

August 1988

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**VIETNAM
REVISITED**

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Among Friends**Supplied for Survival**

Behind me on a bookshelf sits a cardboard box with a rag-tag assortment of items, each labeled in red felt-tip pen, our editor Vinton Deming's color of choice. Above the collection one tag pokes out at me: "Editor's Survival Kit."

Two weeks ago as I write this, Friend Vint packed up for the longest vacation he's had in at least ten years—from mid-June to early September. His first event as a liberated editor was to take his son Andrew to a Phillies game. The rest of the summer will be filled with lots more parenting, outings, and a trip to Japan to attend the Friends World Committee for Consultation Triennial. So who could blame him for the glee popping out all over that last day when he pulled a red sweatband onto his brow, delivered the editor's survival kit to me, cinched up his backpack, and headed for his bicycle?

After he left, I combed through that cardboard box again. One envelope says, "For days when things get too quiet!" and contains an old harmonica. The next one reads, "If things get too noisy, wear this as if you *really* mean it!" Inside is a round plastic button that says, "I choose peace." Another envelope contains a supply of Band-aids and a packet of Alka Seltzer. An old tin thermometer bears the label, "For deadline days," and next to the 120-degree mark he has penned, "Finished." Finally, there's the envelope that says, "Just in case someone doesn't think you're the boss. . ." Inside he's left a plastic nametag with his business card tucked in it, his name scratched out, and mine scribbled above in red ink.

Oh, yes, and there's an aspirin bottle with only two pills left in it, some Ritz crackers in a plastic sandwich bag, and an apple—no explanation on these last three items, but perhaps they could be lumped under the category. "General Sustenance."

I'll probably look back and chuckle at this survival kit many times this summer. But the things Vint left that are truly sustaining to me and to the rest of us here at the JOURNAL are far less tangible—like footsteps across the sand, they get us where we're going, but leave no trace after the tide comes in. Yet they are as tenacious as the whang, whang, whang of the hammer when a carpenter builds his family's home—a thousand acts of persistence, energy, and careful aim. They are the days we all spend working together side-by-side in good moods and bad, coping with problems, and taking big, deep gulps of fresh air as we rejoice over little triumphs.

That's our survival kit.

Sustenance and survival are daily concerns, and the patterns we build over time are the housing of our lives; each decision, like each nail in the structure, determines the sturdiness of the house.

So for right now, Vint, I'm going to eat this apple, and thank you for your sustenance. Somehow, I suspect that knowing I was nervous about writing my first column, you couldn't resist giving me a few props.

Melissa Kay Elliott

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Forum

Peace Has No Gender

The world is not being destroyed by men. It is being ruined by those forces and values called male—such as physical strength to overpower others, and money and arms and the will to hold power over others, political force, supremacy, violence. Sadly, both men and women value those characteristics. We have bought into a system that praises those who swagger rather than those who glide.

Those values attributed to women, such as nonviolence, cooperation, miracles, humility, suffering, compassion, and resurrection, are not honored by many of either sex, for they suggest weakness.

But peace has no gender, or should not. Love has no gender, and must not. So let's take the gender out of words and see them starkly for what they are: life-giving or life-taking, world-enriching or world-destroying.

Then we have a chance.

Dana Raphael
Westport, Conn.

More Queries

I found Barry Morley's article on queries (*FJ* May) both moving and helpful. For years I've sought new words and new poetry to describe afresh Quaker experience. Barry's advice on how to consider a query is perfect, and I think it belongs in our *Faith and Practice*: "Hold it about two feet in front of you and look at it through closed eyes. Be careful not to answer it."

I have found for myself that some queries seem to work better when they begin with, "What does it mean . . . ?" I would re-offer two of his in this format as well as one that has been alive and life-changing for me for many years.

"What does it mean to respect that of God in every person?"

"What does it mean to answer that of God in others?"

"What does it mean to live as though the city of God has already come?"

I yearn for the day when the queries in our disciplines deal less with housekeeping and judging conduct and more with inspiration.

Geoffrey Kaiser
Sumneytown, Pa.

Just a line or two to tell you how much I enjoyed the humorous cover of the May issue of the *JOURNAL* and the featured article by the Query Buff. They speak clearly to my condition, since last spring at South Central Yearly Meeting



we decided to undertake the formidable job of writing our own *Faith and Practice*. After 26 years of relying on the wisdom of Philadelphia, we are to find out what may spring from the spiritual soil of Texas, Louisiana, Arkansas, and Oklahoma.

We plan to start with the Queries and Advices and proceed from there. Many thanks to you and Friend Barry Morley for the fortuitous shedding of light on the beginning of our work!

Yvonne Boeger
Houston, Tex.

You did it again! When I first looked at this edition (*FJ* May), it seemed *too much* for this subscriber of 95-plus years. But after starting to read, I found I could not lay it down. The article on queries—how do you find such interesting writers?

Rachel Davis Dubois
Woodstown, N.J.

Quaker Equality

Recently a local church invited me to speak about Quakers to the evening youth and adult classes. I began with my usual preamble that Quakers more than most religious bodies cannot be understood fully without some understanding of the circumstances in which they arose. In the era before the English Civil War, I said, there was an intense public debate about the form of worship, the form of government, and the forms of social distinction. Then, under the Puritan dictatorship, there was widespread disillusionment with what had been achieved by force. George Fox and others brought to this discontent sufficient surviving embers of the earlier idealism to ignite a movement to do away with many of the forms over which society had been divided. Out of this came the testimonies of pacifism, equality of the sexes, equality of the races, and equality of the classes.

At the end of the hour the pastor told about his first experience with Friends, when several years earlier he had been in

seminary. He and his wife had wanted to take their infant children to worship in a church of their denomination, but had been told to leave them in the nursery. Therefore, they went to a Friends meeting, where they kept the children in a bassinet next to them during worship. It was an example of the equality of age.

William Urban
Monmouth, Ill.

Repentance and Evil

Several of your readers expressed their concerns in the January issue about the Quaker tenet, "That of God in everyone."

I think if one would consider the term "repentance," it will lead to some clarity. Implicit in the concept of repentance is the transformation of a person's character, not their arm, leg, chest or other body parts. These aren't evil and indeed cannot function without impetus from the character.

Obviously the embryo of "that of God" must exist within everyone regardless of their character; otherwise repentance is meaningless, and the person would be hopelessly locked into his or her character, thereby meriting our dislike because the person would be "beyond redemption." We all know this to be untrue, because we've all done things we've repented of, and thank God that God gave us a portion of "that of God in each of us."

I am a Muslim and I enjoy your spiritually stimulating articles because I feel the honest search for the truth in your Society of Friends. May Allah (God) continue to bless you.

Jafar K. Sadig
Camp Hill, Pa.

Disruptive Attenders

Our Friends meeting in recent years has been troubled by disruptive attenders, some of whom are mentally ill. We have formed a small group to study and work with these people, learning how to relate to them, how to be supportive of them. We are becoming informed of community support systems and hope to learn how to be advocates for them.

The mentally ill are people who are often lonely and depressed and are seeking help among our midst. As with other Friends meetings, we are peculiarly open, welcoming, and service-oriented folks, and they must be attracted to us. We feel the need to know what is and is

Viewpoint

The Borderline of Choice

not helpful, and we need to be careful not to feel manipulated and abused by their behavior. The meeting as a whole needs to be more informed about how to help and deal with the concern. Our group hopes to gather this information.

Margaret Blood
Anne Remley
Miyoko I. Bassett
Ann Arbor, Mich.

Alive With Differences

Just a note to commend you on the substance of *FRIENDS JOURNAL*. It is alive with the richness of our differences, respecting all. You are dealing with some very tender issues in a remarkable way. Your coverage of AIDS, and Friends' responses to it is deeply moving, and I think the article by Herb Walters, "The Listening Project" (*FJ* June) points a way for us to understand, to bridge differences, and to open hearts and minds to peace and one another!

Gene Knudsen-Hoffman
Santa Barbara, Calif.

Why Listen?

Herb Walters' article on "The Contra Listening Project" (*FJ* June) appeared shortly after my return from Guatemala and Nicaragua as part of a Witness for Peace delegation. It is still painful for me to recall this firsthand experience of the death and destruction with which the contras have punished the impoverished Nicaraguan people at the behest of the U.S. Government. Why should we consider talking to people who have shown such cruelty and brutality against innocent campesinos?

The answer is simple, and I agree with it: Because they are children of God, of infinite value to God as they should be to us, regardless of the heinousness of their actions.

In Nicaragua, we were greatly moved by the spirit of forgiveness with which so many of those who had lost relatives were nonetheless willing to forgive the contras and welcome them back to their communities.

Thank you, Herb Walters. Yes, we should talk to the contras; and we should pray that all of us—we and they—may move toward the Light and work to bring the Kingdom closer.

Roland L. Warren
Andover, N.Y.

Most of us don't think of ourselves as members of the Border Patrol. We don't stand at the electric fence along the Rio Grande, dressed in brown uniforms, armed with guns and nightsticks. We don't spend our days and nights driving the border in search of frightened men, women, and children who might make it past us.

Yet, all of us who work in the United States legally are now auxiliaries to the Border Patrol. The Immigration Reform and Control Act of 1986 made it a crime to hire an undocumented ("illegal") alien. It mandates that every employer must now investigate and swear to the legality of every employee hired after Nov. 6, 1986. Enforcement of this provision was phased in over the past year but is now fully in place. Any workplace can be visited at any time by agents of the Immigration and Naturalization Service with power to demand the documentation on any employee.

The Immigration Act had two somewhat conflicting aims. One highly publicized aspect was the amnesty program. This concluded in May 1988 with legalization of fewer than 2 million undocumented aliens. They are now on the path to future citizenship. This leaves an estimated 3 million or more who were either ineligible for the terms of the amnesty program (the case with almost all Central Americans), too frightened of the government to apply, or lacking the required fees or documentation. The amnesty program, of course, excluded everyone wading the Rio Grande as you read this, as well as all those who will inevitably follow them tomorrow. The second, less publicized, side of the new law was the provision to prevent employers from hiring illegal persons. Although the mechanism is bureaucratic, the goal is simple and ruthless: to starve out of our midst people we have decided not to accept, and to frighten away those who might try to come in the future.

How is this to be done? The weapon of exclusion is a small piece of paper, a form known as the "I-9." Every person with a new job must provide and swear to proof of citizenship or work authorization within three days of being hired. Otherwise the employer risks fines in the thousands of dollars for each undocumented employee.

The new law places at a crossroads

of moral choice all of us who work. Particularly for Friends who seek to care equally for the full humanity of all, what does it mean to deny others among us the right to work to support themselves and their families? Do we go to worship Sunday morning at our sanctuary meeting in the company of Salvadorans and Guatemalans, then go to work on Monday to sign forms intended to push these same people right back across the border? These issues also confront us in our organizations. How should yearly meetings that have supported sanctuary respond to being agents of the immigration system? What does this mean for the work of the American Friends Service Committee that supports the rights of undocumented workers and refugees? What does it mean to implement government policies we oppose?

Many Friends and meetings have wrestled long and painfully with dilemmas posed by the system of income tax withholding when there is conscientious objection to payment of war taxes. However, income tax withholding is decades old and seems to be inextricably established. This work documentation requirement is new and potentially removable if we act soon enough and strongly enough to oppose it. More than 100 churches and religious orders (almost all Roman Catholic) have made public declarations of their intent to defy the law by hiring without regard to the legal status of the applicant. A small but growing number of individuals around the country have refused to comply with the I-9 requirement in their new jobs. Religious and peace groups are just beginning to explore the possibilities of legal challenge to the law.

When Friends have had the opportunity over the years to meet immigrants and refugees, they have often gone to great lengths to respond to their needs and care for their humanity. Now there is a new challenge to break through this paper curtain to see the harm that bureaucratic compliance will do to human beings. Having seen that, we must find the way to resist doing harm and live in justice with our neighbors, whatever their documents may be.

Mary Day Kent
Philadelphia, Pa.



Vietnam Revisited: 1988

by Kit Pfeiffer

Above:
*Bicycles pass
on a Hanoi Street.*

Page 7:
*A South Vietnamese
army veteran
spends his time
in a park
in Ho Chi Minh City.
He is not allowed
to hold a job.*

Kit Pfeiffer lives in Waterville, Maine, and is a student of music at Colby College, where her husband, Rob, teaches and coaches. Both are active in Veterans for Peace. They attend Mid-Coast (Maine) Meeting.

One word above all others of the Vietnam era evokes an important memory from the 1960s: *Tet*. The 1968 Tet offensive of the Vietnam War was a psychological turning point for the U.S. public, after which it was widely believed that we could not win that war. Even though the National Liberation Front forces were eventually defeated in the Tet battles, the fact that they were able to mount such a devastating New Year's offensive turned the minds of many in the United States to the futility of our involvement there.

The 20th anniversary of the Tet offensive, Jan. 30, 1988, marked the homecoming for a group of 15 Colby College students and two faculty members after a three-week study tour of the Socialist Republic of Vietnam. The trip was arranged by two professors as an adjunct to their government department course on the Vietnam war. It took more than a year of negotiations with the Vietnamese attaché at the United Nations to get the go-ahead for the necessary visas.

I had the privilege of accompanying the group, along with a local high school history teacher. My interest stemmed from a personal history with the Vietnam war: during 1968-69, fresh out of college, I taught in Thailand while my husband, Rob, had a tour of duty in Vietnam. He had faced the draft, like so many young men at that time, and decided to enroll in Officer Candidate School after college, serve his three years, and get out fast. The year we both spent in Southeast Asia, including a week together in Da Nang in the spring of 1969, was our coming of age. Many of our contemporaries describe their survival of the Vietnam era as a loss of innocence. This was certainly true for me. What had been a vague discomfort with the United States's involvement in Southeast Asia, fueled selfishly by my concern for Rob's safety, quickly developed into a keen political awareness of the absurdity of our efforts there. When we came back, our weekends were spent demonstrating in Washington, D.C., driving up from the Marine base at Quantico, Virginia, where Rob was finishing out his three years in the service. We have continued to care deeply about events in Southeast Asia, so when I learned of the Colby tour, I decided to go back to see what had become of Vietnam.

Over the past several years, the Vietnamese government has granted more and more visas to U.S. groups wanting

to visit Vietnam. Government officials openly encourage tourism from the West through the official organization, Vietnam Tourism. We were able to see the whole country from top to bottom. Travel is safe, though primitive (roads are very rough, and the problem was compounded by recent monsoon floods), and we were largely unrestricted in our travels. It took a while for the reality to sink in that Vietnam is at peace now, and has been for 13 years, since the surrender of the South Vietnamese government on April 30, 1975. The date is called Liberation Day in Vietnam and is an important national holiday, not unlike our Fourth of July.

Our itinerary started with a flight into Hanoi from Bangkok, Thailand. After five days in the North, we flew on to Da Nang, in central Vietnam. From there we traveled on a Vietnam Tourism bus to Hue, Quang Ngai, Nha Trang,

and Ho Chi Minh City. And, of course, there were miles and miles of countryside in between. Despite the poverty in evidence in the ramshackle homes, the longing eyes of children, the emaciated dogs—despite all of that, we found Vietnam to be a stunningly beautiful country. Azure seas and white sand beaches stretch for miles along the lengthy coast. Lush green mountains rise out of arid desert plains, and fertile valleys in the South are bursting with bright green rice paddies, graceful palms, feathery sugar cane, and exotic fruit trees. It's a visual feast, especially for winter-weary eyes from Maine.

Everywhere we went, there were immediately crowds of children. Vietnam is children. Since the end of the war in 1975, the population has doubled from 30 million to over 60 million. A friendly word to just one child soon led to a curious cacophony of questions as they pressed in close to us. "My?" they would ask. ("My," pronounced Mee, means "American" in Vietnamese.) An affirmative answer brought approving smiles. Both in the North and the South there is a universal fascination about Americans. We were warmly welcomed and closely observed, even scrutinized. Often a child would reach out to brush my arm fleetingly or poke at my leg.

It was an unnerving experience in the South to encounter so many Amerasian teenagers, the children of GI's. Some look far more American than Asian, and they stand out in a crowd. In Da Nang, Nha Trang, and Ho Chi Minh City, where there were major U.S. bases during the war, the number of these children is substantial. Government officials estimated to us that there are as many as 50,000 Amerasians still in Vietnam. The Vietnamese government recognizes them as U.S. citizens, because of U.S. law which says the nationality of a child is determined by the father. The children's status is tenuous, and many are orphans and street urchins. They do not receive any government assistance and they are not allowed to hold jobs, so they live in limbo, hoping for a break to get out of the country under the Orderly Departure Program run by the United Nations. Vietnam wants the U.S. government to address the problem of caring for the children, to speed up the immigration process into the United States. Until recently, U.S. immigration policies have required that to be eligible for immigration a child must have relatives already in the States. But for

many of these children, the most specific information they have about their fathers is simply a first name, perhaps a state. "Please find my father Tom in Oregon." Not much to go on. Late in January of this year (we first heard the news while in-country), an agreement was reached between Vietnam and the United States that our country will accept all Amerasian children 18 and under. It's a first step toward better cooperation between the two countries.

The question of normalization of relations between the United States and Vietnam was raised in many formal meetings: with an official of the foreign ministry in Hanoi, with the editor of the Saigon Liberation Newspaper (who happens to be a high-ranking party official), with members of the Vietnam-America Friendship Society. Discussion of this question brought up other issues, especially the MIAs (missing-in-action) and the Vietnamese occupation of Cambodia. Our hosts consistently pointed out to us that they have dropped all demands for a monetary settlement of the war and are placing no conditions on the establishment of relations with the United States. As they see it, the U.S. government is the one delaying the process by insisting that the question of MIAs be resolved and a withdrawal of Vietnamese troops from Cambodia be accomplished before relations can be normalized.

The MIA question is a particularly thorny one, because it evokes so many emotions. Officials we spoke with equated MIAs with the remains of soldiers or pilots killed in action. No one gave any credence to the theory espoused by some U.S. groups that there have been positive sightings of U.S. individuals still alive in Vietnam. A committee member at the Vietnam-America Friendship Society called "absurd" the report that one family of a U.S. MIA had paid a million dollars' ransom to an entrepreneur who staged a rescue mission into Vietnam. They told us that they are continuing their search for human remains, both U.S. and Vietnamese. Close to 100,000 of their own troops are still unaccounted for from the war, especially those North Vietnamese troops who were in the South and were killed in B-52 raids. They feel an obligation to the families of their own troops to trace information on Vietnamese MIAs first. One official put it this way: "We ask for patience on this issue."

A second sticking point for the U.S.



government in establishing relations with the Socialist Republic of Vietnam is the occupation of Cambodia. The Vietnamese government has declared its intention to complete a troop withdrawal by 1990, or earlier if a political solution is achieved. They claim that they went into Cambodia in the first place in 1978 at the invitation of the Cambodian government, and so they believe their presence is justified. At the same time, they do not want to stay there forever. One official in the Ministry of Foreign Relations said, "If you have a friend, you help him. But you don't feed him every day." They feel the burden of dependency in Cambodia and want to withdraw. At present Vietnam spends close to 40 percent of its annual budget on the military. Their standing army of a million soldiers is the fourth largest in the world. Such a level of expenditure drains limited resources and programs to build their own country's infrastructure are being neglected as they continue a military presence in Cambodia. New policies allowing foreign investment in Vietnam are some of the most liberal anywhere in the world, but it remains difficult for them to attract outside development and trade when support systems such as transportation and communication are so inadequate to the needs of foreign investors.

Despite the wide ideological differences between our governments—one capitalistic and democratic, the other socialistic and centrally controlled by the Communist party—these realities did not deter us or the Vietnamese from trying to make contact. At times, our cultural and political differences did get in the way, for example in trying to negotiate with our national guide to arrange more meetings for the group with government agencies, schools, hospitals. Any change in our itinerary had to be approved by phone call through the central Vietnam Tourism office in Hanoi. This proved particularly uncomfortable one day when the central office did not call ahead to arrange lunch for us in a town newly added to our itinerary. With limited food supplies, and suppliers, it is just not possible to prepare a meal for a group of 20 on short notice. So it was roadside bananas and emergency provisions from students' packs—granola bars and Hershey's with Almonds—to get us through until dinner at our next hotel.

The Vietnamese were extremely kind and gracious to us, in spite of our some-

times impatient, spoiled-child U.S. ways. They make a clear distinction between the U.S. government and our people. They tell us the U.S. people have always been their friends, even though the government was once their enemy. The many people we spoke with informally on the streets, in the parks, and in the markets were curious about our lives, and eager to tell us about their lives as well.

This friendliness stretched even as far as the Ho Chi Minh City Hospital, a regional ob-gyn facility for women from many southern provinces. It is there that the research on Agent Orange has been conducted. We were briefed by Dr. Phuong, chief of staff at the hospital and internationally known for her research on dioxin-related birth defects. She told us their work has revealed significantly higher levels of dioxin in breast milk and fat tissue of women from areas sprayed with Agent Orange (dioxin) by U.S. planes. The mean level of dioxin measured in these women is 22.4 parts per thousand compared to 4 parts per thousand in normal populations in Japan and the United States, where measurements have also been taken. In control groups in the northern part of Vietnam there was no detectable level of dioxin. Dr. Phuong attributes this to the fact that the country is not yet industrialized. Effects of these high levels of dioxin have been measured in an Agent Orange control study comparing the incidence of birth defects in infants born to women from exposed villages to that of a non-exposed group in Ho Chi Minh City. The incidence of birth defects in infants of women from exposed areas was found to be three times higher than that in infants born to women from the non-exposed areas. Despite this incriminating evidence about the U.S. practice of spraying defoliants, Dr. Phuong expressed no rancor toward us.

We observed many differences between life in the North and in the South. In Hanoi, there was a sense of ideological purity, and the people showed a seriousness of purpose in running their own affairs. The North of Vietnam has always been dependent on the breadbasket South, and like other countries which span many latitudes, the colder North is more austere, more businesslike compared to the South. The people of Hanoi were polite and friendly, but their interest in us seemed to be more academic than personal. We visited a rural

cooperative farm outside Hanoi, the Yenso Cooperative, established in 1965. It is a government showpiece, adopting purist principles of collective farming and production incentives. Residents of the collective are assigned specific jobs in farming, fish breeding, embroidery, or rug-making. They must produce a certain quota each month. They may sell any excess on the free market in Hanoi. Workers receive free health care, and their children are schooled there on the cooperative farm. Retirement benefits are given to members of the cooperative at age 56 for women and 61 for men. Mothers receive paid maternity leave for the first three months after the birth of a child. Family planning incentives are built into this program in that the benefits only accrue to the first two births for each woman in the cooperative.

In the South, however, the situation is very different. It is not necessary to organize tight cooperatives such as Yen-so, because the land is able to amply provide food for the population. Instead there are collective systems in the hamlets, where families tend their private plots of land and contribute to the overall requirements of the village. Despite the abundant fertility of the South, however, the Vietnamese people eat only a marginally sufficient diet. *The New York Times* correspondent in Bangkok reported to us that the Vietnamese people are slipping in nutritional status, becoming smaller and lighter-weight on average. This problem is aggravated in part by the requirement to export foods such as rice to the Soviet Union, in return for military and economic aid.

Our relationship with the people of the South was also very different than in the North. Conversations were often painful as people approached us seeking help to get out of the country or to send word to their relatives in the States. Common were the stories of family separation: a spouse in California, a son in London, a sister in Sydney. Many have applied for exit visas, and now they wait. All of them were at risk to talk with us, they said. Those who worked for the United States are now in difficult straits. Some have spent considerable time in re-education camps, ten years or more for high-ranking South Vietnamese officials and others close to the Americans. Upon release from the camps, they are not allowed to hold jobs, so they must depend on family or on illegal trade on the black market in order to survive. In the South particular-

ly, there is a thriving black market. Money can be exchanged for three times the official rate simply by purchasing an item with U.S. dollars, the preferred currency. The change you then receive in Vietnamese dong is at the black market rate of 1000 dong to the dollar. Because of this practice, it was unnecessary to seek out a cyclo driver or shop owner engaged in black market currency exchange. The many Cokes we drank to avoid contaminated water while in the country were all black market commodities. Some were in rusted containers whose flip-tops frequently snapped, and they tasted quite flat. We were told that these were leftovers from the U.S. military bases so many years ago.

We were never briefed by our official guide on a code of behavior or any restrictions on our activities, except for an obvious prohibition on photographs as we drove past military installations. So it was left up to us to find out how open Vietnamese society is today. We seldom saw armed guards, and we only passed through one military checkpoint in all our miles of travel. On the surface, there was apparent openness, and we felt unrestrained. It was after the fact that we learned there are government rules prohibiting conversation with foreigners, and it is unlawful for a foreigner to enter a Vietnamese home without prior permission from local authorities. This official fear of foreigners was puzzling to us, yet it is understandable from the Vietnamese point of view. For more than 100 years, Vietnam was occupied by foreign powers: first the French, then the Japanese during World War II, the French again, and lastly the United States. They have had their independence for just 13 years, as of Liberation Day 1988. They are still wary of any outsiders.

One student found out the hard way about both rules restricting foreigners. She stopped to chat with a shopkeeper who had worked as a translator on the U.S. base in Nha Trang. They spoke of many things: her time in a re-education camp, her aimlessness now without a job, her desire to know more about the United States. The woman invited the student into her living quarters in the back of the shop. As they were talking, two uniformed police entered and began questioning the pair. The police filled out a statement attesting to the "incident" and asked the student and the Vietnamese woman to sign it. At this



Courtesy of Kit Pfeiffer

An Amerasian boy (center) and his friends in Nha Trang are curious about the Americans.

moment, our guide, Mr. Lien, arrived and intervened on behalf of the student. He had to sign the statement as well, and they were then free to return to our hotel.

In all, the student had been detained almost 45 minutes. Her story spread quickly through the group, and other students were disturbed and indignant. We do not know what the consequences were for the shopkeeper or for Mr. Lien in the home office of the official Vietnam Tourism organization in Hanoi. We were concerned for the safety of those Vietnamese who wanted to talk with us, but we let them decide whether to take the risk. Our desire to learn as much as possible about the people and their way of life prompted us to continue our conversations with anyone who was willing to talk.

In spite of the economic difficulties and political repression we witnessed, I came away with optimism for Vietnam's future. Vietnam belongs to the Vietnamese fully for the first time in more than 100 years. For better or worse, they are running their own country independently. The people show a plucky will to get on with their affairs, and their sense of national pride based on an ancient culture gives them the enthusiasm to rebuild. Although the present system is cumbersome and inefficient, they recognize this, and reform is in the

wind. Officials spoke of new thinking espoused by their new party chief, Mr. Linn. He is encouraging more openness within government and with foreigners, a form of Vietnamese *glasnost*, and he has liberalized trade laws in an attempt to raise working capital for his very poor country. If the United States and Vietnam were to establish diplomatic ties, there would be the opportunity for us to offer our best: humanitarian aid, material goods, and technological expertise, which Vietnamese industry is requesting. There would also be economic opportunities for the private sector in this country, opportunities for trade and manufacturing, which the Japanese business community and other nations are beginning to establish.

It was the consensus of the Colby group that normalization of diplomatic relations with the Socialist Republic of Vietnam is long overdue. We cannot turn back, but we can work for a better future together. That is the philosophy of the Vietnamese. It can be a healing one for the many in our country as well who bear the wounds of the Vietnam War. □

Editor's Note: The author is available to lead a discussion and show slides taken in Vietnam. She may be contacted at 33 Prospect St., Waterville, ME 04901; (207) 872-6165.

A Friend In Need

by Jenny Buffery

My visit to the United States in the summer of 1987, the first since 1977, brought back vivid memories. I have been a teacher in an English state school in Abingdon, near Oxford, for two decades. During the 1976-77 school year I was an exchange teacher in the Ridgefield, Connecticut, High School. It was an interesting year, even though some of my teaching experiences were stressful. A real oasis was the Friends Meeting in Wilton, Connecticut.

At the end of the school year my children (they were 11 and 13) and I planned to take a camping trip in Pennsylvania and the southern Appalachians with my father, who had never been to the United States. As the school year came to an end, my children pored over maps with rising excitement, planning the forthcoming trip in great detail. My father arrived the last day of school, and we wasted no time in heading for Pennsylvania.

The first three days were wonderful. My children and I were delighted to

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discover new parts of the United States, and my father was as happy as I had ever seen him. The third night we camped in a Pennsylvania state park, which we identified as a point on the map. Then it happened, without warning. In the middle of the night my father woke me and said in a quiet, desperate voice: "I'm having a heart attack. Get me to a hospital."

I did not know where I was, and had no idea where a hospital might be. In a month-long two hours I found a phone and arranged to have an ambulance take him to the intensive care unit of the Pottstown Memorial Hospital.

The prognosis was not very encouraging. The doctor told me that Father would have to stay at least six weeks to two months before he could be moved. The children and I moved into a motel to be near him.

Once the immediate crisis was over and my father's condition began to stabilize a little, I had time to think. A quick calculation made me realize we did not have enough money to stay in the motel anything like one to two months. I was desperate. Then, in a moment of divine sanity, I telephoned the Central Philadelphia Friends Meeting. I explained the whole story, saying I was a Friend from Oxford Meeting, and did not know where to go next or even what to do. In fact, behind the torrent of words, I was shouting, silently:

"Help, please!"

The calm voice at the other end of the phone was quiet and reassuring: "Call me back in a quarter of an hour."

When I rang back, everything had been arranged! We were offered a free campsite on the grounds of Fellowship Farm, a short drive from the hospital. Fellowship Farm was the site of a summer camp established in the 1930s and run by Friends and others for the inner-city children from Philadelphia. The people at the farm were wonderful. We had the use of their bathrooms and showers, and they helped us in many ways. They took my daughter into the current group, giving her an unforgettable experience. The Schuylkill Meeting received us with incredible warmth. I will never forget Friends such as the Pedersons.

When my father was able to travel, we returned to England. I realized that all the friendly and friendly help turned a potential disaster into an experience I will never forget.

Thank you, Friends. □





Learning Together

During a tour of York, I took my U.S. Quaker visitor to Friargate Meetinghouse. She said to the elderly gentleman who welcomed us, "May I use the restroom?" Courteously he replied, "We have no restroom, but you may rest here." I hastily intervened to explain that my Friend needed the toilet. "Toilet" is the most polite word of all for this facility in England, but my U.S. visitor said that people in the United States would certainly not use it to a person they had just met. We all enjoyed the moment, because the embarrassment was short-lived, but it did illustrate vividly how, even between people of like mind and with a common language, misunderstanding can occur. Only when we spend more time together can we overcome such problems. It is little wonder that nations separated by language and by mutual suspicion can find no common ground.

My occupation is that of driver-guide,

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by Sylvia Crookes

and I escort Friends (and non-Friends) around George Fox country, the old Yorkshire meetinghouses, and Pendle Hill, as well as Herriot and Brontë country. We learn more from being together than from seeing historic sites. Apart from words (stone fence is nonsense in English English, scone equals biscuit, biscuit equals cookie, gateau equals cake, sweet equals candy) and customs (Southerners seem to think that leaving a little on the plate is polite, whereas here it suggests the food was not good), every day reveals something new about how different nations behave. Dorothy Samuel from St. Cloud (Minn.) Meeting could hardly believe that a respectable woman does not enter a pub alone in England, and we had some animated discussions with various landlords, who all confirmed my statement.

She also noted that many English people keep the best room in the house for occasional use, and live in the less pleasant one. To see ourselves through the eyes of a perceptive visitor is both

challenging and stimulating, and makes us examine a few assumptions we didn't even know we had made. On the reverse side, Dorothy found our way of queuing, both on foot and in cars, more Quakerly perhaps than in the States. We can learn from one another!

The one place where no differences appear is meeting for worship. I know that I can turn up with a visiting Friend at any Dales meetinghouse, and there will be a good welcome, good conversations, and probably an invitation for lunch. Last week I chanced to do just this at Bainbridge. We were late for meeting (having met 100 cows and a bull sauntering along the narrow lane on the way) and so had not introduced ourselves; but afterwards we found ourselves partaking of a picnic (of the five loaves and two pieces of cheese variety) with four Quaker families who were camping nearby. We had a long discussion about the feminist issues raised by the 1986 Swarthmore lecture.

Our planned tour of an abbey, a cathedral, and Aysgarth Falls fell by the wayside; into the good ground fell many seeds sown during our shared meeting with Friends. □



We Must Grow Flowers Now

by Ron McDonald

In February 1987 a person coming to me for counseling brought a gift of an African violet plant. It was cold outside and as she brought in the plant the edges of its leaves froze. Within a week it was clear that what were once flourishing leaves were now only half alive. I was told how to trim and nurse the plant back to health, and since I had long ago heard that a therapist taking poor care of his/her plants sends a subliminal message to the client about how the therapist cares for life, I decided to take the responsibility seriously.

I had never before taken care of a plant carefully, but this one responded dramatically. Within two months it was full of blooms. By the summer it was suggested by a few people that I could win a prize for such a beautiful plant.

In July I went to Friends General Conference and was deeply touched by

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the message from Marshall Massey. I realized that my flower was doing well because I had finally discovered how to live according to some natural laws. Rather than disturb the cycle of natural life, I had been nurturing it.

A few months after FGC another client of mine told me that he had learned that the Ten Commandments are not restrictions God laid upon us, but are community laws to foster happiness. With that insight a crucial revelation occurred to me. There are two kinds of laws which offer us structure for happiness—community laws which help us relate peacefully to other humans, and natural laws which help us relate at peace with the rest of the natural world.

Until last summer almost all of my reflections have been in regard to community laws. Marshall Massey challenged me to reflect upon natural laws, a laborious and exciting project for me—and one which I would like to share. (My sources for this discussion are Marshall Massey's two booklets, *The Defense of the Peaceable Kingdom* [Pacific Yearly Meeting, 1985], and *Uniting Friends with Nature* [Pacific Yearly Meeting, 1985], and my recollection of his 1987 FGC address.)

Marshall's message centers on three major challenges. First, it is necessary that we understand the three environmental crises before us: (1) the crisis of carrying capacity, (2) the crisis of extinctions and gene pool destruction, and (3) the crisis of oxygen factory destruction and carbon dioxide build-up. Simply stated, we face a rapidly growing tendency to lose our farm lands to erosion and poor management, to face catastrophic famine due to destroying naturally resilient strains of life to create fragile "miracle" crops and animals, and to deplete our world's oxygen, poisoning life and raising the planet's average temperature to the point of creating vast deserts and concurrent famine. Data on the escalation of these crises is staggering, and a central part of Marshall's warning.

Marshall's second challenge is for us to consider how we have ignorantly and blindly participated in this horror. As North Americans, we rarely notice how much we throw away. Just recently I ate at a church potluck with plastic utensils, plates, cups, and throwaway tablecloths. When one of my children spilled my tea, I simply ignored the mess because the tablecloth soon would be discarded. After supper there was hardly any clean-

up, so we could get on with our program immediately, but we left three huge, nonbiodegradable bags of nonbiodegradable garbage. Prior to hearing Marshall speak I never noticed such massive waste. Now I am bothered by both the waste and my sense of powerlessness to turn back this tidal wave of garbage. I used to think garbage disappeared. But it doesn't. And no flowers will grow from plastic throwaways.

The third challenge is what offers hope—the "call for religious involvement." Marshall makes the point that the reason why we have remained so ignorant of the environment is because we have not seen environmental issues as religious issues. We must expand our sense of what is spiritually important so that it includes our unity with nature. This is the natural law, which if abided by offers us a deeper peace and happiness.

When I returned from FGC I was disturbed. Hardly knowing what to do, I decided to merely change some simple aspects of my lifestyle. I studied composting and began to compost our garbage. In the process I discovered two amazing sources of hope. One was in the miracle I was enabling to happen in the composting. A couple of days after dumping our kitchen garbage under a pile of grass clippings, I curiously turned over the grass to see what was happening to the garbage. It had disappeared, and in its place was the beginnings of rich soil! I felt of the "soil" and it almost burned my hand. Surely there are folks who would chuckle at my excitement, but I grew up near farms in the Arkansas delta, and I never met a farmer who composted. This to me was miraculous and inspiring. I could see and feel the ecological cycle which I had ignored so long.

I read of another even more dramatic example of the miracle of composting. In Mexico there was a poverty-stricken village with worn-out, poor soil. A missionary went there and began to talk to the people about increasing their farm yields through composting. They ignored his teaching. However, that winter the missionary gathered all the composting garbage he could find, built compost piles, and in the spring tilled it into his soil. His corn yielded twice what any others' did, and they believed him. The next winter everyone composted, and it was not long before the village was prosperous.

What gives me hope is the realization

that the natural world responds immediately to our efforts for cooperation. Contrary to how long and persistent we must be to change politicians' minds and votes, nature is like a child waiting for our Christmas gift of cooperation. Nature is fertile ground for change.

George Cooper, a farmer in Tennessee who is worried about the future of the land, says, "We produce more now than we used to, but it's because of fertilizers and pesticides. What's going to happen when they are gone? They're mostly produced from oil." He adds, "We used to say 'Nothing leaves the farm that can't walk off it.' That way the land only got better. The land's not better now, though. We need to leave the soil better for every generation." But George says, "I cannot get enough compost to replenish 1,000 acres."

There is such a long way to go. Nature may be cooperative, but people still aren't. Recently the EPA banned a pesticide which was washing into the St. Francis River in Arkansas and killing some river life. A farmer affected by the ban said, "I've never heard of that particular animal. Who needs it? I need the pesticide." Evidently not all farmers have learned the laws of nature.

Martin Luther King, Jr., wrote in *Why We Can't Wait*, "In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self-purification; and direct action." The facts have been collected. One need only read Marshall Massey's works and those sources he cites to realize that we have been severely unjust to our natural environment. Negotiation has been taking place in various meetings and yearly meetings. They have begun supporting efforts to promote communion with nature. More meetings need to be doing this.

Yet I believe that most of us are at the stage of self-purification. We have watched environmentalists struggle with our institutions enough to realize that negotiations are irregular and crisis-oriented. What is missing is a deep spiritual leading whereby one is moved to declare, "I *must* do this." We must look inwardly right now and seek self-purification. How are we complacently perpetuating this injustice to our earth? How must I live in order to be truly in communion with God's creation? What must I do to change my own lifestyle? What is my responsibility to the human community on this matter? □

Quaker Crostic

by Irven Roberts

Q	1	M	2		S	3	Q	4	N	5	T	6	R	7	S	8	M	9	H	10			S	11	Q	12	N	13		L	14	H	15	H	16				
C	17	K	18	V	19	L	20		D	21	G	22	M	23		P	24	B	25	L	26	W	27		U	28	U	29	Q	30	U	31	D	32					
K	33	N	34	J	35	E	36		L	37	E	38			U	39	P	40			T	41	P	42		F	43	R	44	G	45	M	46	Q	47				
N	48	A	49	K	50			T	51	W	52			E	53	B	54	T	55	H	56			G	57	N	58	M	59			C	60	A	61	C	62		
		D	63	L	64	M	65	R	66			J	67	F	68	H	69	J	70	A	71	V	72	F	73	C	74			B	75	R	76	B	77	G	78	S	79
V	80	K	81	N	82	H	83	W	84			Q	85	F	86	U	87	L	88			C	89	R	90	N	91			S	92	A	93	Q	94	B	95		
P	96	D	97	G	98	C	99	N	100	G	101	P	102	T	103	R	104	W	105	A	106			T	107	B	108	K	109			T	110	K	111	E	112	F	113
A	114	H	115	A	116			P	117	B	118	H	119			N	120	T	121	Q	122	G	123	L	124	U	125	P	126	S	127			N	128	J	129	F	130
						Q	131	J	132	E	133			K	134	L	135	M	136	A	137			B	138	V	139	L	140	P	141	J	142	?					

The letters of the WORDS defined by the CLUES given should be filled in the blanks over the numbered dashes and from there entered in the correspondingly numbered square of the blank puzzle. This will form a quotation when read

from left to right, with the ends of words marked by black squares. The first letters of each of the words opposite the clues when read vertically will give the author and title of work for this quotation. Answer on page 33.

CLUES

WORDS

A. Saucy

106 137 116 49 61 93 114 71

B. Celestial

95 138 54 75 108 77 25 118

C. Animal horn

60 99 89 62 17 74

D. Expense

63 97 32 21

E. Show affection

133 36 38 53 112

F. It should rhyme

86 68 73 43 130 113

G. Not like homo sapiens

123 78 22 98 45 101 57

H. How God cares

83 115 16 15 10 69 119 56

J. German poet

142 129 70 67 132 35

K. Stow it again

18 109 33 50 81 134 111

L. Created something new

140 26 88 64 124 135 37 20 14

M. Keepsake

136 23 65 46 2 59 9

N. Girl's favorite boy
(two words)

48 34 120 100 128 91 5 82 58 1

P. God's Presence

102 96 24 117 126 40 141 42

Q. The farthest reaches

1 85 131 4 122 94 12 47 30

R. The Lord "_____"
and the Lord taketh

7 44 76 66 104 90

S. Opposite of wrong (pl)

3 8 127 11 79 92

T. Reached

41 110 121 107 6 103 55 51

U. Irrational fear

28 31 87 39 125 29

V. Sound of silence

72 80 19 139

W. Cylindrical toy
with string

27 105 84 52

A FABLE

Question: *How many legs does a horse have, if you call the tail a leg?*

Answer: *Four. Because calling the tail a leg doesn't make it one.*

-Attributed to A. Lincoln

One day while a herd of horses was quietly grazing along the banks of the Fox River, some of the tails, who had been talking among themselves, spoke up and said, "We're tired of being called tails. From now on, we want to be called legs."

"But you aren't legs," said one of the legs. "Why would you want to be called legs?"

"It's a simple matter of equality. We're appendages, just like you are. But while 80 percent of appendages are called legs, the other 20 percent are called tails. Some legs look down on us because we're called tails, not legs. If we were legs like you, we would be affirmed as equals."

So a great debate arose along the banks of the Fox River. Some legs thought maybe the legs *were* being exclusive in not calling the tails legs, and, hoping it would help them all get along better, thought that it would be okay to call the tails legs if that's what they wanted. Others said that the tails had for a long time worked for the horses' comfort without proper recognition, that the legs had much to learn from tails, and that it was long past time to stop letting terminology stand between tails and legs, to establish true equality by all calling each other legs, and to get on with the important matters which faced the horse world.

Some of those opposed to calling tails legs thought there was a moral distinction which should be maintained between legs and tails. God, they said, created tails and legs differently, and it isn't our

Christopher H. Hodgkin

responsibility to second-guess God. Others said that it was a matter of integrity. The term leg meant one thing; the term tail meant another. It was simple dishonesty to call a tail a leg, and those horses who grazed along the banks of the Fox River were known for their commitment to honesty.

I regret to record that some harsh words, unusual to be heard along the banks of the Fox River, were exchanged. It was a difficult time for many of the horses.

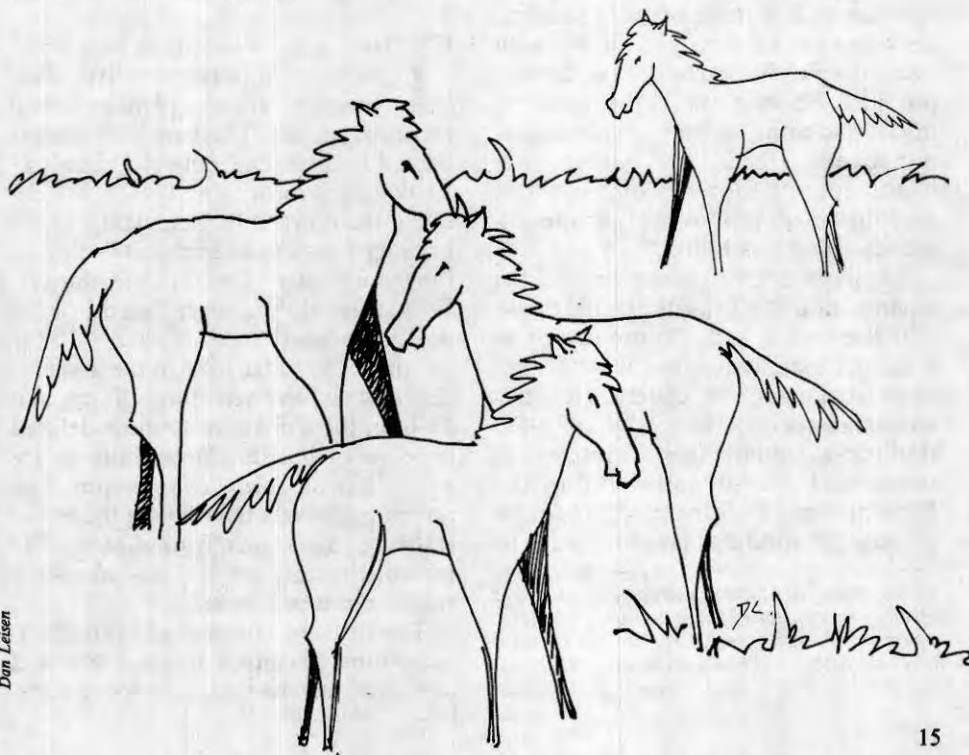
While the discussion wore on, several bands of horses, from spots along the Fox River as far apart as the Friscosan Tidewater and the Columbia Creek, went ahead on their own and declared that among themselves, from now on, tails who wished to be called legs would be called legs. *They* believed in the equality of all appendages, and weren't ashamed to say so.

Over time some bands among the herd that grazed along the Fox River

went one way, some went another, and some couldn't decide which grass looked greener to them.

But in time a curious thing happened. Those bands of horses which had decided that henceforth tails would be called legs had a problem. As they were all called legs, confusions arose when a horse needed, as sometimes was necessary, to distinguish between the legs which carried it and the leg which brushed flies. After all, a tail, even when called a leg, couldn't carry the horse along its road very far, and an original leg wasn't much good at switching flies. So gradually a distinction began to arise. Some legs began to be called the groundtouching-legs and others began to be called the flyswitchinglegs. Things went along like this for a while along the banks of the Fox River.

But then one day while one of these bands of horses was quietly grazing along the banks of the Fox River, some of the flyswitchinglegs, who had been talking among themselves, spoke up and said, "We're tired of being called fly-switchinglegs. From now on, we want to be called groundtouchinglegs. It's a matter of equality and validation." □



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Don Leisen

HYMNS & INWARD LITURGY

What really is the place of hymn singing in Quaker worship? Can we sing words and stanzas that are unhelpful or worse? Can we join in singing if at that moment we are uninspired? Does traditional Quaker theology permit us to utter a stream of words in song to become inspired?

—John Beer, "Untraditional Forms of Worship." FRIENDS JOURNAL, May 1/15, 1987

The above questions express a dilemma of contemporary Quakerism. On the one hand, Friends are starved for music; they sing on the slightest excuse—outside of meeting for worship. On the other hand, I know that I am not alone in finding such occasions painful; they often seem more productive of dissension and malaise than of inspiration or healing. No false solidarity here, merely a cold politeness as we try to tolerate each other's favorites: uninspired, unhelpful, or worse.

The trouble lies not with the hymns themselves but with their emotional resonance. For most of us, I suspect, aesthetics are secondary to the link with our roots which a hymn does or doesn't provide. Because we come from so many traditions, it isn't a shared connectedness. Hence, if your favorite hymn doesn't turn me on, you feel disconfirmed—for reasons incomprehensible to us both.

The passion which surges forth at the mention of a new Friends hymnal shows that the pain is real. To use myself as a guinea pig: hymns are what I miss most from my former church. I identify with transcendentalism, the spirit-led tradition in Unitarianism. Transcendentalists were strongly influenced by the Hicksites, and their hymnody has more to say to modern Friends than to

by Esther Greenleaf Murer

present-day Unitarian Universalists. I have a collection of family hymnals going back more than a century; when I get homesick for my tradition I memorize texts, and sometimes write new tunes for them.

I left the church because I could not bear my co-religionists' hostility toward what is supposedly their heritage too; I was forced to conclude that I could better affirm that heritage as a Quaker. When I sing Unitarian hymns in meeting, they seem to be well received, but to ask Friends to sing them with me is a risk which I rarely have the courage to take.

Do other Friends have similar baggage? Did you leave your native church because it was perverting its own ideals? If so, are the hymns you remember tied up with the ideals or with the perversion? What memories of your early life, happy or otherwise, do they embody?

The collective singing of hymns and songs is ancient liturgical practice—older, perhaps, than recorded history. Quakers have always been mistrustful of outward rituals as "having the form of godliness, but denying the power" (2 Tim. 3:55). If the primary function of hymns is liturgical, they must carry this built-in danger. Why, then, do unprogrammed Friends need a hymnal?

I think the fallacy lies in the assumption that we have abandoned liturgy. To be sure, the word is commonly defined in terms of outward forms; but so are words like *worship*, *communion*, and *religion*. Quakers have a long history of insisting that words symbolize not the outward forms, but the inward reality which produced them.

The inward reality of liturgy is something we cannot dispense with and still call ourselves a worshipping com-

munity. Nor have we done so. We have great freedom to choose how, whom, or whether we shall worship in the silence; even so, certain elements are present. This is not the place to discuss ideas of ultimate reality, but I believe that many universalists, if they translate aright, can find meaning in these words of Thomas Green from his 1952 Swarthmore Lecture:

Worship is essentially an act of adoration, adoration of the one true God in whom we live and move and have our being. Forgetting our little selves, our petty ambitions, our puny triumphs, our foolish cares and fretful anxieties, we reach out towards the beauty and majesty of God. The religious life is not a dull, grim drive towards moral virtue, but a response to a vision of greatness. . . .

Adoration leads naturally to the other responses which must always be present in worship—confession, dedication, thanksgiving and intercession. . . . A clear awareness of failure and unworthiness must always follow a vision of the highest, and it is a sure sign that our worship has been a failure if we have not known afresh a deep need of God's forgiveness. . . . To reaffirm our loyalty, renew our vows, and rededicate ourselves as instruments of [God's] will is surely pleasing to God.

In my own meeting (which, being large and urban, is talkier than many), all of these elements are commonly present in our ministry. The opening praise is apt to be more muted than the others; when expressed, it takes the form of quotations from the Psalms, or of thanksgiving—the meeting community and the season being perennial focuses for expressions of gratitude. Messages of intercession tend to come early as well.

Often, however, vocal ministry begins with confession. We are perhaps too keenly aware of our collective failure and unworthiness *vis-à-vis* the needs of members and attenders, and our confessional exercises most often start there—less commonly with the speaker's own shortcomings or those of the wider culture. But an exercise beginning on

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any of these three planes usually proceeds to the other two.

Rededication commonly begins with references to Quaker history—a reminder that Friends have faced these problems before and transcended them—and to Scripture. We then reaffirm that, however bleak things look, Providence is somehow in charge and we are to allow ourselves to be led. The meeting often closes with a prayer or hymn.

The above is an idealized picture of our worship pattern, but I've experienced it often enough to feel justified in saying that we have developed a collective liturgy, and that certain Friends can be counted on to move us from one phase to the next. I dare say, though, that this analysis would come as a surprise to almost everyone in the meeting!

Just as a gathered meeting is the fruit of the faithfulness of many souls waiting upon the Light, so a collective liturgy arises out of our individual exercises. It follows that consideration of the place of hymns in meeting may usefully begin with the question: How do I use hymns in my own worship? To answer for myself:

Hymns may be used as preparation for worship. A hymnal makes fine devotional reading, whether one is musically inclined or not. In reflecting on why a text does or doesn't speak to me, I discover how my beliefs are changing. If a hymn speaks to me powerfully, and I feel that it would speak to other Friends as well, it becomes a candidate for memorization.

Nowadays memorization—of hymns, Scripture, poetry, and other devotional liturgy—is rarely mentioned as a spiritual discipline. I suspect that this has to do in part with our so-called "information society." Memorization was all very well when books were scarce and electric media nonexistent; but now, when everything is at our fingertips, it seems pointless, a waste of time.

But we also live in a throwaway culture. Most of the information which deluges us is ephemeral at best. The eternal verities, by and large, are neither fashionable nor economically profitable. Thus it is important for us to own them, as George Fox would have said. When we encounter words which pulse with meaning, which have that numinous quality which words acquire when we truly "come into the Spirit that



Peter Stettenheim

gave them forth," we are receiving a gift which we may be called upon to share. Memorization becomes a matter of stewardship.

A hymn makes a fine basis for meditation. As a new attender I found this hymn by Frederick Lucien Hosmer helpful in connecting worship to the rest of my existence:

Not always on the mount may we
Rapt in the heavenly vision be;
The shores of thought and feeling know
The spirit's tidal ebb and flow.

Yet shall one such exalted hour
Bring to the soul redeeming power;
And in new strength through after days
We follow our appointed ways.

Now all the lowly vale grows bright,
Transfigured in remembered light;
And in untiring souls we bear
The freshness of the upper air.

The mount for vision; but below
The paths of daily duty go;
A nobler life therein shall own
The pattern on the mountain shown.

From my journal of June 1981:

"Today was a gray day and the meeting room was lit. The lights are concealed in a band around the wall about two feet below the ceiling. The walls are painted a cream color while the ceiling is a nubby-textured white. There is no glare to blur the line between wall and ceiling. . . . The light seemed to be coming over the edge, as from a region of eternal light. I thought how easily one could long to be transported over that edge into that realm of light, leaving earth behind. I *felt* transported, as if I were flying around behind the wall; and I kept bringing my gaze down to the facing benches and the carpet: 'The mount for vision, but below/The paths of daily duty go . . . '—and up again, back and forth between the two realms. Then S. rose and spoke of how being in an airplane above the clouds can put one's problems in new perspective. . . ."

I think it important to point out that suitability for group singing is no measure of a hymn's value for inward liturgy. As a rather extreme example, for some time now I have been using a hymn by Frederic Henry Hedge as a confessional exercise:

Beneath thine hammer, Lord, I lie
With contrite spirit prone;
Oh, mould me till to self I die
And live to thee alone!

With frequent disappointments sore
And many a bitter pain,
Thou laborest at my being's core
Till I be formed again. . . .

Hardly a crowd-pleaser, as turn-of-the-century Unitarians evidently agreed; it appeared in only one hymnal. But it has sustained me for several years now.

Hymns committed to memory surface as messages, sometimes in uncanny fashion. As I began my usual contritional exercise one recent First Day, another hymn came to mind and

wouldn't let go. Try as I might to turn my attention to Hedge, the words of G.K. Chesterton persisted:

O God of earth and altar,
Bow down and hear our cry.
Our earthly rulers falter,
Our people drift and die;
The walls of gold entomb us,
The swords of scorn divide;
Take not thy thunder from us,
But take away our pride.

I gave up and went with Chesterton. Then the messages began. Ministry in our meeting doesn't often focus on current events, but that day the exercise was about Central America. As the meeting unfolded, so did the reason why I had been given that hymn: it was just what was needed to round things off at the end.

The functions I have discussed so far are as applicable to Scripture and poetry as to hymns and songs. Now I come to one which is peculiar to song; it is allied with dream language and the unconscious use of puns so well described by Freud. It is odd that old-time Friends should have missed it.

The musical track of my conscious mind is separate from the verbal. While the latter is stilled or busy elsewhere, the words of a song may yet be present—as music. I have learned that whenever I find a tune going through my head, I am to focus on the words, for my Guide is trying to tell me something.

In one recent meeting for worship my whole inward exercise was directed through music. About a year previously I had realized, after several barren months, that I was meant to put composing on the shelf. Since the only alternatives to composing I had ever known were self-destructive ones, this was no light matter. Still, when I understood what my Guide was telling me, I discovered with astonishment and joy that I was willing! If God decreed that I should never write another note, so be it!

I continued serene for several months, busy with other things. Then the old longing rose up with whole-gale force. As I tried to still it in meeting, a tune came into my head which proved, upon inspection, to be one I hadn't thought of in years—a song by the Elizabethan, John Dowland:

Flow my tears, flow from your springs!
Exiled forever let me mourn;
Where night's black bird her strange

harmony sings,
There let me live forlorn.

The tears commenced to flow, and I tried to center on a mantra: "It's *not* exile." Presently, amid images of strangers in Egypt and the parting of the Red Sea, I became aware that the music had changed—to my setting of some words of William Penn: "Ye must be ruled by God, or ye shall be ruled by tyrants." I had to acknowledge the truth of this: not to obey my Guide would mean writing in the service of ego, the market, fashion—tyrants all. And the music changed yet again—to Psalm 25:

Make me to know thy ways, O Lord,
Lead me in thy truth and teach me. . . .
All the ways of the Lord are loving
and sure
To those who keep God's covenant
and God's charge.

The storm continued off and on for the rest of the day, but by suppertime it was clear that for the nonce I was meant to write not music, but words—such as this essay.

Let me now return to the questions posed by John Beer with which I began. It should be apparent that I do not consider group singing to be the primary use of hymns in Quaker worship. If we are to avoid "getting the forms of godliness without the power" (2 Tim. 3:5), we must focus first on learning to "make melody in our hearts to the Lord" (Eph. 5:18-19).

The more I read of traditional Quaker theology, the more I see that paradigms for this sort of thing abound. Quakers internalize virtually all elements of traditional Christianity. In his journal, George Fox so interprets John the Baptist's use of Isaiah 40:3-4:

For by that Spirit their crooked natures might be made straight, and their rough natures smooth, and . . . their mountain of sin and earthliness might be laid low in them and their valley exalted in them, that there might be a way prepared for the Lord in them. . . . But all must first know the voice crying in the wilderness, in their hearts, which through transgression were become as wilderness.

Douglas Gwyn has shown that in Fox's thought the whole drama of the Bible is reiterated in the process of individual salvation, a kind of spiritual "ontogeny recapitulates phylogeny"—that the Risen Christ may dwell within

us as Inward Teacher, Seed, Inner Light.

Quakers have always held that religious observances and theological beliefs are of value only insofar as they so resonate within us that our experience of them transforms our actions: by their fruits ye shall know them. Our hymn-singing too must be grounded in the rigorous use of experience as the measure of everything. If a hymn is truly transfigured for me, if it has really made a difference in my life, the chances are good that—at least after holding it in the Light for a season—I shall be able to say why.

A few years ago Donald Swann led a Pendle Hill conference on the theme "The song as an act of healing." Participants were asked to bring a song which had healed them in some way; a good deal of the weekend was devoted to hearing the contributions and the stories that went with them.

Might this idea be used in compiling a hymnal? Suppose we were to invite all Friends of the unprogrammed tradition to submit hymns in response to such queries as these:

- What hymns or songs have come to you as helpful ministry, in meeting or elsewhere? Can you describe the circumstances?
- Which do you use in meeting, as "inward liturgy" or a basis for meditation?
- Which have had a significant impact on your life? How?
- Which have you found healing, sustaining, or empowering? Have you a story to tell?

Such a hymnal would combine elements of a "commonplace book" with the "spiritual experiences" section of *Christian Faith and Practice*. Each hymn would be accompanied by at least one testimonial to its transformative or healing effect on the person(s) who submitted it.

This conclusion has taken me by surprise. Suddenly it was there. And no, I'm not happy with it; following this line would certainly exclude many of my own favorites! Still, here it is.

Such a collection might well be bizarre. It would certainly be richly diverse. Individuals as well as meetings would want to own it. Subsequent editions could only make it richer. It would be a real Friends hymnal, the product of experience, reflecting who we truly are. It might become a Quaker classic. □

A PASSAGE

by Donald C. Johnson

Flying my old 1946 cloth-winged, silver taildragger represented a rite of passage to manhood. The old Cessna never did fly, it defied gravity. I spent many nerve-wracking hours practicing to become a better pilot, yet I was always grateful when the aging machine delivered me safely back to earth. Piloting the old bird was a way of cheating death.

Flying the old plane was more than learning a new skill—it was a way of displaying accomplishment, achieving a new milestone, being successful in a new endeavor. It was exciting to learn about cumulonimbus, the terror of thunderstorms, and the tremendous damage that hail could do to an airplane. I enjoyed draining the oil from the old taildragger and wiping bugs off the windscreen while wearing my fur-collared, polyester flight jacket.

One day my neighbor's sickly, 13-year-old daughter intruded into my scary world of flying when she asked to go riding in the old silver Cessna. Cheryl had a small, wispy body, sparkling brown eyes, and endless enthusiasm for trying a new venture. Her lips were blue from poor blood circulation due to a congenital heart defect, and most of her young life had been spent in hospitals. My privacy had been invaded by this frail teenager, yet I felt obligated to honor her request.

On a Saturday morning, Cheryl enthusiastically accepted my overdue invitation to go flying in the silver airplane. It was a little too windy that morning for an inexperienced pilot. She eagerly strapped on her seatbelt as I explained how airplanes flew. It would be bumpy because the sky was sunny and convection currents would rise off the plowed fields and drift over gravel pits and rivers. She said it would be okay and smiled at my concern for her comfort.

This underweight child clearly had no concept of the risk of flying the decrepit

taildragger. There was something unnatural about the way the silver Cessna sputtered rather than purred over powerlines and treetops. The aging craft felt flimsy on crosswind takeoffs and landings, threatening to crash earthward like a fragile kite. I didn't have the heart to tell Cheryl that the directional compass worked accurately only when the old bird was safely on the ground.

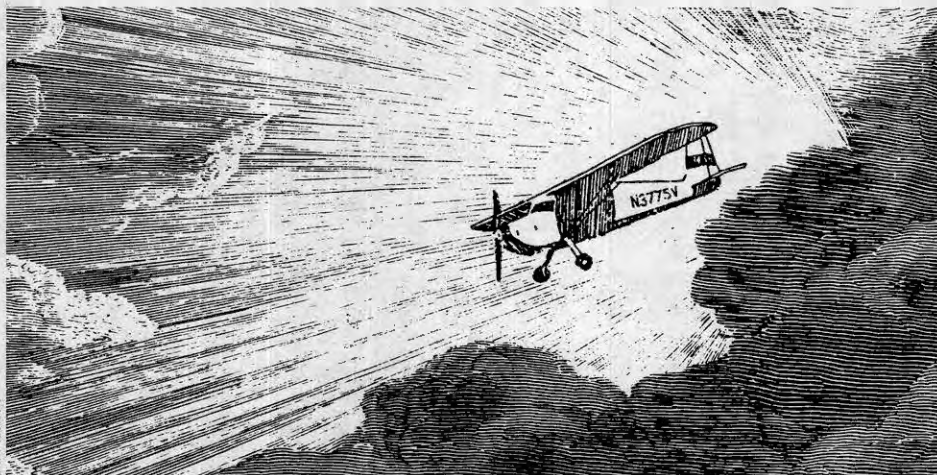
Cheryl and I took off unceremoniously, bouncing down the grass runway which was more like a cow pasture. It was a little frightening, as I had expected. My passenger wore a slight smile and a peaceful look of contentment on her face. Wanting to keep my mind off the many dangers of flying, I told her not

anyone else make negative comments about the old silver taildragger. She loved the old Cessna with all its frailties and had absolute confidence in its integrity.

She told her mother she felt free, and for the first time in her short life had done something for herself. Cheryl identified her physical frailties with the imperfections and weaknesses of the older airplane and knew in her own heart both she and the silver Cessna could overcome any obstacle. She wanted to marry someone just like me when she grew up. I suspected she loved me for my kindness in letting her fly the airplane rather than for my bravery.

Cheryl's cardiologist decided to put a shunt in her heart so she could live a reasonably normal life. Although amazed she was flying at low-oxygen altitudes, he reluctantly allowed her to continue so long as she didn't faint.

Yet Cheryl died a few weeks later; she had not felt like attending school but didn't want to miss a chance to be with her friends. Even modern technology held no solution for her severe handicap.



to worry and to keep track of our location so we wouldn't get lost. We flew low over flat fields, glided over tree-lined rivers, and circled like red-tailed hawks doing steep 360 degree turns over a small wooded area. We made diving runs over an old gravel pit and coasted onto the worn grass landing strip, making a bumpy landing.

I invited Cheryl flying the following week and for weeks thereafter during that summer. She loved to take the copilot's controls and fly in large circles at 3,000 feet. She even insisted on cleaning the bugs off the windscreen while I held a small ladder so she could reach the windows. Cheryl wouldn't let me or

Her father said she wanted her body cremated since she wouldn't be needing it when she went to heaven; she desired that her ashes be dropped from the silver Cessna over the river where she had soared free like a bird. We took the small square box of ashes up in the old Cessna and watched with incredible sadness as many beautiful memories dropped into the winding river below.

That was my last flight in the silver Cessna. There was no more reason to fly—nothing more to prove or accomplish. More importantly, nothing remained to share. Somehow there was no way I could ever defy gravity or cheat death again. □

Donald C. Johnson is a lawyer in Lafayette, Ind., where he is a member and the treasurer of Lafayette Meeting.



Rufus Jones

OUR CONTEMPORARY

In 1903 Rufus Jones traveled to England to lecture at Woodbrooke, a Quaker study center. As the ship steamed toward England, his son Lowell died. Rufus Jones must have written the lectures and prepared them for publication at a low point of his life. Yet, the book, *Social Law in the Spiritual World*, became not only, in my judgment, his best, but his most optimistic. In it he made his strongest case for a loving, personal God.

Rufus Jones is esteemed today as perhaps the greatest American Friend of this century, but his ideas are not much discussed. He is remembered mainly for his personality and actions. Yet his ideas remain important, perhaps even more so now because the case for a personal, loving God seems harder to maintain these days than 84 years ago, even though intellectual and scientific thought has moved in Rufus Jones's direction, giving support to his seminal ideas.

Rufus Jones was a professional philosopher and brought to his spiritual ideas the rigor of philosophical analysis. His genius was to do this seemingly effortlessly, in beautiful, clear prose, so that the reader is led through complex ideas relatively painlessly. I shall attempt to summarize some main points of his book to indicate the direction and depth of his thought.

The foundation of his thinking is the intimate relationship between what we think and what is "out there": subjective versus objective. He points out that the two aspects are as close as the two sides of a board, and the attempt to understand reality by excluding one side, as many have done, is superficial. What does this mean? On one side of the board lies the question: how does a *thing* resemble a *thought*? First, it is necessary to know everything by the mediation of symbols. Red isn't out there. Electromagnetic waves of a certain wave-

by Arthur Rifkin

length, when they strike our retinas, are perceived as red. The machine that measures the wavelength doesn't see red. Our entire understanding of the language is based on the strange connection between symbol and event, as was demonstrated when Helen Keller's world opened up and she became fully human only when she understood that the water she felt being pumped over her hand had a name. Without names for experiences we would be subhuman animals.

Secondly, this naming is not some unimportant, idiosyncratic mental maneuver, perhaps developed as a useless by-product of the evolution of the brain, because such use of symbols works. Rufus Jones was here influenced by William James's pragmatism: If something is true it should have "cash value." It may seem too obvious to notice, but our habit of naming and using symbols is the basis for all culture and science. It truly works.

Thirdly, natural science since 1903 has shown how Rufus Jones was prescient. Physics then inhabited a tidy Newtonian world which seemed far removed from subjectivity. The physical world was conceived as unrelated to thought. Now we live in a different universe. Sometimes matter seems to be particles, other times, waves. We are no longer disturbed that physical reality is reduced to mathematical expressions whose purpose is to account for function and not to give us an understandable three-dimensional picture. We know further that our choice determines physical reality. There is an irreducible uncertainty, so that the velocity or position of a subatomic particle may be measured, but not both concomitantly. The details of contemporary physics are beyond the ken of us nonspecialists, but we all know Newton

is gone, and we should no longer be surprised by the close interaction of thought and things.

What about the other side of the board? If things are ideas, are ideas things? If I think of something, does it necessarily exist, e.g., a pink elephant? Rufus Jones answers that not every whimsy exists, and we know it is whimsy if it does not correspond to reality, i.e., if it doesn't work. A true idea is one that corresponds to the larger Mind. (Despite his closeness to William James, Rufus Jones was very influenced by Plato.) If an idea is related to the Mind, it will work; it will be validated by experience.

This leads to Rufus Jones's second major point: social nature. We exist in a community, and the very nature of our perception of reality is determined by the community. Let's return to my pink elephant. It isn't enough to say, "Pink elephants don't exist because I haven't seen one." After all, how many elephants have I seen? I accept the implausibility of their existence because authorities about elephants say they don't exist. Almost all our facts are accepted on the basis of the authority of others. This means that our understanding of reality is social.

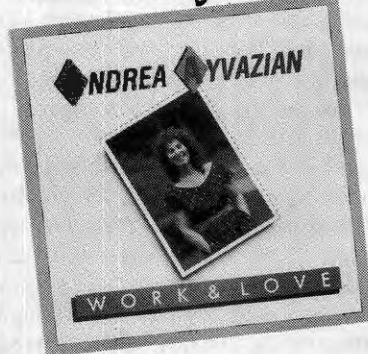
At a deeper level, our understanding of reality is social because our symbols, by which our language and ideas make sense, are socially formed.

Rufus Jones brings the previous ideas to focus on mysticism, to show that mysticism is not some peculiar, eerie experience, far removed from everyday experience. He says the view that our ideals are part of a universe of the ideal is in keeping with our understanding of reality. He uses an apt example: forgetting. Imagine a word that is on the tip of your tongue. Certainly, this dim perception is an imperfect version of the actual word, but it is not nothing, and it does in some way correspond to the actual word. Where is the word when we forget it? It is somewhere, so we say that it is in the subconscious; the sub-

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conscious is what we call something within us that we can never directly experience, but the existence of which we feel is a certainty. When the correct word pops into our consciousness, we instantly recognize it. The connection between the seen and the unseen is not arbitrary. In this analogy, the subconscious stands for the spiritual world.

Mysticism, then, for Rufus Jones, is the connection we make with the spiritual universe, a concept that loses its eeriness once we are familiar with the common and intimate connection between subjective and objective, and the way we are formed by the thoughts of others.

Goodness is what corresponds to the spiritual ideal of good. For Rufus Jones, goodness means being less self-centered and more concerned with helping and loving others. As the spiritual person dimly recognizes this truth, his or her thoughts and behavior are affected by it. The effect of the changes, if the person is in tune with spiritual reality, is to stimulate further conviction and insight into the validity of the ideals. Notice how this brings together Rufus Jones's conceptions about the interrelatedness of thought and things, of the social dimension of reality, of the pragmatic test of truth, and of the mystical relationship of each person's thought to the spiritual universe.

If we seek goodness, it is because we in some degree possess it. If we want it, it is part of us. We accept goodness as an ideal if our experience shows its validity. Is this so? Is goodness validated by experience? Rufus Jones says it is, most strongly by tragedy. Tragedy, he says, results, from our not analyzing adequately the consequences of our choices.

The young man wants exact scholarship and a character which men will trust; he does not foresee or only in a dim way, all the drudgery of daily lessons, the patient search for facts, the close narrow restraint of discipline which such an aim involves.

Notice the distinction between the successful and unsuccessful seeker is not the aim, but the careful devotion to the aim. This is experientially true. The embezzler knows embezzlement is wrong, but justifies it by projecting, inaccurately, consequences considered favorable and desirable. For Rufus Jones, what is really good leads to more good, by expanding our understanding

and purposes toward the good, and toward less selfishness.

Rufus Jones's conclusions are based on his mixture of pragmatism and idealism. To be aware of our limitations is to taste infinity. To conceive of, and to some extent to be devoted to, the goal of goodness is to feel the pull of infinite goodness. That completes his theological circle. All things are inseparable from thought, and the thought of infinite goodness implies the existence of an infinitely good personal being. Such a statement is certainly not an impervious logical proof of God. It is convincing only with an admixture of faith, a faith that puts these ideas to the test. Rufus Jones said:

All rational acts presuppose faith in goodness. We act each time to attain an end which before was ideal and existed only for faith. The moment it is attained it brings with it a new vision of a farther good beyond. To be a person means to act for ends which we believe are good, to live under the sway of an ideal. Now this kind of life is never for a moment possible without faith—first, of course, in the value of the immediate ideal. But more than that; it presupposes faith in a whole of goodness.

This is like the faith of the scientist, who can only pursue scientific research, if he or she has faith in a rational, understandable universe. Once this faith is applied, the cosmos answers. Ours is a universe which responds to rational understanding.

If we have faith in goodness, the cosmos also answers, because goodness breeds goodness. If so, it is the expression of the character of ultimate reality, or God.

Finally, the qualities of rationality and goodness have no meaning except as part of personality, so God is the infinite magnification of what we call personhood.

I hope this cursory summary of Rufus Jones's *Social Law in the Spiritual World* will lead to greater attention to his ideas. For myself, they are a trustworthy guide for bringing religious insights to what we know of physical and mental reality. But ideas are not experiences, and religion is not philosophy. No intellectual argument brings us to God without something extra. This something extra is the difference between understanding and devotion. We, like Job, see God only when we strain to see. No one knew this better than Rufus Jones. □

Witness

Of Chickens, Love, and Courage

by Melissa Kay Elliott

Living in service, Chris and Clare Rolfe died in that service in mid-May when an explosion ripped apart the hotel in which they were staying in Sudan. Their children, Tommy, 3, and Louise, 1, died with them in the blast. The Rolfes were in Sudan awaiting an assignment to work with drought victims for Ockenden Venture. They were Quakers from the London area and were known among Friends for their earlier work with refugees for Quaker Peace and Service in Somalia and for the American Friends Service Committee.

The blast took the lives of three other people and wounded 21, according to a report by the Associated Press. Three men carrying Lebanese passports and submachine guns were arrested after the attack. At the time of this writing, there was no further word about the suspects or what prompted the attack.

Patricia Hunt, who was coordinator of the Africa programs in the International Division of the American Friends Service Committee when the Rolfes first went to Africa in 1982, remembers watching them grow in their work. In a note of personal reflection about the Rolfes, she says, "Their training and experience in community work in Britain was undergirded by a deep spiritual commitment to help troubled people improve their lives." The Somalia camp to which they were assigned, Darye Macaane, was one of the largest of the 32 camps established by the United Nations High Commission for Refugees and the Somali government to care for the some-700,000 refugees who had fled Ethiopia.

Chris and Clare, when they got to the site, chose to live in the camp, rather than in a nearby town, as did other foreign staff members. This way they developed a sense of the people, the camp administration, and the local leaders; they began to learn the language, the values, and the customs of the

Somali; and they identified individuals and groups who wanted to improve their conditions. Based on these observations, they started projects in chicken raising, vegetable gardening, tie-dyeing, and weaving. In a report prepared for Quaker Peace and Service, Chris told about trying to learn the ways of the people while at the same time needing to get things going. The AFSC emphasis on self-help and income-generating activities was different than the aid programs offered by other groups in the area, and the refugees and camp administrators weren't necessarily ready to understand or accept it.

"It was . . . obvious that the commission staff expected we would give 'things' quickly, like the relief agencies had given food and medicine and such like. Later, the refugees also told us the same—gone were our hopes of joint discussions and planning. We were there with 20,000 refugees all wanting something now," Chris wrote.

One thing the refugees mentioned often was chickens, he noted. And he and Clare knew they could help improve gardening methods, after observing the small garden patches next to the refugees' huts. Although the Rolfes had little experience in either area, they decided to plunge in and do what they could. In the process, they learned a great deal about what would and wouldn't work in such a situation. At first, they asked community leaders to select people to participate in the gardening project, and the leaders chose their friends, many of whom just wanted the tools. When trying to make cooperative chicken-raising work, the Rolfes discovered that the Somali, a nomadic people, understood cooperation within the family but weren't used to thinking on a community-wide scale. In short, when presented with a flock of 18 hens and two cockerels, the participating women split up the flock so that each woman had two chickens, instead of keeping the flock together.

The Rolfes decided to let the two projects come to a conclusion, rather than to keep handing out tools and chickens. "It was time for us to encourage more independence, rather than the dependency caused by getting everything free," wrote Chris. They

revamped the gardening project, screening applicants themselves and requiring the tools be returned. And they observed that the women who had chickens were taking good care of them and that their success could be used as a model for other refugees to copy.

They decided to add a new project—small business loans with advice made available. It was a revolutionary idea in the refugee camp to ask refugees to come up with proposals and then pay back the money. "We were the first agency . . . to plan on the basis that the refugees can do things for themselves, and they can be trusted with money, rather than assistance goods," Chris wrote. Eighteen months later, only four had defaulted on their loans.

The process was one of learning for the Rolfes, and required a change in approach. "With one or two rare exceptions (tie dye/tailoring business being one), we found that cooperatives, particularly those encouraged by us, just did not work in a refugee/nomadic culture," Chris wrote.

Patricia Hunt says that their project in Darye Macaane served as a model for other organizations in Somalia and elsewhere. They were later asked to lead seminars on establishing self-help groups among refugees and to share community development skills. Part of their gift was their willingness to question long-held theories and challenge home organizations in adapting their work to help the people it was intended to help. They made a strong team, bound by their commitment and skill and ability to listen, Patricia says.

She was particularly touched by their continuing to live in refugee camps, even when their first baby was only three months old. When questioned about the risks involved in exposing him to difficulty and disease, Clare responded, "All the children live there. Why should our child be privileged?"

It was this approach to service—side-by-side with those they served—that Patricia sees as the mark of true humility. "They sought God's guidance and demonstrated courage to work where they felt needed, no matter the risk. They died in the service of love." □

Terry Newton/The Friend



Melissa Kay Elliott is a member of Corvallis (Oreg.) Meeting and an attendee at Media (Pa.) Meeting. She is associate editor of FRIENDS JOURNAL.

Reports

Ritual and Tradition Examined at Conference

Values and risks in the use of ritual and tradition was the focus of a conference in Eldora, Iowa, sponsored by Friends World Committee for Consultation, Section of the Americas, in April. Larry and Joanne Spears led the group in sharing, suggesting that ceremonies and rituals can be ways for us to tell our faith story and express what we believe. They laid out a method for determining whether a particular ritual should be given the status of sacrament. Based on that definition, participants could see why Friends have chosen not to use physical sacraments and the need to be careful before calling anything a sacrament.

The 24-hour conference allowed participants to explore a variety of spiritual stories, going back to the formation of their meetings, to George Fox, Jesus Christ, Moses, and religious experience before the Bible. An individual's or a group's religious story should tell who the people are, what they have been given, and what they stand for. Some of the religious stories represented among participants included a growing recognition of "that of God in every person," Jesus as a friend, a search for guidance from God, and Jesus as a personal savior.

Celebrations enrich a family's or meeting's spiritual life by reminding members of their story. A ritual is an action repeated. Most celebrations include rituals, although actions may not be repeated precisely. A potluck meal, singing carols, and a play by Young Friends as part of a Christmas party might all be rituals. Some of the ways people tell their stories are by consistent daily living, through pictures, through families featured on a bulletin board, in a history of the meeting, with silence before meals, with songs, and with quilts.

Celebrations can be meaningless and even unpleasant if they are not adapted to people's needs, if little thought is given to the reason for celebration, or if participants are dragged along by conflicting expectations of the culture.

To avoid these pitfalls, the Speares suggested this list of questions:

1. What is being celebrated? What do we want to focus on about this, this year?
2. What is the purpose of this celebration?
3. What do we want to have happen during this celebration? What does each member want to see, hear and feel?
4. What do we *not* want to happen during this celebration?
5. How important is it to resist or minimize

aspects of cultural or religious heritage?

6. What are our limitations in being able to do this celebration?

These questions all lead up to the final question which is often the only one asked:

7. What can we do this year to celebrate?

The Speares defined a sacrament as being a ritual required by authority which produces a desired effect for everyone to accomplish a purpose. Since Friends have been reluctant to say that any action produces a desired effect for *everyone* for any purpose, it is not surprising that Friends have avoided the use of physical sacraments. Also, most Friends see no Biblical or other sufficient authority saying that physical sacraments should be used. The Speares encouraged the group to look at whether any ritual is useful as a guide, to educate, to support spiritual growth or for any other worthwhile purpose. If it is, they suggested that it be used as a ritual without giving it the status of a sacrament. The group felt these were useful ideas offering exciting possibilities. This helped open an aspect of Quaker tradition which is often difficult to talk about because many feel the matter has already been decided.

Bruce Thron-Weber

SCYM Studies Ways To Build Community

Structuring a caring community was the focus of South Central Yearly Meeting, which met March 31-April 3 at United Methodist Camp overlooking Lake Texoma on the Texas-Oklahoma border.

Jan Hoffman, from New England Yearly Meeting, as keynote speaker, urged Friends to find the truth within themselves through worship, workshops, and worship-sharing groups, and to carry those activities into development of a caring community. In this light, the yearly meeting approaches the struggle of writing its own *Faith and Practice* based on its own experience. Further needs are to develop a procedures manual to ensure continuity and to make provisions for storage of records. Young Friends will be invited to participate in writing the *Faith and Practice*.

More evidence of community building was that Young Friends in SCYM organized their own yearly meeting, planning and carrying it out with great enthusiasm. At the same time, Friends share the pain of North Texas Quarterly Meeting and Baton Rouge Month-

ly Meeting as they struggle with declining memberships and extended geographical distances, and rejoice at Stillwater Preparative Meeting's request for monthly meeting status.

Traveling Friends from India and Canada, Mexico City and Central America blessed the gathering. Friends recognized the urgent need to encourage peace and justice in Central America and considered the concern brought by Central American Friends that a large Friends community be established there. The yearly meeting expressed support to Friends Worship Group of Managua, Nicaragua, and financial, moral, and spiritual support to Val Liveoak and Margaret Viers for their work in El Salvador.

Peter Clark brought news of work being done at Quakerland, a 10-acre retreat near Kerrville, Texas. Finish work still needs to be done and clerestory windows installed. Texas Quarterly Meeting has used the area twice.

Sharing our concerns and opening our hearts to one another have helped strengthen our love as we grow toward becoming a blessed community.

Martha Floro

Dichotomies Occupy Attention of SAYM

Ironies between our beliefs and our written words, challenges of living and working together, and discussion of patriarchal attitudes occupied those who attended Southern Appalachian Yearly Meeting and Association on May 19-21 at Christmount Retreat, 40 miles northeast of Asheville, North Carolina.

The meeting approved changes in its *Faith and Practices* dealing with sexuality, equality, and simplicity. The controversy about the equality section surrounded the appropriateness of including a quotation by John Woolman which referred to "brethren." It was agreed to add "[and sisters]" to the quote. The section on simplicity was reduced to one page from its initial two-page proposal. The section on sexuality was finally approved after many years of revisions.

Nancy Whitt, as main speaker, described her nine months' study at the Women's Theological Center in Boston, where she spent her time among women of different nationalities, races, and economic backgrounds. Although confrontations among the women were sometimes painful, Nancy gained a new perspective on her own role as a privileged middle-class woman in a patriarchal culture. According to her, these ex-



periences reaffirmed her belief in the Light: "The miracle was that 26 women lived and worked together for nine months and didn't give up."

The minute on patriarchy sparked controversy for the third consecutive year. Some Friends wanted more time for discussion and self-education in monthly meetings; others urged the yearly meeting to speak out immediately. Some felt there was inequality in expressing disapproval of patriarchy without indicating disapproval of matriarchy. After much prayerful discussion, the yearly meeting encouraged monthly meetings to consider the proposed minute by using queries prepared by the committee that drew up the minute. This is to be done in the hope that more Light will be shed on the matter at the 1989 yearly meeting. Here is the minute as proposed by the committee:

In order to reaffirm our basic faith as Friends in the worth of every person, we hold that Spirit is neither male nor female. We, therefore, acknowledge and believe that we as Quakers must identify, examine and eliminate patriarchal attitudes, language and behavior which may reside in ourselves. We will work in our homes, our monthly meeting and our communities to arrive at a new day when patriarchal oppression has been replaced by full equality for all humanity.

Suzanne Murdock
Free Polazzo

Christian Denominations Celebrate Pentecost

A celebration of Pentecost brought together Christians from denominations rang-

ing from Quaker to pentecostal at a gathering sponsored by the National Council of Churches (NCC) in Arlington, Texas, in May. The idea for the gathering came from the German *Kirchentag*, or "day of the church," when thousands of German Christians come together every other year. Pentecost is a celebration of the descent of the Holy Spirit upon the disciples.

The theme, "No Longer Strangers," reverberated throughout the gathering. That phrase comes from the second chapter of Ephesians where Paul mediates a dispute between Jewish and pagan converts to Christianity and states that Christ is the peace between people so that they are no longer strangers but are all part of God's house.

Plenary sessions—church services—moved the gathering through the liturgical year. Arie Brouwer, general secretary of NCC, was keynote speaker, with additional presentations by Jim Wallis, editor of *Sojourners* magazine; Emilio Castro, general secretary of the World Council of Churches; Tony Campolo, of Eastern College; the Body and Soul and Dance company; and James Forbes, from Union Theological Seminary.

The program was fully ecumenical, with Sunday morning services, prayer options, forums, workshops, and explorations into different faiths and services. About 1,000 people attended, including about 20 Quakers. The two Quaker worship services and one exploration of Quaker prayer were well-attended, and Friends worship was singled out by speakers announcing opportunities to sample different forms of worship. A Methodist, Frances Lewis, was quoted in the daily newspaper as saying, "the one (religious group) that interests me most here is the Quakers, I've never sat in on their worship before, and it was very enlightening. Quakers don't particularly require a minister in worship, and I think this is great. Quaker lay people have a greater opportunity to take an active part in worship than in most other Protestant denominations."

Quaker participants gathered to talk over common concerns and agreed that the Quaker presence was good and necessary at the conference, and that they would like to see it expanded at the 1992 gathering. They also met with Brethren and Mennonite participants to explore their role in peace-making, now that other churches have taken this up.

At the last meeting, everyone sang "Dona Nobis Pacem," "For All the Saints," and filed out singing the "Hallelujah Chorus," feeling grateful for the gathering and the sense of unity with those of other Christian traditions.

Renee Crauder

AND SPEAKING OF SAINTS . . .

Author, researcher would like to hear from interested persons on the subject of saints and saintliness. This low-key, long-term, completely confidential research project seeks your input on the following:

- What, to you, is a saint? (How do you define this term/notion?)
- Who, in your mind, is a saint? (Living, dead, famous, infamous, unknown)
- What makes you think of someone as qualifying for sainthood? (Sacrifice? Martyrdom? Mysticism? Service? Etc.)
- Can non-Christians be saints? (Why or Why Not? Who, for example?)
- Do you know of anyone, however distant in knowledge, who seems to you, to behave in saintly ways? (Please say who, describe why, etc.)
- Did you, do you currently, aspire to sainthood? What happened?
- Anything else on your mind about this subject or these questions?

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News of Friends

To prevent chaos in taxpaying, a Canadian judge ruled against Jerilynn Prior, a Quaker whose story of war tax resistance appeared under Witness in FRIENDS JOURNAL in October 1987. Jerilynn, an assistant professor of medicine at the University of British Columbia, had refused to pay that portion of her income tax which would go toward military expenses. The judge presiding over her case said that ruling in her favor "would lead to chaos," presuming thousands of people would follow her example in other areas of taxation. She and her lawyers are now preparing to take the case to the Federal Court of Appeal. (From *God and Caesar*, April 1988, and *The Peacemaker*, June 10, 1988.)

Remembering God's Time: Wanda Baker, a native Iowan now co-pastor of Allen's Neck and Mattapoisett (Mass.) Meetings, relates a childhood memory and a parable. "When Iowa first tried Daylight Savings Time, other names were used for standard and daylight time by the farming community: God's time and Fool's time. I remember my father meeting some of his peers on the town square. 'Afternoon, Howard. How do you

like this new time?' 'Oh, it doesn't bother me,' said my dad, 'but I just can't seem to get it across to my cows.' That whole first summer, it was a constant battle to see whether God's time or Fool's time would win out. In Luke 12:16-21, Jesus tells a parable about a man who had a great harvest. He decided to spend his time tearing down his small barns to raise larger ones. Then he would say to himself, 'Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God startles us by saying to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' It's not always clear when God's time changes to Fool's time, but there is no question which one will win in the end."

Featured in an Iowa Public Television production were Margaret Stanley and Elizabeth Hughes, Friends Ambulance Unit volunteers in China in the late 1940s. The show, which aired in March, was entitled "Old Friends Return to China." Margaret and Elizabeth served with the international ambulance unit teams in the Shaanxi province near the Soviet border, providing medical assistance to

Bulletin Board

- A new sign message for an ongoing peace vigil is sought by Fifteenth Street (N.Y.) Meeting. The vigil, which Fifteenth Street Friends call a "meeting for worship with a concern for peace," is held each Saturday at Washington Square Arch in New York City. A professional sign maker is among the attenders. The ideal message would be brief, expressive of Friends' beliefs, and endorsed by a group or organization. Have individuals or meetings such a peace proclamation to share? Send suggestions to Susan Whealdon, 140 E. Seventh Street, #2D, New York, NY 10009.

- A counter-recruitment campaign is being waged by Friends at St. Louis (Mo.) Meeting in area high schools in response to heavy military recruitment. Friends distribute materials that give a more complete picture of the military experience and the implications of military service. They have referred a few young people and parents to counseling. There are about 60 schools in the area. St. Louis Friends need help in finding more in-

formation and sources, particularly information about alternative ways to serve one's country, financial aid available to nonregistrants going to college, and ideas or similar experiences anyone might have to share. Replies may be sent to the Peace Committee, Friends Meeting, 2539 Rockford Ave., Rock Hill, MO 63144.

- Stalled in Congress, the U.S. Peace Tax Fund Bill (S. 1018, H.R. 2041) needs the approval of House Ways and Means Chairman Dan Rostenkowski (D-Ill.) to be moved forward. The next stop for the bill would be the subcommittee on Select Revenue Measures. Dan Rostenkowski can be reached by writing him at the U.S. House of Representatives, Wash., DC 20515. (From the *Peace Tax Fund Newsletter*, Winter 1988.)

- Oak Grove-Coburn School in Maine announces it has established two memorial funds in honor of Rufus M. Jones, an alumnus and former headmaster (1889-1893) of the school. One fund provides scholarships

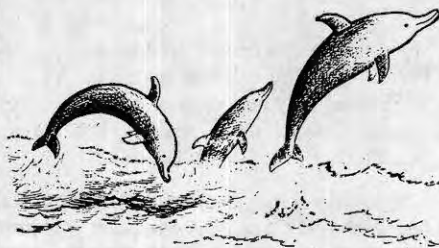
thousands in the war-ravaged region. The work created lasting goodwill: when the return trip was arranged in 1987, Margaret and Elizabeth, along with a filming crew, were among the only foreigners granted travel permits to the region since the teams were there 40 years ago. "It was never simple," Margaret recalled. "It would be tuberculosis and venereal disease and a gunshot wound and intestinal parasites—just for one patient. . . . Nearly everyone suffered from malnutrition." Through the hardships, the medical teams held onto the idea of "giving our lives and serving our principles," she added. "We didn't label people. I can't say, 'Now you're my enemy, now you're my friend.' We helped those who needed us. . . ."

Earlham College will assist five Indiana public school corporations develop programs in Japanese studies this school year. The college will help train teachers and assist schools in designing curricula for the Japanese language, culture, and history. Participating school corporations commit to establishing a first-year Japanese language course, and produce a plan to internationalize their curricula in kindergarten through grade 12.

to the school; the other is a permanent endowment fund for general school purposes. Donations to either fund may be sent to the Oak Grove-Coburn School, Vassalboro, Maine 04989.

• Commemorating Hiroshima-Nagasaki will be the focus of a memorial service and civil resistance at the Nevada Test Site on Aug. 6 and 7. There will be a candlelight vigil on Saturday evening and a memorial procession from the Las Vegas Federal Building to the Department of Energy offices on Sunday. The actions are sponsored by the Nevada Desert Experience, a faith-based organization resisting nuclear weapons testing. Ongoing protests by the organization have brought more than 9,000 people to the test site in 1988, with more than 2,500 who have taken part in civil resistance. Organizers hope the continuing actions will move world leaders toward negotiating a nuclear test ban treaty. More information is available from Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, telephone (702) 646-4814.

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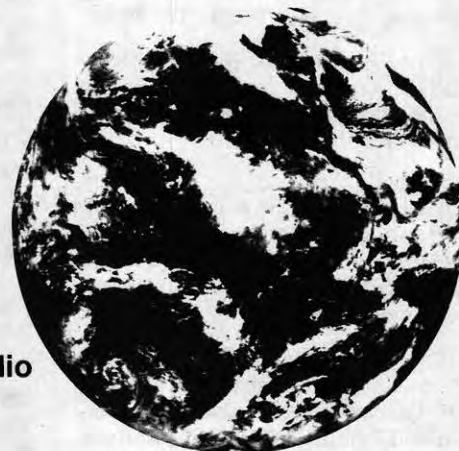
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Resources

- Co-op America has issued *Defining Social Investment*, a 28-page pamphlet of interest to those concerned about principled application of their savings. Available for 50¢ (10 or more, 25¢): 2100 M St. NW, Suite 310, Wash., DC 20063.
- *Resolving the Global Debt Crisis: Putting People First* is a pamphlet available for 50¢ from Interfaith Action for Economic Justice, 110 Maryland Ave. NE, Wash., DC 20002.
- *Star Wars: The Economic Fallout*, by Rosy Nimroody, is a research report issued in late 1987 by the Council for Economic Priorities, 30 Irving Place, N.Y., NY 10003.
- A free catalog on current dissertation research in religion, theology, and philosophy is available from *University Microfilms International*, 300 North Zeeb Road, Ann Arbor, MI 48106. Includes a comprehensive section on the history of religions.
- The 1987 *Quakers Uniting in Publications* (QUIP) catalog lists publications in print from 30 Quaker-related publishing enterprises in seven countries. Write to Barbara Mays, QUIP Clerk, Friends United Press, 101 Quaker Hill Drive, Richmond, IN 47374.
- The October 1987 *Catalog of Quality, Low-Cost Peace Education Resources for Individuals and Organizations* is available from Wilmington College Peace Resource Center, Pyle Center, Box 1183, Wilmington, OH 45177.
- *Windows East and West*, a newsletter published by the Friend in the Orient Committee of Pacific Yearly Meeting, is an unusual and excellent digest of Asian news for a Quaker audience. Send a mailing cost contribution to 8589 Roanoke Drive NE, Salem, OR 97305.
- Films and slide shows are available for rent from the Denver, Colorado, office of the *American Friends Service Committee*; topics include Latin America, Southern Africa, nuclear disarmament, nonviolence, and economic justice. A four-page catalog is available by writing to the office at 1660 Lafayette St., Denver, CO 80218.
- *Making War in Peace* is a 23-minute slide/tape program available free from the Mennonite Central Committee, 21 S. 12th St., Box M, Akron, PA 17501. It tells of the people of northern Laos, who continue to suffer from the aftermath of the most intense U.S. bombing in history.
- A 16mm color film, *Close Up To Life: Friends Education Today*, was filmed on location at Quaker schools, and shows how Quaker principles apply in meeting for wor-

ship, in the classroom, and on the playing fields. The film (also available on VCR or VHS tape) may be rented or purchased from Friends Council on Education, 1507 Cherry St., Phila. PA 19102 (Att: Trish Knowlton).

- *Speaking Our Peace: Exploring Non-violence and Conflict Resolution* is a practical manual reflecting the Quaker Peace Action Caravan's five-year experience with non-violence workshops all over Britain and Ireland. Available for \$5, plus shipping, from Friends Book Centre, Friends House, Euston Road, London, NW1 2BJ, England.

- *Bullets & Ballots: A Learning Game on Central America* is a role-playing game to be played by at least 20 people. This and other games, publications and video programs are listed in a flyer available from the Roosevelt Center for American Policy Studies, 316 Pennsylvania Ave. SE, Suite 500, Wash., DC 20003.

- *Talking Sense About Nicaragua* is a clear, succinct and useful 16-page pamphlet available for 50¢ from the American Friends Service Committee National Office, 1501 Cherry St., Phila., PA 19102.

- The *National Coalition to Abolish the Death Penalty*, 1419 V St. NW, Wash., DC 20009, issues an eight-page newsletter with resources and news of legislative action.

- *Friends of Creation* came together following Marshall Massey's speech on Friends and the environment at the 1987 Friends General Conference Gathering. A newsletter is available by writing the group at 721 Sixth Ave. S., St. Cloud, MN 56301.

- *Conscience Canada Newsletter* is a 12-page quarterly of war/peace concerns and war tax refusal. P.O. Box 601, Station E, Victoria, BC V8W 2P3, Canada.

- The *Refugee Service of the Commission on Inter-Church Aid* publishes a 24-page periodical on refugee work and resettlement. Available by contribution from Refugee and World Service, World Council of Churches, 150, Route de Ferney, 1211 Geneva, Switzerland.

- *Universalist Friends*, the twice-yearly newsletter of the Quaker Universalist Fellowship, deals with the diversity among present-day Friends. \$10 will bring the newsletter, reports, and notices of meetings and gatherings. QUF, Box 201, RD 1, Landenberg, PA 19350.

- *A Second Catalogue of Friends Books (Quakeriana)* lists 583 new and second-hand books. Available from The Book Bin, 351 NW Jackson, Corvallis, OR 97330.

Books

Grieving: An Inward Journey

By Dorothy Samuel. North Star Press, St. Cloud, Minn, 1987. 95 pages. \$7.95, plus \$1.25 shipping and handling/paperback.

This book is about survival techniques after the death of a close partner. It is a walk through the stages of grief. Seven years ago, Dorothy Samuel lost her husband of 39 years. How has it been for her, and what has she learned? She speaks of grief as that part of loss which nobody else can live through for us—the pain and the new feelings. She speaks of the loneliness, of missing him, and wanting him. Ultimately, she points out, we are all alone and must deal with our own pain. She raises the question so many of us have: "Where are you now?" and shares her feeling that her husband is still real to her when she needs him. She reminds us of the dangers of looking back to recapture the past. Digging too deep can bring back things we don't want to remember as well as the things we do.

Those who have lost a spouse will find lines to mark which relate to their experience. Those who have not faced this experience will find useful suggestions to help them in supporting their friends. Her moving report of the death of her husband at home and the special family worship there when it happened can be added to the ideas and plans that Friends may be making now. She doesn't deny the pain but says it changes with time. To those who have known the author in her books on marriage, this will be an extension of her conversations. What happens after the marriage is over? Is it ever over?

Phyllis Sanders

Phyllis Sanders, widowed after 37 years, was married to Olcott Sanders, former editor of FRIENDS JOURNAL. A television reporter and commentator on issues about aging, she is a member of Central Philadelphia (Pa.) Meeting.

Betraying the National Interest

By Frances Moore Lappe, Rachel Schurman, and Kevin Danaher. Grove Press, New York, 1987. 180 pages. \$8.95/paperback.

Soon after her graduation from Earlham in the 1960s, Frances Moore Lappe attend-

ed the Martin Luther King, Jr. School for Social Change in Chester, Pennsylvania, where she worked with such noted Quaker activists as George Lakey and George Willoughby. George Lakey has recalled how Frances appeared somewhat odd to many of the students, being more concerned with food issues than with what were seen as the more pressing political concerns of the time.

Frances Lappe has since led us to realize that food is indeed a political issue. In the 17 years since publication of her bestseller, *Diet for a Small Planet*, she has expanded her analysis to take a critical look at notions of scarcity, distribution, and development. With her co-authors, Rachel Schurman and Kevin Danaher, she now presents a well-researched and persuasive critique of United States foreign aid programs in a highly-readable form, looking not only at the often negative impact on the countries the United States is trying to help, but at long-term national interests of our own country as well.

The authors challenge the dichotomy between those who lament the stinginess of United States foreign aid—traditionally the lowest per capita in the industrialized world—and those who complain the United States should put domestic priorities first. They argue “it is impossible to divide these interests.” Among the examples they give are loss of U.S. jobs to sweatshops overseas under U.S.-backed regimes that deny their workers the right to organize; the threat to U.S. lives from U.S. support of such governments; and, reduced foreign markets due to chronic poverty in the Third World.

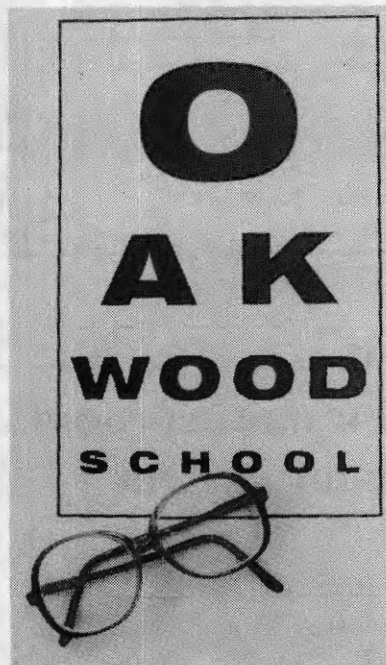
Current foreign aid programs have neither helped alleviate poverty nor successfully maintained pro-U.S. governments. The authors note that, among the major recipients of U.S. aid, the number of people living in poverty has climbed as foreign aid has increased. Many of these governments have been overthrown by their own people.

The authors express particular concern that the militarized nature of U.S. foreign aid blocks efforts at social change in the Third World. The authors argue that “both they and we would gain from far-reaching change in many Third World countries, where resources are today so tightly held.”

The authors stress that development assistance is far more effective than military aid, especially since security assistance is more than three times the amount for development. Even most United States food aid, the authors argue, is currently used primarily for political reasons, not to aid those most malnourished.

Rather than desperately trying to put the lid on social change, which leads to the growth of hostile and often totalitarian

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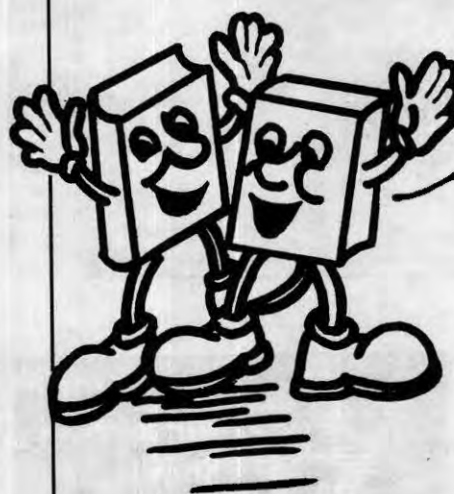
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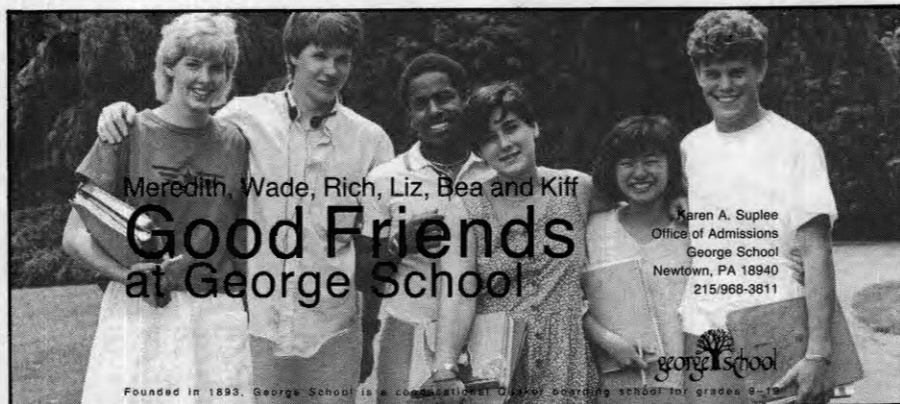
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Books *continued*

revolutionary movements, we should encourage peaceful change through re-evaluation of foreign policy assumptions. In short, the authors ask that U.S. citizens "reconceive our national interest."

The authors offer a difficult challenge for those concerned with Third World poverty and underdevelopment. Working for structural change is not as comfortable as simply giving alms. Most importantly, they have demonstrated that there is no real contradiction between acting on moral imperatives of the conscience and pragmatic policy considerations of the real world.

Stephen Zunes

Stephen Zunes is a doctoral candidate in government at Cornell University and a fulltime instructor in politics at Ithaca College. He attends Ithaca (N.Y.) Meeting.

In Brief

Unified in Hope

Carol K. Birkland. Friendship Press, New York, 1987. 160 pages. \$8.95/paperback. To present the personal side of the political conflict between Arabs and Jews. Carol Birkland, Middle East secretary of the Global Mission of the Evangelical Lutheran Church in America, interviewed 19 not quite ordinary people, ten Palestinians and nine Jews, living and working in Israel or the occupied territories. They are not ordinary because they have all (in one way or another) been working for peace and reconciliation. Yet all have known strong feelings of anger, frustration, or fear and had personal experiences with confrontation. The subjects include an actress, a school teacher, a politician, a lawyer, an army officer, a rabbi, and others whose personal lives alone make riveting stories, but together gives us most unusual pictures of a land in turmoil and longing for peace.

South Africa: Challenge and Hope

By the American Friends Service Committee, Lyle Tatum, editor. Hill & Wang, Toronto, Canada. Revised edition, 1987. 225 pages. \$7.95/paperback. Keeping up to date with South African apartheid is a nearly impossible task, but this 1987 revised edition of the 1981 report of the AFSC does an admirable job of clarifying, summarizing, and imprinting indelibly on the mind the most important factors of the situation. The policies of the Reagan administration, the divestment issue, other economic pressures, the role of the Soviet Union, the United Nations, religious organizations, etc., are all included. The book is a gold mine of facts about a continuing trouble spot.

Milestones

Births

Holleman—*Annie Holleman*, on June 11 to Marsha Holleman and Warren Holleman. The parents attend Live Oak (Tex.) Meeting.

Palenski—*John William Palenski*, on December 1, 1987, to Ruth Jacot Palenski and Ronald Palenski. John's grandmother, Bertha Jacot, and his mother are members of Sandy Spring (Md.) Meeting.

Southwick—*Elizabeth Marie Southwick*, on November 16 to Mary Boyd Southwick and Kevin Southwick. The parents attend Live Oak (Tex.) Meeting.

Sturman—*Owon Sturman* on December 29 to Ogga and Doyle Sturman. The father is a member of Live Oak (Tex.) Meeting.

Wilkson—*Jessica Jones Wilkson* on December 3 to Mary Jones and Bob Wilkson. The mother attends Live Oak (Tex.) Meeting.

Deaths

Angell—*Barbara Allee Angell*, 69, on March 13 in Stanford, N.Y. An active Friend, she filled many needs, including clerk of Bulls Head-Oswego (N.Y.) Meeting, the executive committee of New York American Friends Service Committee, and co-clerk of New York Yearly Meeting Nominating Committee. She held a master's degree in early childhood education from the University of Chicago and served for nine years on the Board of Education of Rhinebeck, N.Y., Central Schools. She is survived by her husband, Stephen L. Angell; and four children; Marjorie A. Van Hoy, Stephen W., Thomas N. N., Samuel J. B.; and five grandchildren.

Bacon—*Edith Farquhar Bacon*, 95, on June 8 at Friends Hall in West Chester, Pa. A graduate of Westtown School and Wilmington College, she taught school until her marriage to Francis R. Bacon, an architect and teacher. In 1921 they went to Germany for the American Friends Service Committee to help feed German children. When they returned to Cleveland, Ohio, they founded Cleveland Friends Meeting. She was also active in the Women's International League for Peace and Freedom and the Fellowship of Reconciliation. They returned to the Philadelphia area in 1955 to Lansdowne (Pa.) Meeting where she was a member until her death. She also served on the Family Relations Committee of Philadelphia Yearly Meeting and the boards of Friends Shelter for children and the Tricounty Fountain Center for recently discharged patients with emotional problems. She is survived by four children: S. Allen Bacon, Francis F. Bacon, Alice B. Long, Roger Bacon; a sister, Esther Farquhar Kamp; 11 grandchildren; and 11 great-grandchildren.

Boyer—*Ralph Rice Boyer*, 83, on November 11, 1987, in Sandy Spring, Md. An economist, he held executive positions with the United Nations Relief and Rehabilitation Administration from 1945 to 1947 and with the Atomic Energy Commission from then until retirement. As a leader in Friends Meeting of Washington (D.C.), he served as clerk

of many committees and of the meeting itself. He was a founder of Friends House in Sandy Spring, Md., and served on the boards of Sidwell Friends School and Sandy Spring Friends School. He is survived by his wife, Alice Reich Boyer; a son, James L. Boyer; a daughter, M. Christine Boyer; and two grandchildren.

Clark—*Sheldon Deforest Clark*, 75, on May 25 at Sandy Spring, Md. After a brief career in journalism, Sheldon Clark was admitted to the bar in 1944 and started a long and successful law career, much of it in public service. The demands of his career did not stifle his sense of social responsibility. While living in Cleveland, Ohio, he and his wife Lucy, a physician, worked for Planned Parenthood, fair housing, the American Friends Service Committee, Cleveland Friends Meeting, where he became clerk, and the American Civil Liberties Union, where he chaired the legal committee. During the turmoil of the '60s he defended draft resisters, and in the '80s he initiated legal challenges to U.S. government actions in connection with Nicaragua. For two years he left the practice of law to work with the AFSC out of Houston, Tex. Sheldon and Lucy Clark retired to Sandy Spring, Md., where he became clerk of the Peace Committee at Sandy Spring Meeting. He is survived by his wife, Lucy Swanton Clark; two sons, Sheldon H. Clark and Jared S. A. Clark; two brothers, Bronson P. Clark and Channing Clark; a sister, Nancy Perry; and three grandchildren.

Humphrey—*Merwin Weeks Humphrey*, 83, on March 8, 1987. He was a retired professor of forestry at Pennsylvania State University and a member of State College (Pa.) Meeting. He was

preceded in death by his wife, Emma Meeks Kelly Humphrey. He is remembered by those who knew him for his courageous friendship, available to all and especially to visitors and new attenders; his steadfast concern for strengthening the institution of peace and world order; the deep and loving care he showed his wife during the last period of her life; his dedication to teaching and to protecting forest and environment; his influence upon his students; and his sense of humor. He is survived by three children, Phoebe Cottingham, Phyllis Brown, George Humphrey; and five grandchildren.

Illsley—*Edna Harriette Geer Illsley*, 58, on May 1 in an automobile accident near Burlington, Col. She held a bachelor's degree in physics from Vassar, a doctorate in nuclear physics from the University of Iowa, and was a member of Phi Beta Kappa. During her active life she was a member of monthly meetings in Eugene, Ore., La Jolla and Claremont, Cal., and Boulder, Col. At her death she was a member of Fort Collins (Col.) Meeting, which she helped found. In the Fort Collins area she was active in League of Women Voters, Poudre Valley Hospital, Amigos de las Americas, Northern Colorado Weavers' Guild, Poudre Valley Credit Union, and played viola with the Loveland Chamber Orchestra. She and Norman Illsley were married in 1956 and spent the next four years on an American Friends Service Committee American Indian program in southern California. For the past ten years she traveled with her family and worked with the Pakistani Medical Research Center in Pakistan, taught physics at the American University in Egypt and was active at the Central Agricultural Research Institute in Liberia. She was a professional accountant specializing in overseas income tax and was on her way to Egypt in this work when death occurred. She is survived by her husband, Norman; two sons, John and Richard; a daughter, J. Alison James; two brothers, Lucean Geer and Hardison Geer; and a granddaughter.

Miles—*Ross Clarkson Miles*, 92, on April 11 in Lacey, Wash. His parents, Anna Cook Miles and Benjamin Clarkson Miles, both came from families who were Friends for generations. Ross attended Friends Academy and Pacific (now George Fox) College. During World War I, he went to France with the first American Friends Service Committee unit, where he drove ambulances in Paris and changed diapers at the founding home in Lyon. Following this service, he completed college work at Willamette University. Ross managed the family's gravel plant until it was sold. He was known for his belief that a business deal is a good deal only if good for both parties. He was often able to work with people no one else could. At times this was taken advantage of; promises he made were broken by superiors and he felt painfully responsible and betrayed. He shared an understanding, caring attitude with people of all walks of life. Ross and his family were active for many years in South Salem Friends Church and Oregon Yearly Meeting of the Evangelical branch of Friends. Then in the 1940s, unprogrammed Friends began meeting in Salem. As the number increased, a separate meeting was formed, and Ross and his wife Laura were among its founders. He maintained activity with both groups for a number of years and continued contacts with Northwest Yearly Meeting until his death. When Ross and Laura moved to Lacey, they became active in Olympia (Wash.) Meeting. He served as a representative to the Steering Committee of North Pacific Yearly Meeting and on his meeting's Ministry and Oversight Committee, at-





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tending his last meeting just three weeks before his death. He always sought out new attenders to learn of their interests and dreams. Following his service in France, Ross continued to be active with AFSC for more than 60 years. He collected and packed thousands of pounds of material aids, helped establish offices in the Pacific Northwest, and gave long service to the Executive Committee. He served quietly in the background, not seeking recognition for himself, only for the work. Ross married Laura Bell in 1920. She continues to live in their home in Lacey. They have three sons and daughters-in-law: Ward and Alice, Frank and Pat, and Rodney and Eleanor; 12 grandchildren; and 15 great-grandchildren.

Smith—Lois Nyborg Smith, 59, on May 30 in Morrisville, Pa., She was the wife of the late Bertram J. Smith and a member of Falls (Pa.) Meeting where she served as clerk, member of most major committees, and newsletter editor. Born in Brainerd, Minn., she received a bachelor of arts, cum laude, and a master's in psychology from the University of Minnesota. For 15 years she was an instructional assistant at Bucks County (Pa.) Community College. She is survived by a son, Scott B.; her father, Carl Nyborg; a sister, Elaine Franz; a brother, Carl, Jr.; and several nieces and nephews.

Udin—Freddy Udin, 81, on May 1, in Geneva, Switzerland. A member of Geneva Monthly Meeting, she contributed greatly to the life of the meeting through her music, her insights from Jewish and Muslim religious traditions, and her good sense. Known for her hospitality, she had many friends among U.S. Friends who spent time in Geneva. She is survived by her husband, Sam; five children; and 12 grandchildren.

Way—Edith Williams Way, 95, on April 25. A graduate of Friends Central School and Swarthmore College, she married D. Herbert Way in Wilmington, Del., in 1918. In 1925 they moved to Woodstown, N.J., where they remained. She was a member of Woodstown (N.J.) Meeting, a 55-year member of the Woman's Club of Woodstown, Gray Lady at the Salem County Memorial Hospital for 25 years, and a founder of the Woodstown Visiting Nurse Association and the Salem County Visiting Homemaker Service. She was a member of the Woodstown Board of Education, and, after moving into the Friends Home in Woodstown, she served as a volunteer teacher's aide. During and after World War II, she and her husband sheltered two German refugee families and a refugee child. She is survived by a son, David; two daughters, Alice W. Waddington and Marjorie W. Berkovitz; 11 grandchildren; and nine great-grandchildren.

Whitely—Paul L. Whitely, 94, on May 5, in Lancaster, Pa. He held a doctorate from the University of Chicago and for 30 years taught psychology at Franklin and Marshall College as well as seven other colleges both before and after retirement. He was one of the founders of Lancaster (Pa.) Meeting and remained active in the meeting until he died. In 1952 he was a delegate to the Tricentennial Friends World Conference in England. His dedication to peace activities started during World War I when he was jailed for a year for refusing military service. On release he spent a year in France in reconstruction with the American Friends Service Committee. He remained active in many peace groups, especially the Fellowship of Reconciliation. His wife, Esther Risser Whitely, died in 1982; he is survived by a son, James L. Whitely; and one grandson.

Calendar

AUGUST

1-6—Pacific Yearly Meeting at La Verne University, La Verne, Calif. For information, contact Stratton Jaquette, 258 Cherry Ave., Los Altos, CA 94022-2270, or call (415) 941-9562.

2-6—Iowa Yearly Meeting at William Penn College, Oskaloosa, Iowa. For information, contact Del Coppinger, Box 703, Oskaloosa, IA 52577, or call (515) 673-9717.

3-6—Illinois Yearly Meeting at IYM Meetinghouse, McNabb, Ill. For information, contact Paul Buckley, R.R. #1, Dewey Ave., Mattoon, IL 60443, or call (312) 748-2734.

3-6—North Carolina Yearly Meeting at Guilford College, Greensboro, N.C. For information, contact Billy M. Britt, 903 New Garden Road, Greensboro, NC 27410, or call (919) 292-6957.

3-7—Mid-America Yearly Meeting at Friends University, Wichita, Kans. For information, contact Maurice A. Roberts, 2018 Maple, Wichita, KS 67213, or call (316) 267-0319.

6-11—Evangelical Friends Church, Eastern Region, at Malone College, Canton, Ohio. For information, contact Robert Hess, 1201 30th St., NW, Canton, OH 44709, or call (216) 493-1660.

6-11—Indiana Yearly Meeting at Earlham College, Richmond, Ind. For information, contact David R. Brock, 1403 Briar Road, Muncie, IN 47304, or call (317) 284-6900.

9-14—Baltimore Yearly Meeting at Shenandoah College and Conservatory of Music, Winchester, Va. For information, contact Thomas H. Jeavons, 17100 Quaker Lane, Sandy Spring, MD 20860, or call (301) 774-7663.

10-14—Iowa (Conservative) Yearly Meeting at Scattergood School, West Branch, Ind. For information, contact John Griffith, 5745 Charlotte St., Kansas City, MO 64110, or call (816) 444-2543.

10-14—Ohio Valley Yearly Meeting at Earlham College, Richmond, Ind. For information, contact Barbara Hill, 6921 Stonington Road, Cincinnati, OH 45230, or call (513) 232-5348.

10-14—Western Yearly Meeting at Western Yearly Meetinghouse, Plainfield, Ind. For information, contact Robert E. Garris, P.O. Box 70, Plainfield, IN 46168, or call (317) 839-2789.

12-14—Central Alaska Friends Conference at Friends Retreat Center, Wasilla, Alaska. For information, contact Jim Cheydleur, P.O. Box 81177 College, AK 99708, or call (907) 479-5257.

13-18—New England Yearly Meeting at Hampshire College, Amherst, Mass. For information, contact R. Candida Palmer, 901 Pleasant St., Worcester, MA 01602, or call (617) 745-6760.

14-21—Canadian Yearly Meeting at Canadian Union College, Alberta, Canada. For information, contact Frank Miles, 60 Lowther Ave., Toronto, Ont. M5R 1C7, Canada, or call (416) 922-2632.

17-24—Ohio (Conservative) Yearly Meeting at Stillwater Meetinghouse, Barnesville, Ohio. For information, call Richard A. Hall, Olney Friends School, Barnesville, OH 43713, or call (614) 425-2877.

19-27—Friends World Committee for Consultation 17th Triennial Meeting at International Christian University, Tokyo, Japan. For information, contact World Office, FWCC, 30 Gordon St., London WC1H 0AX, England, or call (1) 388-0497.

27-Sept. 1—France Yearly Meeting at Sommières. For information, contact George Elias, 114 rue de Vaugirard, 75006 Paris, France, or call 6826-5886.

SEPTEMBER

2-5—Northern Yearly Meeting at Chetek, Wisc. For information, contact John E. Martinson, 270 W. Cottage Place, St. Paul, MN 55126, or call (612) 484-7966.

23-25—Missouri Valley Conference at Camp Chihowa, north of Lawrence, Kans. For information, contact Louis Cox, 534 East Crestview, Springfield, MO 65807, or call (417) 882-5743.

Quaker Crostic Answers

Quotation (from *Peace Pilgrim: Her Life and Words*, Peace Pilgrim Center, 43480 Cedar Ave., Hemet, CA 92344, page 85): "On Religion. How diverse the many paths seem to be at times, but do they not all come together eventually upon the same mountain top? Are they not all striving for the same thing?"

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Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 03910 Mexico DF 705-0521.

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Educational Opportunities

Deepening the Roots: Religious Nonviolence Weekend Workshop with Richard Deats of the Fellowship of Reconciliation, September 16-17. Registration deadline August 31. In concert: Fred Small, Saturday, September 24 at 8 p.m. *Stories: The Voice of Peace*, October 14-16 conference with Belden Lane, Arthur Waskow and others. Registration deadline September 26. Contact Beaver Conference Farm: (914) 962-2620.

Consider a Costa Rican study tour. February 23-March 6, 1989. Write or telephone Roy, Joe & Ruth E. Stuckey, 1810 Osceola Street, Jacksonville, FL 32204. (904) 389-6569.

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Positions Vacant

Bucks Quarterly Meeting invites applications from Friends for the position of Coordinator. This full-time position includes the stimulation of Quarterly Meeting Committees, organizing youth activities, planning a 2-day summer conference, producing the newsletter, and some clerical duties. The office is located on George School campus in Newtown, Pa. Position begins Sept. 1, 1988. Salary negotiable, starting at \$16,000 depending on qualifications. Please send resume to Robin Meaker, P.O. Box 464, Milford, NJ 08848.

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Assistant Program Coordinator—Young Friends. 3/5 time position starting Nov. 1, 1988. Help coordinate and run Philadelphia Yearly Meeting programs for children in grades 6-12. Weekend work required plus two days per week at Friends Center. Salary plus full benefits. For application write Religious Education Committee, 1515 Cherry Street, Philadelphia, PA 19102. (215) 241-7221. Application deadline: Oct. 1, 1988.

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Ann Arbor Friends Meeting is seeking applicants for a quarter-time staff position to join four other part-time staff at Quaker House, an office, residence and activity center for the meeting. Responsibilities include contributing to the spiritual and social community of the meeting according to the interests and skills of the applicant. This staff position receives free housing in Quaker House in lieu of a stipend; position starts September 1988. Send letters of interest to Friends Center Committee, 1420 Hill Street, Ann Arbor, MI 48104, or phone Jim Sundberg, (313) 663-8173, for more information.

Principal's position open, beginning summer 1989 at John Woolman School, a residential high school located in Nevada City, CA 95959. Address inquiries to Chris Thollaug, Search Committee Clerk, address of the school, 12585 Jones Bar Road, by November.

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Meetings

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

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Friends Centre, Auckland, New Zealand. Quaker married couple (no children), sought as Resident Friends for minimum one year starting November 1988. Inquiries to Clerk, 115 Mt. Eden Road, Auckland 3.

Construction skills bank. Volunteers on weekends to donate or learn construction skills on Quaker projects—especially Philadelphia Yearly Meeting Youth Center. Send name, address, phone, skill interest to: J. Mark Robinson, RD #4, Tunkhannock, PA 16657. (717) 836-1560.

Coordinator for Nonviolence and Children Program of Philadelphia Yearly Meeting. Teaching and leading workshops for adults while developing and writing about ways to support peacemaking attitudes and skills in children. Salary range: \$16,448-\$24,148. Full-time with benefits. To start September-December 1988. To receive position description and application information, write to Robert Dockhorn, 1515 Cherry Street, Philadelphia, PA 19102, or call (215) 241-7238. Applications requested by August 15.

Caretaker needed for Hidden Hill Friends Center, Fairbanks, Alaska. Cabin and utilities in exchange for 30 hours per month of coordination and light maintenance for a small, residential, cooperative Friends community seven miles N.W. of Fairbanks, two miles W. of the University of Alaska. Ferocious winters, daunting social problems, beautiful wilderness. Excellent opportunity for involvement in Native American, environmental, and east/west issues. Contact H.H.F.C., 2682 Gold Hill Road, Fairbanks, Alaska 99709. (907) 479-3796.

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Cuernavaca, Mexico: Small seminars, large families, or Friends find "Casa Rose" a delightful place for study, reunions, or holidays. Our staff provides friendly Mexican spirit, concern for guests, excellent meals. Seven double bedrooms with baths and small single; large dining and living rooms with fireplaces; long verandah for outdoor living; quiet porch and upstairs terrace; large garden; garage and parking area; 40' X 25' heated, filtered pool; mountain views; near central plaza, buses, and taxis. Good language schools available in Cuernavaca; day excursions to archaeological sites, colonial conventos, haciendas, attractive villages, and much natural beauty, including the great volcanoes of Ixtaccihuatl and Popocatepetl. Cuernavaca is an hour from Mexico City; a good base for Mexican travels. Inquiries: Chule Rose Nicholson, 516 Oakley Road, Haverford, PA 19041. (215) 642-3595.

Mountain Retreat, modern cabin bordering Pa. state forest, good hiking, \$250/wk. Call (717) 742-4118 for brochure and dates.

Beaver Conference Farm: Ecumenical peace and justice retreat center located on an old dairy farm 33 miles north of Manhattan. Conferences offered year-round. Also available for personal retreats and groups with their own programs. Contact Beaver Conference Farm, Underhill Avenue, Route 118, Yorktown Heights, NY 10598. (914) 962-6033.

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.

Wanted

Nineteenth century Quaker clothing—especially men's coats and hats. For display purposes; occasionally to be worn on special days. Information about the original owners would be appreciated. Virginia S. McQuail, Downingtown Friends Meeting, 745 Peck Road, Downingtown, PA 19335. (215) 269-3432.

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 61-09-56 or 61-26-56.

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, 03910, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA—Unprogrammed Worship 10 a.m. on first Sunday of every month at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3216 or 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.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. William Haydon, clerk, (313) 398-1766.

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) 837-6327 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: 968-3966.

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.

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

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-0669.

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

STOCKTON—10:30 a.m. singing, 10:45 a.m. 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—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

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

Colorado

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

COLORADO SPRINGS—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.

ESTES PARK—Friends/Unitarian Sunday Unprogrammed worship 10 a.m., followed by discussion 11 a.m. YMCA of the Rockies' Library. Telephone: (303) 586-2686.

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, 687 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) 637-4601 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) 762-5689.

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). 284-4745, 697-7725.

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

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

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

ODESSA—Worship, first Sunday, 11 a.m.

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

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 328-7763.

District of Columbia

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

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

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

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

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

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanchard 1625 Eden Court, Clearwater FL 34618, (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, 11 a.m. (813) 481-5094 or 574-2815.

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

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

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

LAKE 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) 678-5077 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: Sumner Passmore. 371-7845 or 955-9589.

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

STUART—Worship group. (407) 266-3052 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

ATHENS—Worship Group and First-day School 10 a.m. Discussion 11 a.m. (404) 548-9394.

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) 448-8964. 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. First-day School. Child Care in Summer.

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 984-0716.

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Clerk: Kirby Tirk, (217) 548-4190.

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 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. 875-8797.

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

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: Jean Sweetzer, (317) 962-3396.

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.

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

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

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

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, 734-6854.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Hawk, clerk, (301) 820-7895. Irene S. Williams, assoc., (301) 745-3166.

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

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

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: 878-6883.

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. (817) 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: Ruth Howard, 636-2298.

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. (10:30 a.m. summer) W. 44th St. and York Ave. S. Phone: 926-6159.

NORTHFIELD-SOON-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, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, MacAlester College two blocks east. Call (612) 699-6995.

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

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia,

MO 65201. Phone: (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) 341-2464 or 265-3725.

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

SPRINGFIELD—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crastview. (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. 721-6733.

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: Chip Neal, (603) 742-0263, or write P.O. Box 243, 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., First-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. (809) 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.

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

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

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

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

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

SOMERSET/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. (505) 265-3022.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 528-4625.

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. 664-6567 or 692-9227.

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

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

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

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

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

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

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

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9836.

GARDEN CITY—12:30 p.m. Tuesdays, Sept.-June. 38 Old Country Road (Library, 2nd floor). Phone (516) 747-8092.

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

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

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

MANHASSET—July & August, 10 a.m. Northern Blvd. at Shelter Rock Rd.

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

SHELTER ISLAND—10:30 a.m. Circle at Quaker Martyrs' Monument on Sylvester Manor (Winters and inclement weather, George Fox House, end of George Fox Lane). Phone (516) 479-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 267-1713.

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—Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available. 41 Westminster Rd., 14607, (716) 271-0900.

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.

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

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

North Carolina

ASHEVILLE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. (704) 258-0974.

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) 399-8485 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—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 Kregar, 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: 673-5336.

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.

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. 1/4 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.

DOWNTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

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

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

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

GLENSIDE—Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. 576-1450.

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. Sumneytown 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, 1 1/2 miles west of Lancaster.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OXFORD—First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-5392.

PENNSBURG—Unani 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., 10:30 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 684-5608.

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 Maple 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. Hight 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.

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

Rhode Island

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

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

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

South Carolina

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

COLUMBIA—worship 10 a.m. Presbyterian Student Center, 1702 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 a.m., 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. Marian Fuson, 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 a.m. 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 Wahrmund (512) 257-3635.

HOUSTON—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone Clerk Caroline T. Sheridan (713) 680-2629 or 862-6685.

LUBBOCK—Unprogrammed worship, Sunday morning 10:30-11:30 a.m. 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 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

PUTNEY—Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

SOUTH STARKSBORO—Hymn sing 9 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 West. (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—Gooch 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 Rad., 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, 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: 832-9839.

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 a.m. 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., Menomonee, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barabara 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 a.m. 3224 N. Gordon Pl. Phone (414) 332-9848 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.

GILLETTE—Unprogrammed, 682-2269.

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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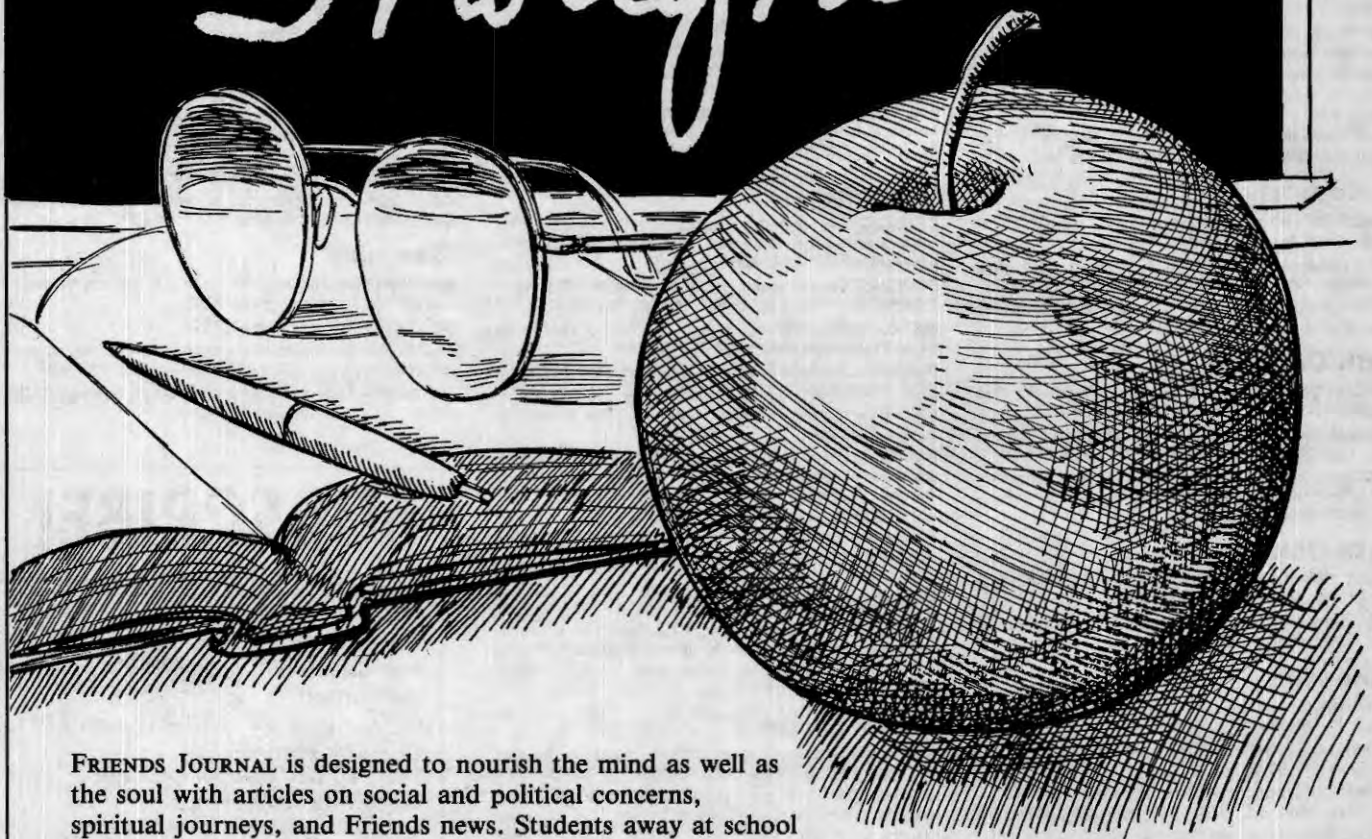
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