever takes up the

A LENTEN REFLECTION

by Chip Poston

a Jesuit missionary. To atone for former wrongs, he elects to drag an enormous bag full of the artifacts of his life—armor, clothing, and his sword—into the wilderness on the lengthy journey with the Jesuits, which includes a climb of several hundred feet up a waterfall! His fellow Jesuits try repeatedly along the journey to get him to stop dragging this monstrosity behind him. But it is only when he reaches the Indians, the same Indians whom he had formerly captured and sold into slavery, that he accepts their forgiveness and allows the burden to be severed and cast over the waterfall.

The Jesuit's journey of penitence may

a part, whether directly or indirectly. For it is only in coming to know and serve those we are taught to ignore and hate that we can lay down our own burdens and be free. This is why service projects are so important—not just because of what we do for others, but because of what knowing the poor in the fullness of their humanity *does for us*. In a world of such great disparity, coming to know poor people as our brothers and sisters is not only essential to our education. It also opens us to God's grace. That's why Peter Maurin, who helped found the Catholic Worker movement, called the poor the "Ambassadors of God."

In raising the idea of penance I realize I am speaking a language that is as foreign to many as the music of the Beastie Boys is foreign to me. To repent

Chip Poston is on the faculty of George School, a Friends boarding school in Newtown, Pa. This reflection was presented to meeting for worship at Eastertime in 1987.

sword will perish by the sword." But we have also always stood fast for justice, without which true peace can never exist. To do nothing when we could do so much—that is our temptation.

But what can we do, we who feel so small and helpless in this large and powerful society? How can we stop being so selfish, come alive spiritually, help those who need help, triumph over evil, partake of the kingdom of God? According to Jesus the requirements are only two—we must love God and we must love one another. We don't have to be liberal or conservative. We don't have to be popular or successful or wealthy. In fact, Jesus says these things can actually get in the way. All we have to do is that simplest yet most difficult thing of all: we have to love.

Crucifixion. Yuk. Depressing. If life is supposed to be so full of love, why is there so much pain? We don't have to read the Bible to know the agony of suffering. It is within us and all around us, in the brokenness of our lives, our families, our relationships, our communities. And all of us are touched by it. Here is a piece of my pain:

Last August my brother died by falling down a flight of stairs. He was 30 years old, intelligent, shy, and good-natured. Like so many others, his life was captured, altered, and ultimately destroyed by drug and alcohol use. For him, it was a 15-year struggle which began when he was in high school. How does love respond in a society and in a community where the use of drugs and alcohol is incessantly on the rise, when we know that addiction to a substance such as alcohol will lead to brain damage and ultimately to death *in every case* if it is not stopped?

Here is another part of my pain: In March when our service project visited West Virginia, we saw entire communities where capitalism has been an abject failure. In an area of immense resources, the land has been ravaged by coal mining, people have been exploited and then cast off, left to fend for themselves. We saw poverty that reminded me of Mexico and Guatemala when I visited there ten years ago. How does love respond to whole sections of our country—and segments of our population, such as black teenagers—that have been passed over by the "American dream"? And in contrast to such poverty, how can we help but reflect on the wealth of our community where, for example, more than \$5,000

per month goes into the vending machines in Marshall Center alone?

Here is a final piece of my pain: Each week I go into the neighboring community of Newtown to join a vigil against U.S. policy in Central America. American tax dollars fuel the fighting in which most of the soldiers are teenagers and most of the victims are civilians. In Nicaragua, a nation in which a majority of the people are under 21 years of age, more than 11,000 people have been killed by the contras. Countless others have been maimed, wounded, tortured, raped, or kidnapped and forced into the war. Most U.S. citizens don't want this, yet the war continues. Even when Congress temporarily halted aid to the contras, a secret and illegal government operating out of the White House and engaged in

Easter represents the ultimate triumph of Jesus over the forces of death. It demonstrates that Jesus' way—the way of humility, of forgiving, of sacrificial love—is the most powerful way of living that is available to us, stronger than any form of evil, stronger than alcohol or drug abuse, stronger than greed, murder, racism, and exploitation, stronger than even nuclear weapons. It gives us hope to believe in the impossible, in the face of all rational expectation. It reminds us that miracle is a daily possibility. It creates the vision of a new, resurrected world—one where the poor will be satisfied, where those who mourn will be happy, where the humble will be heroes, where those who are captive will be set free, where justice will reign, where the merciful, the peacemakers,



Don Laiten

falsehood, swindling and deceit, continued to funnel millions of dollars worth of cash and weapons to Central America. How does love respond when in the highest positions of public trust in our nation, money is more important than integrity and foreign policy is based on manipulation, distortion, and murder?

The agony of Christ's crucifixion continues today wherever there is human misery—in Central America, in West Virginia, in inner-city Washington, D.C., in South Africa, in our own neighboring lower Bucks County, in the pain of our own lives. That's the bad news. In the face of overwhelming suffering and rising global danger, how will love respond?

Resurrection. Life out of death. Miracle. Joy. Hope. Rebirth. In the midst of a world so full of suffering,

and the pure in heart will be close to God.

This is the world for which we and so many others work and pray, hunger and thirst. This is the kind of universe on which I am willing to bet my life. Mother Teresa tells us, "Never become so filled with despair that you forget the joy of Christ resurrected." It is to this wellspring of joy that we return again today in celebration. Jesus said, "Even as you have done to the least of these, so you have done unto me." Who would have dreamed human beings could be worth so much? That's the good news. You are worth more than you know. Seek and you shall find. The kingdom of God is within you. Faith is the turning of dreams into deeds: it means placing your hope in the unseen realities! Be faithful; be patient. Alleluia. □

THE HOLY POSSIBILITY OF TRANSFORMATION

Last March I spent ten days in Nicaragua and returned to surprising new understandings of Good Friday and Easter. The revelations began for me during the annual Good Friday peace vigil on the Boston Common. As I was freshly returned from Nicaragua, it felt right to spend Good Friday witnessing for peace and racial justice. During the meeting for worship in Beacon Hill Friends House at the start of the vigil, I wrestled with the hopelessness I had felt since my return. The people I met in Nicaragua were full of hope, but the U.S. war against them is taking its terrible toll, and I despaired of our ever being able to end it. The faces of people I'd met there came to me—the 13 year-old boy in Condega weighed down with gun and ammunition for his weekly guard duty, three young women of the women's organization in Esteli speaking to me of tortures they survived during the Somoza years. In the silence they asked me if I was willing to suffer for them, in solidarity, to make a difference in their lives. At moments I had to shut my inner ear because their screams, which I had never actually heard, were so intense.

The vocal ministry that morning in Boston focused on the speakers' desire to have our vigil be an *affirmation*. Yet I was in deep despair. How could the two go together? Then I understood that my state of mind and heart was appropriate: Good Friday, the day of Jesus' death, is a time to deepen into our grief, over human suffering, to see the pain

by Wendy Sanford

honestly, to let ourselves be struck by it to the core. In the vigil line on Boston Common I felt very much in worship, praying for peace and continuing to feel asked by those Nicaraguan friends what I am willing to do.

**If I don't
feel today the
unspeakable awe
and joy of the
women at the tomb,
at least I am
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it can exist.**

I nearly didn't go to Easter meeting for worship. Immersed as I was in the Good Friday grief, I felt resistant to the expected message of hope and joy. Yet in meeting I found myself vividly picturing the women at the tomb: utterly hopeless and grieving, they arrived at the tomb to find the stone rolled away, Jesus' body gone, and an angel telling them of the miracle which had happened. In a precious opening I recognized the women's awe, amazement, incredulity, and powerful joy as similar to what I might feel today if I read in the news that the United States had truly stopped

funding the contras and that my beloved friends in Nicaragua would have a chance. I saw that for each of us there is some transformation that would be a miracle—a loved one changing in a crucial way, a personal breakthrough out of self-hatred or depression, a genuine step towards ending nuclear weapons. Such a miracle would fill us with joy, amazement, gratitude; it would speak to us of God's power in our hearts and in our community. In our Good Friday hopelessness and grief, such changes feel impossible. What Easter does is to bring home to us the holy *possibility* of transformation.

I know that for many people Easter brings the joy of knowing that one is redeemed by Jesus' suffering and resurrection. I felt myself last Easter not so much an individual needing to be saved, as part of a community sorely in need of redemption. Easter brought me not so much the awareness of personal salvation as the challenge of a paradox: as real as the Good Friday grief is in my heart, there *is* the possibility of transformation. I must believe this even though all I can grasp of it right now is the yearning towards a compelling paradox. If I don't feel today the unspeakable awe and joy of the women at the tomb, at least I am reminded that it can exist. This, for me, is the gift of Easter.

Miracles are both given and striven for. We must (to paraphrase an anonymous wise one) pray for peace and justice in Central America, South Africa, Boston, as though everything depends on God. And we must work—empowered by this prayer and by the possibility of transformation—as though it depends on us. Both are true. I believe that this knowledge is what allows the people I met in Nicaragua to go on with hope. □

Wendy Sanford is a member of Cambridge (Mass.) Meeting. She currently works on the staff of the Boston-Cambridge Ministry in Higher Education, serving as Protestant campus minister at Suffolk University. She is also a writer, editor, and member of the Boston Women's Health Book Collective, which authored the books Our Bodies, Ourselves and Ourselves and Our Children.

The photographs in this article were taken in El Salvador at an inner city squatter's settlement, a church-supported refugee camp, and a communal farm.



Melissa Kay Elliott

A REPORT FROM El Salvador

The author, a nurse and long-time peace and justice activist, is a representative of South Central Yearly Meeting working for the past year and a half in El Salvador. She is a member of Austin (Tex.) Meeting. To protect the viability of her work, her name must be withheld.

I never could have imagined such a destiny for myself—even as recently as a year ago, but the sense of leading was so strong that I couldn't have refused it.

And so here I am, lay missionary on a pastoral team of four North Americans and (so far) two Salvadorans in a small parish in rural El Salvador. We live in the *convento* (parish house) of a town that has about 7,000 inhabitants. The surrounding 14 villages have another 7,000 to 10,000 people. Most of the people here are campesinos and make their living from subsistence tenant farming. No one here is really rich, even by Salvadoran standards, and only a few families live fairly comfortably, in brick houses with tile floors, running water and indoor plumbing, and electricity. While there is water and electricity in the town and in two or three villages, the majority of the people live in one-room houses with mud and lathe walls, dirt floors, and have to carry drinking water from



springs or wells. Sanitation is difficult, because not many families have latrines, and pigs and chickens run in and out of the houses. There are almost no paying jobs, and the poverty is staggering. Frequently children are undernourished, and medical care often is not available, so many children die before reaching the age of five. Land is owned by a few families, and the campesinos have to rent it to grow their crops of corn, sorghum, beans, and squash that form their subsistence diet. Drawing and carrying water, cutting firewood, preparing food, and caring for young children, along with farming almost entirely by hand, requires the constant work of every able-bodied member of the family, so the children only sporadically attend school—when there is a school for them to attend.

My work is developing a health promotion project. Health promotion includes public health, health education, community organizing to analyze and solve health problems, and diagnosis and treatment of individuals. As I foresee the project (but I hope that the people will make alterations in my plans as their involvement increases), there will be several stages. The first stage is currently



being pursued—the training of two parish health promoters in the established program of another diocese. In the second stage, the promoters will practice their skills and develop community support for the rest of the program. Third, the promoters, with the help of myself and other health workers, will teach other health promoters in the parish. Finally, they will take over all the administrative and educational aspects of their program, and I'll leave. I think this will take three to five years. It is possible that we may assist our diocese in the formation of a program at some point.

But right now, most of our focus is on the pastoral work that is the base from which other programs will come. We hope that Christian base communities will form and that social programs, including literacy and cooperatives, will develop. We also hope that "conscientization"—the development



of the ability to analyze and act in community to solve problems—will occur. Being part of this process is a tremendous privilege, and an exciting challenge. I feel I am constantly learning many new things about people, organizing, the United States and El Salvador, and myself.

Our pastoral team visits the villages and the neighborhoods of the town to promote Bible study, reflection groups, and catechism classes, to prepare people for the sacraments, and to offer health talks. We encourage as much participation by the people as we can elicit, and many people who have never spoken out before are beginning to say a few things. Others are beginning to take positions of responsibility for leading reflections or prayers, religious education classes, or are training to become literacy or health promoters. The work is slow,

because for almost all of their lives, these *humilde* (humble, poor people) have been ignored, devalued, and scorned. For them, it is a great novelty at first, and then a deeply appreciated statement, that we North Americans identify with them and not with the rich. The priest and the male lay missionary work beside them in the fields, and we all trudge along the roads to make our visits to the villages (instead of driving a Jeep). We live as simply as we can, probably at a lower-middle-class level by Salvadoran standards (and quite austere by U.S. standards).

The conditions of poverty that the people experience are not too different from those of the majority of the world's population who live in the Third World, nor are the challenges we face in working with them. What is somewhat different is the fact that a war is going on here—a war that has claimed

more than 70,000 civilian lives, and a war that is supported by U.S. government expenditures of more than a million dollars a day. In our town we experience that war in lack of educational, health, and sanitation services, in malnourished children, and in the constant presence of the armed forces, who have a guardpost a half block away from the church. Heavily armed soldiers walk the streets of the town and patrol the villages. Human rights abuses have occurred, including arrests and torture of prisoners, forced conscription into the army, and deaths. When a person is killed, charges are seldom filed—nor is there usually an investigation, because everyone is too afraid.

A "hearts and minds" propaganda program is in effect, where the armed forces are attempting to organize civilian activities. For example, the commander

of the local guardpost organized a youth group last winter. They were supposed to hold dances and other activities to raise funds for community service projects, such as putting refuse barrels in the park. But they were also asked to make a census of all young people in the town—in a country where the “draft” is when an armed soldier takes young men from poor families into custody at gunpoint. Other effects of the war are sabotage that cuts our water and electrical service for days, and the transportation stoppages called by the guerrillas. Then there was the night when the guerrillas attacked the armory in our town and we all huddled under furniture while the sounds of fighting were in the streets outside. Compared to other parts of the country, the people call our town peaceful—but it is not at all a stranger to the war or violence.

Our work proceeds slowly and carefully. The centuries of poverty and oppression have left the people with few resources but their faith, hope, and stamina. They are survivors, and constant inspirations for me. They go each season to plant corn on the steep hillside, their only tools machetes and sharp sticks. They raise their children with gentleness and love, even though they’ve buried so many. They laugh and joke as they carry heavy loads up the steep paths. Generosity and hospitality are some of the most important values of their culture. Their faithfulness to the church is manifested in their prayers and processions, in candles brought to the saints, and chickens to the priest.

This work has been a great blessing. It has helped me find depths of faith I might never have seen in the United States. It has given me the opportunity to practice simplicity and a more reflective lifestyle. I am working with people here, Salvadorans and North Americans alike, who are dedicated and creative in their quest for peace and justice. People at home have been wonderfully supportive and generous, and I hope to be able to share my experiences and blessings with readers of FRIENDS JOURNAL in other reports in the coming months.

□

Readers who wish to receive a regular newsletter or make financial contributions towards the author's work may write to Friends Meeting of Austin, 3014 Washington Square, Austin, TX 78705. (Checks should be written to the meeting, designated for "El Salvador Ministry.")—Ed.

WAS THIS THE SEED?

Was this the seed you thought that God forgot
And left forsaken on a rocky ledge
With one small crevice where the roots could wedge
Precarious foothold in a dirt-filled spot?
Here cold winds sweep the rock, and suns burn hot
Nor leave a single roof of shade, nor hedge
Against the cold and cruel storms that dredge.
Here surely is a life too dearly bought.
Yet, lacking hope of lavishness or ease,
The seed matured into this spreading pine,
A landmark rooted here for all to see,
Dissolving all our pale hypotheses,
This green and vibrant everlasting sign
That life depends upon the will to be.

—Alice Mackenzie Swaim

Alice Mackenzie Swaim, a native of Scotland, lives in Harrisburg, Pa. She has received numerous awards for her poetry.

A QUAKER HYMN TO SPRING

(for Yuki Brinton)

The morning I arrived at Pendle Hill,
the sunlight seemed to sing out in the blossoms
of a weeping cherry tree hacked halfway down:
“There’s that in me no one can ever kill.”

Amazed at this tree’s beauty, I was told
a widow, old and small but hardly frail,
had hurried to this spot when she had heard
a chainsaw’s silence-shattering wail.

This was her husband’s tree. Some say she climbed it,
fierce as a mother cat, and talked the woodman down.
Some say she did it with a look.

This much I know. This broken tree still stands

And in the stillness of the morning sings
Its light-filled hymn to joy and spring.

—Anthony Manousos

Anthony Manousos is a student at Pendle Hill, where he studies, writes poetry, plays his recorder, and works on the Quaker U.S./USSR Committee.

Strengthening Community Service in Quaker Schools

by Herb Lape and Nancy Evert

As a Quaker school seeking to foster a sense of service in its students, Friends Academy has long had a community service program. Until recently, the program was a voluntary after-school program that took students to local agencies serving day care centers, youth programs, the handicapped, and the elderly. As with many programs of this sort, the rush to fit service in with the many other commitments of our students often left us feeling that the experience, in most cases, did not seem to reach our students very deeply. There was little time for us to reflect on the meaning of our service efforts or to go into more depth about the larger social problems of which our efforts were simply a small part. Then again the problems that we confronted often did not seem very serious in our immediate community, a prosperous Long Island suburb of New York City.

Herb Lape is clerk of Matinecock (N.Y.) Meeting and coordinator of a New York Yearly Meeting committee on family life values. Nancy Evert is program director of the Youth Service Opportunities Project in New York.

As coordinators of the program we knew that we needed to do more when a senior returning from an ivy league college interview spoke in our meeting for worship about how impressed the interviewer was about the community service this student was doing. This message coincided with our sign-ups for winter term service. We were swamped with volunteers eager to serve their community. We knew we had to do more, especially as a school with a religious heritage, to help our students see service in other ways than just a useful tool to help them get into a good college.

All of these factors came together to convince us of the need to integrate our service program into the curriculum. To this end we instituted a required term-length community service course for 10th graders. There are three parts to the course designed to meet the problems mentioned above.

In the first part of the course, we explore different motivations for service. How have people who have done service of some sort understood it in relationship to their lives? In this part of the course we have found the insights of

Robert Bellah, et al., in *Habits of the Heart: Commitment in American Life*, to be very valuable. In this book, Bellah speaks of four major traditions that help people in our culture make sense out of their actions and choices: utilitarian individualism, expressive individualism, the republican tradition of civic duty, and the biblical tradition of duty to God. He worries about commitment in U.S. life because his interviews demonstrate that the first two traditions of individualism have eclipsed the latter two and threaten a sense of commitment to service not rooted in personal goals or satisfaction.

Through the years we have noticed how true his observations are in relationship to our students' articulation of reasons for their involvement in service. If asked to explain the reason for doing service, most students will speak of how it makes them feel good about themselves when they help others (expressive individualism). Utilitarian individualism is less often articulated because of a lingering sense that it is selfish, yet the above-mentioned story of recruitment plus discussions with students about the motivation of "other" students reveals the strength of the belief that service will look good on the college record and aid college admittance. What is striking about student response is that very few people mention a sense of duty to serve their community as a responsibility of citizenship (republican tradition) and almost no students use overtly religious language to describe their service other than a desire to be compassionate.

In this first part of the course we try to reconnect students to the republican and biblical tradition of service by exposing them to stories of people who saw their service in these terms: Jefferson, Kennedy, and Andrew Carnegie as good examples of the former, and Quaker William Penn and Mother Teresa among others for the latter. A recent film released on Mother Teresa is particularly powerful in exposing our students to religiously based service. By discussing other issues such as use of money in light of these traditions, we are able to expose students to a view of money as a public trust that challenges the present dogma that "it's my money and I have the right to spend it any way I want."

The second part of the course is designed to give our students a better

understanding of the various social problems that confront this country as well as programs, especially government programs, that seek to address these problems. With the exception of a few scholarship students, our students have little or no firsthand experience with the various social problems that face our society, nor do they have much knowledge or understanding of the various governmental programs that are aimed at addressing these. In addition to studying these problems and programs, we have an opportunity to debate the various political philosophies surrounding these programs and help our students understand the public debate that surrounds welfare.

As a final project we arranged with Youth Services Opportunity Project (YSOP), a New York City Quaker service organization, to run a youth work camp for us serving the homeless. YSOP was founded in 1983 to provide a vehicle for young people to serve those in need. YSOP adopted and adapted the Quaker work camp model of service and

runs monthly weekend work camps involving high school students in service to the homeless. In joining with their peers to learn about the problems of poverty, to serve those who are homeless and to reflect together on the meaning of these experiences, work camp participants not only make a valuable contribution to their community but they also learn that they have important gifts of time, energy, and compassion to give those in need.

The work camps that YSOP ran specifically for Friends Academy began on Thursday afternoon (yes, we missed Friday's classes, a nice utilitarian motivation) with our arrival at Friends Seminary School, the base camp for the weekend. Students immediately plunged into service work by serving a meal and socializing with nearly 25 homeless people who would spend the night in nearby shelters. Because these homeless people have become accustomed to monthly interaction with young people, they have become at ease in reaching out to nervous youth and engaging them in con-

versation and card games.

Following the supper clean-up, the homeless guests left for their shelter and the students met to outline the rest of the weekend and play some introductory and community-building games. The evening was concluded with an educational program featuring a speaker who discussed the problems of the homeless and drew the students into an informal discussion of the causes of homelessness, society's response, and the students' own feelings about homeless people.

On Friday morning the students were divided into four smaller groups, each led by a Friends Academy teacher or YSOP staff person. The groups traveled to a soup kitchen where a soup kitchen staff member oriented the students to that particular neighborhood, the history of the soup kitchen, the people it served, and the work the students would be doing. Students were involved in all aspects of the work, from preparation to clean up, and those who felt comfortable often initiated conversations with the homeless while they ate.



Frances McLaughlin-Gill

After some well-deserved rest and dinner, each group prepared and presented a skit portraying its experiences. Later that evening the group walked to Grand Central Station, the largest unofficial shelter for the homeless, and assisted the Coalition for the Homeless with their 9 p.m. sandwich distribution.

To encourage participants to connect their weekend service experiences with their daily lives, YSOP concluded the work camp Saturday morning with an exercise called the "Circle of Commitment" in which each student was encouraged to reflect upon experience of the weekend and share this with the group. Then it was back to the train for our return trip to Friends Academy and Long Island.

Many if not most of our students were very apprehensive about the work camp and the thought of working with the homeless. Alexander, a 10th grade boy, illustrated the way the weekend experience can change attitudes when he shared his thoughts in the Circle of Commitment. He told about an incident that had happened the previous night in Grand Central Station. As he and two classmates were handing out sandwiches to a group of homeless men, two high school-age youth approached them to ask what they were doing. Alexander briefly described the work camp and told the strangers that he was helping to distribute food to the homeless. "Well, it's all right to feed them, but don't talk to them. They're just animals," said these youth as they walked away. Retelling the story, Alexander said that before the work camp he might have felt the same way as these other young people, but now he could never feel that way again. "They're not animals, they are just people," he concluded.

The integration of community service into the curriculum and the required work camp experience have had a very important impact on deepening the overall community service program at Friends Academy. Several students have returned on their own to take part in other YSOP work camps, while other students have been encouraged to get involved in homeless projects here on Long Island. Through this course our program has become much more visible in the eyes of students, faculty, and parents. It has certainly helped us carry out our mission as a Friends school. □

THE OPPORTUNITY OF THE TURTLE

by Joan Gilbert

We were on our annual junior department swim and cookout when somebody found a small soft-shelled turtle. Instantly, it was the center of attention. Everyone was familiar with terrapins and dime-store turtles, but this was something new to most of them. He had a funny snout and couldn't get completely inside his shell.

"I'll tell you something interesting about this turtle," one of the boys said with obvious pleasure in sharing. "You can turn him on his back and put a rock on him and he'll live for days and days."

The speaker was Bobby, one of the most delightful members of the group, an outgoing boy whose enthusiasm and appreciation were an asset to me as the teacher. He was always unfailingly courteous, too, and one assumes kindness where there is politeness, so I could hardly believe what I'd heard, and responded involuntarily.

"Why, Bobby," I said, "you didn't do that did you?"

He laughed at me and said, "Yes, I did. Me and my dad did it to a lot big-

ger turtle than this one when we were out fishing once."

"But why in the world do such a cruel thing?"

He saw my displeasure now, and the repugnance of one or two of the others, so his answer was defensive and a little confused.

"Well, he was stealing our bait all the time. We kept catching him and my dad said 'That's all turtles are good for; stealing bait. We'll fix him so he can't do that anymore.' So we put him on the bank and set this rock on him. All I was going to say was that the next Wednesday he was still there, with a hole dug out where he'd been putting his nose to try to turn over."

"And you let him loose then didn't you?" Amy asked hopefully.

"No, because we forgot about him while we were fishing and the next Saturday we didn't go because it rained, so I don't know if he lived 'til then, but the next Saturday he was dead."

There were plenty of words at the back of my tongue—words about how un-Christian revenge is, about the inhumanity of taking such drastic revenge for such a small offense, about simple kindness to animals, about the responsibility of power. This was the rare type of teaching opportunity the manuals all say to watch for, an event that proves by its very happening that direction is needed. My only problem should have been figuring out how to utilize it without making Bobby a villain.

Joan Gilbert is a freelance writer and editor in Hallsville, Mo., and an inactive member of Columbia (Mo.) Meeting. She keeps in touch with Quakerism through Wider Quaker Fellowship and by reading Quaker books and magazines. Her articles have appeared in a wide variety of local and national magazines. She also produces a newsletter for animal hospitals. She lives with five dogs, six cats, two birds, and a horse.

His bringing his father into the story, though—that changed everything. I didn't feel I should diminish him in Bobby's eyes by even indirectly condemning what he had done. In fact, I could imagine just how insulted Mr. Miller would feel, for of course he'd know what I said. Everyone who had a junior would be told at the supper table. Certainly I didn't want to antagonize him, for aside from seeming a nice person, he had always been one of the few parents who could be depended on for group transportation and other help that's too often hard to come by.

There was a loaded pause while I floundered through these thoughts and a few others about the dilemma of teaching children things their parents neglect. That's supposed to be a purpose of church school, of course, but what about teaching them the opposite of what their parents are teaching? Why didn't the books say anything about that?

Clearly, I was not supposed to be silent so long. More than a dozen pairs of eyes were on me, none too patiently. After all, I was the teacher and I had started something here.

Amy finally got me off the hook by looking at Bobby coldly and saying, "My daddy says God made everything and gave it to us to use and that we're supposed to be thankful and take good care of it. He said that in the Bible it says God knows when even a little bird drops dead, so maybe you should tell your daddy that."

Lance, who up till then had been one of my most unfavorable boys, chimed in, "Yeah, the old turtle was just trying to get his dinner, you know. You were just having fun, dangling worms in his territory, but he was making his living."

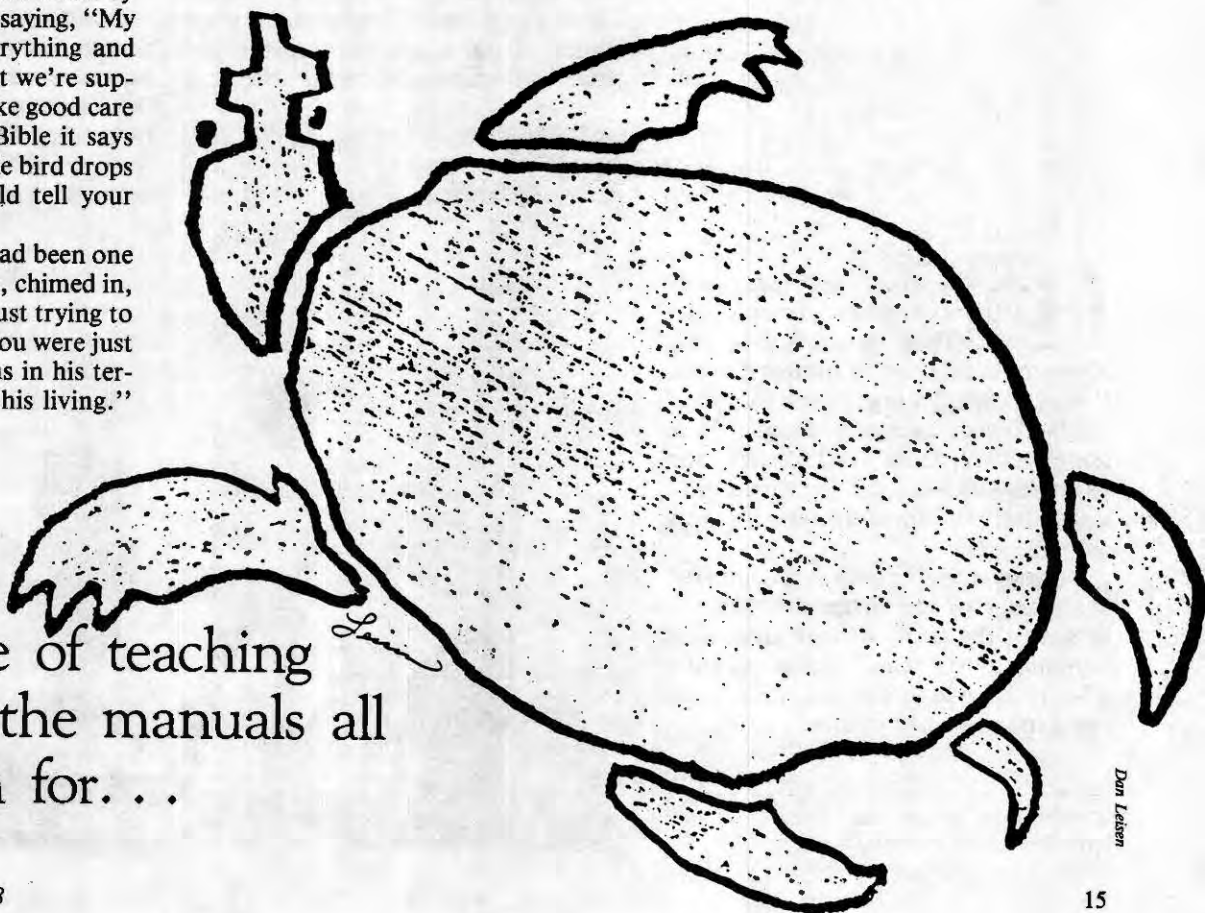
This was the rare type of teaching opportunity the manuals all say to watch for. . .

Everyone laughed at that, and I managed to get out a few mild phrases about being kind and remembering that everything feels pain. But if the day was saved, the night was not. I lost a good deal of sleep over my cowardice and slowness. I wondered what some of the strong-minded teachers of my own childhood would have done. One in particular had often quoted to us the beatitude about the merciful obtaining mercy and also Shakespeare's lines about the quality of mercy. Nobody else had ever pointed these things out to me so strongly, and I'm sure they'd not have been a part of my outlook, except for her.

If I'd been quicker I could have repeated those things to the juniors, maybe even telling them about this teacher. I could have added President Kennedy's quotes about not being afraid to be kind and about kindness not being weakness. It even occurred to me that a few days earlier I had seen a decorative plaque with the national bird and the motto "Eagles Don't Hunt Flies." How perfect that would have been for helping them understand that small, mean actions are beneath our dignity as members of the dominant species! What they

really needed to see was the obligation that power gives to *build* instead of destroy, and they needed to realize that the same principles apply in relation with those we love and with those who are of little value to us. I kept thinking of the parallel between Mr. Miller's anger at having his fun spoiled and our resentment of the needs of others when those needs threaten our status, convenience, or profit.

Thinking of the father brought me back again to my stunned recognition of what surprising contrasts compartmentalized ethics can produce in one individual. Mr. Miller was a good father providing bountifully and spending far more time with his children than most men do nowadays. I even had a nice memory of how understandingly he had encouraged one of our girls when she was afraid on a ferry ride. He'd held her hand and pointed out pretty things to her until she forgot her fear and ran happily to join the others. Yet he felt a prolonged and agonizing death was the just dessert of a turtle that annoyed him. Or maybe he didn't really feel that but just had not thought of what it would be like to be the turtle. □



Listening to the Earth

by Kip Perkinson

*So why do we do it?
What good is it?
Does it teach you anything?
Like determination? invention?
improvisation?
foresight? hindsight?
Love?
Art? music? religion?
Strength or patience or accuracy or
quickness or tolerance or
Which wood will burn and how long
is a day and how far is a mile
And how delicious is water and smoky
green pea soup?
And how to rely
On your
Self?*

from *On the Loose*
by Jerry and Renny Russell

Do you know the feeling of being part of the magic of fire, feeling its warmth, and the fellowship of those who circle about what you have helped to create?

Skill-building in the woods is natural and meaningful, the rewards powerful and tangible. Fire building is but one small example of the impact the camping experience can have on the lives and growth of Lansdowne Friends School students who have been given the opportunity to camp.

So much of what we as educators try to do each day is given new life and meaning when children are totally immersed in a natural learning environment. There is room to roam, freedom to explore, with nature always offering discoveries. Students' whole selves are fully engaged in what they are doing. The days are filled with moments when natural curiosity, interest, necessity, and reality motivate learning. Precious

seconds of ecstasy come quickly but last forever in memory. Students are put in situations that are new and demanding, where they can safely take risks. Fear of thunder, lightening, being wet, spiders, insects, and being away from home are confronted and often conquered.

Many things can only be learned through direct experience. It is the experience itself which cements all of the teaching that has come before and allows for the real and gratifying sense that "I have learned something." Although there seems to be a magical quality about a child in contact with the natural world, merely taking a child outside is not enough to create an optimal educational experience. Especially when camping with children as young as five, six, and seven, planning and decision-making must begin weeks ahead in the classroom. Using consensus in making these decisions ensures the children's owner-

Have you ever spent three days and two nights camping in the rain? Thought about how and where to find dead, dry firewood in the forest? Carried a log three times your size back to the campsite? Mastered the use of a two-person saw? Tested your knowledge of what will burn, and built a fire that you knew would light with one match?

Do you remember overcoming the fear of striking your very first match? The joy of seeing the fruit of your labor and thinking, as that match begins to kindle a flame that will spread and produce the coals to cook your dinner?

Kip Perkinson teaches first/second grade at Lansdowne (Pa.) Friends School.



Courtesy of Lansdowne Friends School

ship of the experience and their pride in independent accomplishment.

Camping provides a real need to cooperate with and appreciate one's peers. Reasons for considering each other's needs and wants are visible and important. The children learn to depend on themselves and their peers for food, comfort, and companionship. Confidence grows as children are entrusted to use their ability to think and act.

Sharing a cabin or tent with friends takes on a new dynamic. Free from outward distractions, toys, and television, the children reach inward to create their own entertainment. Valuable time is spent sharing and appreciating the personalities and talents of each individual.

Through the camping experience children feel the natural world in a way impossible without direct contact. First-hand they see fragility, patterns, harmony, and the balance of all living things. All of their excitement, wonder, and feelings of love for life are requisite for understanding interrelatedness or gaining respect for themselves as part of the whole. Following a raindrop or the trail of an ant, role-playing as a frog, curling up in the same bed of the grass used by a deer the night before, and following its tracks to the lake are all the beginning of awareness and appreciation that are crucial in the development of attitudes. To learn to live with the environment, children need first to feel care and concern for natural forces and beings. It is through sharing awe that attitudes of reverence for all life will be nourished and feelings of responsibility allowed to grow.

As it is written in Job,

*But ask the beasts and they will
teach you ;
the birds of the air, and they will
tell you;
or the plants of the earth, and they
will teach you . . .* ☐



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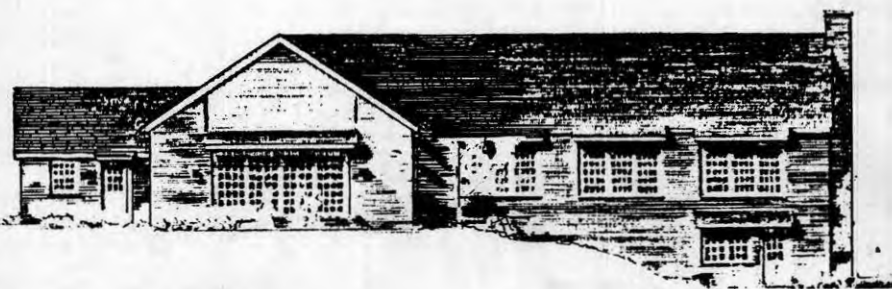
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The Growth of State College



by Elton Atwater

Visitors to State College Friends Meeting often remark, "What a vigorous, dynamic meeting you have!" State College Friends would hope this characterization is deserved, or at least partially so.

Our total membership is more than 200, one-third of whom are 21 years of age or under. Average attendance at meeting for worship is about 100, including many who are not members but who participate in various meeting activities. Newcomers are usually struck by the number of young families who are present with children. First-day school attendance this past year has been between 50 and 60, with classes for all ages from nursery level through high school. Thirteen new members joined the meeting during the first half of 1987, and all represent young families.

Our wide range of ages includes at least 20 active members in their retirement years. During the past few years, we've held intergenerational breakfasts on First Day to help members of all ages become better acquainted and involved in programs of mutual interest. Undoubtedly the location of the meeting near the home of Pennsylvania State University explains in part the broad span of ages in the meeting.

The meeting has grown considerably through the years, reflecting the expansion of the university, the increase in population of State College and the surrounding communities, and the influx of several high-tech industries which have drawn on Penn State scientific personnel.

Elton Atwater is a longtime member of State College (Pa.) Meeting and has served twice as its clerk. He is professor emeritus of political science at the Pennsylvania State University.

Further outreach by the meeting takes place at the Cooperative Playschool, a nursery school which has met for more than 35 years in the educational rooms of the meetinghouse. In more recent years, the establishment of a Friends elementary school has created additional links between the meeting and the community as student families who were not meeting members became more involved.

The growth of the meeting also apparently reflects the appeal of its silent worship. First-time attenders often remark that this form of worship has been very meaningful and has more fully satisfied their spiritual strivings than more formal religious services they have attended. They seem to be seekers in the true sense of the word. There are usually four or five vocal messages during worship, with a wide range of participants. The vocal ministry is not limited to a few, nor are there those who habitually speak at every meeting. Younger attenders and members often speak.

A strong sense of seeking exists throughout State College Meeting. More than 40 individuals expressed an interest last fall in the six-week series entitled "Quakerism 101" although only 20-25 could be accommodated. The discussions probed the basic principles of Quaker faith and practice and provided for participants' sharing of their spiritual journeys. During the past three years, several members participated in the Quaker Studies Program, with three State College Friends serving as leaders. In addition, two other members conducted a class in Quakerism for members of Harrisburg (Pa.) Meeting.

State College Meeting also has a mid-week meeting for worship followed by Bible study, which attracts a number of attenders and enriches the ministry of the meeting.

Visitors to the meeting are often surprised to learn that it belongs to two yearly meetings—Philadelphia and Baltimore—and that persons who become members are asked to indicate with which yearly meeting they wish to be recorded. This reflects the fact that when State College Meeting was formally established in the mid-1920s, some of the founding Friends belonged to Baltimore Yearly Meeting while others belonged to Race Street or Arch Street yearly meetings in Philadelphia. Also, the three yearly meetings covered the territory from which most Penn State students came at that time, and the yearly meetings were interested in encouraging a monthly meeting which might serve these students. In 1955 the two Philadelphia yearly meetings reunited, and State College was then a member of two yearly meetings.

Throughout its growth, the meeting has benefited from the frequent infusion of new blood from the constantly changing composition of the college community. New leadership has grown, and the deep concern for social, economic, and peace issues has found a ready response in many sections of the community. An active Peace and Social Order Committee, a continuing collection of clothing for the American Friends Service Committee, support for the Friends Committee on National Legislation, regular visitations by several members to both a county jail and state prison, and the organization of assistance for Central American refugees are a few reflections of meeting concerns for the needs of the world. In addition, a women's group prepares Christmas gifts and holds a Christmas party for the women residents in one of the cottages at Laurelton State Center, as well as conducting an arts and crafts class for them in State College several times a year. The Program Committee of the meeting has arranged a number of First-day discussions on challenging and controversial questions which have deepened the spiritual development of all who participated.

By the late 1960s, the meeting had grown to a point where serious con-

Friends Meeting

sideration was given to building a new and larger meetinghouse. It was unable to reach unity, however, and regretfully decided to lay the project down for the time being. However, the meeting's growing pains continued. First-day school in particular had grown to a point by 1978 where one class had to be held outside the meetinghouse, usually in various homes. Other meeting activities and concerns also were cramped for space, and members realized that the question of additional room would have to be addressed. Consideration was given to renovating and enlarging the existing building, but this option was finally dropped in favor of constructing a new and larger meetinghouse with an adjoining education building for the First-day school and the Cooperative Playschool.

The meeting reached unity on this decision in October 1978, procedures were developed for construction, and the new meetinghouse was completed in the spring of 1980. The first meeting for worship was held there on April 20 of that year. Meanwhile, the old meetinghouse was sold to the University Mennonite Church, which brought satisfaction to meeting members because the building would continue to be used by another historic peace church.

The meeting undertook another major responsibility in 1980 when it decided to establish a Friends elementary school in the new building. Enrollment during the first year was only eight students, but it grew considerably, and now has 43 students. This is about the maximum number who can be served satisfactorily in the available space, and the school has consequently been looking for another location where there will be more room. Establishment of the school has led some students' families to attend meeting who might otherwise not have done so (about ten or twelve in the past four years).

In addition to the usual subjects, the Friends School attempts to make the children aware of the divine spark in all persons and respect for individual personalities. Efforts are also made to help students understand how to deal with differences and make decisions which all

members of the group regard as acceptable. A number of parents have reported that their children have used these problem-solving techniques with their friends and outside groups. Also, when children have moved on to public school they have tended to regard their public school teachers as friends to whom they can turn for help in dealing with problems and concerns.

Each school day's program includes a short period of silence. A longer meeting for worship for the entire school is held in the meetinghouse each Wednesday. The principal teachers at the school are members or attenders of State College Friends Meeting. Meeting members have become increasingly aware of the implication of having a school under their care, and the merits of private as compared to public education continue to be raised from time to time.

The most recent project in which several members of the meeting have been involved is the nearby construction of Foxdale Village, a residential, continuing life-care community for people 65 years of age and over. Approximately 150 garden-style apartments will be available. A community center with dining room, meeting, and activity rooms, coffee shop, gift shop and beauty shop are planned, together with an area providing skilled nursing. About 200 residents will live in the apartments, and eventually an additional 50 will be able to receive skilled nursing or personal care if needed.

Construction will take place in three phases between 1987 and 1990. Work has begun on the first phase, which will include the residential units, to be completed by fall 1988. Foxdale Village is not directly under the care of State College Friends Meeting but is an independent corporation with a board of directors, three-quarters of whom are members of the Religious Society of Friends. Every effort is made to conduct business in harmony with Friends principles.

Friends passing through Pennsylvania are cordially invited to visit State College Friends Meeting and see the variety of programs in which it is involved. □

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Cu Vi Parolas Esperanton?

How to Make Friends in Other Countries and Cultures

by Eric Walker

People say that with a knowledge of English you can travel anywhere in the world without problems. Well, that is not quite true. You can get about, but there are many countries where it doesn't really help, and you certainly cannot get to know people in those countries easily. Since retiring, I have traveled widely, mainly in Eastern Europe but also in the Soviet Union, and I now have many friends that I have met, often visit, and stay with.

How is it possible to do this in Eastern Europe? The answer is, learn Esperanto! I know a lot of people laugh at Esperanto, and in certain fields it does have a comic aspect. However, during my life I have tried several times to learn foreign languages and have always failed. A chance encounter with Esperanto about 12 years ago made me realize that even a blockhead like me might succeed with this. So I started learning. While still a beginner I went to a large international Esperanto holiday in Poland, and it was there that I started to meet people and enlarge my circle of really good friends.

Esperanto is not just a language, but is also a worldwide network of organizations. Once you start to learn it and put your foot in the water, as it were, it's

like having an American Express Card. It opens many doors for you, and you can get into places where, even if you knew the native language perfectly, you still could not easily make acquaintances and enter people's homes. How is this so? The answer is that people learn Esperanto to meet people from other countries and tend to be more outgoing than average. Through the process of meeting and corresponding with each other, it is natural that visits be exchanged.

Many are the adventures I have had. I am a Quaker, and am interested in pursuing East/West reconciliation. My knowledge of Esperanto helps me in this. I find I can go to conferences dealing with peace questions in Eastern Europe and the Soviet Union and while being sympathetic to problems there, I can still voice criticisms. While they may not agree with these, at least they accept me in the spirit of friendship with which they are made.

In this time of changing attitudes in the Soviet upper levels and the developing spirit of openness, I urge people to take holidays in the Soviet Union—but first learn some Esperanto and make contact with the Esperanto organizations in the towns you are visiting. If you don't do this and you go on an ordinary package holiday, then you are very unlikely to meet ordinary Russian people, who are very warmhearted. With Esperanto you will still have to go on a package holiday and stay in the



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Eric Walker for many years managed Concord Films Council, the Quaker-based educational film library in Britain. He is treasurer of the Quaker Esperanto Society and a member of the East/West committee of Quaker Peace & Service in London.

hotels allocated, but apart from that, you will be free to wander about and meet the people with whom you have been corresponding. Or you can telephone people whose names you have, and they will come to your hotel and take you on unofficial tours or sit in cafes and simply talk.

How do you get these names and addresses? The answer is simple. You join the Universal Esperanto Association or you contact the Esperanto League of North America, and you can then get the International Year Book, which lists the names, addresses, and phone numbers of people in thousands of towns throughout the world, including the main towns in the Soviet Union. These people are happy to arrange for you to visit the local Esperanto club and meet the members.

Mi hodiau

ekkonis

novan amikon.

I made

a new friend

today.

Two years ago I took a small group to the Soviet Union. Having told the local representatives the time we would arrive at each city, Soviet citizens who could speak Esperanto came to our hotels to meet us. They even once met us at the Kiev airport with flowers! That was before Glasnost or "openness" had started, and guides on the package holiday were at first rather suspicious as to why this small group of people from Britain was always met by a group, sometimes quite a large group, of Russians. However, we explained and were able to show them how useful Esperanto can be.

Within the Esperanto movement, there are many different organizations to suit different interests. For example,

there is a vegetarian society, a Quaker society, a peace organization, and many others—chess, ecology, computers, railway workers, blind people, various religious groups; you name it—it exists! There is a home-stay organization through which you can go and stay for two nights at a time with hosts in many different countries. This is very similar to the organization known as Servas, which uses English as a basis. However the Esperanto equivalent, called Pasporta Servo (Passport Service), has an advantage over Servas in that it straddles the political divide in Europe and is particularly strong in Poland, Hungary, and Bulgaria.

One of the advantages of Esperanto is that it is politically neutral and accepted in the East, although in the days of the Stalin terror it was highly suspect in the Soviet Union, and many of its members were sent to concentration camps. Happily, those days are behind, and over the past ten years there has been an expansion of interest in Esperanto there. Now one meets many young people immensely interested in corresponding with and meeting people from the West.

I went recently to a conference in Volgograd (formerly Stalingrad). There one morning at breakfast, I noticed that there were 13 of us sitting at the same table. Each of us had come from a different country, and yet all were able to talk to the others without any interpreter—a wonderful example of international understanding.

This holiday was the first time I had been able to live and sleep in the same building as Soviet citizens, and it was quite an eye opener as to the Russian character. We had meetings and discussions and theater outings and rambles in the daytime, and at night we would sit in each other's bedrooms and have wide-ranging talks that would go on until the wee hours of the morning. When I returned home, I needed a rest.

You can easily have this kind of experience in many different countries if you take the trouble to learn Esperanto. I would not say you can learn it with no effort at all, but you can become proficient in a fifth of the time you would need for French or German. So have a go and widen your horizons with new friendships and experiences. □

Editor's note: The address of the Esperanto League of North America is P.O. Box 1129, El Cerrito, CA 94530.

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News of Friends Schools

Abington Students Study Plans for Community

The process of building community was the focus of the fifth-grade class at Abington Friends School in Jenkintown, Pa., this year. Led by teacher David McVeigh-Schultz, the students interviewed and surveyed family members and neighbors to assess family and neighborhood rituals and rules and to compare values expressed by such rituals. The students tried to visualize and create ideal neighborhoods through drawing, writing, and making models. They also studied traffic control, crime prevention, and recreational needs and interviewed shopkeepers and police officers about such issues in Jenkintown. The students sat in on a court session and a town council meeting and interviewed a defense lawyer and a community activist.

Issues of Social Justice Addressed at Mullica Hill

Justice and its relationship to difficult social issues was the topic this year of a series of speakers at Mullica Hill Friends School in New Jersey. Topics covered included migrant farm labor, the situation in Haiti, justice from a county prosecutor's perspective, experiences of a traveler in Central America, prevention of sexual assault, and experiences of a Vietnam War veteran.

Buckingham Students Create a New Country

Creating a new country, "Vulcan Island," and writing a constitution for it was the way students at Buckingham Friends School in Lahaska, Pa., celebrated the bicentennial of the U.S. Constitution. Eighth graders designed the new land, including a volcano, a mountain range, two lakes, three rivers, two bays, and three settled communities. Then each class took the role of a different group of colonists and sent delegates to a constitutional convention. The articles set out such provisions as the illegality of secession, establishment of three branches of government and Latin as the official language, the right to freedom of religion, and formation of adequate animal refuges. Each class also composed a bill of rights, which ranged from "No teasing" and "No peeking into the bathroom" from the first graders to declaration of the rights of privacy and free speech from fifth graders.

The fifth grade also wrote this Promise of

Loyalty: "I dedicate myself to the symbols of the flag of the United Nine Colonies of our new country. As a citizen of Vulcan Island, I promise to be loyal and obey the laws of our written constitution. I will help peace work its way into the hearts of our fellow citizens."

Whittier College Students Help After Earthquake

In the wake of the October 1987 earthquake in Whittier, Calif., students at Whittier College pitched in to clean up debris, move furniture and merchandise to new locations, and help at parking lot sales. The students were led by junior Megan Sjöberg and college chaplain Jon Moody. Some of the students had never experienced an earthquake before and found that as they helped others cope with the crisis they felt more comforted themselves.

Pendle Hill Reaches Out to 'Friends of All Stamps'

Pendle Hill, a Quaker study center founded by unprogrammed Friends, has recently been reaching out to pastoral and evangelical Friends. "Pendle Hill should be a place where Friends of all stamps can gather creatively, and where they can find unity in



Dara Greenwald and Laura Williams, two art students from Oakwood Friends School, build a frame together.



Students of U.S. and Russian History from Friends Central School participate in a mock superpower summit.

the free, open, and loving spirit of Christ, and having met, return to their home meetings and work to realize there the unity that they have already found," says Bernard Haviland, dean of students. In fall 1987, Douglas Gwyn, pastor of a meeting in Berkeley, California, and author of *Apocalypse of the Word*, was Friend-in-residence at Pendle Hill and brought his vision of George Fox's message, its expression in early Friends, and its relevance today. Martha and Fred Leimkuhler brought perspectives of their pastoral tradition in Kansas to Pendle Hill this year. Diego Teodoro Chuyama Aruquipa, president of the Young Evangelical Friends of Bolivia, also attended Pendle Hill this year, where he shared his faith in the gospel of Jesus Christ. This cross-cultural and inter-tradition sharing of Friends is a continuing and enriching direction for Pendle Hill.

Friends Central Students Stage Superpower Sessions

Piggybacking on the Reagan-Gorbachev summit in December, 42 students from Friends' Central School in Philadelphia held their own superpower session to discuss issues of concern to the United States and Soviet Union. The topics included the Persian Gulf, Central America, trade, human rights, the Strategic Defense Initiative, and Afghanistan. Students were required to research the points of view of both sides, to

practice public speaking skills, and to work toward consensus by negotiation. The students met jointly in opening and closing sessions and separately with members of their committees. They worked to clarify issues and set priorities for discussion, raise questions, and negotiate on the basis of their knowledge of both nations' needs, concerns, and historical backgrounds. In conclusion, they identified areas of agreement and disagreement, heard presentations by each committee, and appointed a joint commission.

Race, Class, and Gender Focus of Program

Valuing difference was the subject of a program on race, class, and gender that brought together Friends Select School, Germantown Friends School, and Germantown High School in February. The program is the joint experimental project initiated by teachers from the three schools: Charlotte Pierce Baker, Jane Jordan, and Stephanie Judson, and Anna Fisher, who met with J. Otis Smith of Cheyney University. They designed a reading packet of stories, essays, poems, and news articles, which the students read before attending the first session. Participants visited a Philadelphia minister who is involved in race issues, administrators from the Philadelphia Human Relations Commission, an anthropologist, and a staff member of a neighborhood center in Philadelphia. Students followed up with

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News of Friends Schools *continued*

assignments and phone conversations with each other and concluded with small group work in which they explored the issues of race, class, and gender.

Ways People Learn Affects Community

Identifying personality types by using the Myers-Briggs Type Indicator helps students and teachers understand the different ways people prefer to learn. This exploration is one way educators at Thornton Friends School in Sandy Spring, Md., approach their goal of meeting each student where he or she is. Besides testing for personality types, the school opens each fall with an orientation week where students and faculty spend a week together at Camp Catocin discussing differences of race, religion, sex, physical appearance, personal values, and learning styles and how these affect community. Administrators say these discussions continue throughout the year and are helpful in relieving tensions. Listening to one another and understanding diversity are viewed as part of the school's Quaker commitment to making community work for everyone.

Tough Social Questions Provide Learning Forum

Learning how to gather information, talk to each other, and work toward a common goal were the skills learned in a program at The Meeting School in Rindge, N.H., in fall 1987. Students in a social issues seminar set out to investigate the plight of the homeless, the effectiveness of mass transportation sys-

tems, and discipline in public, private, and alternative schools. The students, working in three groups, visited soup kitchens and shelters, rode subways and buses, interviewed drivers and passengers, and talked to students, teachers, and administrators at several schools. They also did background work, such as collecting statistics on accidents and crime and studying the history of transportation in New England.

Learning Self-Confidence Aim of Horsham School

Switching the focus from disabilities to strengths and talents is the belief that propels the Quaker school at Horsham, Pa. The academic program focuses on the interests of the students, with added activities such as shop and cooking, ice skating and field trips and meetings for worship. The school is designed to help children with learning difficulties and aims to empower them with their own self-confidence and success.

Friends Academy Stages Hunger Awareness Week

Untold millions of people do not eat three meals a day and go to bed hungry, a problem that weighs heavily on the conscience of many who live in North America and other western nations. To bring the problem home, students and faculty at Friends Academy in Locust Valley, Long Island, N.Y., staged a Hunger Awareness Week. They showed a film about the reasons for world hunger and followed it with a debate about the film's conclusions. Later, students were split into



Really Rosie, a musical, was produced and performed by Stratford Friends School at a senior citizens home and a home for children with cerebral palsy as well as at the school.

three groups representing three levels of consumption in the world. Students in the First World group ate veal, were waited on by servers, and listened to classical music. Those in the Second World group ate peanut butter and jelly sandwiches, and those in the Third World group ate rice and listened to reggae music. The program offered no conclusions, but sought to force students into thinking about the issues involved in world hunger.

FWC Students Share Travel Experiences

Students returning from overseas experiences are used as resources for local secondary schools in New York City near Friends World College. The FWC students bring artifacts, audiotapes, photos, and written materials from their travels to use in local classrooms as course supplements under supervision of classroom teachers. The students relate their personal experiences, emphasizing the perspective of an interdependent world. The program is aided by financial support from the New York Friends Group, Inc., and is called "Partnership in Global Education." FWC has regional centers on seven continents, and students are required to study two different cultures during their undergraduate programs. Study focuses on the urgent human problems facing the world community.

Stratford Friends School Moves to Bigger Quarters

Stratford Friends School is moving from its small home in Lansdowne, Pa., to a larger school building in Havertown, Pa. The new building is three miles from Stratford's original site and will allow increased enrollment and expanded programs. Stratford addresses the needs of bright and able children who have difficulty coping with traditional settings. Its goal is to return these students to regular classrooms in two to three years. The school is 12 years old.

Tapping Maple Syrup Teaches Biology, Math

Tapping one of nature's sweetest resources—maple syrup—is the project Willard Terry and his wife Holly have undertaken at Plymouth Meeting Friends School near Philadelphia. Willard now also offers a workshop for sixth graders from Germantown Friends School. Willard and Holly were in the habit of tapping maple trees in their northern New York home before they moved



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News of Friends Schools *continued*

to the outskirts of Philadelphia. Living in a house adjoining Plymouth Meeting's property, they discovered many maple trees of the proper variety (*acer sacharum*, or sugar maples) for tapping. The best sap for making maple syrup runs in mid-February in that part of Pennsylvania. Tapping a tree takes a drill bit, a mallet, and a tapered spout, called a spile, used to draw off the sap. A bucket is hung from the spout to catch the sap, and then the sap is boiled down to the consistency of syrup or sugar. Holly and Willard discover that maple sugaring opens the door to subjects ranging from Indian lore to biology and arithmetic. The project and its lessons can be adapted to any age group.

Kay Edstene to Begin As New Council Director

The new director of Friends Council on Education will be Kay M. Edstene, who will replace Adelbert Mason at his retirement at the end of June. She is a member of Newcastle (Ind.) Meeting and a graduate of Earlham College. She has taught at George School, where she served as chairperson of the history department, dean of students, assistant principal, and director of studies. She became principal of Brooklyn Friends School in 1978. Adelbert Mason has completed 11 years of leadership with Friends schools from coast to coast.

Sandy Spring Students Win Science Competition

Kinematics, image reflection, solar heat, and bridge construction were among the problems addressed by science students at Sandy Spring Friends School last year. Their solutions won them first place among private schools in the Washington, D.C., area and tenth among all 46 participating schools as part of the University of Maryland Physics

Olympics in May 1987. The Sandy Spring team worked under the leadership of Carolyn Tse, an advanced science student, and Linda Ingling, head of the school's science department.

Delaware Valley School Helps Learning Problems

A high school for students with special learning needs opened this school year in Bryn Mawr, Pa. Known as the Delaware Valley Friends School, its programs are designed for students from grades seven through twelve who have good learning potential but have classroom difficulties because of dyslexia, problems with attention span, short-term memory, auditory processing, or visual perception. Often these students are bright, imaginative, and hard-working, and respond to building strategies for success using their learning strengths. Delaware Valley uses small classes, with a ratio of one teacher to five students, and offers programs to foster a desire to learn, nurture creativity and a sense of self-worth. Its curriculum is college preparatory, emphasizing the arts and outdoor experiences. It is under the care of Philadelphia Quarterly Meeting.

Students Publish Their Own Stories

Students at Greenwood Friends School have their own publishing company for producing their own books and stories. The Millville, Pa., school opened The Greenwood Press in October 1987. After completing a story and editing it with their teachers' help, student authors meet with a publisher to decide layout of the book, discuss options for illustration, and construct the book's cover. Volunteers type the manuscripts for the publisher. Parents and grandparents also serve as publishers.



Karta Koehler



Kara Huntington

Photographs by
students at
Olney Friends School

Then and Now

Gilbert Bowles: Friend in Asia

by Herbert M. Hadley

Married in Kansas in 1898, Gilbert Bowles and Minnie Pickett traveled, to Japan in 1901, where they put their Quaker beliefs into action by working toward building peace and education and international understanding. Their appointment was made by the Women's Mission Board of Philadelphia Yearly Meeting (Orthodox).

I spent my growing up years in the Kansas community where Gilbert Bowles had spent his boyhood 40 years earlier. My father had told me about the Bowles family, who had been part of the Friends meeting, but had moved away, and I knew that neighbors had great respect for them. When I was nearly 30 years old, I began writing letters to Gilbert Bowles, who was then living in Honolulu, Hawaii. I met him in 1959, a year before he died at the age of 90.

A few years ago I decided I would write a biography about him. His sons and grandchildren have letters and other materials of his, now kept at Haverford College. To talk to people still living who remember Gilbert and Minnie, I decided to go to Japan. In a little more than a week, I talked to more than 20 people. Briefly, these are some of the ways Gilbert Bowles served as a Friend in Asia:

- First, he helped strengthen the Friends meetings in Tokyo and Ibaraki Prefecture.
- He became chairman of the board for Friends Girls School in Tokyo. He looked after rebuilding this school following a bad fire in 1902, and again after the earthquake of 1923. He continually had the welfare of this school on his mind.
- He was the kind of person whom everyone found could be trusted. He made friends with persons in the poorest sections of society. Through the years he also became the trusted friend of many Japanese persons in important positions in business and political circles.
- He worked hard for peace among nations. He helped establish the Japan Peace and Arbitration Society.
- He found that in a period of time just before 1920, the Japanese rulers in Korea

Herbert M. Hadley retired at the end of 1980 following 25 years as a principal member of the staff of Friends World Committee for Consultation. A member of Germantown (Pa.) Meeting, at present he is writing a history of FWCC. His article is adapted from a talk given at Friends School in Tokyo in 1983.



Gilbert and Minnie Bowles on their 50th wedding anniversary, 1948

were very harsh and cruel to the Korean people. Gilbert was able to establish facts about this hard treatment of Koreans, and he found right-thinking political leaders in Japan who were able to make changes in Korea.

- He realized that his own country, the United States of America, was making things difficult for people of Asian countries and was building up a strong navy, which the Japanese nation felt was a threat to them. Gilbert worked hard during his short home furloughs to get rid of laws and practices which discriminated against Asians. He also did what he could to prevent the building-up of military and naval strength by the United States.

While in Japan I asked some people what they thought Gilbert would feel is the most important work if he were alive in Japan today. Most answers suggest he would be working for peace in the world. Some said he would support a nuclear armaments freeze. One person thought Gilbert would go to Korea now and try to bring conditions for greater freedom and democracy there.

I believe the life of Gilbert Bowles is an example for living from which we all can benefit. Perhaps the key to his being the gentle but effective man known by so many people in Japan lies in his habit of spending at least an hour every day reading the Bible and praying.

Surely the life of Gilbert Bowles is a light for us as we do our best to live rightly and to see that peace and justice are the rule in our time. □

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Forum *continued*

continued from page 5

potentates of this dark world." To me, worldly darkness is in Soweto, in greed, in rape, in inequality, in nuclear weapons, in child abuse, and in other forms of exploitation. Inwardly, I struggle between worldly darkness ("You deserve a break today. . . You need a new car"), and that of God (Do I center my awareness on the presence of God so that all other things take their rightful place?)

All the armor which God provides is made of *inward* weapons, such as truth, integrity, prayer, and the good news of peace. The Friends peace testimony specifically denies *outward* weapons. As we wait and pray, as we write and demonstrate, we, too, are struggling against darkness. We do so in confidence that the ocean of light will flow over the ocean of darkness.

Jane Snyder
Myrtle Point, Oreg.

After hearing the stories of several friends who each had an experience being beaten or robbed I rehearsed in my mind what I would do on a dangerous occasion. My imagination placed a potential assailant behind me as I walked at night. (I was always alert when I did walk alone after dark, often seeking the middle of the road away from shrubbery and trees). Prevention was my overwhelming motive.

But it happened one spring evening. I had driven to a movie to save time, since I did not want to be late for the early show. I met people I knew at the theater, and, after an enjoyable evening, walked to my car, which had been parked close to a brick wall. As I got in my car, I attempted to close the door. It wouldn't close because the hand of a young man was holding it. This was a macabre joke, of course, by someone I knew, so I laughed involuntarily. Then a voice said "Give me your money or I'll kill you." I realized then, that it was no one I knew. I told the young man that I carried only enough money for my expenses, in this case, the movie. And then I said, almost automatically, "Will you accept a check?" For some reason he wasn't angry. Instead, he said, "Lady, I don't believe you; you didn't even tremble when you showed me your empty wallet."

I asked the stranger why he needed money, and his tale of deprivation unfolded. He could not afford to feed his growing family, and he had no job. I then told him of all the local Boulder agencies where he might go for help. Satisfied, he let go of the car door and said good-bye.



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Being a Quaker does not mean one has to be foolish or naive. Acknowledging the "Spotty on the back" (the old Quaker term for the devil's influence) does not deny the Light within.

Ann Deschanel
Boulder, Colo.

I became a pacifist in 1966, a full-time peace worker in 1971, a member of Cambridge (Mass.) Meeting in 1975 or 1976. I struggle almost daily with the issue of evil. I've counseled battered women who feel bad because they don't love enough. I feel confused and frustrated. I sometimes think they need to love less. I live with tortured logic; love him but protect yourself. Love that of God in him but don't spend any time together.

I still have a hard time with grey people—those in whom the light is very dim—because they hurt other people. How do you love the good in them while you stop them from smashing you? Is there room in Friends meeting for anger?

I left Friends meeting for awhile, but I've been back for two years now. I prayed to be more loving and trusting and got a clear message—trust *when it's appropriate*—continue to love. Now I'm a more modest Quaker. I woke up one morning with the thought "gratitude is our bounty," but I don't always feel loving. I've thought a lot about what you do when there is no light at the window.

Patricia Brandt Polhemus
Stanford, Calif.

Although my story differs from Helen's, I have been in the position of fear and anger and questioning "that of God" in another. For me, it involved the person to whom I was most committed and whom I loved more than any other. That ended about 14 years ago.

Through the years of healing since, I have recognized that the major sustaining force through the bad years was, indeed, "that of God"—in me! And from this has grown my increasing belief and faith in grace. There are those times when it becomes so dark in our lives that we can no longer see the spark of the Divine in any other, but if somehow, through grace, we are able to keep alive at least a glimmer of God in our own beings, then there can still be hope, however slim.

This is no easy thing that I am proposing. There were times when it was difficult to find those glimmers in myself, when I felt entirely bereft of the Spirit, or when I felt guilty when I found the

glimmer within myself and could not see it in that other loved one. Nevertheless, I survived, and life has taken on meaning for me. I can only hope that it can be the same for others.

"Walking cheerfully" seems entirely too much to ask of oneself during the dark times, but we stand some chance of coming through the darkness to begin the painful task of healing.

Patsy Suter
Maumee, Ohio

Fox does not admonish us to go out and walk cheerfully over the earth. He tells us that if we are faithful, then we will come to walk cheerfully over the world, answering that of God in everyone. I have always thought it a curious omission of Friends to start the quote in the middle of the clause "... then you will come to walk cheerfully over the world," and to change this to the admonishment: "Walk cheerfully over the world." Those of us who have experienced traumas and depression know that you cannot be cheerful on command. Nor, I believe, can you will yourself to answer that of God in every person. Fox certainly did not always do so. He gives a description in his journal of a fellow prisoner, "a wicked, ungodly man, who was a reputed conjurer." He tells this man that "the Devil was raised high enough in him already;" this is not what you would call answering that of God in this prisoner.

But isn't it a lovely promise, that if we are steadfast and faithful, then we will be able to walk in joy. There is another quote of Fox that I find very helpful when I am depressed: "Stand still in that which is pure, after ye see yourselves; and then mercy comes in . . . And stand still in the Light, and submit to it, and the other will be hushed and gone."

It is not always possible to "stand still in that which is pure." Sometimes we are filled with anger or rage. We need to find ways to express that. But when joy is far, I keep the promise before me: If I am faithful, then I will come to walk cheerfully over the world, able to answer that of God in every one.

Tina Coffin
Little Rock, Ark.

When I read about men or women who do great evil, I feel my own ability to do wrong reflected in their actions. It is tempting to deny that I share that capacity and label them as inhuman or as crazy.

I know that there is Light in me. In the same way, I know that there is

darkness within, too. I have felt that evil and, sometimes, have allowed it to act in me as well. I was not powerless in this. I chose.

If all you knew about me was the evil that I can do, it would not be possible to *answer* to "that of God" in me. It would require that you deny reality to see good in my evil acts. But you can, as an act of faith, believe that good is there.

There is no good in rape. I believe that there is good in the rapist.

Paul Buckley
Matteson, Ill.

Cathy Scott spoke of Friends' denial of evil. (Her article, "... And a Response," appeared with Helen's in FJ Jan.) We need not deny the existence of evil in order to see God in everyone. The reality is that we are all part of God, rather than God being a part of us. Everything partakes of God; there is nothing which is not within the embrace of God. For this to be so, then evil also is part of God. Why does God allow evil to exist within herself? Perhaps so that young souls can learn basic lessons. Whatever the reason, it is not for God to justify her design to us. We may as well ask why flowers are beautiful or why we laugh.

This does not mean we should encourage evil. We can respect its power, and protect ourselves from it. But if we attempt to destroy it, we become it. To wish death to a killer is not to resist evil, but to succumb to it.

I seek to worship God: to love God's mystery, to respect God's paradoxes, and to protect myself from God's dark forces, as I believe God wants me to do, in order that I may be more filled with God's light.

Nora Percival
Kent, Conn.

Helen, you don't know me, but I'm your brother. I am so sorry that harm was brought to you by another. I grieve with you.

I have had a glimpse of some of the anger, sadness, and despair that you may be experiencing. My wife and mother were assaulted one night; fortunately, not to the degree that you were, but nonetheless made fearful and angry. I wish I could have been there to stop the evil action from having occurred. Now I will try to offer help in its aftermath.

Your harm doer will be held accountable for his action. Believe me—he will be. It is for you, when you are ready, to let go of fear, anger, and

despair. This will come when you forgive this person. Not necessarily forgetting, but forgiving.

As I consider you my sister, I consider him as brother—If I were to write to him, I would tell him I love him, but that his evil deed was very, very wrong and hurtful to you and even to himself. We truly are all God's children, even the evil doer.

The God within will protect you. The God within the harm doer has authority over him and will judge him accordingly.

Frank Sgro
Boystown, Neb.

In modern times, most Quakers probably haven't had to deal with the sordid and cruel events that are a way of life for many people. Yet anyone who has been in prison has dealt with prison officials or has been the victim of the amoral behavior of some of their clients, knows about deception and cruelty.

Belief that there is that of God in every person led early Friends into prison and mental hospital reform, and undergirds our peace testimony. However, whenever it has assumed that all people are reasonable and kind, it has been shallow. If we have allowed our children to grow up in that belief, we have failed them. Yet such failure does not invalidate the idea itself.

On a bulletin board near the room in which my meeting workshops there is a sign which reads: "Quakers believe there is that of God in every person. Look for it!"

Lenna Mae Gara
Wilmington, Ohio

There is no simple answer to Helen's challenge of how do we teach our children the true meaning of "There is that of God in every person." There are several steps which can be taken:

We can refrain from using this phrase glibly; it is not a simple concept.

We can recognize and teach our children that humans have original goodness, with the choice to behave as good or evil. The development of our behavior toward predominant good or evil is often greatly affected by our environment. There is no guarantee that good behavior in any one person can be reached at any time; it may take more time than what is available in a confrontational situation.

We should recognize that the potential for that of God that is good in each of us is there and we should reckon with it.

Thank you, Helen, for challenging us

to look more carefully at the meaning of the phrase "that of God in every person."

George N. Webb
Baltimore, Md.

I was at the bedside of a 94-year-old woman, Pearl Ewald, two weeks before she died. She was a teacher of 37 years, worked for the American Friends Service Committee 22 years and worked for peace in organizations, marches, and demonstrations, sometimes in danger. Her Peace Ribbon of 1985 for the Pentagon Demonstration, made when she was almost blind, in bold black lettering read, "Love Your Enemies." When she died, she was very frail, but her mind was clear and alert. I asked her Helen's query. Her immediate reply was, "She must forgive them. That is how she can help them, and that is how she will heal herself." For Pearl, this was conclusive. I did not offer to protest as to how difficult this could be.

"Come unto me all ye who labor and are heavy laden and I will give you rest."

Faith Shank
Pompano Beach, Fla.

Helen, your article "Facing the Fear Within," moved us deeply. We hadn't known of this terrible experience you had suffered which filled us with shock and anger. And while we were aching with compassion for you, at the same time we marveled at your strength in writing of your experience and the questions it raises for you and for all of us.

How do we Quaker parents help our children with caution to avoid harm, yet with confidence and trust in human relationships? We want our children and grandchildren to be optimists of life, yet they need to build strengths to face an increasingly dangerous world. I haven't felt we had good answers for this. You say you are angry at the Society of Friends for beliefs that fostered in you an "incorrect sense of invulnerability." Our own daughter also sometimes felt this way, she has told us. And others have said they couldn't be Friends, they were not "good enough." How can we do better to explain ourselves? We are seekers, after all—we don't have all the answers. Out of a common need we band together as a Society of Friends to help each other in a common quest.

Thank you Helen, for writing this finely-wrought piece, for your courage, your healthy anger, for wrestling with the Society of Friends and God, and for the use of your art to be a witness and "to

help people consider this painful issue."

Though you do not feel you have delivered your message "whole," presenting it as unfinished query, that seems just right to me. But you have accomplished more than you know. Like Elie Wiesel, you, too, are supporting "the rebellion of good against evil." From your own abyss you have come to show us the healing capacities of the human spirit. Your survival has meaning for us. We can only thank you.

Freda Morrill Abrams
Yellow Springs, Ohio

Instead of feeling angry at the Society of Friends, you can do it a favor. Reject outright an inadequate theology. Look to your own experience of the dark side of life and insist that Friends speak to your condition. Make sense, if possible, out of your own experience and communicate this with others. Ask the hard questions that cannot be answered by a catechism but need a life of suffering, love and forgiveness. The Society of Friends ought to be an instrument of God's healing rather than a source of further anger. It has failed you, and it will continue to fail others, partly because of inadequate understanding of evil. You can help change that. By speaking to the Society out of your condition you can help it speak to the condition of others, as well as to you. Your article is a good step in that direction.

Tom Etherington
Folsom, N.J.

What brings rapists and others to such an overwhelming preponderance of evil action? What combination of emotional neglect, models of violence, economic frustration, drugs? Were they evil as children? Did their families and society nurture them as embodiments of God?

Some children apparently do come into this world physically incapable of empathy—as physically unable to be kind as a sightless child is to see. Are these emotionally blind evil at birth? When do they become evil? Can we believe the mentally ill are possessed of demons?

Sometimes the spirit of God which has been damped down by evil living may flame up again at a later time. An abusive husband and father, after giving up alcohol, can become a loving and beloved family member.

Quakers have a world reputation for dealing with the reality of evil while believing that what exists in part and in potential can be brought to greater fullness in actuality. That is why amid

Where the Heart Stands

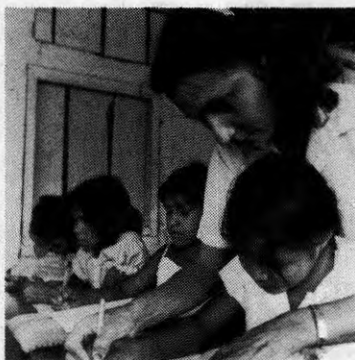


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the cruelty and pain, we can "walk cheerfully over the earth . . ."

Charlotte P. Taylor
Kennett Square, Pa.

On Christmas Eve I learned that my brother Phil's wife, Jewel, and their daughter Susan had been robbed at gunpoint. Then Susan was abducted, taken to a university campus, and raped. Horror is no stranger to them. Several years ago a trusted employee held a pistol to Jim's head and robbed the Wells Fargo bank branch of which Jim was the manager of \$7 million. Your art piece had meaning for me: Jewel's glasses were also broken, as the robber struck her on the face with his pistol, leaving a small cut and bruises. Our family has been sickened and scared by this and other tragedies. Our only child, Peter, died at age nine, after a six-year bout with leukemia. My other brother Bob and his wife, Bev, lost two of their five children. My problem with God is not one of

disbelief but rather is one of anger at God. I hate suffering! I hate being vulnerable!

And yet, as expressed in the ballad, "every time I hear a newborn baby cry, or touch a leaf or see the sky, then I know why I believe." I do not believe God causes suffering. Yet I identify with you, Helen; neither have I emerged from my experiences "a triumphant spiritual being."

That's why I lean heavily on the Holy Spirit. That's why I cling to the words of St. Augustine; "Seek not to understand that thou mayest believe, but believe that thou mayest understand."

Mabel M. Jasut
Newington, Conn.

I think when you come to realize that there is "that of the rapist" in you as well as that of God, you will no longer feel so alienated from or threatened by your attackers and would then find it easier to picture the potential for that of

God in them. That would make forgiveness somewhat easier, and forgiveness is healing. Understanding that I am not morally superior to anyone else—even a Hitler or a Stalin—makes it easier for me to sympathize with anyone who is a victim of immoral behavior (although every such victim has the responsibility to recognize one's own disease and submit to the healing process by seeking and accepting help). While there is that of God in each of us, we are only children of God, which means to me that we are spiritually immature and have the right to make mistakes and the duty to correct our own mistakes in our own way and time. Healing is a very long process and a painful one, but I think it need not be complex. I, a man, am learning to value my vulnerability, because it means I don't have to be independent, or superior, and so alone. Thank you for sharing your own vulnerability.

Lloyd Kinder
Austin, Tex.

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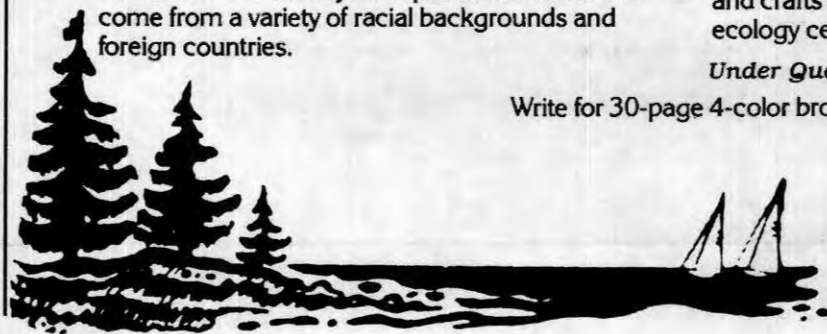
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Reports

Friends Delegation Visits China

The Chinese have said that "a picture is worth a thousand words." We also know that firsthand observations of the complex scene in the People's Republic of China are far better than reading about it.

This was corroborated by a group of 15 Quakers from the United States who completed a strenuous and rewarding three-week tour of China in September. Organized by Margaret Stanley of Ames, Iowa, and sponsored by the Chinese Three S Society and the Chinese Association for Friendship with Foreign Countries, the group visited large, cosmopolitan cities such as Shanghai and Beijing, smaller historic towns such as Zhenzhou and Yan'an and an educational and religious center in Nanjing. A special highlight was participation in Xian, marking the 80th birthday of Helen Snow and recalling her trek to the border regions with her husband, Edgar Snow, during the 1930s and 1940s. These events were sponsored by the Three S Society, which is dedicated to honoring the Snows and also Agnes Smedley and Anna Louise Strong, all of whom were journalists who wrote the untold story of the Chinese liberation movement led by Mao Zedong and his colleagues from the time of the Long March through a fragile United Front with Kuomintang against the Japanese invasion. The story is completed with the establishment of the People's Republic of China by the Communist forces in 1949-50. The present government is piecing together the records of the entire period and welcomes the memories of Friends who carried out medical and relief work in the 1940s under the Friends Ambulance Unit and later the Friends Service Unit. Several members of the present delegation were members of Friends nonpartisan medical relief work.

The September tour was ably planned and piloted by An Wei of the Xian Friendship Society. His insights into Chinese society and the present scene proved invaluable in correcting or verifying observations made by the group. While individual interests varied, members all were eager to review long-term Quaker concerns and to discover whether earlier efforts have borne fruit in today's China. Although hesitant to generalize from brief contacts and few data, the group was warmed by many expressions of appreciation for earlier contributions made by Quakers. The work of the Friends Ambulance Unit and Friends Service Unit in the 1940s is remembered and appreciated. Margaret Stanley, as a nurse for the Friends Am-



Former Friends Service Unit volunteers gather for a reunion photo.

bulance Unit at the International Peace Hospital in Yan'an and the northwest border region, was feted by present officials. Lewis Hoskins's account of the establishment of the hospital and related assistance in Changmou in 1946-48 was clearly appreciated. Friends, notably Margaret Stanley, were included in the events in Xian which expressed gratitude to Helen Snow. In Shanghai, doctors of the Second Hospital and University there were eager to express appreciation for the large gift of heart pacemakers and valves contributed by the American Friends Service Committee in recent years. They would like to continue a relationship that might bring further medical benefits to the Chinese people.

It seems evident that Friends over many years of missionary, educational, and service work have made a favorable impression on many Chinese leaders, especially older ones that remember the record. But that reputation may disappear in new generations if relationships are not fostered.

One of the highlights of the group's visit to Beijing was an hour's discussion with Ambassador Huang Hua in the Great Hall of the People. After recalling early associations with the Friends Ambulance Unit in the 1940s the former foreign minister of the People's Republic of China outlined China's policies on disarmament and peace. He called on members of the group to support worldwide efforts to eliminate the arms race, reduce the burden of continued armament spending so Third World nations could accelerate their economic development with the money thus saved. Members of the tour promised to continue their own educational efforts in the United States toward the same goal.

This report was prepared by members of the Friends to China Delegation.

Military Expense Creates Instability

A trillion dollar annual investment of the "Three Rs" (research, resources, and recruitment) in the world's military is the equivalent of the total income of the poorest half of the world's people. This should be a profound challenge to policy makers of the world, requiring a change in priorities: moving from *wrong* sharing of the world's resources to priorities for peace and justice, or *right* sharing of the world's resources.

Yet the U.S. administration boycotted both the preparations and the meetings of the International Conference on the Relationship between Disarmament and Development (ICRRD), held Aug. 24-Sept. 11. The conference evolved from a decade of UN-sponsored study to three weeks of serious discussion by delegates from 155 nations. Even as it was under way, policy makers in Washington were deciding on further cuts both in dues (assessments) to the UN and its related agencies and in voluntary funds for UN agencies. The resulting undermining of the UN's financial base is not unrelated to extravagance in military budgets in recent years. Though the amounts allotted for the UN are a tiny fraction of U.S. expenditures, the United States ostensibly "cannot afford" its share now. This is *wrong sharing*.

At ICRRD the delegates and nongovernmental representatives, in analyzing the needs of national security, pointed out that instabilities created by poverty and injustice lead to insecurity. They emphasized that the release of energies and planning for conversion could greatly enhance common security. They agreed that nations cannot have both arms races and economic development. In their final report (UN Doc.A/Conf.130/39), they call upon citizen organizations to inform the public.

The Brundtland report, *Our Common Future* (Oxford paperback, \$9.95), explores the steps by which we can assure a sustainable future for generations to come. Compiled by experts from 21 different nations during a three-year period, the report reveals the extent to which we are borrowing the future from coming generations. As Quakers, Brethren, and Mennonites concerned with New Call to Peacemaking's positive vision of the future, we look toward the year 2000 as a goal toward which planning can be directed. Now is the time for messages of hope and healing. There *can* be a right sharing of the world's resources.

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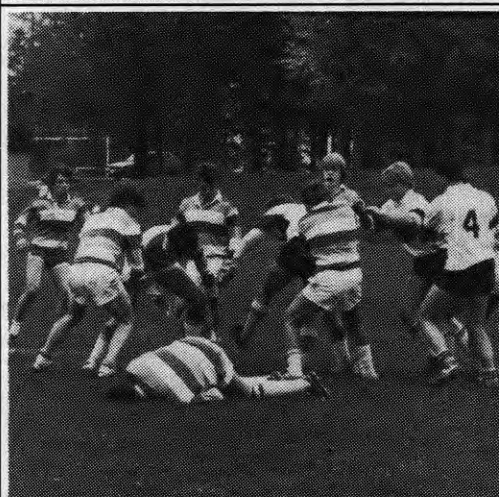
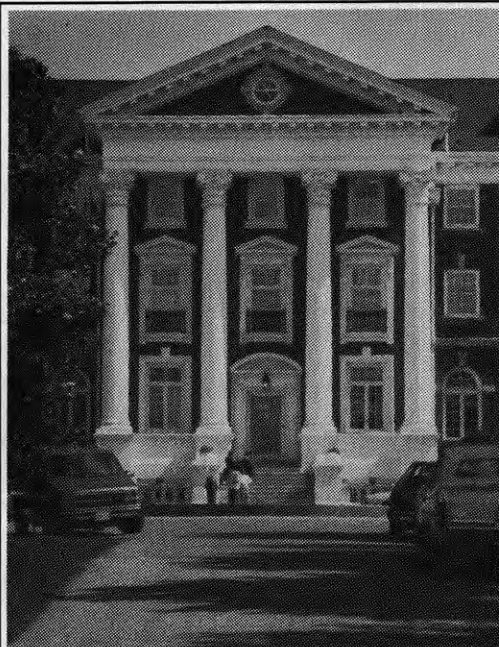
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Bulletin Board

• Speaking for the Peace Tax Fund will be Mary Evelyn Jegen, of the Sisters of Notre Dame, on April 20 in Washington, D.C. Her keynote address will be part of the annual legislative seminar held by the National Campaign for a Peace Tax Fund. She has been national coordinator for Pax Christi for four years and was chairperson of the national council of the American Fellowship of Reconciliation. Seminar participants will also spend a day lobbying their legislators on behalf of the Peace Tax Fund Bill. The bill would allow those who are conscientiously opposed to paying taxes for military use to pay their full tax bill, with the military portion allocated to a separate fund for peace-making. There will also be workshops at the seminar about lobbying techniques. For more information, write to the National Campaign for a Peace Tax Fund, 2121 Decatur Place, N.W., Wash., DC 20008, or call (202) 483-3751.

• A seminar about the United Nations, specifically intended for women, will be offered by the Quaker United Nations Office at Quaker House in New York City on May 6-7. Elise Boulding will be a featured speaker. For more information, call (212) 682-2745, or write QUNO, 777 UN Plaza, New York, NY 10017.

• To renew a call to justice written 300 years ago, residents of Germantown, Pa., will host an anniversary celebration of their community's antislavery protest of 1688. The protest was one of the earliest recorded protests against slavery in North America and preceded abolition of slavery in the United States by 175 years. A coalition of community groups, including Germantown Friends School, Greene Street Friends School, and Friends Peace Committee, is coordinating the celebration. It will feature a parade and rally on April 23, a youth choir concert and potluck, a five-day youth leadership training session, an art and essay contest for young people, and a play dramatizing the 1688 protest.

• A trip to visit New Zealand Friends is planned by Friends from Western (Pa.) Quarterly Meeting. The trip is envisioned as a way to express support for the New Zealand Peace Statement of 1987. The trip will take place in the first two weeks of August with an optional additional week available for participants to spend with Australian Friends. Information is available from Sally Rickerman, Box 201 RD1, Landenberg, PA 19350, telephone (215) 274-8856.

• "Facing Sin and Evil" is the topic of the fall 1987 issue of *Quaker Religious Thought*. In it, Douglas Gwyn concentrates on early Quakerism, Jack D. Marietta looks at the attitudes of 18th century Friends in the United States, Wilmer A. Cooper writes about Rufus Jones and his influence, and Terry Arendell takes a sociological approach toward the discussion of sin and evil. Price of the issue is \$3 and may be ordered by writing to QRT, 128 Tate Street, Greensboro, NC 27403.

• Building a collection of books about peace is the dream of Donald Campbell of Biblioteca Jorge Fox in Mexico. His dream is being aided by a contribution of \$399 by Mexico City Meeting to buy books, subscriptions, and other library supplies. He would also like to see added a bilingual librarian, additional shelf space, and additional storage space. For more information or to make a donation (checks should be made payable to Casa de los Amigos [Biblioteca]), write to him at Biblioteca Jorge Fox, Ignacio Mariscal 132, 06030 Mexico, D.F., Mexico.

• Pressure is needed to help free 11 people who were kidnapped by the contras on March 1 in Nicaragua. One of those kidnapped was Richard Boren, 30, a Methodist from Elkin, N.C., who was working in Nicaragua for Witness for Peace, documenting contra human rights abuses and leading delegations to areas of conflict. The other people who were kidnapped are Nicaraguans. The kidnappings occurred in the community of Mancotal in an attack that took the lives of four and injured 11. Richard joined Witness for Peace as a long-term member in November 1987. Before that, he worked for the Peace Corps for three years as a land surveyor. People who wish to help are encouraged to ask local newspapers to run stories about this incident and to express concern by calling the U.S. State Department. The telephone number for George Schultz's office is (202) 647-5291 and for Elliot Abrams's office it is (202) 647-9210. For more information, call Witness for Peace at (202) 797-1160.

• An offering of letters can be an empowering expression of concern and action, according to Bread for the World. The organization encourages people of faith to use this means to gather support for the world's hungry. The organization credits such offerings last year with raising \$73 million for the prevention of malnutrition in women and

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Bulletin Board

continued

children by lobbying Congress to allot money to the Supplemental Food Program for Women, Infants and Children (WIC). More than 1,200 churches participated, resulting in more than 80,000 letters to Congress. This year Bread for the World would like to focus support on Programs that help women's development activities in Third World countries. Bread for the World suggests congregations spend time after worship writing letters, collecting them like an offering, and later mailing them. Specifically, Bread for the World encourages such letter offerings to be directed toward members of Congress in asking for support for U.S. foreign aid for small-scale projects providing education and training for women and including them in planning and implementation of development projects. For an Offering of Letters kit with information about Women in Development programs (WID) send \$5.50, plus \$2 postage, to Bread for the World, 802 Rhode Island Ave., N.E., Wash., DC 20018.

- Biographical information about Leonhard and Mary Friedrich is sought by their daughter Brenda Bailey. They were founding members of the yearly meeting in Germany, where they did relief work in Nuremberg in the 1920s. They then moved to Bad Pyrmont to look after the newly-built Quakerhaus, and they started a meeting there, too. Leonhard for many years was treasurer for the Society and published books about Quakerism. Mary was known for comforting people in trouble, and she helped 52 non-religious Jewish families emigrate from Germany. The Friedrichs remained behind, looking after Quaker interests, and in 1942, Leonhard was taken by the Gestapo because of his commitment to peace and concern for the Jews. He survived three years in Buchenwald concentration camp and returned to live with Mary until 1968. At that time, they moved to England. Brenda Bailey is particularly interested in information about their stand against Nazism and is hoping to uncover some of her mother's letters to friends in the United States and the United Kingdom. Write to Brenda Bailey at 19 Deansway, East Finchley, London N2 ONG, or telephone 01-883-7390.

- Memories of "utterances made in unprogrammed meetings for worship" are requested by Eric W. Johnson, 6110 Ardleigh St., Philadelphia, PA 19138. He is writing a book to be entitled *Quaker Meeting: A Risky Business*, and seeks memories of spoken ministries "verbatim or in essence, things inspiring, humorous, outrageous, or mysterious—from any generation."

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Books

The Spoken Ministry Among Friends

By Seth B. Hinshaw. North Carolina Yearly Meeting and North Carolina Friends Historical Society, N.C., 1987. 145 pages. \$7.50, plus \$1 postage/paperback.

This is a wise, informed, thought-provoking series of essays. Although gently explicit about our shortcomings, whatever branch of Friends we belong to, Seth Hinshaw highlights the delight and power and obligation in a spoken ministry that opens to all attenders the good news. "The richness or the poverty of the Church as a whole affects the nature and quality of the ministry. The spiritual level of the congregation and the spoken ministry tend to go together. . . . The Church suffers when the Gospel ministry is crowded into the frayed ends of one's time and energy."

Especially revealing is Seth Hinshaw's essay on "The Pastoral Concept." "The pastoral concept quite simply stated is this: a pastor is not hired to preach, but is liberated to serve." How liberated we in unprogrammed meetings might be if we could rid ourselves of our blind prejudices and make freer use of men and women well trained to serve us in our meetings.

Seth Hinshaw's chapters move with logic and grace through the evolving patterns of spoken ministry. But ministers have always needed, and still need, elders who are "not appointed primarily to sit in judgement, but to participate in the spoken ministry in the most constructive way possible." Sound intellectual preparation, ceaseless prayer and worship, and wide-eyed study of the Bible provide a necessary but not sufficient undergirding of a ministry that is to make a difference today. While chiding some evangelical Friends for too limited a focus on personal salvation, Hinshaw also comments that "Friends who confine their efforts to social concerns and philanthropic activities may fail those whom they are trying to help at the point of their greatest need, their need for the good news of God's redeeming love as revealed in Jesus Christ."

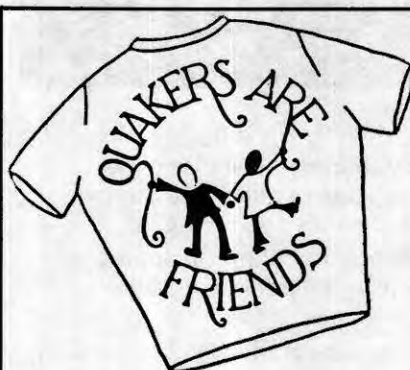
Given his basic assumption that "the vocal ministry. . . is based upon a divine call, and exercised in accordance with divine promptings, "Hinshaw's assessment of the present state of spoken ministry among Quakers is that we have lost much that once was vital. Powerful ministers, be it for pastoral or for unprogrammed meetings, are most likely to come from homes where parents convey to

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Books *continued*

children the primacy and joy and empowerment of membership in the community of Christian faith.

Thomas S. Brown

Thomas S. Brown is a retired educator, clerk of Westtown (Pa.) Meeting, clerk of the Advisory Committee of Philadelphia Yearly Meeting, and a member of the general board of Pendle Hill and the advisory board of Earlham School of Religion.

The Rise of Christian Conscience

Edited by Jim Wallis, Harper and Row,
San Francisco, 1987. 290 pages.
\$12.95/paperback.

Perhaps no current publication has had more impact on raising the social and biblical consciousness of a whole spectrum of Christians and other church people committed to justice than *Sojourners*. Most of the articles in this book first appeared in *Sojourners*; all contain the commitment of the writers; all point to a future of equality and peace and justice and mercy.

Daniel Berrigan notes in the foreword that each of the writers is working in the church. And that, he notes, has made all the difference, for God's law is not the government's law. Most of the writers have stood in the courts, and have had their vocations derided by pharisees and publicans alike, yet have stood fast echoing Archbishop Romero: "Christ invites us not to fear persecution, because those committed to the poor must risk the same fate as the poor, and in El Salvador we know what the fate of the poor signifies: to disappear, to be tortured, to be captive, and to be found dead." And church people committed to justice do make a difference. At a 1984 gathering of 200 top military leaders at the National War College, a revealing statement was made: "The greatest challenge to all that we do now comes from within the churches."

In the introduction, Jim Wallis, editor of *Sojourners* and a pastor in the Sojourner Community in Washington, D.C., notes that the Christian conscience has deep spiritual roots, is grounded in Scripture, and has as its life rhythm reflection, prayer, and action. The essays center on the Christian response to misused power in our time: John Fife, Jim Corbett, Stacey Lynn Merkt, and Philip Willis-Conger write about sanctuary; Jim Wallis about Witness for Peace; Gordon Cosby of the Washington, D.C., Church of the Saviour about grace and evil; Allen Boesak about Jesus' presence in a South

African prison cell, and about divine obedience. There are articles about the nuclear train, about civil disobedience at weapons facilities and other places, about the homeless, about abortion. The fitting last selection is the editor's "Living in Hope: Remembering the Resurrection."

Some of the theological stands may not be the exact ones Friends are most comfortable with, yet the passion of belief into action demonstrated in these pages is in the tradition of George Fox, John Woolman, and Lucretia Mott.

Renee Crauder

Renee Crauder is a member of Radnor (Pa.) Meeting and is at work on a list of retreat centers.

Common Sense

By Ed Lazar. Sasuma Publications, Palo Alto, Calif., 1987. 24 pages. \$4/paperback.

This is a small book containing many great truths—challenging our civilization's addiction to war and violence. We have grown accustomed to living in the nuclear age and spending hundreds of billions of dollars each year on weapons of mass destruction and preparation for war. We have grown accustomed to calling a man with a gun at an airport a "terrorist" while considering it normal when our nation holds the whole world hostage to nuclear arms.

In this great little book Ed Lazar, a Friend, encourages all of us to use common sense and say no to nuclear madness and the whole institution of war, which has become obsolete. "If we decrease our present arsenals by 99 percent, we would still have enough destructive power remaining to destroy everybody in the world," he says. Arms control is clearly not enough.

We need to be willing to say, "The emperor has no clothes." The nuclear arms race is totally insane and can lead to the end of life on this planet as we know it. We must abolish the institution of war and develop nonviolent methods to resolve conflict.

Lazar believes that just as it was possible to abolish slavery, we can abolish the institution of war. It is going to take common sense, patience, and a lot of hard work. But it is possible, and that is good news to all those who may be discouraged.

David Hartsough

David Hartsough is a member of San Francisco (Calif.) Meeting and is an organizer of the Nuremberg Actions at the Concord Naval Weapons Station.

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May 6-8: RECOVERING OUR PROPHETIC HERITAGE. What would it mean for modern Quakers to practice the radical faithfulness of the early Quakers? Led by Chris Stern and Herb Lape. \$90.

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Milestones

Births

Jakus-Frable—*Allyosha Jakus Frable*, on Jan. 17 to Camilla and Jeffrey Jakus-Frable. The parents attend South Starksboro (Vt.) Preparative Meeting.

Zunes-Wolfe—*Shanti Catherine Zunes-Wolfe*, on Feb. 15 to Nanlouise Wolfe and Stephen Zunes in Ithaca, N.Y. Her parents attend Ithaca (N.Y.) Meeting.

Marriages

Morgan-Murphy—*Eugene R. Murphy (Pat)* and *Faith Edith Morgan*, on Jan. 16 at Camp Meeker, Calif. Faith and her parents, Griscom and Jane Morgan, are members of Yellow Springs (Ohio) Meeting.

Patterson-Lin—*Ben Chien-pin Lin* and *Dorothy H. Patterson*, on Dec. 27, 1987, at Haverford (Pa.) Meeting. Dorothy is a member of Haverford Meeting, and Ben is an attendee at Friends Meeting of Washington (D.C.).

Deaths

Chapman—*Annette Sprankle Chapman*, 84, on Jan. 13 at Radnor, Pa. She was a member of Haverford (Pa.) Meeting. Her interests included membership in the Pennsylvania Horticultural Society, the American Museum of Natural History, the Humane Society of the United States, the Wilderness Society, the American Society for Prevention of Cruelty to Animals, the Philadelphia Zoological Society, the National Society of Colonial Dames, and the National Society of the Daughters of the American Revolution. She also supported the Defenders of Wildlife and the Sierra Club's Legal Defense Fund. She is survived by her husband, Joseph Zane Chapman; a son, Henry; three daughters, Madeliene LaMent Fisher, Shirley Reid Thompson, and Josephine Chapman Borthwick; 12 grandchildren; and 12 great-grandchildren.

Ewald—*Pearl Casiday Ewald*, 94, on Jan. 14. She was born in Lima, Ohio, and taught in Ohio schools for 36 years. She married Joseph Ewald, who preceded her in death. She was active in Friends in Palm Beach, Fla., and in Washington, D.C. She was director of the American Friends Service Committee Peace Center in Miami, a member of the Women's International League for Peace and Freedom (WILPF), and was instrumental in establishing the Palm Beach Draft Counseling and the Peace Education Center at Palm Beach Junior College. She is survived by many friends, cousins, nephews, and nieces. Friends are encouraged to write letters about Pearl and send them to the Peace Center of Palm Beach County Inc., P.O. Box 343, Lake Worth, FL 33460, or to the American Friends Service Committee, 1501 Cherry St., Phila., PA 19102.

Patterson—*Mary Thomson Sullivan Patterson*, 81, on Dec. 13, 1987, at Friends Hall in West Chester, Pa. She was a member of Swarthmore (Pa.) Meeting and was a long-time activist in preserving historic buildings in Delaware County, Pa. Born in Philadelphia, she was the daughter of Marshall P. and Alice T. Sullivan. She graduated from Abington Friends School, George School, and Swarthmore College. She was active in Quaker concerns and volunteered for years for the American Friends Service Committee. She was

president of the board of the Schofield Normal and Industrial School in Aikin, S.C., and became the genealogist at the Friends Historical Library at Swarthmore College. Her husband, Henry Carter Patterson, preceded her in death in 1973. She is survived by two daughters, Alice Truitt and Jane Bradbeer; one son, Robert; seven grandchildren; and one great-grandson.

Powell—*Maude Nason Powell*, 97, on July 29, 1987, at Friends House in Santa Rosa, Calif. She was the oldest member of Berkeley (Calif.) Meeting. She was born on a farm in Michigan and met her husband, Ralph, while they were students at Michigan Agricultural College. They married in 1914, after attending Yale Theological Seminary, and taught in China from 1916 to 1927. They adopted two little Chinese girls while there. They moved back to Columbus, Ohio, where Ralph taught engineering, and they joined Friends there in 1952. In 1957 they moved to Berkeley and lived at Quaker House. Ralph died in 1976, and Maude moved to Friends House in Santa Rosa.

Myers—*Joseph Jasper Myers*, 78, and *Marie Moore Myers*, 76, in an automobile crash on Dec. 17, 1987. Both were members of Old Haverford (Pa.) Meeting. Joseph was treasurer and a trustee of the meeting for more than 35 years. He was an outstanding athlete at Carlisle High School and Dickinson College. He retired in 1974 after 43 years as an industrial engineer for Atlantic Richfield Co. Marie was a birthright Friend and had served as clerk of the meeting and as an overseer, editor of the meeting newsletter, and curator of the burial ground. She graduated from Dickinson College and was a teacher of special education with the Delaware County Intermediate Unit, where she retired in 1976. The couple is survived by a son, Henry Roy Myers; a daughter, Patricia Myers Westine; two grandchildren; and four sisters between them.

Vail—*Elizabeth Mayfield Vail*, 72, on Nov. 9, 1987, in Carmel Valley, Calif. She became a member of Monterey Peninsula (Calif.) Meeting in 1980, when she and her husband, Lawrence Cutler Vail, transferred from Rahway & Plainfield (N.J.) Meetings. She attended George School and

then graduated from Douglas College in 1937. She and her husband married in 1937. She taught school for several years before resigning to raise their two daughters. She then went back to work at Rutgers Medical School as director of financial aid. Upon retiring, she and Laurence moved to California to be near their daughters. Elizabeth was a devoted worker in Monterey Peninsula Meeting. She served as clerk in 1980, was convenor of the peace and social order committee, editor of the meeting newsletter, and representative of the meeting to community activist groups. She was also active in the American Association of University Women and the League of Women Voters. She is survived by her husband; her daughters, Lynn, and Jane; two grandchildren; and a brother, Clifton Mayfield.

Calendar

APRIL

March 31-April 3—South Central Yearly Meeting at Kingston, Okla. Contact Dee Rogers, 22930 Riverbend, Humble, TX 77339, or telephone (713) 358-3711.

7-10—Friends Association for Higher Education annual meeting at Guilford College, Greensboro, N.C. Contact FAHE, P.O. Box 18741, Greensboro, NC 27419. Registration deadline was Feb. 15.

15-26—Friends World Committee for Consultation will hold a conference on Friends' use of ritual and tradition at Camp Quaker Heights, Eldora, Iowa. Led by Joanne and Larry Spears. Cost: \$25. To register, contact Lois Tjossem, RR 2, Box 102, Primghar, IA 51245.

16-17—The Quaker Universalist Fellowship will celebrate its fifth anniversary at Providence (Pa.) Meeting. Topic: "The Place of Universalism Among Friends." Daniel Seeger will speak. All Friends and non-Friends welcome. To register or get more information, write to QUF, RD, Box 201, Landenberg, PA 19350, or call (215) 274-8856.

Classified

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Accommodations

Santa Fe, N.M., house, rent or exchange for Washington, D.C., area residence. September-December. Snyders, 1963 Otowi Rd, 87501. (505) 982-0459.

Active senior citizen highly allergic to insecticides, smoke and other pollutants, looking for retirement community or some type of congregate living facility with environmentally aware people. Write *Friends Journal*, Attn: Advertising Manager, Box 99, 1501 Cherry St. Phila., PA 19102. Or phone (813) 488-2953.

Bed and Breakfast in Philadelphia. Convenient location near Center City and public transportation. Private room with bath and kitchenette. Spanish spoken, children welcome. Dowlin/Kent, 102 N. 35th St., Philadelphia, PA 19104. (215) 222-1253

Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, Mexico DF 705-0521.

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

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

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

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

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

Books and Publications

Ship's Log "in the same boat", catalogue of books on coping for the mentally ill, their families and supportive caregivers. Medical approaches and individual empowerment. P.O. Box 638, Decatur GA 30031.

Friend's Books Over 200 titles for sale. Write for catalog and receive 30% off order. Many 18th/19th century 1st ed. Book Haven, 146 N. Prince St., Lancaster, PA 17603.

By the author of the Naylor Sonnets: Kenneth Boulding has published a little volume entitled *Sonnets on Courtship, Marriage, and Family*, which you may like (pamphlet, 32 pp., 69 sonnets). Send \$3.50 (including \$1 for postage/handling) to: Peacable Kingdom Press, P.O. Box 5337, Bloomington, IN 47407-5337.

Voluntarism R & R Biannual Review & Reporter by Studies of Voluntarism and Social Participation, Inc. Subjects: Volunteers to voluntary participation in all work and serious leisure. \$8 a year. Address: SVSP, Box 1495, Alpine, TX 79831. (915) 837-2930.

Inclusive Language Bible for Children. L. and J. Spears support *Friends Journal* and introduce *Word of Mouth Bible*. Accurate, readable and inclusive. *Word of Mouth* quarterly newsletter includes new English translations from Genesis and Luke. Volume subscriptions \$15. WOM, 1824 Catherine, Bismarck, ND 58501.

The Round Table is a quarterly journal of the St. Louis Catholic Worker. Published in magazine format, recent issues include "U.S.-Soviet Friendship," "The Nuclear Train," "Hospitality," "Radical Church," and "Spiritualities of the Land." Past contributors include Jim Douglass, Virginia Druhe, Jim McGinnis, Henri Nouwen, Robert Aldridge, and Mary Dutcher. Subscriptions are free. The Round Table, 1840 Hogan, St. Louis, MO 63106

Quakers Are Funny!

And proof is in the pages of *Quakers Are Funny*, the first book of new Friendly humor in 20 years. 100+ pages of rollicking jokes, quips, anecdotes, cartoons, puns, and poetry in a quality paperback. Get in on the laughs now: \$6.95 plus \$1.05 shipping; two or more copies shipped postpaid from Kimo Press, Dept. B3, P.O. Box 1361, Falls Church, VA 22041.

Let Friends Serve You. Quality bookstore service to Friends everywhere. Quakers classic and modern; inspirational readings; peace and conflict resolution; minority issues; books for women, children, and all readers. Friends Book Store, 156 N. 15th Street, Philadelphia, PA 19102. (215) 241-7225.

Transitions Abroad—The magazine of international work/study/travel opportunities. Box 344-3, Amherst, MA 01004.

Old bookscout locates out of print books. Write: Greenmantle, Box 1178FJ, Culpepper, VA 22701-7324.

In Praise of Law, Betty Stone's peace primer. *Fellowship* reports, "a quality that makes it hard to put down . . . educational . . . well-researched . . . great anecdotes." \$7.95 ppd. Waterway Press, R2, Supply, NC 28462.

Exciting selection of books, cooperative games, other resources for ethical, ecological, stimulating teaching and parenting. Free catalogue: GEODE, Box 106, West Chester, PA 19381 (215) 692-0413.

Free. Our new catalogue of inspiring books by contemporary Sufi Master Bawa Muhaiyadeen. Write or call: Fellowship Press, 5820 Overbrook Ave., Phila., PA 19131. Phone (215) 879-8604.

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

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ19, Falls Church, VA 22041

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

Camps

Join international working for peace in communities, U.S. and abroad. Three-week, summer workcamps. Room, board provided. Service Civil International/USA, Rte. 2, Box 506, Crozet, VA 22932. (804) 823-1826.

Friends Music Camp: Our outstanding instructors help young people achieve maximum progress, while downplaying competition, in a caring Quaker community. Ages 10-18. July 10—August 7 at Barnesville, Ohio. See monthly display ads describing features of FMC. P.O. Box 427, Yellow Springs, OH 45387, for brochure and information, (513) 767-1311.

Communities

Working or studying in Boston? Join Quaker-sponsored community of 20 interested in peace, spiritual growth, and community living. All races, faiths, etc., welcome. Preference given to applications received by 4/10 for June openings, by 7/10 for Sept. For application, more information: Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, (617) 227-9118.

For Sale

No Electric Powerlines? Solar electric power provides home comforts at any location. We use it! Questions personally answered. Send \$3 for educational catalogue of electricity sources, lights, pumps, appliances, books, more. Backwoods Cabin Electric, 8530-FJ, Rapid Lightning Creek, Sandpoint, ID 83864. (208) 263-4290.

Will Forms. Ready to fill in. Anyone can. Only \$4.25 (2 for \$6.95). Forms, Box 3609, New Haven, CT 06525.

Leather Alternative. Quality selection of leather-free wallets, belts, shoes, and other accessories. Men's and women's styles. Avoid using animal skins. Free catalogue. Aesop Unlimited, Dept. 903, P.O. Box 315, Cambridge, MA 02140.

Susan Stark's second album, *Rainbow People*. Released in November. Cost \$9 per cassette plus \$1.50 postage and handling. Send orders and checks to Susan Stark Music, P.O. Box 339, Rindge, NH 03461, (603) 899-6060.

House Wanted

6-10 peace and justice activists, interested in how community living can sustain/nurture social change work, seek large house for rent in Delaware County, PA. Please call Terry Rumsey, (215) 872-7565.

Personal

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

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

Concerned Singles Newsletter links compatible singles concerned about peace, justice, environment. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Property Manager (full time) Powell House, New York Yearly Meeting's retreat in upstate New York, seeks an experienced individual to maintain and oversee property concerns. The Powell House property includes two large turn-of-the-century conference buildings, two separate staff buildings, residences, garages, and other storage buildings, an eleven-site campground with pavilion and pit-toilets, two ponds and 57 partially-wooded acres. Thorough knowledge of electrical wiring, plumbing, heating systems, vehicle maintenance, and other general maintenance required. This position involves regular interaction with Powell House guests and committee of oversight. Understanding and appreciation of Friends' principles and values necessary. Compensation includes salary, housing or housing allowance, meals, full health benefits. Position available starting May 1988. Send resume and references to Susan Corson-Finnerty, Powell House, RD1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

Summer Maintenance Assistant (May 1—Aug 31). If you enjoy working outdoors in a beautiful environment, this position may be for you. The summer maintenance assistant will help with general maintenance, primarily grounds care. Maintenance skills or aptitude are desirable, experience with a tractor is helpful, ability to work independently is essential. Position includes salary, delicious meals, and residence in a simple but charming environment. Contact Susan Corson-Finnerty, Powell House, RD1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

Curator. The Swarthmore College Peace Collection, major archives preserving records pertaining to world peace, is seeking an archivist to provide administrative oversight of the Peace Collection, supervision of reference work and archival processing. Also plans and coordinates projects, including tri-college library automation, selects new books and establishes contacts with donors. The successful candidate will have archival training experience, significant background in American history, interest in or knowledge of the peace movement, familiarity with computers, and ability to compare proposals for grant assistance. Position available May 1988. Please send resume and list of three references by April 11 to: Assistant Director, Office of Personnel Services, Swarthmore College, Swarthmore, PA 19081. EOE.

Social Worker for special family caregiver project in north-west Philadelphia. B.S.W. or related degree. Car necessary for home visitations. Excellent training opportunity. Good salary and fringes. Send resumes to Center in the Park, 5818 Germantown Ave., Philadelphia, PA 19144, or call Regina Holmes (215) 848-7722.

Military Counselor/Peace Educator to live at Quaker House of Fayetteville, North Carolina. Person familiar with Quakerism. Two-year renewable commitment. Lodging, car, health insurance, and \$8,400/year. Send resume and inquiries to John Cardarelli, 1014 Lakewood Ave., Durham, NC 27707. (919) 489-4561.

Coordinator. New Phoenixville-Kimberton initiative is seeking a mature, energetic, and outgoing person for part-time work coordinating the activities of a Life Sharing movement. The applicant must be comfortable relating to persons with disabilities; must have a strong belief in the willingness of citizens to voluntarily reach out to others and create bonds which overcome devaluing stereotypes; and must have the ability to meet people and inspire them to become involved. Responsibilities include coordinating the activities of a dedicated steering committee, extensive networking, and identifying and cultivating arrangements in which a developmentally disabled person shares his/her life and living with a person or persons who are not disabled. Subsidy will be arranged, based on needs and nature of the work, up to \$13,000. Send letter and resume to Lou Chapman, Orion Communities Inc., Box 240, RD #1, Spring City, PA 19475.

Female companion wanted for elderly lady, live-in five days a week. Lovely country home in Downingtown area; transportation necessary. Write to *Friends Journal*, Advertising Manager, Box 1, 1501 Cherry St., Phila., PA 19102.

Nurse, Counselors (age 18+), W.S.I. (age 21+), Cook needed for small, co-ed, residential summer camp. Skills in pottery, crafts, music, and nature are needed. We are looking for staff with high energy, creativity, and maturity. Better than average pay. Write or call Susan Morris, Director, Friends Camp, P.O. Box 84, E. Vassalboro, ME 04935, (207) 923-3975.

Opening for Head Resident at Pendle Hill Position Available August 1, 1988

The Head Resident has primary responsibility for hospitality at Pendle Hill, including visitors, sojourners, resident students, and staff. The job also entails coordination and administration of housekeeping, including budgeting, hiring, planning, and supervision. Since Pendle Hill is a close-knit residential community, the Head Resident should be able to live easily in community and have broad experience with and interest in a wide variety of people. Preference will be given to active, knowledgeable members of the Society of Friends. A cash salary with perquisites including housing, meals, utilities, and benefits is offered. The Search Committee will accept applications until April 15, 1988, or until filled. For more information and application, write to Bernice Nichols at Pendle Hill, Wallingford, PA 19086, or call (215) 566-4507.

Oakwood School has openings in admissions, development, and the business office and opportunities for teachers of Math, Computer Science, English, and Physics. Oakwood is a Friends coed boarding/day secondary school of 170. Contact Jack Hunter, Assistant Director, 515 South Road, Poughkeepsie, NY 12601. (914) 462-4200.

Part-time Friends pastor in rural community of 3,000. FUM/Nebraska Yearly Meeting affiliation. Parsonage available. To start summer of 1988. Reply to Kay Mesner, Clerk, Ministry and Counsel, Route 1 Box 65, Central City, NE 68826.

Opening in Baltimore Yearly Meeting for General Secretary. Responsibilities include, but are not limited to, administration of the yearly meeting office and staff of 3 or 4, administrative support and assistance to yearly meeting officers and committees, visitation to monthly, quarterly, and half yearly meetings in D.C., Md., Pa., and Va., printing and distribution of yearly meeting publications, oversight of fiscal affairs. Administrative experience preferred. Salary plus health and retirement benefits. Must relocate to commuting distance of Sandy Spring, Md. Possible housing option available. For information send resume with names and addresses of three references to Walter T. Fry, Jr., Clerk, Staff Search Committee, 1024 Linden St., Clearfield, PA 16830. Applications must be received by April 30.



Friends Academy

Situated on a 65-acre campus on the north shore of Long Island, Friends Academy is a 112-year-old Quaker affiliated coeducational country day school with approximately 675 students from preschool playgroup through grade 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full and part-time faculty of 85. Although innovative in some areas, the school still tends to hold to a traditional style in its program. The school "seeks to provide a strong academic program within an atmosphere emphasizing the Quaker principles and traditions." Extra-curricular strengths include athletics, music, art, drama and a community service program. All students and faculty also participate in a "Work Program" to help in the cleaning of the school. Each year we seek top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

Volunteers Needed in Phila. area for editorial work with *Friends Journal*, writing Books in Brief, Milestones, Calendar, Bulletin Board, News of Friends, and other odd jobs. For more information, contact Melissa Kay Elliott, Associate Editor, (215) 241-7281.

Adirondack summer opportunity: use of furnished lakeside cottage exchanged for part-time caretaking of rental cabins. Mature, energetic couples contact Dreby for details. (215) 922-8975, 6 Loxley Court, Phila., PA 19106.

Dedicated couple needed to parent group home. Some foster care experience necessary. Medical benefits, beautiful climate. Write: New Family Vision, P.O. Box 656, Los Olivos, CA 93441, or phone (805) 688-1180.

Counselors (19+), Nurse, for small Quaker-led farm camp. Nature, farm skills, lifesaving, pottery, shop. Younger children. Emphasize simplicity, nonviolence. Tim Curtis, Journey's End Farm, Box 136, Newfoundland, PA 18445, (717) 689-2353.

Needed, by elderly woman, companion/cook/housekeeping assistant in pleasant suburban Long Island home. Car desirable. Pearl Francke, 33 Field Ave., Hicksville, NY 11801. (516) 931-0354.

Assistant to the Director, wilderness canoe trip camp. 2½-month Base Camp position, dealing with people, food, equipment, transports. Family welcome, simple island living. People, organizational skills essential, mechanical and boat-handling a plus. Valid driver's license. Write Rte. 68, Box 16, Cushing, ME 04563.

Positions Wanted

Paralegal. A.S. '87, Vincennes (IN) University, available after 4/15/88. Currently preparer, H&R Block; volunteer, legal assistance offices. Ruth Earnhart, 1390 N. Ryan Ct. Porter, IN 46304. (219) 926-3172.

Schools

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

Quaker School at Horsham, 318 Meetinghouse Rd., Horsham, PA 19044, (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades 1-6.

Services Offered

Typesetting by Friends Publishing Corporation

Our organization offers you professional, digital phototypesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce type via modem transmission. For more information, call (215) 241-7282 or 7116.

Frustrated by paper clutter? Office and household records custom organized. Filing systems designed, work spaces planned. Horwitz Information Services, (215) 544-8376.

Wedding Certificates, birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020, (215) 752-5554.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115, (215) 464-2207.

Publish Your Book. Northland Press offers complete services from typesetting to marketing assistance. Peace and justice concerns a priority. Northland Press, 51 E 4th, Suite 412, Winona, MN 55987, (507) 452-3686.

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

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attendees, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102, (215) 988-0140.

Summer Rentals

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

Enjoy the White Mountains in a cabin with electricity, running water, fireplace, swimming, hiking. Lucille Koenig, Thornton, PA 19373. (215) 459-0742.

Vacations and Retreats

Vacation in North Wales's Berwyn Hills, in comfortably furnished bungalow. Remote, friendly, rural setting of outstanding natural beauty, but convenient to Chester, Shrewsbury, castles, Irish ferry. Four hrs. London. Excellent hiking, birding, relaxing. \$160 weekly up to five people. Friendly help with travel plans, car rental, if desired. Lane, 7 High St., Katonah, NY 10536. (914) 232-4846.

Explore George Fox's territory, Lake District, Yorkshire Dales. Friend welcomes paying guests at her small hill farm. Excellent food. Peacocks, Dummah Hill, N. Stainmore, Kirkby Stephen, Cumbria CA17 4D2 England. Tel. 093 04 218.

Finn's Inn, Lake Chautauqua (western New York state), is available off-season for group retreats and meetings. Lodging \$10/person/night (food extra), maximum 20 guests. Write: Finn's Inn, Orchard Ave., Dewittville, NY 14728; call: (716) 634-3597 or 753-3444.

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

Maine island vacation rental: Mostly off-season openings. \$500/week negotiable. 8 bedrooms, 3 baths, fully equipped on 14-acre peninsula. Vinalhaven. Phone (215) 843-4034.

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. Six insertions: February, April, June, August, October, December. No discount. Changes: \$8 each.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. Room 207, 9720 102 Ave. Phone: 433-5058.

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE—Phone 61-09-53.

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

FRANCE

PARIS—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 67379 evenings.

HONG KONG

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

JORDAN

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

MEXICO

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

NICARAGUA

MANAGUA—Unprogrammed Worship 10 a.m. on first Sunday of every month at home of José and Soledad McIntire 66-0984.

SWITZERLAND

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

YEMEN ARAB REPUBLIC

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

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Paul Franklin, clerk, 2020 11th Ave. S., 35205. (205) 849-9202

FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 883-0178 for information.

Alaska

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

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1878.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 988-3966.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 884-5155 or 327-8973.

Arkansas

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

California

ARCATA—10 a.m. 1920 Zehndner. 822-5615.

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

BERKELEY—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

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

CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meeting for worship, First Days, 9:45 a.m. 345 L. St. Visitors call 753-5924.

FRESNO—Unprogrammed meeting. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485 or 432-0951.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

Hemet—Meeting for worship 10 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

LONG BEACH—10 a.m. Orizaba at Spaulding. 434-1004.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 296-0733.

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

MONTREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call (408) 899-2200 or 375-0134.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m. For information, phone (714) 682-5364 or 792-7766.

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-2389.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 965-5302.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Hervard St. Phone: 828-4069.

SANTA CRUZ—Worship 10 a.m. Sunday. The Women's Center UCSC campus. Joan B. Forest, clerk. (408) 335-4210.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 478-8423. Jackson, first Sunday (209) 223-0843. Modesto, first Sunday (209) 874-2498.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

WHITTIER—Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

COLORADO SPRINGS—Meeting 10 a.m., 633-5501, shared answering service.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and First-day school, 10-11 a.m. Wheelchair accessible. Phone: 777-3799.

DURANGO—Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-9434.

FORT COLLINS—Unprogrammed meeting and First-day school 9:30 a.m. 629 S. Howes, 80521. (303) 493-9278.

Connecticut

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

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High and Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2834 or 869-0445.

STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

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

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 264-4745, 697-7725.

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

HOCKESSIN—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.

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

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

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 328-7783.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:20 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SIDWELL FRIENDS SCHOOL—Worship the third First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homas June-Sept.) Co-Clerks: Paul and Priscilla Blanshard 1625 Eden Court, Clearwater FL 34616, (813) 447-4387.

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

FT. LAUDERDALE—Meeting for Worship, First Day, 10 a.m. For location call (305) 344-8206.

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

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 482-3201.

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

KEY WEST—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

LAKE WALES—Worship 11 a.m. (813) 676-4533.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (305) 622-6031.

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

MIAMI—Friends Worship Group, Gordon Daniels 572-8007, John Dant 878-2190.

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

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

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

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

STUART—Worship group. (407) 286-3052 or 335-0281.

TALLAHASSEE—Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed Potluck first Sunday. (904) 878-3620.

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

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

Georgia

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

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (404) 738-6529.

CARROLLTON—Worship-sharing, third Wednesday, 7:30 p.m., Marylu Kennedy's, 114 Oak Ave., Carrollton, GA 30117. (404) 832-3637.

GWINNETT COUNTY—Worship and First-day school 10 a.m. in homes. Call (404) 979-3806. Visitors welcome.

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

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

Hawaii

BIG ISLAND—Worship in homes, Sunday 10 a.m. 959-2019 or 325-7323.

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

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

Idaho

BOISE—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049, or Curtis Pullin, 336-2049.

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

SANDPOINT—Unprogrammed worship group in homes, 4 p.m. Sundays. Call Lois Wythe, 263-8038.

Illinois

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

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

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

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on first Sunday. Phone: 238-3066.

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

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

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

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

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

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

GALESBURG—Peoria-Galesburg Meeting, 10 a.m. in homes. (309) 343-7097 for location.

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

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

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

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

PARK FOREST—Thorn Creek Meeting, 10:30 a.m. Sunday. (312) 747-1296.

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

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

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Clerk: Kirby Tirk, (217) 546-4190.

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

Indiana

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

COLUMBUS—Unprogrammed meeting, Sundays at 10 a.m. Call (812) 372-7574 or (812) 342-3725.

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

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

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

INDIANAPOLIS—Lantern Friends Meeting, worship each first First Day of the month, 10 a.m., 7777 North Alton Ave. 875-6797.

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

MARION—Unprogrammed 11 a.m. Call 662-0403, 674-9623.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Alan Kolp, 986-6495.

SOUTH BEND—Worship 10:30 a.m. Bulla Rd. Shed: U. Notre Dame map, B5 82. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

WEST LAFAYETTE—Worship 10 a.m. the library in University Church.

Iowa

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

CEDAR FALLS/WATERLOO—Unprogrammed worship group, 10 a.m. Judson House, 2416 College St., Cedar Falls, information (319) 235-1489.

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

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

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

Kansas

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

MANHATTAN—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

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

WICHITA—Heartland Meeting, unprogrammed worship 11 a.m., discussion following. Peace House, 1407 N. Topeka. 262-1143.

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

Kentucky

BEREA—Meeting Sunday a.m. Berea College (606) 623-7973.

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

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: David W. Pitre, (504) 292-9505.

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

Maine

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

BELFAST AREA—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

BRUNSWICK—Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

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

EGGMOGGIN REACH—First-day Worship 10 a.m. Sargentville chapel, Rt. 175, 359-4417.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 529-5793.

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

PORTLAND—Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

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

Maryland

ADELPHI—Worship 10 a.m. 4th Sunday. First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzgerott, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Nan Elsbree, clerk, 647-3591, or Chris Connell, 263-8651.

BALTIMORE—Story Run: worship 11 a.m. except 10 a.m. July and August. 5118 N. Charles St. 435-3773. Home-wood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

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

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Martha G. Werle, RD 4, Box 555, Chestertown, MD 21620. (301) 778-2916.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3168.

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

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

SALISBURY—Unprogrammed worship 10 a.m. First-day school and adult class 11:10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 742-9673 or 543-4343.

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

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

Massachusetts

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts.,

West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great Rd., Maynard. 897-8027.

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

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

BOSTON—Worship 11 a.m. (summer 10 a.m.) First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

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

DEERFIELD-GREENFIELD—Worship group Sundays 6:30 p.m. Woolman Hill, Keets Road, (413) 774-3431.

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

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

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

NEW BEDFORD—Meeting to worship and First-day school plus child care Sundays at 10 a.m. at meetinghouse. 83 Spring St. Elizabeth Lee, clerk. Phone: (617) 994-1638.

NORTH EASTON—Worship 10:30 a.m. First Days, Queset House, 51 Main St., North Easton. (617) 238-2282 or 1171.

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

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

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

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

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

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

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

Michigan

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

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

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

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

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

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

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

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

Minnesota

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

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

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 645-4603, (507) 645-6735, (507) 645-4869.

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

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 721 6th Ave. S. Call (612) 251-3003.

ST. PAUL—Twin Cities Friends Meeting, St. Paul Campus Ministry, 1407 N. Cleveland. Unprogrammed worship at 11:15 a.m. Call (612) 778-0571.

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

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Pitt St., Columbia, MO 65201. Phone: (314) 443-3750.

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

ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2484 or 265-3725.

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

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

Montana

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

HELENA—Call (406) 442-5661 or 459-6663.

MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 721-8733.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

New Hampshire

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

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837, or write P.O. Box 98, Dover, NH 03820.

GONIC—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone: (603) 895-9877.

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

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., 1st-day school 10:45 a.m., 2nd hour 11:45 a.m., Clerk (603) 242-3364 or contact 924-6150.

New Jersey

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

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

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

CAMDEN—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 966-7149.

CAPE MAY—Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

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

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

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

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

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

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

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

MARLTON—See CROPWELL.

MEDFORD—Worship and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for information.

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

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

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

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

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

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

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

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

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

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

RIDGEWOOD—Meeting for worship and First-day school 10:30 a.m. 224 Highwood Ave.

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

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

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

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Meeting for worship 10 a.m. Sept.-May. (201) 234-2486 or 543-7477.

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Ann Dudley Edwards, Clerk. 265-3022.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.

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

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

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

New York

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

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

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

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

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

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

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

CATSKILL—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Grahamsville Route 55. Clerk: Anne Higgins 985-2814. Winter in homes.

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

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

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

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 684-6567 or 692-9227.

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

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

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

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

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

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

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

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

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 281-4924 (eves.).

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

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

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

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 882-6213.

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

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 287-1713.

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

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

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

NEW PALTZ—Worship 10:30 a.m. Plutarch Church. First-day school 10:15 a.m. every other Sunday, Sept.-June. (914) 255-5678 or 5528.

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

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

ONEONTA—Combined Friends. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450; Delhi, 829-6702; Norwich, 334-9433.

ORCHARD PARK—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

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

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

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

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

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

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

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

SARANAC LAKE—Worship Group, phone 981-0299 (evenings) or 523-9270 (day).

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

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

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

North Carolina

ASHEVILLE—Unprogrammed meeting for worship and

First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. 298-0944.

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

BREVARD—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

CELO—Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

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

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call (919) 294-2095 or 854-1644.

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

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

RALEIGH—Unprogrammed. Worship 10 a.m. 315 E. Jones. (919) 782-3135.

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

WILMINGTON—unprogrammed 10 a.m. Sundays, 313 Castle St.

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

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

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

Ohio

AKRON—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151(AFSC).

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

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

DEFIANCE—Jon Shafer, (419) 596-4641

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

TOLEDO—Rilma Buckman, (419) 385-1718

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

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

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

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

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

GRANVILLE—Unprogrammed meeting, 11 a.m. BYF room, First Baptist Church. Charlie Swank, clerk, (614) 455-3841.

KENT—Meeting for worship and First-day school 10:30 a.m. 1195 Fairchild Ave. Phone: 673-6336.

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

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

OVERLIN—Unprogrammed worship, 10:30 a.m. 152 W. Lorain.

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

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

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

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

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 360-3643, 321-5119.

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

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

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

Oregon

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

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

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

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

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

Pennsylvania

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

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

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263.

CARLISLE—First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., 249-2411.

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

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

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

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

HORSHAM—First-day school, meeting 11 a.m. Rte. 611. **HUNTINGDON**—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.

INDIANA—Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

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

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

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, ½ miles west of Lancaster.

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

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

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

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

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

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

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 698-6538.

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

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

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

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

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

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

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

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

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

OXFORD—First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-5392.

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

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

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

GREEN STREET MEETING—45 W. School House Lane.

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

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

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

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

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

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Conestoga and Sproul Rds., Ithan. (215) 525-8730 or 664-5608.

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

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

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

SPRINGFIELD—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). w. Springfield and Old Marple Rd. 544-3624.
STATE COLLEGE—First-day school and adult discussion 10 a.m., worship 11 a.m. 611 E. Prospect Ave. 16801.

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

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

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

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

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

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

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

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

WRIGHTSTOWN—Rte. 413. Gathering 9:30 a.m. Meeting for Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

Rhode Island

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

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

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

South Carolina

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

COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

HORRY—Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654 or Jeanne Steere, beach, (803) 650-5188.

South Dakota

RAPID CITY—Unprogrammed meeting 5:30 p.m. 903 Fulton St. Phone 341-1991 or 341-2337.

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

Tennessee

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

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

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

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Marion Fusen, clerk.

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

Texas

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

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

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

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

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

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

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

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

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

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wahrmond (512) 257-3635.

HOUSTON—Liva Oak Meeting, 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: Malvin H. Boeger, (713) 664-8467.

LUBBOCK—Unprogrammed worship, Sunday mornings 10:30-11:30. For location, call (806) 745-8921 or 747-5553.

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

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

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. at Esperanza Peace and Justice Center, 1305 N. Flores St.; Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Douglas Balfour, clerk, 4210 Spotswood Trail, S.A., TX 78230. (512) 699-6967.

Utah

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

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

Vermont

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

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

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

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

PUTNEY—Worship, Sunday, 10:00 a.m. Rt. 5, north of village, Putney.

SOUTH STARKSBORO—Hymn sing 9:00 a.m., unprogrammed worship 9:30 a.m., second and fourth Sundays. Off Rte. 17. Phone Mitter-Burkes (802) 453-3928.

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

Virginia

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

CHARLOTTESVILLE—Worship 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

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

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

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

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

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

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

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

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

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

Washington

BELLEVUE—Eastside Friends Meeting. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

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

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

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

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

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

West Virginia

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

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

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

Wisconsin

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

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

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

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

MILWAUKEE—Meeting for worship 10:30. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

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

Wyoming

CASPER—First Day Worship 9 a.m., St. Francis Newman Center, M. Glendenning 265-7732.

JACKSON—Unprogrammed meeting and First-day school; information phone: (307) 733-5680 or (307) 733-9438.

LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

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