

October 1988

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Nature as a Mirror of the Spirit
Connections: The Challenge of Quaker Education
Sexism, Inclusive Language, and Worship

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Among Friends**A Different View**

Sitting in the lunch room at Friends Center here in Philadelphia the other day, I opened my lunch, looked out the window, and was struck by a new twist on an old scene: the statue of Mary Dyer, stately and serene, from this view was set against a background of downtown Philadelphia. To the right of her head hung a traffic light, just left of her shoulder I could see placards of a luncheonette, further to her left was a street vendor with pedestrians flocking to it, and all around were the sounds of traffic—gears grinding and horns honking, punctuated by an occasional siren.

Normally we see Mary Dyer's statue from the other direction—against the sedate backdrop of Friends Center's red brick, wrought iron, and wooden trim, a refuge among skyscrapers and concrete. Mary Dyer, who was hanged on Boston Common in 1660 for her witness for religious freedom, is now safe and secure against a backdrop of time-honored Quakerism.

Every time I stop to look at that sculpture, I am touched by the way its creator, Sylvia Shaw Judson, captured Mary Dyer's courage and humility and centeredness in every line—her head bowed in strength and piety, her plain Quaker dress and bonnet outlined in simplified details. It's a bit of a blessing walking by her to get to work. It calls me back from my sometimes jarred state of mind and reminds me what it's all about, this working among Friends. It's not about getting up in the morning when I don't feel like it, or catching the train in steaming heat or snow, or jostling in crowds to get where I'm going. It's not about meeting deadlines or finding every out-of-place comma or misspelled word, or about making this issue better than the last. It's about being present, being a channel in whatever I do, knowing that work in this world needs to come from a spiritual center to keep from getting out of whack.

This day while looking out the window, I think Mary Dyer would understand. She was as much a part of this energetic, angry, insistent, needy, and bountiful world as I am, as we are. When she was alive, it was her courage and faith that put her into the world as it challenged her serenity—not unlike the paths of Quakers today as we go about our jobs, questioning, laboring, and wanting very much for our efforts to make a difference. We know all too well that our religion is our center, our hub of activity—not just our refuge.

I'm glad to see Mary Dyer from a different view.

Melissa Kay Elliott

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Margery R. Coffey's drawing on the front cover, *Earth*, is one of a series, "The Seven Shields from the Vision Quest of Black Prairie Dog Woman." Two more drawings appear on pages 14 and 16.

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Lucy Savarese

A Matter of Degree

The letter in the August FRIENDS JOURNAL from Margaret Blood, Anne Remley, and Miyoko I. Bassett of Ann Arbor, Mich., struck a responsive chord in me. Having been hospitalized many times for mental illness and often experiencing burn-out, I'm always moved by those who reach out to the mentally ill.

Margaret, Anne, and Miyoko are obviously aware that disruptive behaviour could signal a call for help, even if only unconsciously.

I surely understand why these helping Friends are wary of being manipulated and abused. However, many mentally ill people have been manipulated or abused. Some could be imitating their victimizers. They may not yet be able to understand and articulate their feelings.

Mentally ill people feel like outsiders. The stigma society places on mental illness, even in this era of enlightenment, naturally makes us feel different, unwanted, misunderstood. We're defensive about "us and them" attitudes. Actually the difference between "us and them" is merely a matter of degree or of the problem's manifesting itself in different ways in different people. Among my friends who agonize as I do over dealing with conflict and confrontation is one who gets ulcers, another one has migraine headaches, another has backaches. Others turn to alcohol, drugs, cigarettes or other means of escape from conflict.

The attenders at Ann Arbor Meeting are indeed fortunate they've found compassion and caring. I too am fortunate. I've found compassion and caring at Hartford (Conn.) Meeting.

Mabel M. Jasut
Newington, Conn.

Visible Actions

I wish to thank Ron McDonald for his article, "We Must Grow Flowers Now" (FJ August). Composting and other ways of caring for the earth are truly spiritual experiences. Moreover, they demonstrate our concern in a conspicuous and fundamentally Quaker way. The early Quakers were conspicuous in language and dress. What looked to all the world as odd customs and mannerisms were considered by Friends a natural outcome of the testimonies of peace, equality, and simplicity.

Friends can still bear witness to testimonies in such a way that we can be recognized as a special, concerned people. We can do this by translating our respect for life and the earth into visible actions. For example, we can bring in our own mugs where hot drinks are served in disposable cups. We can bring our own canvas grocery bags to the supermarket. We can refuse to water our lawns in areas with water shortages. We can print our newsletters and other Quaker publications on recycled paper. We can make a habit out of buying (and growing) organic produce. And of course, we can compost. Most of all, we should not be ashamed to be conspicuous; we will be continuing a rich, Friendly tradition.

Mike Palmer
Durham, N.C.

Giving Credit

I would like to give proper credit to the photographer whose pictures appeared with my article, "Vietnam Revisited," in the August FRIENDS JOURNAL. The cover photo and two in the body of the article say "courtesy of Kit Pfeiffer." They were taken by Steve Knight, who teaches history at Lawrence High School in Fairfield, Maine. He was also on the tour about which I wrote.

Steve will be taking a group of high school students on a two-week tour of Vietnam in February 1989. It will be similar to the trip he and I went on. He arranged the itinerary through Vietnam Tourism while he was in Hanoi, and he has room for as many as 20 in the group. The trip is primarily for high school students in central Maine, but war veterans who are interested in adding to this educational program are particularly welcome to join the group. For more information, contact him at Lawrence High School, Fairfield, ME 04937, or call (207) 453-7177.

Kit Pfeiffer
Waterville, Maine

Cultural Differences

It was a pleasure to read Sylvia Crookes's musings about the cultural differences between English and U.S. Friends (FJ August). No trip I have ever taken can compare with the wonderful experience of being both escorted and cosseted by an immediate friend who

gives tour-guide knowledge and all of her time.

I do believe that some cultural noncommunication lingers despite our long talks about women in pubs. The only time in England when unexpected exigencies found us near a pub which Sylvia had not already investigated, I was actually offended to be left in the car like a poodle while she entered to make sure we two un-male-escorted women would be accepted. How could I tell her that? She had gone to great trouble to assure my comfort at every step of the way, and was doing the same at this unexpected stop. There are limits to how ungracious even a radical feminist can be!

It is truly peculiar that England would be so far ahead of us in the area of gender-free rights at high levels (the long Thatcher prime ministry), and so far behind us socially, not only in men keeping women as appurtenances but in women accepting that status without question.

However, as Sylvia pointed out so clearly, the very real differences between our cultural assumptions are no barrier to the growth of real unity between our human likenesses and our common Inner Light.

Dorothy T. Samuel
St. Cloud, Minn.

A True Milestone

In the current wrestling of Friends with the question of taking same-gender marriages under the care of the meeting, some meetings have opted for "ceremonies of commitment" or other terminologies to distinguish these from "traditional" marriages. We applaud the practice of FRIENDS JOURNAL of including all life-unions under "marriages." In our case, after two years of deliberation, Berkeley Friends took our marriage under its care without assigning it a different name. So we submit our marriage announcement as a true "milestone," celebrating not only our own exchange of vows but the beautiful personal work and the movement of Spirit that brought our community to unity and allowed its members to celebrate with us. Thank you for the articles you have carried that have supported Friends in seeking the Light on this issue.

Catherine Lucas
and Mary Ellen McNelly
Berkeley, Calif.

Ed. Note: The marriage announcement is included in this issue's Milestones column.

Scorsese's Vision of The Gospels

(This statement was first published on the op-ed page of The New York Times on Aug. 11. See also a review of this film on page 25 of this issue.)

Bigotry is particularly ugly when practiced by Christians, who are supposed to be humble and compassionate, like the founder of their religion. The current campaign by fundamentalist Protestants against Martin Scorsese's film of Nikos Kazantzakis's novel *The Last Temptation of Christ* conforms precisely to the dictionary definition of bigotry: intolerant narrow-mindedness in defiance of reason or argument.

Kazantzakis's book was attacked in the same unreasonable way. When it appeared in Greece in 1955, the Orthodox Church sought to prosecute its author. When translations came out in various western European languages, the Roman Catholic Church placed the novel on its index of forbidden books. In the United States, fundamentalist Protestants attempted to remove the English translation of the book from libraries. That was in 1960.

Nevertheless, for the past three decades *The Last Temptation of Christ* has been widely admired in Europe, Greece, and the United States by people eager to deepen their religious commitment. This is because Kazantzakis's version of the Gospels does not undermine Christianity but rather makes Jesus' ministry more meaningful to modern people.

Martin Scorsese is among those who understand the novel's purpose. Yet on July 15, Bill Bright of Campus Crusade for Christ offered to reimburse the distributor, Universal Pictures, for its expenses if the company would turn over all copies of the offending picture so he could destroy them. Universal replied eloquently in a full-page advertisement that freedom of thought is not for sale.

The film (which I have not seen) was released August 12. Will it reach a wide audience despite the fundamentalists' machinations to convince theater chains to boycott it?

What a paradox that Christian ministers are opposed to a version of Jesus' life that is so reverential! Focusing on certain liberties that Kazantzakis has taken, they accuse him of demeaning Jesus. But the aim of his novel is to offer Jesus as a model for all of us at a time when western civilization is declining because of its

choice of happiness over spirituality. Kazantzakis's Jesus is supremely devoted to the service of others, to reconciliation, and to disinterested love. I'll put that idea in the fundamentalists' own language—language that Kazantzakis shares: Jesus is supremely devoted to God's will.

What Jesus does (and what Kazantzakis hopes all of us will do, inspired by Jesus' example) is to resist the "last temptation"—that is, the final and most serious impediment to the spiritual life. In defining this last temptation as happiness, Kazantzakis departs from the letter—but not from the spirit—of the Gospels. Happiness in his version, since it comes through materialistic well-being, is not essentially different from the Gospels' account of Jesus' temptations in the wilderness (Matt. 4:1-11, Luke 4:1-13), all of which involve materialistic power.

Kazantzakis merely relates materialism to every person, making Jesus resist the universal temptation to place comfort, security, reputation, and progeny above the pain, loneliness, and martyrdom of a life devoted to the Spirit. For an instant, Jesus *imagines* a different career, a happy one. He *imagines* that he experiences sex, begets a family, is respected as the best carpenter in Nazareth, remains close to his mother. He *imagines* that he is happy. Then, however, he rejects this vision and reaffirms the spiritual vocation that has led to his painful crucifixion.

All this, condemned as blasphemous by the fundamentalists, is Kazantzakis's way of dramatizing St. Paul's conclusions about Jesus' temptations: "For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect . . . For because he himself has suffered and been tempted, he is able to help those who are tempted . . . For we have not a high priest who is un-

able to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning" (Heb. 2:16-18, 4:15).

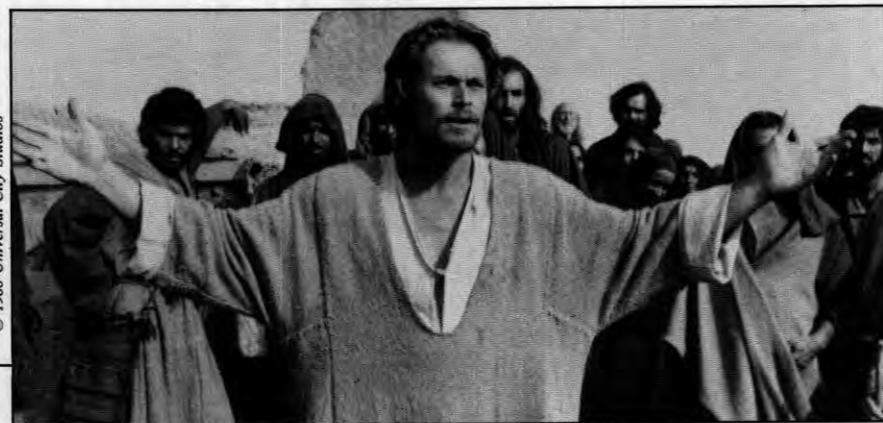
I do not wish to claim that Kazantzakis was an orthodox Christian. He lost his faith while still a teenager because he could not reconcile Darwin's teachings with Christianity's promise of an afterlife. But he never lost his admiration for Jesus or his conviction that idealistic service leading to suffering, death, and resurrection remains for us today, as for the early Christians, the quintessential shape of a spiritual career. Of course, he interprets and takes liberties. But his aim, as so many readers have discovered, is to make Jesus accessible to the 20th century.

Thus, I am both dismayed and perplexed by the fundamentalists' anger. Their opposition, so strangely contrary to their own professed aims, derives from pharisaical literalism—precisely what Jesus himself opposed. They are horrified by interpretation. Yet the major purpose of Jesus' ministry was to prod the descendants of Abraham to seek the Spirit rather than the letter of traditional doctrine, thereby making that doctrine relevant to their own condition.

If Kazantzakis were alive to witness the nature of this opposition, he would doubtless reply to Bill Bright with Jesus' scathing words during the Sermon on the Mount (Matt. 7:3): "Why do you see the speck that is in your brother's eye, but do not notice that log that is in your own eye?"

Peter Bien

Peter Bien, professor of English at Dartmouth College, translated into English *The Last Temptation of Christ*, which was published in the United States in 1960. He is a member of Hanover (N.H.) Meeting.



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Sexism, Inclusive Language, and Worship

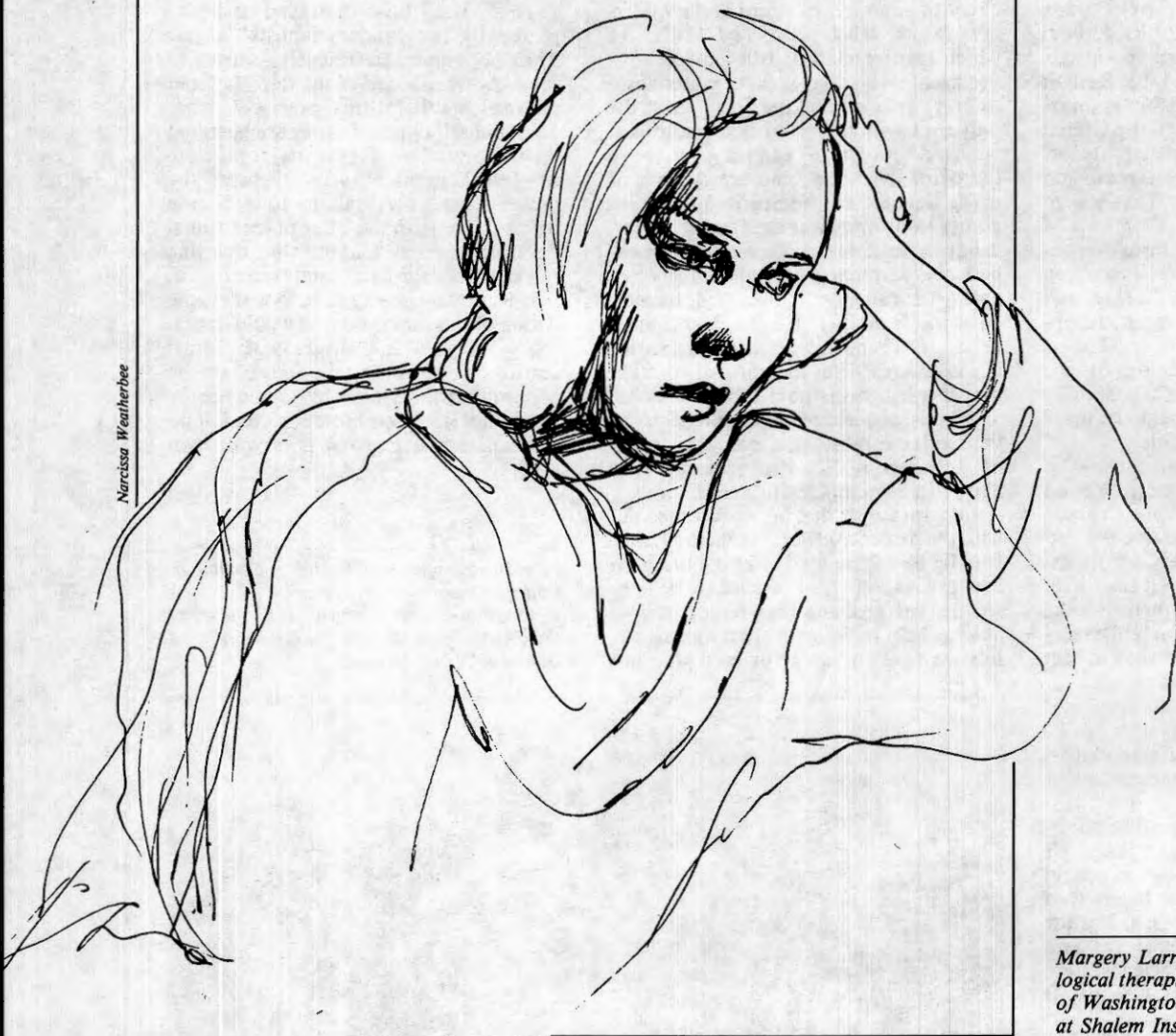
by Margery Larrabee

To what extent is sexism an issue for me, and how does it shape my understanding and living?

What does violence to my experience as a female?

How do I, can I respond?

Narcissa Weatherbee



Margery Larrabee, a social worker and psychological therapist, is a member of Friends Meeting of Washington (D.C.) and second year associate at Shalem Institute for Spiritual Formation.

A recent proposal on inclusive language in our meeting newsletter brought these queries to my mind. The proposal, which meeting has since approved, said in part:

Friends, we ask you to remember that our words in worship and in our daily lives can heal or hurt, liberate or subordinate, as we name and refer to other people as well as to the Divine. . . . We hope our ministry, our business and our written word will embrace the equal dignity and worth of all humans both in language and attitude. . . . We are aware that the use of exclusively masculine and/or hierarchical language when referring to God may reinforce sexist attitudes. . . . We are grateful to those among us who take us to task when we fall short. . . .

I am actively concerned for the practice of inclusive attitudes, values, behavior, and language in our daily lives. I am sympathetic to the spirit of this proposal for encouraging the use of inclusive language, particularly in our business and in our written word. I appreciate the intent, effort, and concern this proposal calls for in bearing witness to that of God in each other, fostering equality, and interacting as peers. I have difficulty, however, when this concern is laid on the meeting for worship regarding communication of our personal faith experiences.

I have difficulty creating a minute that suggests censorship of the language of one's personal experience when it may carry heart and soul-felt meaning for the person. I have difficulty with the choice of language as a primary concern from a legalistic and political point of view, and I have difficulty with overriding the experience of a rich religious tradition.

Above all I would expect that our primary concern for the life of the meeting for worship would be that the Spirit move in each of us and among us, that we attend worship as prepared persons, that we anticipate a gathered meeting, that we enter worship expecting authentic and genuine messages true to each individual's centered awareness. This requires openness and receptiveness to the different forms and contents the Spirit may use. This requires an attitude and a value of inclusiveness on our part so that:

- A feminist may speak of a Mother-God and use feminine pronouns.
- A born-again Christian may speak of God the Father.

- Evangelical Friends may speak in their idioms.
- The Buddhist may speak of oneness with the Divine.
- The agnostic may share from his or her experience.

How can we say the individual's interpretation and sense of life and experience? The experiential basis for ministry is the very cornerstone of Quakerism.

There is no question that society and the church have institutionalized sexism, that women have been subordinate, and that the oppression of women needs continued correction in every area, including language. But taking away freedom to speak as moved in meeting is a different issue from correcting institutionalized sexism. The first is the freedom to share one's spiritual experience as one knows it. The second is correcting oppression based on bias, prejudice, and inequality. It does not follow that such correction should be forced on the meeting for worship.

There is a difference between the language of habit—the *he* that reflects the pervasive unthinking sexist oppression, and the language of personal experience—the *he* that expresses rich intimate meaning. I remember vividly being in a sharing group of Quaker women discussing the importance of changing our sexist language. One woman in tears finally spoke up and said: "I'm afraid to speak, but I must tell you, I am a born-again Christian. God has saved my life. He is indeed my Lord and Saviour. . . . Do you want me to leave?"

In general practice we need to be mindful of correcting the exclusiveness and violence of noninclusive language. At the same time we need to be mindful of the exclusiveness and violence that results from rejection of an individual's deeply felt spiritual experience, shared in his or her own language.

I shared my concern about this with one Friend, who responded in writing. He voiced his concern that I was advocating an "anything goes" approach in meeting for worship, even in the face of inappropriate messages. He commented:

Similarly, like many Friends I once believed that since it was impossible to know the spiritual leading of another person, that no one had the right to elder someone for speaking during a meeting for worship. A message which had no meaning for me personally might have great meaning for someone else.

I believed that it was best to endure messages which seemed inappropriate. Fifteen years of worship at Friends Meeting of Washington [D.C.] have radically altered my beliefs. I have seen the violence done to our meeting by inappropriate speaking during meetings. I am now firmly convinced we have a responsibility to respond to these situations, often during the course of the meeting. One example will suffice. Over several years a meeting attendee made sporadic anti-Semitic comments during various meetings for worship which I attended. There was no clear response from the meeting. Some Friends explained their lack of response by saying, "Everybody knows this isn't what Friends believe." Unfortunately, everybody participating in those meetings did not know. We have a Jewish acquaintance who left the meeting after one of these outbursts. She equated the silence of those present as support for anti-Semitism. She now believes Friends are anti-Semitic. Furthermore, she will no longer speak with us. We cannot dismiss her feelings, or the feelings of everyone else who was offended. They are right. To be silent in the face of bigotry is to condone it. If there is ever a recurrence of this type I am determined to respond, and I will do it during meeting for worship because I believe that as Friends our place is to minister with the victims of violence and discrimination. Not to act because of some misplaced sense of concern for the feelings of a person making inappropriate comments hurts the spiritual life of the meeting and can do real violence to meeting participants.

For me there is a profound difference in the example of the woman who spoke in the women's sharing group and the anti-Semite who spoke in the meeting for worship. The difference has to do with values, attitude, tone, intent, and quality. The woman's message was intensely personal, implying no expectation for others to believe likewise, no faulting, blaming, reproaching, or invalidating. It was Spirit-led, had the quality of touching others, and generated a pause in the group as we felt gathered in the deep sharing in spite of differences. In the second instance, the man's message was inflammatory, had irrational outbursts, placed expectations on others, was repetitive, had the quality of distress, was overtly and explicitly critical and was invalidating of others.

We are brought back to the great need for sensitivity to the Spirit for guidance in listening in meeting and in rightly ordered elderring when the quality of speaking is clearly not Spirit-led. Such situations become an ongoing and complex challenge to our spiritual growth and maturity.

I was greatly helped with this consideration by hearing Jan Hoffman, then clerk of New England Yearly Meeting, speak at the 1987 Gathering of Friends General Conference. She told a story about a group of women who came to her because they wanted to make sure nonsexist language was used during yearly meeting sessions. She told them her experience in the value of not restricting or censoring language. One of the women replied:

But we as women are so caring and considerate in what we share or speak in worship; it is painful to hear others speak of God the Father. We don't pray and speak of the Goddess, because we don't want to offend others, and we don't refer to God as *she*.

Jan Hoffman's spontaneous and energetic response was:

Offend me. *Please offend me*. Offend me with your reality. If the Goddess has real meaning for you, tell me, show me. I will be missing something if I don't hear from you and hear what has meaning for you. We need to offend, but with our own reality. The time has not yet come when we can look into people's souls and know what is going on with

them. We need to speak our experiences so others will know. This is not a time to focus on what is all right to say, what is not all right to say, or to be careful. If our faith is true, it will not be shattered by someone else's experience. We need to listen to what people say, no matter what is coming through. And then we decide what is the way of growth, movement ahead for us.

Jan Hoffman's message was an unbelievably important and timely gift to me because of an experience I had prior to her talk when I spoke in meeting. I don't remember the content of my message. I do remember being deeply moved to speak. I remember being touched, a sense of being faithful, then released. Afterwards I was nourished by the rest of the meeting for worship. After meeting, as persons spoke to me, there was an additional sense that I had been well used.

Subsequently, I was in a small group of meeting women. One woman approached me in a disapproving and critical manner. She expressed discontent with my use of the pronoun *he* in one of my sentences when I had spoken in meeting. She said I had excluded her

and she was deeply wounded. She compared the use of the pronoun *he* with the use of the word *nigger*. It seemed important to establish how offensive I had been. Several others spoke about my insensitivity and lack of caring.

I am embarrassed now to admit to my own initial reactions. I was stunned, incredulous, hurt. I felt isolated, separated, rejected, not understood. In the days following, the pain felt unbearable. For by the scope and intensity of the comments, it was as though the reality and legitimacy of my spiritual life was being questioned. I could not trust myself to speak from that deep centered place without offense.

I was plunged into deep grief and a sense of alienation. In the past meeting had been a blessed experience where I had believed we would be free to respond to openings of the Spirit for ourselves and for others. If the message was for us we would take it in. If it were not for us we would put it aside, turn inward, and listen. Always we were to listen to messages with the third ear, informed by the Inner Light. And on those occasions where clearly there was

When Being Right Isn't Enough

by Sequoia Edwards

A friend of mine, although unconvinced of the importance of doing it, made an attempt to stop using sexist language. She recently gave up that effort. Now when she talks to me about her ideas I am so distracted and grated on by the words she uses that I have a hard time hearing her. I have been trying to find a way to understand why this is so important to me.

Another F/friend of mine studies philosophy and has recently shared with me her understanding of how ethics developed. She believes that ethical systems started when people stopped listening to each other or, rather, when

"I hurt" stopped being enough of a reason to stop doing something. At this point other reasons—general principles to guide behavior—were (or had to be) developed instead. Her thoughts on this subject percolate through my brain during times of reflection. An understanding of the relationship between ethics and the choice of words is beginning to emerge.

When I was a child, I regularly visited relatives in the South, and I remember hearing discussions on the use of the word *nigger*. They gave lots of good reasons for continuing to use that word: it's just a mispronunciation of a Spanish word: black people use the word among themselves, sometimes affectionately; and so on. As a child I didn't know how to assess these arguments, but now I know that none of these justifications

matters. All that matters is that people are hurt when that word is used. No further reason for stopping is necessary.

If these arguments are unacceptable in a racial context, why do we accept the reasons often given for continuing the use of sexist language? Does it really matter that "*man* really means everybody?" Or that "fathers are good?" Or "that's the way we've always done it?" Or "it would be hard for a person his age to change?" Aren't these reasons actually justifications for continuing to hurt and exclude people? To tell someone, "Once you understand the *true* meaning of these words they won't bother you anymore," is to deny that person's reality. Wouldn't the ethical response be to acknowledge the other person's pain and to stop inflicting it?

It is clear to me that a response based

Sequoia Edwards is a member of Syracuse (N.Y.) Meeting and attends Lobo (Ontario, Canada) Meeting. She is an artist and is building a house. She is a long-time feminist.

a need for eldering, we would do it with care and love for the person being elderd, so that both the person and the meeting would benefit.

My experience changed this perception of meeting, but over time I gained perspective on what had been done to me and what I was doing to myself. It involved the intricate workings of sexism.

We tend to be familiar with the external oppression of women—how society has related to women as inferior, inadequate, and second-class. What we are less familiar with is the internalized oppression that also results. This is the way in which women unknowingly agree to their own oppression because of their past unresolved or unhealed hurts and mistreatments.

As long as women agree inwardly to their own oppression, they remain vulnerable to outward expressions that reinforce it. Until women heal themselves of their internalized oppression, they tend to play out both the oppressed and oppressor roles. (In the oppressed role, women allow themselves to feel hurt, invalidated, and inadequate. Then

they act out feelings of rage, fear, indignation, and powerlessness. In the oppressor role, women spend effort proving others wrong, developing divisive attitudes, and focusing on limitations.

Understanding internalized oppression helps me understand why I was so devastated by the judgments leveled at me after speaking in meeting. I was playing out the oppressed role. The situation triggered past hurts for me, although I was unaware of it at the time, reminding me of my experiences of oppression. Free of internalized oppression, I would have had greater freedom to work creatively for the resolution of the real issues, rather than withdrawing.

A large part of sexist oppression for me was growing up as a fairly inarticulate person. Women when I was growing up were not supposed to have opinions, not supposed to speak up. For me learning to speak at all in public is an ongoing challenge. To speak and to be true to the moving of the Spirit is, for me, to have a sense of connection and victory.

If I had been able to operate outside my internalized oppression during that initial attack, I would have reacted differently. It would not have been with gratitude but rather with some understanding of her feelings. I might also have wondered when else she had felt excluded, and I might have encouraged her to articulate her own spiritual reality, her own life-giving vision. Because I let my internalized oppression operate, I was unable to take these constructive steps at the time.

Women, including me and the woman who attacked my speaking in worship, are struggling to move out of our sexist oppression in ways that differ, depending on our age, circumstances, experience, conditioning, and education. My spiritual journey includes a number of transitions.

I grew up with an anthropomorphic idea of God. This was mixed with a sense that there was something other than conscious experience, another level of existence, something other. The anthropomorphic idea of God was tentative, and as I reached college age, it was infused with a number of Christian Science concepts such as a Father-Mother God, God as intelligence, energy, active all the time everywhere, depending on our awareness.

God became for me immanent and

transcendent, nonsexed, containing attributes and qualities hard to describe in human terms, and yet responsive and personalized in my own experience. Over the years I have learned to translate the language others use to describe discernment, visitation, prayer, etc.

Language is a vehicle. The Bible and hymns carry universal messages for me couched in the language of another time and culture. Much of it is like poetry. I find myself speaking spiritually in the same way, metaphorically, poetically. Although I use masculine pronouns in my worship in a poetic and metaphorical way, my experience of God is more as a force, an energy, an active entity in the world.

References to God in the feminine and as the Goddess seem strange and foreign to me. They do not have any identification or reality for me. Yet I understand how these terms might be meaningful for others, and I am committed to accepting their differences. If this language moves a person to the central part of her or his life, so be it. As Jan Hoffman said, I would like worship to be a place where every person can emerge from sexist oppression and communicate their spirituality.

An important part of my struggle out of sexist oppression is becoming able to articulate my thoughts and gaining the freedom to do that. Another part of my struggle is learning to trust my own thinking and feeling, and sharing that. My hope for myself and all women is that we seek first the movement of the Spirit within. May we encourage and nurture women to move against oppressive cultural elements that become internalized. May we create a safe and nurturing place of worship that calls forth the life of the Spirit in us all.

In seeking to intervene in internalized oppression, I think it is important to hold on to realizations that:

- Sexism is the enemy, not individuals.
- We can work through our strong feelings, venting them in support groups and other settings, rather than dramatizing our pain.

The paradox is that only by fully sharing where we are will we become free to move ahead, to grow from within. With in meeting we need to listen to each other in the spirit of the Inner Light, to listen from a place of emptiness, to take what is right for us and let the rest go. As we do so, let us query ourselves:

How do we love and work with one another? □



Narcissa Weatherbee

on *not* hurting is more appropriate than one which appeals to "higher principles." Attending only to principles can lead one to ignore the continuing reality of human pain.

My friend who has given up on inclusive language believes she is acting rightly. And, within the context of her ethical system, she is. But when I hear sexist language, I hurt. Isn't that enough? □

CONNECTIONS:



Brooklyn Friends School

The Challenge of Quaker Education

by Ernest L. Boyer

Two students at Brooklyn Friends School clean a city park as part of the school's outreach program.

(Taken from a speech given by Ernest L. Boyer to the First International Congress on Quaker Education at Guilford College on April 7.)

During the past five years, this nation has been engaged in the most serious and sustained drive for school renewal in its history. Thanks to governors, educators, and legislative leaders, education has been at the top of the national agenda. Since 1983, teacher salaries have increased, academic standards have been raised, and new teacher training programs have been introduced. I applaud the progress that we've made.

But with all of our remarkable achievements, the urgent challenge confronting American education is to go beyond academic mandates—to help students gain perspective and discover "the enormous imponderable system of life in which we all are embedded," to use the words of Lewis Thomas, author of *Lives of a Cell* and former chancellor of the

Sloan-Kettering Center in New York.

Quaker colleges and schools have a special obligation to affirm this larger, more integrative view of education. Indeed, I believe that all worthy goals we pursue in Quaker education are best expressed in the simple word *connections*. Students should prepare themselves for productive, self-sufficient lives through intellectual study. But they should also be encouraged to go beyond their private interests and put their lives in historical, social, and ethical perspective. I see four ways in which our Quaker tradition can contribute to making these connections and to the nation's wider search for excellence in education.



Friends Select School

First, we should reaffirm the sacredness of language.

Our capacity to capture feelings and ideas through the written and spoken word sets us apart from all other forms of life. Our exquisite use of symbols begins at birth—first with gurgles, then with crudely formed syllables, next with words, and finally with complicated syntax that conveys subtle shades of meaning. Language is imprinted in the genes, and through this process we're connected to each other.

Becoming linguistically proficient should be the top priority of formal education. In the search for excellence all students must learn to think critically, listen with discernment, and write and speak with power and precision. But literacy at the highest level is something more—it is helping students understand that language is a sacred trust and that good communication means not just cleverness or clarity of expression, but *integrity* as well.

We live in a world where language is often used to distort rather than inform. People speak, but do not listen. There is much talk, but little revelation. And all too frequently we send messages to gain advantage, rather than discover truth or promote human understanding.

Ernest L. Boyer, president of the Carnegie Foundation for the Advancement of Teaching, is a member of Princeton (N.J.) Meeting. He is on the board of trustees of Haverford College and has served on the board of Earlham College.

What a tragedy it was for our nation in the Iran hearings when some of our highest government officials smugly engaged in articulate evasion.

There is no issue more central to the Quaker experience than the quality of communication. Since there is "that of God in everyone," speech ultimately may be viewed as the revelation of divine truth and listening as a sacred act. In the Quaker tradition, words should be used to gain insights and reconciliation. The goal is not just clarity, but honesty as well.

Some linguists claim that there can be no communication without symbols. However, Quakers have always believed that we communicate not just verbally but nonverbally as well, that silence also connects us. We live in a world where noise is the norm and quiet the uncomfortable exception. I'm convinced that schooling would be enormously enriched if there were more periods of silence in the classroom, not for keeping order, but for reflection and perhaps deeper understanding.

Wayne Booth of the University of Chicago wrote: "All too often our efforts to speak and listen seem to be vicious cycles, moving downward." But Booth went on to say: "We all have experienced those moments when the spiral moved upward, when one party's efforts to speak and listen just a little bit better produced a similar response, making it possible to try harder, and on up the spiral to moments of genuine understanding."

In the 1960s, during the days of campus unrest, I was chancellor at the State University of New York. During numerous confrontations with students, I sometimes found myself using words in a brittle manner to defend myself. However, on one occasion, I was able to use words not to separate, but to heal.

I was about to speak to faculty members from across the state when 350 students moved in carrying placards, chanting slogans, and demanding that I help free a group of students who had been arrested. We went back and forth, verbally sparring with each other, being clever and contentious. After an hour the meeting was in shambles, and I concluded we weren't listening to each other. I was not talking to people, but to a faceless mob.

I left the platform, walked into the crowd, and began talking to a single student. I asked her name, I asked about her family, and I listened. Soon others

joined us. From these honest exchanges grew a compromise, and the session ended. In the process, I'd gotten to know some fine students.

In a world where bellicose communication separates us from each other, where words conceal more than they reveal, Quaker education should reaffirm that language is a sacred trust, that silence speaks, and that truth is the obligation we assume when we are empowered with the use of symbols.



Second, we need a curriculum with coherence.

During formal education all students should become well-informed. They should learn about our heritage, our social institutions, and should study literature, geography, and the arts to become "culturally literate," to use E.D. Hirsch's helpful formulation. But with this smorgasbord of courses, what students fail to see are connections that give them a more coherent view of knowledge and a more authentic, more integrative view of life.

Traditionally, Quaker educators have been concerned more with "school climate" than with the content to be studied. We've had in Quaker colleges and schools a fear that a rigid course of study may deny the humanity of the student. And yet there is also in the Quaker tradition a vision of wholeness, an affirmation of the unity of knowledge, and a blending of the secular and sacred that holds great importance for the content to be taught.

I find it significant that 19th century Quakers viewed science not as a threat to their faith, but as a means to discover true connections. Jonathan Dymond, the Quaker moralist, made a powerful claim for integrative education when he wrote: "It is of less consequence . . . to know what Horace wrote . . . than to know by what *laws* the Deity regulates nature and the means by which those

operations are made subservient to the *purposes of life*." This view of the curriculum—one that focused on underlying principles, not just facts—was revolutionary pedagogical doctrine in 1825.

Quaker education today should be concerned not just with process, but with content, too. It should be directed toward synthesis and integration. And the special challenge Quaker schools and colleges confront is to help students discover connections that cut across the disciplines, providing a more coherent view of knowledge and a more authentic understanding of our world.

Children's Television Workshop, before producing the science program "3-2-1 Contact," surveyed junior high school students in New York City and asked such questions as, "Where does water come from?" A disturbing percentage of the students answered: "The faucet." They were asked, "Where does light come from? Students said, "The switch." "Where does garbage go?" "Down the chute."

Today our planet is ecologically imperiled. The protective ozone layer is endangered, our shorelines are polluted, and the tropical rain forests are being depleted at the rate of 100,000 square kilometers every year. And yet, for far too many students, knowledge of our relationship to nature goes about as far as the refrigerator door, the VCR knob, and the light switch on the wall.

Again, Quaker education—with its view of the human community as connected—has a special obligation to fulfill. The goal must be to shape a curriculum that is global and help students become informed about peoples and cultures other than their own. If this generation of young Americans does not see beyond itself, if students do not understand their place in our complex, interdependent world, prospects for human survival will be dangerously diminished.

This brings me to my third observation—the need to build a sense of community in our colleges and schools.

In the minds of many, *community* is the essence of Quaker education. Parker Palmer writes that "much of what I want to say about education in a Quaker context can be organized around one of Quakerism's most central, concrete, yet spacious images: the image of 'meeting.' Among Friends, Palmer says, is the meeting for worship, the meeting for business, the meeting for marriage . . .

the meeting in memorial of one who has died." Palmer goes on to say that friends believed "all meetings can and should be held in the same spirit that informs worship."

And it follows that, in Quaker education, the "spirit of the meeting" can and should infuse the classroom as students and teachers become partners in a common intellectual quest.

Today the climate for learning in most colleges and schools is one of competition. Students compete for grades, withhold information from one another to maintain their competitive advantage,

We all believed—a bit naively to be sure—that our vision was unique. Above all, we had community on campus, a feeling that we were dependent on each other.

Contrast that picture with the mighty U.S. Office of Education in Washington, D.C., with its 3,000 employees and \$12 billion budget. When I served as commissioner in the late '70s, I found people who had lost their zest for living—at least between the hours of 9 to 5. People who were not lazy or evil (as the critics like to say), but who lacked a vision and direction.

Soon after I became Commissioner of Education, I met with the employees' union. I knew that the employees were well paid and had security. I was unprepared for the first question I received. As soon as we assembled at the table, the union president said, "Mr. Commissioner, can you tell us why we're here?" The employees had money and security but they were searching for a larger purpose.

Better schooling means building community—not just in the classroom but in the corridors and in informal conversations between students and their teachers. If Quaker education is to exercise a moral force in society, it must take place in communities held together by shared purposes and goals, by ceremonies and traditions, and by a climate of trust and careful discourse on the campus.

Finally, to be truly educated, students should see connections between what they learn and how they live.

John Gardner, speaking at a Stanford conference, warned students that an education at one of the great universities, followed by a plunge into the world of work, "moves you steadily further from the bedrock of everyday American experience. . . . If you are lucky, you will escape the root ailments of the young urban professional." These ailments, he continued, involve an overvaluing of *intellect*, rather than character; of getting there *first*, instead of growing in mind and spirit; of food for the *ego* more than nourishment for the heart.

Today's youth are searching for identity and, like the rest of us, they're torn between idealism and the temptation to retreat into a world that never rises above self-interest. Today's students are in pursuit of security and the accumulation of material goods. They are going to college to become credentialed and

competent in a special field. This I understand. But they are *not* being asked to consider the question: "Competence to what end?"

Here again, it is within the Quaker tradition that a prophetic statement can be made. A student should acquire a solid basic education and become competent in a special field. But, in the end, students should be inspired to form values and advance the common good. They should develop the capacity to judge rightly in matters of life and conduct and move from competence to commitment. What is needed, according to John Lester of Haverford College, is a climate that enables students "to come to an understanding with themselves about what is *right* for them to do . . . (and then) to resolve to *do it*."

During school visits I became deeply troubled by the malaise among students. I was troubled that many young people seem unconnected to the outside world. I was troubled that it is possible to finish high school, and even college, and never be asked to participate responsibly in life.

In response to this alienation among students, we've urged a service term for all students. We suggest that during the high school and college years students be asked to tutor younger children, to move beyond the school to parks, hospitals, museums, nursing homes, day care centers, synagogues, and churches.

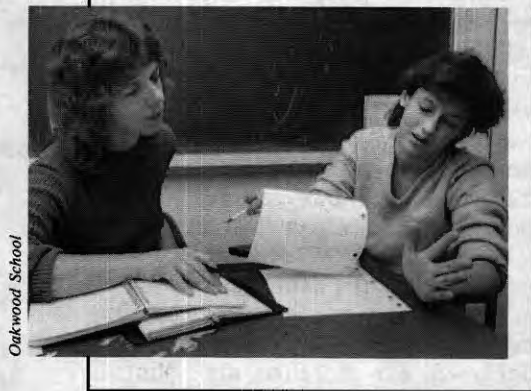
The service term I have in mind is rooted in the Quaker vision of education that relates learning to an "inner sense of rightness," as Howard Brinton put it.

Consider the words of Vachel Lindsay:

It is the world's one crime its babes grow dull,
not that they sow, but that they seldom reap,
not that they serve, but have no God to serve,
not that they die, but that they die like sheep.

It is in the Quaker tradition to affirm that the tragedy of life is not death. The tragedy is to die with commitments undefined, convictions undeclared, service unfilled.

Nearly 40 years ago Mark Van Doren wrote "The student who can begin early in life to think of things as connected has begun the life of learning." This, then, is the challenge to Quaker education. □



Oakwood School

and on many campuses there is widespread cheating.

During our Carnegie Foundation survey of U.S. colleges we found that almost 50 percent of today's undergraduates feel they are treated like "a number in a book." And we found that in many public schools—especially in the inner city—students drift unrecognized from class to class. There is a disturbing climate of anonymity among students, a feeling of being unknown, unwanted, and unconnected to the larger world.

Our most consequential human problems will be resolved not through competition, but collaboration. And what we need in education is a learning climate in which students work together. In such an atmosphere, truth emerges as insights are exchanged. It is here that the Quaker tradition has an important message to convey.

Almost 30 years ago, I became dean at the world's smallest higher learning institution, Upland College in California. We had 150 students, if you counted the handful of adults who came at night, and we were very poor. But I remember those days with great exhilaration. We had brown bag lunches with the students and seminars at night.

Sunday Morning in Ilkley

by Joan Grady

The day I attended my first English Quaker meeting in Ilkley, Yorkshire, dawned misty, moody, and mysterious. The moor was barely visible. Whilst I walked along the moorland, the mist hugged me gently like a friend. Sheep frolicked and church bells pealed.

The meetinghouse had a warm, friendly aura, and whilst I waited for meeting to start, several lambs gathered outside on the back lawn. I wondered if they were drawn by the unity of spirit within that cozy old stone building. Towards the end of the meeting, I glanced up to see that about a dozen lambs were gathered, munching the grass peacefully. Suddenly, a lamb jumped over the stone wall surrounding the property. Another lamb followed. The third lamb was unable to surmount the stone wall and slid backwards. After a fourth lamb went over, the fallen lamb tried again. He slipped once more, and then again! He limped back slowly from the wall and started to

chew the grass. He glanced at the wall with a piercing gaze.

The fallen lamb differed from the remainder of the sheep. His strides were more liting. The outline of his black woolly face was sharper. His chubby body was cloaked in pure cream-colored fluff. His eyes were steady. While the fallen lamb munched the grass, more lambs jumped over the stone wall, all with ease and at the first attempt. The beleaguered lamb tried again. This time as he scaled the wall, he fell badly and landed with his back on the grass, his spindly little black legs flailing in the air, and so he remained there for a few seconds. Then slowly he tossed to his side, so slowly that I thought he was injured. Then with a dash, he was on his feet again.

By this time, only two other lambs remained on the wrong side of the wall. I wondered whether this struggling creature would be left behind. Another lamb jumped the wall leaving the others. The remaining lamb stepped aside to make room for my friend to try again. He did, and fell once more!

The final lamb surmounted the wall, leaving the pitiful creature behind who had tried so often, alone on the grass. He

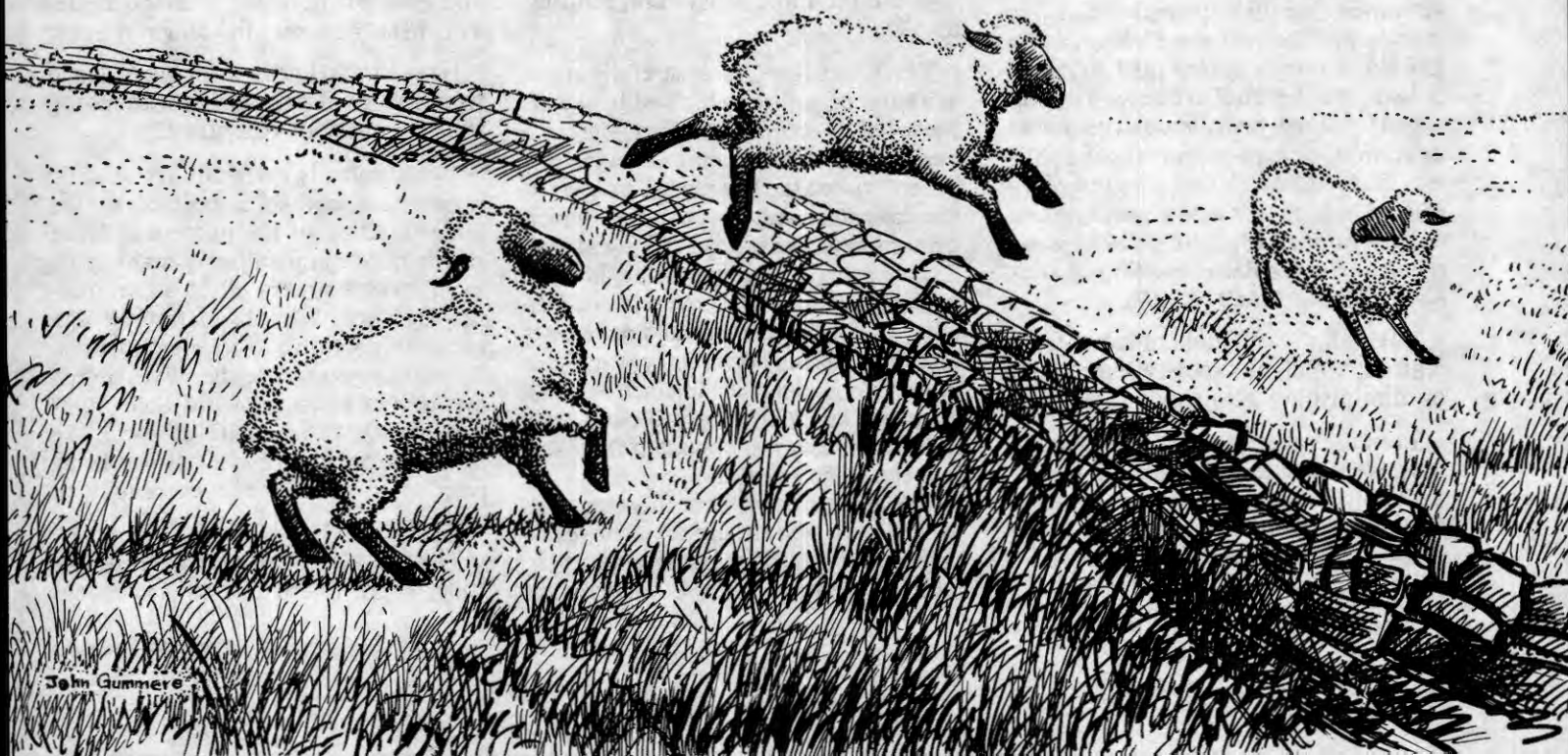
looked at the wall and chewed thoughtfully on the grass. Then he ran and leaped over—this time clearing the stone wall with perfection! Without a moment's hesitation in his bound or step, he leapt over the wall with perfect grace.

As I watched this lamb struggle repeatedly through this maneuver, a human allegory came to mind. How often we struggle in life, and work hard and feel that we get nowhere. There are stone walls blocking our path. We cannot seem to surmount them. How often we see other people progress in life. They may not even appear to work very hard, but they seem to leap across obstacles, effortlessly, without any hesitation or difficulties. They reach for the next goal and achieve it with aplomb.

My lamb may have been tired after repeated attempts, but he carried on and did not give up.

One message at the meeting that lovely early autumn Sunday was that "we are all on different paths." We may not always progress at the same pace as our friends and associates. Each one gets there in the fullness of time. When the lamb finally did clear the stone wall, it was achieved with grace—and at the right time for his success. □

Joan Grady is a journalist from the United States who now lives in London. This article first appeared several years ago in the British publication Quaker Monthly.





Sue deVeer has taught natural science in Quaker schools for 11 years. The past two years she has studied ecosystems throughout North America as a student in the Audubon Expedition Institute's environmental education master's program. Sue is a graduate of Swarthmore College, and a teacher at Sandy Spring (Md.) Friends School. It is her goal to establish a farm school that will provide an experiential education for high school students. Sue was interviewed this past summer by Mike Clark on her views about nature and the spiritual life. Mike, a newspaper reporter for the Baltimore Sun attends Sandy Spring (Md.) Meeting.

Sue, what can Quakers learn from Nature, which our society seems bent on diminishing at a rapid rate?

I feel the natural world is a mirror of what we would call the spiritual world. Probably the most important thing to learn from nature is a marvelous sense of awe for the guidedness and design of creation, of which we are a part.

Is life then one ecosystem, binding us all?

Yes. Every time I look carefully at the workings of nature I am awed by the intricacy of its ecosystems. The intelligence underlying ecosystems is manifest. When I visited the Everglades, I observed the alligator and its habitat, which demonstrates what I am talking about. Every spring, the alligators build their nests by pulling dead plant material into mounds. The alligators build their nests before the spring rains, before the water in the Everglades rises. Instinctively, the alligators know how high to build their nests so the crown sticks out of the water just the right amount.

The alligators perform this feat year to year even when there are changes in the water level. What is also amazing is that the nesting material decomposes

and gives off heat like a compost pile. This heat incubates the alligator eggs.

How important is it for us to learn these lessons of partnership with nature that so many species share?

It is absolutely essential. The specific lessons are not so important as the understanding of the process and our role in it. We human beings participate in that same system all of nature participates in. We are affected, and everything we do affects how it works. Too many people live their lives oblivious to and unconscious of their interdependence with the natural world. We do so to our detriment, for we bring pain to the planet and eventually to ourselves.

The Quaker perspective relies on the Inner Light in each of us. How does

Nature as a Mirror of the Spirit

By Mike Clark

that Inner Light relate to the natural world?

I feel the Inner Light works in my life and guides me. When I look at an ecosystem, I can sense the same guidance at work.

One scientific model for nature is a giant machine. Under this scheme, everything works according to natural law or the laws of probability. This is not a concept I embrace. For me, nature works more like an intelligent being with a spiritual presence. I see nature being guided. The same spirit that guides my life is nature's guide. There is the same intelligence present and the same love.

Rather than seeing the food chain as vicious and competitive, I see it as all one thing that gives away one gift after another. Let me illustrate by talking briefly about the example of a tree. The tree produces plenty of leaves, providing food for the insects. The insects are the lifeblood for the birds. If it is an oak tree, then there are plenty of acorns for the mice to eat, and plenty of mice to feed the owls. Nature gives and gives, one gift after another. It is no wonder

that the tree is so often used as a metaphor—the tree of life.

How then do you look at death?

Death is integral to life. Each death provides a gift of new life. I watched the salmon running in the Hoh river in Washington state last fall. Each salmon completing its journey upriver to spawn gave her life to all the animals along the river. The salmon carcass became bear, raccoon, and raven.

Are you saying the animal that is devoured or dies is simply transformed?

Yes, we are all one. There is an underlying unity in nature. In spirit, the individual life form is less important than the overall unity.

Where does the human species fit in this natural cycle? What is the relation of our deaths to the natural world?

I don't think death is such an awful thing. Once in meeting, the insight came to me that there is a mind for I and a mind for God. It is our ego that does

not want to die. My God Mind knows I am one with all of Creation. So, I cannot die, but my ego can and will. My ego will get frantic when it realizes that it will disappear. But, that part of me which understands my oneness sees death not as extinction, but as transformation.

I see this drama of life and death on two levels. When my body is buried I will become dirt, and provide nutrients for worms, flowers and trees. On the spiritual level, I believe that when I shed my body, it will be easier to experience my unity with the Inner Light.

How are we, humans, different from other creatures in the animal kingdom?

As humans, we have a stronger sense of our own individuality. That separates and blinds us because we have an exaggerated sense of self importance. We are frightened by death and don't see ourselves linked to the natural cycle. Instead, we think we can control it. This sense of separateness has led us into a profound environmental crisis. You can see this blind egotism in the ways we

pollute the water and air on which our very lives depend, and how we split atoms to create doomsday weapons.

Are we stuck? Is there a way out of this predicament?

It was a gift to me to grow up Quaker because I learned to set aside my own will in meeting to wait in silence for messages from God.

It is setting aside our wills that is necessary. We need to listen and see what the Earth tells us. Then we need to act in accordance with nature rather than trying to control it. I think it happens the same way the sense of the meeting happens. I have begun to learn to listen when I am in the wilderness.

One gains real insights from this caring intuitive process. I first learned about soil formation while sitting quietly under a tree in a place called "Desolation Wilderness" in California. It came to me as an understanding, just as intuitive and real as I have experienced at meeting for worship. The place told me how it works. I did not need a guidebook. I did not need a professor to explain it.

What I glimpsed was the relationship between the boulders and the trees. Weathering started the process. It left cracks and crevices in the boulders. There tiny bits of soil could form and tiny plants take root, and finally trees. The trees dropped their leaves, mixing with minerals leaching from the broken stone, eventually forming the present soil. The soil became the substrate for a multitude of living organisms.

From a personal standpoint, what has proven the most illuminating experience you have found in nature?

There is a tonic in nature, I found. Once, I remember feeling quite distressed. In a funk, I walked off into the woods to be by myself. I was in my early twenties, and I was walking along the Appalachian Trail on South Mountain in central Maryland. It was a fall evening. Then I came upon four deer, standing in the path. They did not run, but welcomed me as I came really close. I had an intuitive, but sure sense that those deer were waiting for me. The encounter calmed me. It was a gift. I shared that calm with those deer. Eventually, they went back to feeding, and I turned around. I went back to the group of students with whom I had been camping. I had returned restored, knowing I had come into the presence of

nature's spirit. I think it is an instance of all things working together.

I know one of your long-term goals is to direct a farm school. What will its relationship be with the natural world?

Students will be exposed to experiences to help them discover their interconnectedness with nature. They will live closely to nature. There is a simplicity that comes with being in harmony with nature. Ultimately, we all need to learn to live with a lower threshold of consumption. The Earth can not support us at the rate we take from it. With simplicity of lifestyle comes a balance of body, mind, and spirit. I believe the natural world is a medium through which we can recognize our sense of oneness, as we participate as part of its system. I participate in God the same way. God is in me; I am in God. I am in the Earth and the Earth is in me. There is a wonderful interdependence.

How did this idea of the mutuality of the person and Earth come to you?

We were studying what is happening on the Colorado plateau, where the energy companies want to dig for coal and uranium and build hydroelectric plants. The energy lobby has wooed many of the Indians into agreeing with the energy companies' desires to exploit the land and extract its resources and dam the flowing rivers.

Yet, there remains a traditional group among the Indians who said "no in thunder" to such an arrangement. They have a mystical union with the earth, and see themselves as its guardians. I wonder what the sense of the meeting might be if the energy groups and those Indians who considered the Earth as their mother ever got together. The realization that came to me is that the ultimate decision with its social, political and economic implications would be considerably different if the Earth had a spokesperson for it.

So, where do you think we are headed with the limited perspective we have of the Earth? And, what do you see as your role in teaching about our relationship to the Earth?

The Earth will protect itself. We cannot push the Earth into a junk pile or trash heap. The Earth will not allow itself to be bullied. It has its own defenses. I see the Earth as a living being.

I see it as my purpose to show how we can live in harmony and concert with the Earth's natural rhythm rather than try and be its master. I want to make real in my life and share with other people that oneness I have talked about. I hope that a natural learning experience will help each person discover the spirit of God within themselves, in others, and in nature. □



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A New Look at Abortion

by Nanlouise Wolfe and Stephen Zunes

Abortion continues to be the subject of one of the most heated political debates in modern U.S. history. This is not surprising; both sides are in touch with some important truths. In an oppressive society where women and children are denied adequate care and respect, the rights of women and the rights of the unborn are seemingly set in conflict. Some people believe they know the answer, labeling themselves "pro-life" or "pro-choice," implying the other side is ignoring a fundamental right. Many of us dedicated to an underlying nonviolent ethic, however, understand that this is an issue without simple answers.

While the lack of options for many women in society mandates that their reproductive rights be maintained, one need not be a religious pacifist to have serious qualms about abortion itself. Recent developments in embryology demonstrate quite convincingly that the fetus is a conscious human being from a very early stage and should be considered as human life from conception. As early as six weeks, the forebrain is developing and the circulatory system

begins functioning. One need not believe in souls to appreciate many of the arguments against abortion. Simply viewing photographs of the wondrous development of the fetus through its stages of growth is enough to give pause at the idea of terminating a life, even at an early stage.

Each combination of genes (except for identical twins) is unique. When a woman has an abortion, she can never have that same child again: that particular baby is irreplaceable. It seems oppressive, therefore, to assume that "all fetuses are alike." Women who have experienced involuntary miscarriages know the deep sense of loss of the unique human being whom they were carrying.

The arbitrariness in determining just when human life begins is apparent in current abortion laws. Legally, abortion becomes questionable when the fetus can survive outside the womb. The determination of the humanness of the unborn child is determined not by what is happening physiologically to the child, but on how advanced medical technology is at keeping a premature infant alive. For example, a physician can abort a

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fetus legally, but if the fetus survives the initial procedure and the doctor fails to make good-faith efforts to keep it alive, the doctor can then be charged with murder.

Our human consciousness did not suddenly enter us as we were born. At what level it developed is unclear to scientists at this point, but there are some people who have clear and verifiable prenatal memories from when they were young enough to have been victims of legal abortion had their mothers so chosen.

The advances in amniocentesis present another serious ethical question. We are just about at the point where doctors can determine the gender of a fetus at an early enough stage for a safe legal abortion. It appears that, given this opportunity in the near future, many

parents would choose to abort based on the child's sex. There is a real possibility, given the strong preference for male children even in advanced industrialized societies, that many more females would be aborted. The demographic ramifications of this are staggering. (In China, where amniocentesis is more advanced than in the West, they cut back their program for this very reason.) Just as female infanticide has historically been one of the most oppressive forms of sexism, so would the practice of choosing an abortion because the baby is a girl.

This leads to a major philosophical dilemma: given that the state should not have a right to dictate whether a woman may choose to have an abortion, does this mean that the state should not dictate why a woman may have an abortion? Limiting abortion rights is not the answer, but it does underscore a new urgency in challenging sexism in society.

Unfortunately, in the important struggle to defend abortion rights, many activists have tried to deny the humanness of the fetus. Unborn children are not, as one abortion counselor once told us, "just a collection of cells." Not only is this unsound scientifically, but it is poor political strategy to base any political argument on a dubious assumption when stronger arguments exist.

A growing number of feminist leaders are recognizing that indeed there are more sound reasons for defending reproductive rights. Kathy Miller, a Quaker women's rights activist in Philadelphia, has successfully argued at numerous women's gatherings that acknowledging that abortion is taking a human life while simultaneously advocating its importance as a legal option underscores just how severe the oppression of women is, and thus builds a stronger women's movement. Other feminist leaders are beginning to adopt this perspective, finding surprisingly receptive responses.

Two Kinds of Choice

Despite these reservations, it is clear that the right for women to choose to have an abortion must be vigorously supported. But so must the right to not choose an abortion. In a number of conversations with abortion counselors and from our own encounters with women who have considered or obtained abortions, we have often heard of cases in which their own preference was to have the child, but they found themselves under extreme pressure from parents and/or lovers to terminate the preg-

nancy. As the person carrying the child, these women seemed to have an innate sense of the human life inside them, whereas their parents were obsessed with bourgeois values of family reputation. Their lovers were not willing to accept the responsibilities of their sexuality and were pressuring the women to simply get rid of the problem—the unborn child. In most of these cases, the women reluctantly acceded to demands of parents and/or lover, and had the abortion. Many of these women later saw this as capitulation to dominating men and parents, and deeply regretted the decision.

Similarly, we know a number of women who—while clearly desiring not to get pregnant—have decided that should precautions fail, they would have the child rather than have an abortion. However, in discussing this decision with potential lovers, they have often encountered men who, rather than trusting their decision, have refused to become lovers with them unless they agree to have an abortion if they become pregnant. Thus, these women were forced to either forego a desired love relationship or to terminate a pregnancy they would rather carry to term. This is not free choice. Just as important as the freedom to choose to have an abortion without interference from the laws of the state is the freedom to choose not to have an abortion without interference from parents or lovers. True choice means full respect for a woman to decide either way.

Developing a New Approach

Though the Right has used the abortion issue in a frontal attack against women's rights, this does not preclude those of us involved in movements for peace and justice from having legitimate reservations about abortion. As with pornography, the Right has gotten a lot of mileage in its opposition to sexually exploitative material, manipulating a legitimate concern to their own agenda. As feminists have sought to reclaim the pornography debate as their own, so must we do with abortion. Unfortunately, many abortion rights activists often engage in a rigid kind of linear thinking (an us-versus-them mentality uncharacteristic of feminist thought), which assumes that everyone who questions abortion is a right-wing misogynist. This is clearly not the case. We need to think of ways to develop analysis, vision, and strategy that recognize both the legitimacy of feminist demands for abortion rights

and the violence of the act of abortion itself.

Making abortion available to prevent unwanted children is not unlike forced busing to achieve racial balance in the schools. It is a liberal solution that addresses the symptoms, not the causes, of the oppression. Many innocent people are victimized, and right-wing attacks are provoked. This does not mean we should not defend women's right to choose abortion any more than we should not defend black school children from racist attacks. But neither should we believe that abortion is the answer to women's control of their bodies any more than busing is the answer to racism.

If abortion suddenly became universally available on demand—free, safe, and legal—women would still not have control over their bodies. It would still be unsafe for women to walk the streets at night in urban areas, graphic rape would still plague the media, men would still use women sexually as outlets for their aggression and domination, and women would still be forced to meet men's desires in dress and appearance. Abortion has become the symbolic issue of a much larger problem. It is not surprising, given the lack of choice in many aspects of women's lives, that a threatened denial of abortion rights brings up many resentful feelings from years of sexist exploitation. The understandable resentment of this attempted control, however, and the resulting importance of abortion rights as both a real and symbolic issue, should not prevent us from recognizing the violence inherent in the act of abortion itself.

Most issues identified as feminist have a solid ethical foundation. Since abortion, or at least the way it has been presented by many abortion rights groups, is more ambiguous, it has traditionally been the weakest feminist issue in terms of moral appeal, and has thus become the target of the most attack.

It is doubtful that most right-wing leaders really care about the unborn. (Their record is rather dubious on issues involving children already born!) Most rightist attacks on abortion are purely opportunistic. Indeed, before abortion was discovered as a vehicle to attack the feminist movement, many conservative political leaders advocated abortion as a means of controlling the population of minorities and the poor. As governor of California in the late 1960s, concerned about the prospects of his state

having a majority Third World population within a generation, Ronald Reagan signed into law what was then one of the most liberal abortion laws in the country.

Most rank and file opponents of abortion are sincerely concerned about the rights of the unborn. It is the leadership which has manipulated the issue into the rightist agenda. When prominent members of anti-abortion groups speak out in favor of progressive causes, they have routinely been purged. Thus, the question of abortion cannot be neatly placed on a left/right spectrum.

Many feminists have been put on the defensive and have been forced by reactionary forces to defend abortion, not just abortion rights, and have thus found themselves on morally shaky ground. Instead, we should take the offensive, challenging the institutions which deny reproductive rights in the broadest sense. This requires a radical assessment of sexism in society.

It is not unusual for members of an oppressed group to turn around and oppress another group, thinking it will enhance their own liberation. Often this is the case with abortion, as liberal feminists seem to believe that the oppression of unborn children will lead to the liberation of women, rather than seeing the necessity of taking on the male power structure directly. In abortion, unlike many women's struggles, the decision is left ultimately in the hands of the woman, restricted only by repressive legislation. Laws are relatively easy to change, whereas systematic societal oppression is not. The patriarchal state is willing, if pressed, to grant women full abortion rights, but the oppression will not ease unless there is a direct challenge to the institutions which perpetuate sexism. Focusing on abortion rights in isolation from broader feminist issues is a relatively simple way of fighting for women's rights in that it avoids more fundamental issues. Unborn babies cannot fight back; patriarchy can.

Thus, we must challenge the tendency of liberal feminism to see the abortion issue in isolation. Advocates of reproductive rights who stress the abortion issue over improving accessibility, public awareness, safety, and effectiveness of birth control—not to mention the broader societal issues affecting women's sexuality—are not unlike the medical establishment which stresses drugs over preventive medicine.

On the other side, those who oppose abortion without recognizing its root

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causes in the oppression of women are merely making abortion more necessary.

Rather than trying to ban abortion, those sympathetic to the plight of the unborn should emphasize changing aspects of society which force so many women into making the painful choice to end the life of their unborn children. These would include support for improved day care facilities with adequate staffing and funding; extended employment leaves for pregnancy and nursing; flexible working hours for parents; improved sex education in the schools and elsewhere; more effective, safer, and available contraception (including education on natural methods); ending the system of health care-for-profit, which often encourages abortion; public education and training against date rape

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and other forms of coercive or semi-coercive sexual activities where women are denied a true choice and therefore often lack adequate safeguards against pregnancy; streamlining adoption procedures; increasing aid to families with dependent children through procedures which uphold the dignity of the recipients; ending graphic rape in advertising, the spread of pornography, and other means by which the media promote disrespectful sexuality without parallel education on its consequences; and, legitimizing forms of sexual affection other than heterosexual intercourse.

While abortion may indeed be a wrong in itself, it is fundamentally a symptom of an unjust social system. To stop abortion, we must stop its root cause: the oppression of women. To advocate a ban

on abortion before widely accepted alternatives are available and the root causes of abortion are overcome is addressing the issue from the wrong direction. In addition, it should be acknowledged that pregnancy and giving birth are extremely stressful physically for most women, an ordeal which no one should have to face involuntarily.

The ultimate double-standard of most so-called "Right to Life" groups is their disregard for human life in areas of capital punishment, militarism, cutting aid to the poor, etc. Such hypocrisy is fairly obvious. More difficult to challenge is the approach which Joseph Cardinal Bernardin of Chicago refers to as the "seamless garment," where liberal Catholics and some secular groups, such as Prolifers for Survival, advocate what they consider to be a consistent right-to-life philosophy, opposing both abortion and the nuclear arms race. Unfortunately, such an approach fails to fully appreciate the difference between violence by the oppressors and violence of the oppressed. A woman carrying an unwanted child simply does not have the same kind of power, and thus the array of choices, as do the generals, politicians, and businessmen that run the military-industrial complex.

(Even among advocates of the "seamless garment," we sometimes see a double standard. While the Catholic church is on record opposing abortion, capital punishment, and the nuclear arms race, it requires only women to take a position of absolute pacifism. If a woman has an abortion, she is automatically excommunicated. Yet the judge who sentences someone to death, the executioner who pulls the switch, the engineer who designs nuclear weapons, the worker who assembles them, the general who decides how to deploy them, and the servicemen in the silo ready to launch them can all receive mass on Sunday without fear of the consequences of their activities during the week.)

What is largely ignored by both liberal supporters and opponents of abortion rights is the role of American capitalism. Capitalism is anti-pregnancy. In socialist societies, and even in many social democratic countries, women can take lengthy paid pregnancy leaves before and after the child is born (as can fathers in some cases). Breaks are allowed during the day for nursing. Day care centers are often on the property of the work place. Capitalism reinforces rigid models of the nuclear family and discourages commun-

ity; such individualism makes parenting difficult in many cases. Most friends of ours who have had abortions have done so largely because their pregnancy interfered with career plans; in a just society, there would be no contradiction. In short, the most effective way to fight abortion is to fight patriarchy and capitalism. It is tragic that the most visible leaders of the anti-abortion movement are instead appearing to perpetuate these oppressive institutions.

Abortion is a violent act committed in desperation by members of an oppressed group, not unlike the taking up of arms by a subjugated people. Many Friends have long recognized that one should not work to prevent people of a Third World country from taking up arms to overthrow the oppressive order, but should instead try to change that oppressive order which leads people to wage armed struggle. (This has included working towards an end to U.S. military and economic support of repressive governments, contributing to authentic rural development projects, sponsoring training programs in nonviolent action, and participating in human rights campaigns.) Similarly, the role of concerned Friends is not to join the chorus of the Right in condemning women who choose abortion, thus further limiting their options, nor is it to blindly support abortion as the solution. The answer lies in challenging the oppressive system which forces many women to choose abortion and in proposing and making available nonviolent alternatives.

We encourage Friends to consider the following steps in addressing the abortion controversy:

- Support the rights of women to choose abortion within an overall framework of reproductive rights.
- Acknowledge that abortion is a violent act, and work towards building a new society where abortion will no longer be necessary.
- Build support communities where unplanned pregnancies can be brought to term and children be raised in a loving environment with minimal disruption to the mother's life.

Ultimately, there is no inherent contradiction between being pro-life and pro-choice on the abortion issue. It is only this oppressive society which makes us believe that they are mutually exclusive. Through an active commitment to end injustice and achieve true reconciliation we can address the abortion issue in a way that will contribute to human liberation. □

Pacifists and Oaths

by Robert S. Vogel

Gay Nicholson's article, "Through the Portal: A Convinced Pacifist's Journey to Faith" (*FJ* June) raises once again the problem that pacifists have in taking oaths or affirmations promising "to support and defend the Constitution against all enemies, foreign and domestic . . . without any mental reservations or purpose of evasion." Gay could not sign such a declaration and be faithful to her conscience, and so lost her job with the National Park Service.

Many pacifists and Friends have been faced with the decision of taking this form of oath regarding issues of citizenship, public employment, and passport application, to name just a few. In the 1950s many states added an oath requiring disavowal of belief or membership in any party or organization that advocates or seeks the overthrow of the U.S. government by force, violence, or other unlawful means. It was not until the late 1960s that these laws were declared unconstitutional by state and federal courts. In Arizona and California, Quakers brought successful actions in the courts.

However, Friends should note that progress has been made in modifying the oath to which Gay Nicholson objected. Let me cite some precedents which pacifists and Friends should call to the attention of authorities.

In one case, after years of lobbying by the late Dorothy Detzer of the Women's International League for Peace and Freedom in the 1940s, the Passport Division of the State Department recognized conscientious objections by allowing the insertion of the words, "insofar as my conscience as a Christian will allow" in the oath application. Currently, neither the oaths nor the insertion is required of U.S. passport applicants.

Since 1945 pacifists have been able to become naturalized citizens in the United

States, a privilege previously denied. Prior to that, court decisions went against them, although in one famous dissent, Supreme Court Justice Oliver Wendell Holmes articulated a different view. In the 1928 case of *U.S. v. Schwimmer*, the U.S. Supreme Court denied citizenship to an alien because she would not bear arms. However, Justice Holmes in his dissent called for "free thought (not just) . . . for those who agree with us, but freedom for the thought we hate." He then acknowledged



the contribution of Friends: "I would suggest that the Quakers have done their share to make the country what it is, . . . and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount."

Then in 1945 in the naturalization case of *Girouard v. United States*, the U.S. Supreme Court reversed itself, adopted Holmes's position, and declared that "The statutory requirement that an applicant for admission to citizenship take the oath to support and defend the Constitution and laws of the United States against all enemies does not operate to exclude from citizenship one unwilling to take up arms in the country's defense." In subsequent in-

structions to applicants for naturalization is this provision: "If you cannot promise to bear arms or perform non-combatant service because of religious training and belief, you may omit those promises when taking the oath." This is current law and regulations applying to citizenship.

If conscience can be recognized for aliens, why can it not be recognized for citizens seeking public employment? As far as I am able to determine, no court or legislature has ruled on this issue.

In the cases cited above, the courts have declared that the word *defense* as used in the oath does not mean military defense. Neither has any court defined "enemies foreign and domestic." Furthermore, no one has ever perjured him/herself by signing the oath and later refusing military services. When recently I asked a municipal personnel director what useful purpose these oaths serve, he replied, "None." However, he felt obliged to fulfill the obligation of the law. And when he sought definition of the oath from the county counsel, the only response was, "The oath is what it says it is." The counsel was not willing to put his opinion in writing.

It would be helpful to gather experiences of pacifists and Friends who have been confronted with this oath as a condition of employment or public service. I know of two recent examples.

In one, a county manager in Arizona who is a Quaker attached his own position statement as a conscientious objector to the oath. But since he also signed the affirmation, his employment was not challenged by the county supervisors.

In another, a doctor doing her residency at Riverside General Hospital also signed the affirmation, but appended her reservations. At her request to act as her religious advisor, I met with her and the county's personnel director. Although the director promised a written opinion, such has not been forthcoming, and she continues her residency. But she went even further. She filed an affidavit with the California Equal Employment Opportunity Commission,

Robert S. Vogel is a member of Orange Grove (Calif.) Meeting and currently serves as development secretary for Friends World Committee for Consultation, Section of the Americas.

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charging religious discrimination. This case is still pending. She also corresponded with U.S. Senator Paul Simon. He told her that Title 7 of the 1964 Civil Rights Act states in part that an employer must make reasonable accommodations to an employee's religious preference unless the accommodations requested present an undue hardship on the employer. Senator Simon goes on to state, "From what you told me in your letter, your efforts to slightly qualify the oath to comport with your religious beliefs do not appear to result in undue hardship to the hospital."

There seem to be adequate precedents to challenge the oath at the administrative level and in the courts, if not in Congress. To rid society of these archaic laws would be a real service that pacifists and Friends could make to affirm the legitimacy of the judicial system and to guarantee religious freedom under the First Amendment.

The query on civic responsibility in Pacific Yearly Meeting's Faith and Practice asks: "Are we conscientious in fulfilling obligations to the state and society while opposing those contrary to our understanding of the leadings of God?" □

Why the Oath?

Having searched for an answer, I am acquainted with the sort of vague but absolute opinion Bob Vogel has encountered: the oath "is what it says it is"; the oath serves no purpose, but the law must be obliged. In the course of my confrontation with the National Park Service, I asked a number of federal co-workers what the oath they had signed meant. No two responses were the same.

"It's to keep communists out."

"They want to be sure you won't make waves."

"They wouldn't want to hire somebody who would turn around and overthrow the government."

Many had no answer; they'd signed it automatically, without reading.

When I tried to articulate my interpretation of the oath as a religious pacifist, I met mostly blank looks. Frustrated, I asked for an "official" interpretation. None was forthcoming from my employer, but after my dismissal, I spent an afternoon searching for one in a Philadelphia law library. Lacking a legal background, I cannot be certain I exhausted the sources; I was, in any case, amazed by what I found.

Title 5 of the U.S. Code offers one brief interpretive statement:

In reference to the oath of office . . . , it was said that such oath was wisely framed for the purpose of upholding the paramount authority of the national government and recognized allegiance to the United States, as the highest political duty and it emphatically repelled the deadly heresy of a paramount state allegiance.

Oath of Office

I do solemnly swear (or affirm) that. . . I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. So help me God.

The Statutes at Large show that the present-day civil service oath of office is a direct descendent of the Civil War "test oath," signed into law on July 2, 1862, for the purpose of identifying Confederate sympathizers and excluding them from government positions. In fact, the present-day oath is the test oath, minus a set of clauses specifically relating to the civil conflict that were repealed in 1868. In the past 126 years, with reaffirmation of the oath through legislation as recently as 1966, not a single word has been changed.

Gay Nicholson



A scene from the film *Friendly Persuasion*

Friendly Persuasion

by Larry Miller

Friends who followed the detailed news of President Reagan's summit meeting with General Secretary Gorbachev at the end of last May were surprised to learn that one of the gifts Reagan made to Gorbachev was the 1956 film, *Friendly Persuasion*, starring Gary Cooper and Dorothy McGuire. Furthermore, more than half of Mr. Reagan's toast at the Kremlin state dinner was devoted to praise of the film, a description of its plot, and an account of one of the film's scenes.

Referring to the film as "an American classic," the President said: "it is a powerfully acted and directed story of family and romantic love, of devotion to the land, and dedication to higher principle. . . . The film also has sweep and majesty and power and pathos. For you see, it takes place against the

backdrop of our American epic, the Civil War. And because the family is of the Quaker religion and renounces violence, each of its characters must, in his or her own way, face this war and the moral dilemma it poses. The film shows not the tragedy of war, but the problems of pacifism, the nobility of patriotism, as well as the love of peace."

Departing from the prepared text of his toast, Mr. Reagan then commented in some detail on the scene in which a neighbor on his way to battle says he is proud of the Quaker farmer's decision not to fight, grateful that somebody is holding out for a better way of settling things. "It seems to me, Mr. General Secretary, that in pursuing these summit meetings, we too have been holding out for a better way of settling things. . . .

"So, Mr. General Secretary, allow me to raise a glass to the work that has been done, the work that remains to be done. And let us also toast the art of friendly persuasion, the hope of peace and freedom, the hope of holding out for a better way of settling things."

What led the President to focus on this film and its message? The credit in large part goes to Reagan's principal speech writer, Tony Dolan, who feels the film is one of the greatest ever made. He feels the film would have received an Academy Award if it had not been for the fact that another film, *Around the World in 80 Days*, came out the same year.

Mr. Dolan, himself a Catholic, says that he has been struck by "the beauty of the Quaker religion." He knew the film was also one of the President's favorites. Dolan checked out the idea of including the film among the gifts for Mr. Gorbachev with colleagues and with a Russian scholar at the Library of Congress. The scholar felt that the film was particularly relevant for Soviets with the devotion to the land and their experience of defending their homeland in World War II.

The President agreed with the suggestion and went one step further. He made it the centerpiece of his toast at the state dinner on May 30. □

Larry Miller is a member of Doylestown (Pa.) Meeting and a long-time employee of Friends organizations.

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Witness

Backcountry Actions

Since April 1987, the Rocky Mountain Peace Center has helped organize ten teams to protest nuclear testing at the Nevada Test Site 60 miles northwest of Las Vegas. The teams comprise about six backpackers who in witnessing against nuclear weapons and in favor of the Comprehensive Test Ban, walk across the desert to the current ground zero (the site under which a nuclear blast would occur) of the test site. They pack in food and water, sometimes traveling 20 to 50 miles on foot, searching out the location and time of the next test. The goal of their actions is to disrupt and delay the process of nuclear testing. Their activities are totally nonviolent, and when apprehended, they submit voluntarily to arrest.

Although the Department of Energy originally made public the date and location of tests, since February 1987 the agency has kept that information secret. On one occasion, the agency confirmed that protest actions delayed a test for 20 to 25 minutes.

One such team of protesters named themselves Pele for Peace, after the Hawaiian goddess of volcanoes and true love. The group consisted of six courageous women who hiked into the test site under cover of night in May 1987. They wanted to reach a ground zero site while it was under construction. They reasoned that stopping workers from building bombs was just as valuable as stopping them from pushing the button.

Two women started the journey with the company of two men, who accompanied them part-way as supporters, helping carry the huge load of water they needed and helping read topographical maps. The men also had some experience in dealing with the desert and the jet and helicopter surveillance that is common in that area. After helping with the initial leg of the journey and sharing their information, they left the two women to wait for the arrival of the rest of the team. Hiking together across the desert, the women covered many miles at night by moonlight, finally reaching the top of a mountain that overlooked the Nevada Test Site.

"We stood agape and aghast, for below us lay Yucca Flat lit up like a Las Vegas casino. We lost our voices then; we communicated only with signs and whispers, fearing that some evil eye would somehow detect our presence," wrote one woman afterward.

Not sure what to do next, they climbed down to the flat, able to see drilling rigs on



Pele for Peace demonstrators, l. to r., bottom: Paula Zollers, Laura Larson, Jabe; top: Nanecki Scialla, Donna Diamond, Trish Wilson.

sites being prepared for nuclear blasts.

"So down the mountain we went, reasoning only that we would walk until we reached our goal, or until it was too late to do so. I think, as we straddled that pass, that something shifted in our spirits—something that spoke to us of the terror and death in that land. It said we had no business there, while it cried out for our help. It said to move on or to move back, but not to dawdle," wrote the participant.

Eventually they were forced to realize that they would not be able to reach the drilling rigs that morning before sunlight. Their options were to fall back and take cover until the next evening or to devise an alternative plan. With very little food or water left, they chose a new plan. Handcuffed and blindfolded, they lay down on Circle Highway in the heart of the Nevada Test Site to delay workers from getting to their jobs in nuclear construction and development.

Throughout their arrests, the women laughed and sang songs. Now they tell of a sense of freedom that grew out of the experience. For their protest actions, the six women each received a six-month prison sentence and a \$485 fine.

Pele for Peace is only one of several concerns working out of the Rocky Mountain Peace Center. The center continues to strongly support such actions and offers a place where others can find company in working for their beliefs together. For further information concerning backcountry actions, contact: Rocky Mountain Peace Center, P.O. Box 1156, Boulder, CO 80306, or telephone (303) 444-6981.

This article was compiled by Bruce Hunt for FRIENDS JOURNAL from information supplied by the Rocky Mountain Peace Center.

Michael Terry/
Rocky Mountain Peace Center

Films

The Last Temptation of Christ

Based on the novel by Nikos Kazantzakis, the film *The Last Temptation of Christ* has a stormy history of protests and allegations. Is it blasphemous? Does it crucify Christ again, as protesters allege? Worse, does it make fun of Christ? And what about that steamy scene with Mary Magdalene? Is this a movie Friends want to see?

At the very beginning of the film there is a misleading disclaimer that the movie is fiction and is not taken from the Gospel. Misleading because it is based on the Bible—with liberties. Misleading, unless one considers the Bible to be fiction. For the basic story of Jesus is taken from the Gospel. Where else? On the other hand, not even the most serious Bible scholars know what happened in Jesus' life between the age of 12 and 30. Martin Scorsese, the director, has put in his own—and Kazantzakis's—conjectures and has interpreted the Gospel in his own way. Martin Scorsese presents a Jesus who resists God's call, who finds resistance and later acceptance painful. He is not a shining-knight Jesus with never a doubt about the way he is to go. No, he is a very human man who, bit by bit, finds what God wants of him. He is a Jesus who has only an intimation of what his obedience is to mean; a Jesus who, like anyone who tries to do God's will, has to begin without knowing where it will lead, has to say yes to God again and again.

The Last Temptation is constructed of two strands skillfully interwoven: the outer Jesus—his life and interaction with the people around him; and the inner Jesus—his life and interaction with God. It begins with Jesus the carpenter making the wooden crosses Romans used in their crucifixions. This beginning, foreshadowing the end, is the fulcrum around which the plot matures. The first crucifixion, of a Jew accused of fomenting rebellion against the Romans, sets the tone for the violence and injustice, and also the sensuousness of 1st century society—not so different from our own. The cross-making carpenter is a Jesus who knows he is a sinner, a tortured man who hears God speaking but doesn't know what God is saying. He leaves home to find out. God does not give him a complete plan, only an intimation. In a monastery Jesus asks what he is to do; a monk suggests that he go to the people and talk to them. "What shall I say?" he asks. "God will give you words," is the answer. Jesus goes and to his own surprise, forcefully

and persuasively speaks of love.

There are other vignettes, familiar and yet different as seen through the lens of Martin Scorsese's camera: Jesus and Judas as good friends from way back; Jesus' disciples, who are so very human—at one dispirited moment Peter plaintively asks, "I wonder how the fish are biting"; the enormous energy Jesus uses healing the sick and raising Lazarus; a happy Jesus dancing at the wedding in Cana.

In the film, Jesus goes to the desert before John baptizes him, and waits and waits. He knows he needs to hear, but he is afraid, and the message is not clear; he is tempted and refuses; the evil one leaves him "to return at the appointed time" (Luke 4:13); finally the emptiness of the desert cleanses him; he can say yes to God. As with all who follow God's will, Jesus will have to say yes many more times. His other two major yeses are at Gethsemane when he accepts the necessity of dying; and his last, final, and total yes is, when, bleeding on the cross and dying anyway, he realizes that in order to obey God's will that by his death the world will be saved, he must accept his death *willingly*.

About the more technical aspects of the film: the characters, except for Jesus and Judas, are undeveloped. This reviewer, although familiar with the Gospels, had difficulty separating the several Marys. And some scenes did not speak to me at all—Jesus plucking out his heart, John baptizing and haranguing a crowd, Jesus proclaiming himself Messiah. And yet, actor Willem Dafoe depicts a Jesus one can identify with, a Jesus who struggles and triumphs. Dying, Jesus' last temptation comes in the guise of an angel who takes him from the cross and encourages him to live the life of a family man with Mary Magdalene as wife.

How do we know whether a sign is from God or from the evil one? Jesus finds in his extremity that it is not always clear, for the evil one often is disguised as an angel of light—for who of us would deliberately choose evil? We, as Jesus, need to ask, "Will this course of action take me toward God and my destiny, or away from God?" And it's not easy to say yes, as Jesus' experience proves.

Renee Crauder

Renee Crauder is a member of Radnor (Pa.) Meeting. She is involved in spiritual guidance work and gives retreats and workshops.

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World of Words
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Bulletin Board

• "Past into Present: The Evolving AFSC Role" is the theme of the 1988 AFSC Public Gathering to be held Saturday, Nov. 5, from 9:30 a.m. to 4 p.m. at the Arch Street Meeting House, 320 Arch St., Phila., Pa. The morning plenary session will feature personal stories by AFSC veterans, including Lady Borton, Anthony Henry, and James Bristol. Former executive secretary Louis Schneider will be the wrap-up speaker. Three general points of interest will be considered: How does the AFSC determine where and how to serve? How has the AFSC changed in response to lessons learned about racism, sexism, class, and homophobia? What will the AFSC's future policies be in education, action, and service? Panel discussion will include East-West relations, community development, and immigration. Interest group topics include the Middle East, relief, American Indian concerns, Quaker United Nations work, criminal justice, and more.

• To help your teenagers plan ahead for summer '89, FRIENDS JOURNAL is collecting information on summer service opportunities for young Quakers—from peace tours to

work camps. Please send information by Nov. 1 to Melissa Elliott, FRIENDS JOURNAL, 1501 Cherry Street, Phila., PA 19102-1497.

• In 1989, the Quaker Youth Pilgrimage will visit Friends in the Western United States. From July 14 to August 14, young Friends aged 16-18, from around the world, will explore historical and contemporary Quakerism. The young Friends will learn about varieties of Quakerism through living, working, and worshipping together. If you'd like to be a pilgrim or a leader in 1989, write Friends World Committee for Consultation, P.O. Box 923, Oregon City, OR 97045, or 1506 Race St., Phila., PA 19102.

• The fall meeting of the Quaker Universalist Fellowship is scheduled for November 19 & 20, at Willistown (Pa.) Meeting, 7073 Goshen Rd., Newtown Square, Pa. Interested Friends are cordially invited; QUF gatherings are open to all. On Saturday the business meeting will start at 11 a.m. At 1:30 p.m. Samuel Caldwell, general secretary of Philadelphia Yearly Meeting, will speak on "That Blessed Principle: Reflections on the

Uniqueness of Quaker Universalism." Discussion will follow. After supper at 6 p.m. (at cost), Friends will gather for worship-sharing. On Sunday morning they will join Willistown Friends for worship, followed by discussion of themes from Saturday afternoon. Supper and overnight hospitality on Saturday will be made available for those who register before November 15. For more information and registration, write to Lynn Pines, 109 Walnut Ave., Ardmore, PA 19003, or call her at (215) 649-7486.

• The Southeast Regional Gathering of the Friends World Committee for Consultation will have as its theme "Friends' Presence: Where We Are and Where We Aren't." Friends' concerns with urban ministry, refugees and prisoners, gender equality, and right sharing of world resources will also be considered. To be held October 28-30 on St. Simon's Island in Georgia, the gathering costs \$60 for room and board, plus a \$20 registration fee. For registration forms, contact Mary Stuckey at FWCC, 1506 Race St., Phila., PA 19102.

Earlham School
of Religion

News of Friends

At a time when most seminary enrollments are shrinking, the Earlham School of Religion in Richmond, Ind., is flourishing—so much so that a new ESR academic center, classroom, and community building will be completed by late summer 1989. The new ESR building is the centerpiece of the seminary's \$4.5 million capital campaign, of which \$1 million will be designated to academic program endorsement and \$500,000 to scholarships. Nearly \$1.5 million has already been raised. The building project will cost \$1.5 million.

It is possible to live on less—and perhaps even be happier that way. Friend Franklin Zahn can tell us how—and why. He didn't always live simply. As a highly paid engineer in Detroit in the 1930s, he drove a Packard, had an expense account, became used to first-class train compartments and doting bellmen. Then came World War II; Franklin Zahn became a conscientious objector, realizing that "those people who live in peace also believe in simplicity." He did not go back to engineering but decided to live a life

of utter simplicity: he decided not to have a family, and to minimize his possessions. Now, at 80, he lives in a tiny house he built himself 40 years ago. The floor is concrete and he cooks on a cast-iron stove bought at a junk shop for \$4. For transportation, he rides an old 10-speed bike, and for longer trips, a moped. "A lot of our war today is because we want a rather high standard of living," says Franklin Zahn. "In effect, we are living off the Third World." Not all Friends would desire to live this simply; but Franklin Zahn's life challenges us with its example.

(Taken from a story in the *Los Angeles Times*.)

A celebration of love and commitment for both opposite sex and same sex couples is now offered by Red Cedar (Mich.) Meeting. Either one or both partners must be active in the meeting and share the meeting's religious experience. The minute that upholds this ceremony states, "We want our meeting community to be a place for lesbians and gay men to express among us tenderness and af-



fection toward partners and friends. We commit ourselves to such efforts and learnings as are required for this to happen."

The new dean of students at Pendle Hill is Kurt Brandenburg, who succeeds J. Bernard Haviland. Kurt comes to Pendle Hill from The Meeting School in Rindge, N.H., where he was director for six years. His academic interests include music, history and poetry. Bernie Haviland, who has also taught at Westtown School and West Chester University during his career, says he is looking forward to having time off and seeing where life takes him next.

These prisoners have asked for letters:

• Andre Lewis #87-A-57-13, C.C.F. Box 367-B-Main, Dannemora, NY 12929; William Bruton #201-481, P.O. Box 7010, Chillicothe, OH 45601; Reginald Raynor #86A-2852, P.O. Box 500, Elmira, NY 14902.

Books

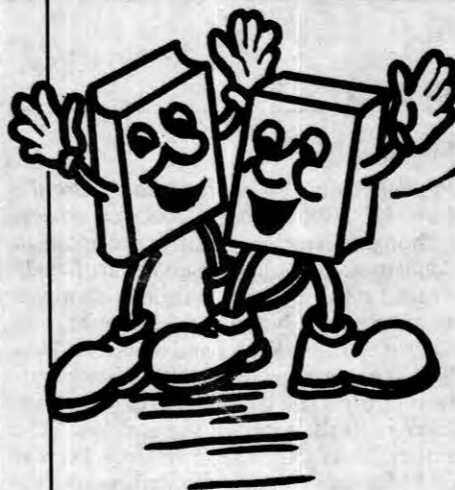
The Papers of William Penn

Mary Maples Dunn and Richard S. Dunn, editors. University of Pennsylvania Press, Philadelphia. Five volumes published between 1981-1986. \$40 per volume.

William Penn was the most impressive individual involved in the British colonization of North America and the most significant Friend in world history until the two 20th century Quaker presidents. Penn left his imprint on the state of Pennsylvania, city of Philadelphia, and Society of Friends. He is remembered as a skilled politician, an author of apothegms and devotional tracts, and an advocate of religious liberty. Now, thanks to the support of the National Endowment for the Humanities, many foundations and individuals, and Philadelphia Yearly Meeting, and after years of research by a team of editors assembled by Richard and Mary Dunn—four volumes of Penn's correspondence are now in print, with every document being annotated to identify names, concepts, and significant issues.

Each volume is organized chronologically and topically, and the editors provide a general introduction plus discussions of the central themes of each section. The first volume concentrates upon the young Quaker controversialist; the second on the founding of Pennsylvania; the third on Penn's activities in court and troubles in the colony from 1684 to 1700; the fourth, from 1701 until Penn's stroke in 1712 and death in 1718, shows the proprietor under siege from debts, recalcitrant settlers, and royal officials. A fifth volume edited by Edwin B. Bronner and David Fraser contains introductions on Quaker attitudes on publications and characteristics of the underground press. There is a summary of the contents of each work and a list of all editions of William Penn's printed works before 1726.

The *Papers* are designed for scholarly research and reference, but all those who have some knowledge of Quaker history can profit from reading the editors' introductions. Over half the documents have never been printed before, and the others were scattered widely and often inaccurately transcribed. Here documents follow the original in spelling or punctuation, and even mistakes and corrections are included. A volume designed for wider usage and edited by Jean Soderlund entitled *William Penn and the Founding of Pennsylvania* modernized the text. The editors do not claim to have made revolutionary discoveries, and find the



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"inner life" of Penn still to be a mystery. Still, the *Penn Papers* provide additional information on many facts of Penn's life and events of 17th century England and Pennsylvania. For example, they include many drafts of the *Frame of Government*, provide an annotated list of the books Penn thought a young man should read, print two autobiographical fragments and an early draft of the *Fruits of Solitude*, prove that Penn's indebtedness began before he colonized Pennsylvania, and show that David Lloyd sought to influence English Quakers against Penn in the period after 1700. Most of all, the *Papers* show the strengths and weaknesses of previous writings on William Penn. The *Papers of William Penn* stands as a most significant recent publication on Quaker history and should stimulate additional research and writings on Penn and Friends' role in the early history of Pennsylvania and West Jersey.

J. William Frost

J. William Frost is a member of Swarthmore (Pa.) Meeting and is director of Friends Historical Library at Swarthmore College.

In Brief

Macbush

By Peter Gould. Whetstone Books, Brattleboro, Vt., 1988. 167 pages. \$6.95/paperback. Although shamelessly saucy and close to slanderous, this political parody puts Ronald Reagan in the center of a tangled web woven by aides named North and MacShultz, and advised by Lords Kempf and MacDole. *Macbush* is an outrageous spoof with undercurrents of truth and a few grains of social conscience. Read it before the election. (The author, Peter Gould, also wrote *A Peasant of El Salvador*, known to Quakers who attended the 1986 Friends General Conference where it was presented by FRIENDS JOURNAL as the Cadbury Event.

Liberating the Early American Dream

By Alfred F. Andersen. Tom Paine Institute, Ukiah, Calif., 1985. 272 pages. \$12.50/paperback. The global crises we face today stem from moral dilemmas resulting from indiscriminate use of power, according to the author. The pace is set by the universities of

the world, which produce and distribute power in the form of knowledge. Anderson traces the historical development of corruption generated by this power, which has grown too rapidly, he says. The corruption is legalized and perpetuated by political structures that dominate the earth. The author, who was educated as an engineer and scientist, outlines the problem and its causes and then proposes an alternative approach to stimulate discussion.

Friends in Unity with Nature

By Sandra Moon Farley and Diana Gail Egly. Printed jointly by Friends in Unity With Nature and First Day School of Palo Alto Meeting, 857 Colorado Ave., Palo Alto, CA 94303. 1987. 70 pages. \$11 plus \$1 handling. The nine lessons contained in this three-ring notebook enable children to be more mindful of the world around them and to become better stewards of all life on earth. There is take-home material, small group activities, singing, a field trip, a Scripture lesson each week. The curriculum stretches the child's horizon and helps the child appreciate nature.



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November 11-13: A WEEKEND WITH SOPHIA, the Biblical characterization of Wisdom, who invites us to know the feminine aspects of the Eternal Presence. Led by Cynthia Taylor.

November 18-20: RELIGIOUS EDUCATION IN THE HOME AND SMALL MEETING. This weekend will provide an opportunity to share insights and ideas for making First-day school exciting and a nurturing experience. It will be led by Mary Snyder, Clerk of the FGC Religious Education Committee.

December 16-18: NEW BEGINNINGS, A SILENT RETREAT. What better way to prepare for a New Year than to cleanse the soul in silence, and to share periods of deep worship in a quiet winter setting? Led by Evelyn Dane. Cost: \$80.00

December 30-January 1: OTHER LANDS, OTHER PEOPLE, THE NEW YEAR'S CELEBRATION!! This family and inter-generational weekend will provide a wonderful chance to have fun learning about other cultures. In addition to slideshows and sharing groups, we'll have games, food, and festivities drawn from other lands. Led by Adam and Susan Corson Finnerty, Powell House Co-Directors.

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Resources

Peace Education
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• *Teaching Peace*, a 117-page annotated catalog of multimedia resources for teaching peacemaking and conflict resolution, is available from the Philadelphia Yearly Meeting Library. The catalog describes a lending library of more than 800 teaching resources for use with preschoolers through adults. The collection includes curricula, textbooks, drama, background reading for young people, biographies, simulations, games, music, maps, cartoons, films, slide shows, videos, poetry, periodicals, picture books, novels, and suggestions for action. To get a copy of the catalog, send \$9.95 to Peace Education Resource Center, PYM Library, 1515 Cherry St., Phila., PA 19102.

• Co-op America is an organization comprised of 95 small businesses, cooperatives, and nonprofit groups which provide alternative goods and services to help build a more peaceful and just world. To receive a catalogue or become a member, send \$15 to Co-op America, 2100 M. St. NW, Suite 310, Washington, DC 20063.

• "*Creating a Peace Economy*" is the title of the Spring 1988 issue of Co-op America's quarterly, *Building Economic Alternatives*. Copies are available for \$1 from Co-op America, 2100 M St. NW, Suite 310-B, Washington, DC 20063.

• *The Vision That Connects: Building the Future We Choose* is the title of the 23rd James Backhouse Lecture, Religious Society of Friends in Australia. "Looks at the perils we face today which are both an unprecedented danger and a unique opportunity. . . ." Obtainable from Friends Book Supplies, PO Box 63, O'Connor, ACT 2601.

• *Chipko and Appiko: How the People Save the Trees* describes the nonviolent "tree-hugging" movement which has saved endangered forest regions in the Himalayas and is spreading through India. A title in Quaker Peace and Service's *Nonviolence in Action* series, it is available from Friends Book Center, Euston Road, London NW1 2BJ, England.

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Milestones

Births

McGee—*Keir Quetzal Heath McGee*, on Oct. 18, 1987, to Kim McGee, who is a member of Anchorage (Alaska) Meeting.

Marriages

Buttenheim-Duthinh—*Dat Duthinh and Anne Robertson Buttenheim*, on April 30 at Princeton, N.J. Anne is a member of Friends Meeting of Washington (D.C.)

Lucas-McNelly—*Catherine Lucas and Mary Ellen McNelly*, on January 9 at Berkeley, Calif., under the care of Berkeley Meeting, where both are members.

Deaths

Blackburn—*J. Russell Blackburn*, 96, on May 25 in Bedford, Pa. He was a member of Dunning Creek (Pa.) Meeting. Russell Blackburn worked with his father in the wholesale food and supply business and later became owner of Blackburn-Russell Company of Bedford, Pa. He attended George School and graduated from Swarthmore College in 1916. During World War I he served in France with an ambulance crew. Russell Blackburn was active in local community affairs. He is survived by two sons, John R. and Robert B. Blackburn.

Burroughs—*Eugene Woodland Burroughs, Jr.*, 73, on May 27 at Hemet, Calif. Born in Norfolk, Va., he graduated from Virginia Polytechnic Institute as a chemical engineer, and later received his master's degree in psychology from Temple University. He worked as a chemical engineer for Arco and taught psychology at Rutgers University and Mount San Jacinto College. Gene was recognized by Arco for tutoring underprivileged children in Philadelphia. He worked as a volunteer vocational counselor for young Quakers, and was chosen as Volunteer of the Year in 1983 by the Hemet Family Service Association. Gene became a Friend shortly after marrying Estelle Burton in 1946. At various periods of his life, he was a member of Bristol (Pa.) Meeting, Providence (Pa.) Meeting, Swarthmore (Pa.) Meeting, Radnor (Pa.) Meeting, Inland Valley (Calif.) Meeting, and Hemet (Calif.) Meeting. He was known for his steady guidance and cheerful aspect. Gene lived a full and fruitful life, and enriched the lives of those who knew him. He is survived by his wife, Estelle; a son, John Burroughs; a daughter, June Burroughs; and a sister, June Brock.

Byerly—*Frances Byerly*, 51, on April 10. Frances was deeply loved by family and friends. During her childhood, she enjoyed the guests who came to the Kickapoo Friends Indian Center at McLoud, Okla., where her parents, William E. and Marian Taber Byerly, were directors. She cherished memories of Friends Boarding School in Barnesville, Ohio, where her parents served as superintendent and matron. Frances became mentally ill as a young adult. Mental illness isolates; all real communication is cut off. The afflicted one must spend useless time in institutions, frightened, confused and uncertain. That was Frances' experience from



the time of her first breakdown. She leaves a hurting void of un-lived life, of beauty unfulfilled, of potential unrealized.

Heiss—Willard C. Heiss, 67, on August 10 in Indianapolis, Ind. A lifelong Friend, he was a founding member of Lanthorne (Ind.) Meeting and served for many years as its clerk. His authority was widely acknowledged on the subjects of Quaker genealogy and family history. Among his many publications were seven volumes of *Abstracts of the Records of the Society of Friends in Indiana*. In 1946 he married Virginia Reichenbach, who survives him. He is also survived by a son, Stephen, and three grandchildren.

Morgan—Jimmie Lee Morgan, 35, on July 13 at Seattle, Wash., of complications resulting from AIDS. Jim grew up in northern California. He earned a B.A. in Spanish language studies from the University of California at Santa Barbara, and worked in daycare in California and Hawaii. Later he earned a master's degree in library science from the University of Washington. He planned to work in his field, but became too ill. Jim attended Santa Barbara (Ca.) Meeting and University (Wash.) Meeting, where he was preparing to apply for membership at the time of his death. Diagnosed with AIDS in March 1987, he wanted to raise consciousness about the disease within the Society of Friends. Partly for that reason, he traveled to Friends General Conference in 1987. He was instrumental in the formation of the AIDS Care and AIDS Education committees of University Meeting. The support network of Friends which grew out of Jim's concern cared for him as his health declined. Just before entering the hospital, he planned and participated in the Pacific Northwest Gathering of Lesbian and Gay Friends. In 1987, Jim began making quilts. He completed three entirely hand-stitched quilts and left two uncompleted. The quilts embody Jim's spirit—he planned each as a gift and worked on it with precision and care. Jim's gentleness, abundant good humor, and centered presence will be sorely missed. He is survived by his father, Buddy Morgan; his stepmother, Joan Morgan; his mother, Mary Jo Bass; sisters Linda Cooks and Bobbi Brown; and two nieces.

Morgenroth—Edwin C. ("Morgen") Morgenroth, 83, on May 17 at Friends House in Santa Rosa, Calif. He was a member of Redwood Forest (Calif.) Meeting. Born in Boltonville, Wis., he was educated at the universities of Wisconsin and Southern California. Morgen and Molly Anderson were married in 1934 and together raised two sons. Morgen's life was spent in education and for Friends: he served as executive secretary of the Chicago office of the American Friends Service Committee; as professor of education at Long Beach City College, and as president of Pacific Oaks College; he was clerk of the AFSC working party that published *Struggle for Justice*; he and Molly were friends in residence at Pendle Hill; he was acting headmaster of Virginia Friends School; and Brinton Visitor in Pacific, North Pacific, and Intermountain yearly meetings. Morgen was passionate about many things, especially the question of how we should use the great gift of life. This passion opened him to encounters with other spiritual traditions, and he had close companions in Buddhist, Catholic, and Jewish faith communities. He nurtured his great gift for friendship through conversation, letters, and caring; and in his later years the young and the young-at-heart found in him an unusual blend of respect for tradition and a willingness to break boundaries. Morgen will be remembered as a seeker and a finder, a vital and expansive spirit, and a generous and empowering companion on the way. He is survived by his sons, Peter and Christopher.

Stratton—Charles A. Stratton, 78, on August 8, 1987, at Chambersburg, Pa. Charles was born in Flushing, Ohio, to George W. and Melva Hollo-way Stratton. He attended Friends Boarding School in Barnesville, Ohio, before moving to Pennsylvania to live and work with his aunt, Sina Stratton Michner, learning the optician trade, which he followed for life. A long-standing and valued member of Springfield (Pa.) Meeting, he held many committee appointments and served as clerk for many years. His love of and dedication to the meeting community were evident to all who knew him. Charles is survived by his wife of more than 52 years, Louisa Stanley Stratton; three sons, J. Stanley, Thomas A., and Robert W.; a daughter, Judith L. Stamper; and ten grandchildren.

Zimmerman—Edith Laura Way Zimmerman, 72, on July 31 in Philadelphia, Pa., of cancer. A lifelong Friend, she was a member of Kennett (Pa.) Meeting. Edith Zimmerman's life was spent promoting international understanding, especially between the United States and Germany. After World War II she worked in the office of the High Commissioner for Germany as Cultural Affairs Assistant responsible for the Exchange of Persons Program. She held administrative positions with the National Conference for Christians and Jews and served as hospitality director for International House in Philadelphia. For the last 20 years she was an active participant in Powelton Village (Philadelphia) community activities. Edith Zimmerman was born in Kennett Square. She is survived by her husband, Giles L. Zimmerman; a twin sister, Ruth Woodward; a brother, Robert Morris Way; three stepchildren; seven grandchildren; and one nephew.



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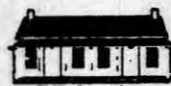
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Calendar



OCTOBER

October 1-December 10—"History of the Theory and Practice of Nonviolent Action," a ten-week class at Catholic Theological Union, Chicago, Ill. Focus will be on Mohandas K. Gandhi and Martin Luther King, Jr. For information, contact the Midwest Peace and Justice Institute, 3216 W. 162nd St., Markham, IL 60426, or call (312) 333-2684.

2-1988 West Virginia Friends Gathering at Jackson's Mill State 4-H Camp near Weston, W.V., 10 a.m.-4 p.m. Keynote speaker will be Dr. Howard Ross of the Anti-Defamation League of B'nai B'rith, who will speak on the white supremacy and Neo-Nazism movements in West Virginia. Friendly visitors are welcome. Contact Barb French, 1232 Washington Ave., Parkersburg, WV 26101, or call (304) 422-5299.

14-24—Peace with Justice Week, using the theme "Is This the Fast We Chose?" An interfaith celebration and call to self-examination and recom-

mitment to social justice and peace. For information, write Justice Week office, 475 Riverside Drive, Rm. 712, New York, NY 10115, or call (212) 870-3347.

27-30—The Second International Conference on Taxes for Peace in Vierhoen, the Netherlands. For more information, contact Suzanne Day (215) 241-7240.

28-30—Southeast Regional Gathering of Friends World Committee for Consultation, with the theme "Friends Presence: Where We Are and Where We Aren't." Held at St. Simon's Island, Ga. Cost: \$80. Contact Mary Stuckey, FWCC, 1506 Race St., Phila., PA 19102.

NOVEMBER

4-6—Mid-America Gathering of Friends for Lesbian and Gay Concerns in Indianapolis, Ind. Workshops, fellowship, and worship. Cost: \$35 for adults, \$10 for children over 2, donations appreciated for children under 2. Financial assistance available. Registrar: Gilbert Carrasco-Miller, 1505 Sunnyvale, No. 210, Austin, TX 78741, telephone (512) 447-6325.

5—Annual Public Gathering of the American Friends Service Committee at Arch Street Meeting House, 320 Arch St., Phila., Pa., from 9:30 a.m. to 4 p.m. For information, write AFSC, 1501 Cherry St., Phila., PA 19102, or call (215) 241-7000.

Classified

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Accommodations offered in spacious two-bedroom London apartment, end-December '88 to early March '89 in exchange for cat-sitting. Payment for gas, electricity, phone only. Harvey Gillman, Quaker Home Service, Friends House, Euston Rd, London, England NW1 2BJ. References please.

Furnished house to rent in Wales. Any 3 or 4 months from November to March. Lovely views, yet convenient for A5 truck road and railway. 200 yards to village center. 3 bedrooms, study, lounge/diner. Solid fuel C/H. Rent £250 per month. Write or phone: Grace Blindell Isfryn, Glyn Ceirog, Llangollen Clwyd. Phone 069 172-529.

Bed and Breakfast, Historic Village of St. Anne de Bellevue, direct bus to Montreal. 1 or 2 persons. \$20 each. (514) 457-4466, 457-2266. P.O. Box 23, St. Anne de Bellevue, Montreal, H9X 3L4. Stella Black.

Looking for creative living in New York City? Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

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

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

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

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

Books and Publications

A Study Guide has been prepared for the Quaker Universalist Reader I, for use in adult First-day School classes. Cost is \$1.50 each. Purchase of five copies "buys" one free copy. Study Guide and Reader cost \$7.95 plus \$1 for postage and handling. Send order to Study Guide, OUF, Box 201, RD 1, Landenberg, PA 19350.

Quakers and Democracy by Teddy Milne, \$2.20. To Care For Each Other, by Virginia Clark, \$1.00. Add 65¢ shipping. Pittenbach Press, POB 553, Northampton, MA 01061.

Tired of Fictional Greed, violence, materialism? Try *Compassion Magazine*, (Box 553, Northampton, MA 01061), edited by Quaker Teddy Milne. "Socially responsible" fiction, reviews. "Delightful first issue—clear, clean, quality." Friends special: sample \$3.95, (regular \$4.95).

Nouwen's Newest! *The Primacy of the Heart*, cuttings from a journal Henri Nouwen kept during his year at l'Arche, a community of hospitality to the handicapped. This is vintage Nouwen: moving, inspiring, profound. This 50-page pamphlet is available exclusively from the publisher: St. Benedict Priory, Box 5070, Madison, WI 53705. Price: \$5.95 each, plus \$1.50 p&h for 1-3 copies.

Positive interpretation of Kazantzakis' Last Temptation of Christ by the translator of "Tempted by Happiness": Peter Bieri, Dartmouth College, 26PP. \$2.50 postpaid, Pendle Hill, Wallingford, PA 19086.

Secret Family. T. Noel Stern describes and discusses the unusual events in his childhood in new, 200-page autobiography. Available Friends Book Store, 156 N. 15th Street, Philadelphia, PA 19102, \$12.95 (plus \$1.75 mailing.)

Quakers Are Funny!

And proof is in the pages of *Quakers Are Funny*, the first book of new Friendly humor in 20 years. 100+ pages of rollicking jokes, quips, anecdotes, cartoons, puns, and poetry in a quality paperback. Get in on the laughs now: \$6.95 plus \$1.05 shipping; two or more copies shipped postpaid from Kimo Press, Dept. B9, P.O. Box 1361, Falls Church, VA 22041.

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

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If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ25, Falls Church, VA 22041

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

Old bookscout locates out of print books. Write: Greenmantle, Box 1178FJ, Culpepper, VA 22701-6324.

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

Educational Opportunities

Nica School—Esteli, Nicaragua. Nica's programs offer Spanish classes, socio-political seminars, volunteer work, and living with Nicaraguan families. Scholarships available. Call or write today! P.O. Box 1409-FF, Cambridge, MA 02238. (617) 497-7142.

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for the academic year 1989-90. Fellows spend one or two semesters at Haverford College doing research in the Quaker Collection of the library and in nearby scholarly collections. The Fellowship is usually awarded to mature scholars, and the stipend is \$10,000. Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, PA 19041. Deadline for applications will be December 31, 1988.

Learn Spanish in Guatemala. One student/teacher, five hours daily, family living, socio-cultural activities. CXE. Box 11264 Milwaukee, WI 53211. (414) 372-5570.

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.

For Sale

Gentle Spirit cards by Kalli. 35 original designs conveying the spirit of magic, hope, wonder and friendship. Several selections hand-colored. Cost 80¢ to \$1.00 each. Send S.A.S.E. (legal size) for free illustrated brochure: Gentle Spirit, Kalli Halpern-Castro, 222 Gunson St., E. Lansing, MI 48823. (517) 351-4318.

100% Wool Yarn. Soviet-American "Peace Fleece"; Natural or uniquely dyed skeins or carded fleece from our Corriedale sheep; Bartlett yarns; natural spun yarns. Price list \$1.00. Yarn Shop on the Farm, RD 2, Box 291, Stevens, PA 15758.

Limited edition of reproduction of Edward Hicks's famous Peaceable Kingdom. Handsome 20-by-24 inch print for your home, school, public library, or meetinghouse. \$15 postpaid. Send check to: Planned Parenthood Auxiliary, Box 342, Newtown, PA 18940.

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

Opportunities

Wanted: community or group willing to adopt small Nicaraguan agricultural cooperative, provide material assistance. Personal visits required. Write: P. Lane, 1360 Coyote Trail, Fairbanks, AK 99709.

Personal

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

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

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

Positions Vacant

Half-time Field Secretary to travel in the Midwest for Friends Committee on National Legislation interpreting the work and financial needs of FCNL to its constituents. Send inquiries or suggestions to: David Boynton, FCNL, 245 Second Street NE, Washington, DC 20002. Needed immediately.

Thanksgiving in southern Vermont. Someone needed to house-sit and dog-sit November 14 through December 2. Write: Schilcher, P.O. Box 36, South Londonderry, VT 05155, or call: (802) 824-3783.

Headmaster/Headmistress

Newtown Friends School has opened a search for a new Headmaster/Headmistress effective Summer 1989. NFS is a Quaker school under the care of Newtown Friends Meeting in Bucks County, Pennsylvania, adjacent to George School and Pennswood Village. NFS is currently celebrating its 40th year and has 226 students in kindergarten through eighth grade. Letters of application or nominations should be sent to: Elizabeth Appelbaum, Clerk, Search Committee, Newtown Friends School, P.O. Box 69, Newtown, PA 18940. The application deadline is October 15, 1988. Newtown Friends school is an affirmative action/equal opportunity employer.

Live-in Nanny needed. Two young boys: 4 and 8. Contact Bonnie Cooper-Bey, 155 Pepper Street, Monroe, CT 06468. (203) 268-6838.

American Friends Service Committee seeks Regional Executive Secretary for northern California region, based in San Francisco, CA. Responsible for overall administration, program operation, personnel, budget administration, public interpretation of AFSC activity. Requires: compatibility with principles, philosophy of Friends and AFSC; strong administrative experience including financial management, budgeting; demonstrated experience providing staff support and supervision; strong communication skills; experience with social change, religious, community or similar groups. Deadline for AFSC application: Oct. 14. Contact: Search Committee, AFSC, 2160 Lake Street, San Francisco, CA 94121. AFSC is an Affirmative Action employer.

Vice-President for Finance and Administration. Applications and nominations are invited for the newly defined position of Vice-President for Finance and Administration. The Vice-President is the college's chief business officer, responsible for all financial and business affairs, including the physical plant and the college farms. The Vice-President reports directly to the president and works closely with trustee committees on Budget, Finance, Endowment and Investments.

Currently reporting to the Director of Finance, who is leaving to take another senior management position at another institution, are the Controller, Assistant to the Director of Finance and Computer Services, the Personnel Director, Physical Plant Director and Farm Manager. Adequate support staff is in place.

The successful candidate will have the minimum of a Bachelor's degree with an MBA or CPA preferred, and considerable experience in an educational setting, particularly independent higher education or a private secondary school. Familiarity with computer applications, financial aid and federal farm policy would be helpful, as would an interest in facilities renovation and campus planning.

Salary is competitive, commensurate with background and experience. Especially welcome will be candidates who want to live in a college community and become active in its affairs.

Review of candidates will begin immediately and continue until the successful one is identified. Please send all materials to: Neil Thornburn, President, Wilmington College, Wilmington, OH 45177.

Pendle Hill Maintenance team member. Solid skills necessary: electrical, plumbing, carpentry, or mechanical. Apply to Paul Alexander, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Employment Opportunity. The Friends Committee on National Legislation, a Quaker lobby in Washington, D.C., seeks an Executive Secretary to begin work early in 1990. Applicant should have experience in administering an organization. Familiarity with the work of the U.S. Government and its legislative process is desirable. Applicant should be an active member of the Religious Society of Friends. Applicant period closes March 15, 1989. For more information, write: Executive Search Committee, Friends Committee on National Legislation, 245 Second Street NE, Washington, DC 20002.

Looking for a couple who enjoy farming, people, nature, creative space, and spiritual awareness to organize retreats and seminars at a small, well-established inn and guest farm in the Green Mountains of Vermont. I have turned the inn into a peace fellowship center, focusing on Central America. Need someone to run operation and live at farm, starting winter of 1988-89. Contact Ann Day, Knoll Farm Conference Center, Waitsfield, VT 05673. (802) 496-3939.

Grounds Keeper/Caretaker for Friends cemetery in Prospect Park, Brooklyn, N.Y. 22 wooded acres require self-motivated with skills and attitude for a "small farmer." Full-time position with hours flexible as seasons permit. 17-20 K. Apply by mail: Leif Anderson, New York Quarterly Meeting, 15 Rutherford Place, NY 10003.

Fundraiser, (Associate Development Secretary) for Friends Committee on National Legislation in Washington, D.C. The person filling this key professional position will participate in all aspects of fundraising and financial development for FCNL. Major role will be in working with the Development Secretary in planning and implementing the development program, including travel to solicit contributions and interpret the work of FCNL to individuals and groups throughout the U.S. Excellent verbal and writing skills are critical, a background in fundraising/sales desirable. A well-founded understanding of Friends and Friends' testimonies is very important. For information and application, call or write David Boynton, FCNL, 245 Second Street, NE, Washington, DC 20002, (202) 547-6000.

"I want to serve others." Year long assignments in Quaker outreach (inner city, peace, refugees, hunger, social services). Inquiries: Quaker Volunteer Witness, 101 Quaker Hill Drive, Richmond, IN 47374. (317) 962-7573.

Circulation and Office Coordinator for small monthly religious magazine. Full-time position (35 hours a week) with good benefits. Available about October 15. Strong organizational and office skills essential, experience in using computers helpful. Opportunity within small office to learn about all aspects of publishing. Job description available on request. Interviews will begin in September. Send inquiries and resume to Editor, Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102.

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.

Youth Minister: Plymouth Monthly Meeting (near Philadelphia) seeking energetic adult to work with young people, junior high and high school age. Three sessions per month, October '88-May '89. Paid Position. Write or call Becky Cratin, 1223 Forsythe Drive, Fort Washington, PA 19034. (215) 542-8738.

Religious Education Coordinator for Westfield Monthly Meeting, Cinnaminson, N.J. 26 hours per month at \$8 per hour. Contact Ellen Miller, (609) 778-1898.

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 18657. (717) 836-1560.

Positions Wanted

Quaker computer professional seeks part-time work with children or other tender folk—educational, therapeutic, or recreational. Call Emily (215) 388-1274.

Schools

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

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

Services Offered

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

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Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

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

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

Vacations and Retreats

Winter in Florida. Secluded area. Can accommodate two travel trailers \$100/month for space, hook-up etc. Small cabin for rent. \$200/month. On fishing lake. Next to wildlife refuge. Close to Gainesville Meeting. Jack or Leila Cushman (904) 732-5632, 3501 S.E. 7th Ave., Ocala, FL 32674.

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. November 11-12, "Personal Reflections on Public Sanctuary" with Rev. Ted Loder. Pastor and author Loder will lead a retreat based on his experiences with public sanctuary.

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

Meetings

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

MEETING NOTICE RATES: \$12 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

CANADA

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

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

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

COSTA RICA

MONTEVERDE—Phone 61-09-56 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.

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.

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—9:00 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) 786-7891.
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 Seminola Dr. (619) 466-4000.
SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9:30 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) 543-0995.
SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 965-5302.
SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.
SANTA CRUZ—Worship 10 a.m. Sunday. The Women's Center UCSC campus. Joan B. Forest, clerk. (408) 335-4210.
SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.
STOCKTON—10:30 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, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.
NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.
NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.
STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 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) 762-5669.
WOODBURY—Litchfield Hills Meeting (formerly Water-town). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.
CENTRE—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.
HOCKESSIN—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.
NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.
ODESSA—Worship, first Sundays, 11 a.m.
WILMINGTON—Worship 9:15 a.m., First-day school 10:30 a.m. Alapocas, Friends School.
WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 326-7763.

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 Blanshard 1625 Eden Court, Clearwater FL 34616, (813) 447-4387.
DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.
FT. LAUDERDALE—Meeting for Worship, First Day, 10 a.m. For location call (305) 344-8206.
FT. MYERS—Weekly worship group, 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) 676-5077 or 777-1221. Summers call.
MIAMI—Friends Worship Group, Gordon Daniels 572-8007, John Dant 878-2190.
MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.
ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.
SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.
ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 898-0310.
STUART—Worship group. (407) 288-3052 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) 832-3837.
WINNETT 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, 335-2049.
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: (312) 234-8410.

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 964-0716.

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

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

Indiana

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

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

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

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

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

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. 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 Sweitzer, (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 Miles Memorial Conference Center, Damariscotta. 563-3464 or 563-1701.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.C. 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) 820-7695. Irene S. Williams, assoc., (301) 745-3166.

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

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

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, 02106. Phone: 227-9118.

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

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

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

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

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

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

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

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

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

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

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

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

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: Ruth Howard, 636-2298.

WILLIAMSTOWN—Worship group 2 p.m. Room 3, Griffin Hall, Main St. (Rte. 2).

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: Bill Hayden, (313) 354-2187.

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. Crestview. (417) 882-5743.

Montana

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

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

MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 721-6733.

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—Worship 11 a.m., 437A S. Pitney Rd. Near Absecon. (609) 652-2637 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) 964-9649.

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 school 10 a.m. (609) 298-4362.

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

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

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

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

MARLTON—See CROPWELL.

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

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

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

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

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

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

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

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

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

QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08866. (201) 782-0953.

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

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

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

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

New York

ALBANY—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

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.

CANTON—St. Lawrence Valley Friends Meeting, (315) 386-4648.

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) 358-9636.

GARDEN CITY—12:30 p.m. Tuesdays, Sept.-June. 38 Old Country Road (Library, 2nd floor). Phone (517) 747-6092.

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

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

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

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

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

SHELTER ISLAND—10:30 a.m. 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) 287-1713.

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

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

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.

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.

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

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

North Carolina

ASHEVILLE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. (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) 399-8465 or 537-5808.

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

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

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 Kreager, clerk.

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

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

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

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

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

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

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.

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

Pennsylvania

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

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

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

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from 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. Summeytown Pike and Rte. 202.

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

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

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.

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

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

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

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

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

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

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

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

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

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

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6536.

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 Ginton, (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. Gilling, Jr., 639-1361.

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

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

FRANKFORD—Penn and Orthodox Sts., 10:30 a.m.

FRANKFORD—Unity and Waln 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 Sprout Rds., Ithan. (215) 525-8730 or 664-5608.

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

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

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

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

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

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

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

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

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

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 meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kete Brinton, (802) 228-8942, or Leo 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. Cell (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—Discussion 10 a.m., Worship 11 a.m. (childcare available) except summer, Worship only 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—Goose Creek United Meeting for worship and First-day school 10 a.m.

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

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

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

VIRGINIA BEACH—Meeting for worship 11 a.m. (based on silence). 1537 Laskin 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: 632-9839.

SPOKANE—Unprogrammed worship, for time and place call 534-0793 or 327-8793.

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.

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., Menomonie, 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) 332-9846 or 263-2111.

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

Wyoming

CASPER—First Day Worship 9 a.m., St. Francis Newman Center, M. Glendenning 265-7732.

JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.

LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.



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Quaker Service At The Crossroads

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In *Quaker Service At The Crossroads* several prominent and thoughtful Friends explore concerns about the American Friends Service Committee as the best-known Quaker service group. They also respond to the critique of the AFSC presented in Professor Guenter Lewy's widely-discussed book *Peace and Revolution: The Moral Crisis of American Pacifism*. Lewy's book was strongly critical of the AFSC, charging among other things that it has:

- Abandoned the Quaker Peace Testimony
- Adopted an uncritically pro-Marxist and pro-revolutionary political perspective
- Ignored the protests of many concerned Friends
- Become essentially a non-Quaker body

Much of Lewy's critique can be challenged; and the AFSC's own response to his book is included in full in *Quaker Service At The Crossroads*, along with essays by other present and former AFSC staff members. Yet Lewy has highlighted important issues regarding Quaker service and the relation of AFSC to the Society of Friends today, issues which have long concerned many thoughtful Friends. *Quaker Service At The Crossroads* will offer the fullest and most wide-ranging exploration of these issues yet attempted by Friends.

Contributors to *Quaker Service At The Crossroads* include:

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The book will include a rejoinder by Guenter Lewy to his Quaker critics, and an introduction by Chuck Fager, who edited it.

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