

February 1989

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**STANDING WITH UNDOCUMENTED WORKERS
A QUAKER VIEW OF LIBERATION THEOLOGY
GOING HOME**

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Among Friends

Signed With His Honour

Occasionally there are individuals who step only briefly into the pages of our lives—but who make a lasting mark. Colin Bell was such a person for me. His death in November (see *Milestones*, page 30) makes many of us, I'm sure, feel the loss of a very special Friend (and friend).

I met Colin during the Vietnam War years, about 1966, when I settled in the Philadelphia area. It was close to the time of his own retirement from long service with the American Friends Service Committee. I was a newcomer within Philadelphia Quaker circles and quickly became caught up in the many peace and justice projects that consumed many of us at the time. I scarcely knew Colin, but I sensed that he knew me. He had a way of stopping me in the hallway near the yearly meeting offices, making very direct eye contact, and asking a question that showed his awareness of a particular project, his keen interest, and always his supportiveness. "You're doing such a fine job," he might say, and you knew he meant it.

One spring at yearly meeting he spoke very movingly in support of young Friends faced with the draft. He challenged some of us over draft age to consider that not only our young people were being drafted; our federal taxes were being conscripted for the war as well!

I visited him once at Davis House in Washington with a friend whose house was threatened with IRS seizure for unpaid war taxes. Colin was keenly interested, shared a generous amount of time from his busy schedule, and was very supportive. As we left he walked us to our car. I still hear the cheerful sound of his words (and see the twinkle in his eye) as he leaned in the car window, shook our hands, and said, "Good bye, Friends. Take care of your spirit!"

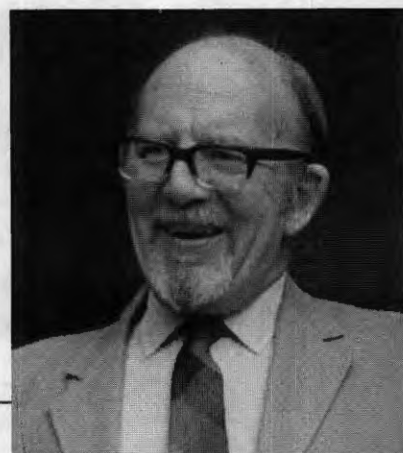
Colin never lost his enthusiasm for learning new things. On one of his regular visits back to Philadelphia from his farm in Virginia he told me happily—and with the sense of humor for which he was famous—about his new life as a farmer. He saw his involvement with rural issues, the growing of hay, the caring for chickens as a new adventure, and one he wanted others to know about.

Stephen Spender begins his poem "Prelude 24" with the words "I think continually of those who were truly great . . ." and concludes with these lines:

*The names of those who in their lives fought for life,
 Who wore at their hearts the fire's centre.
 Born of the sun, they travelled a while toward the sun,
 And left the vivid air signed with their honour.*

Colin's life was such a journey.

Vinton Deming



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Features

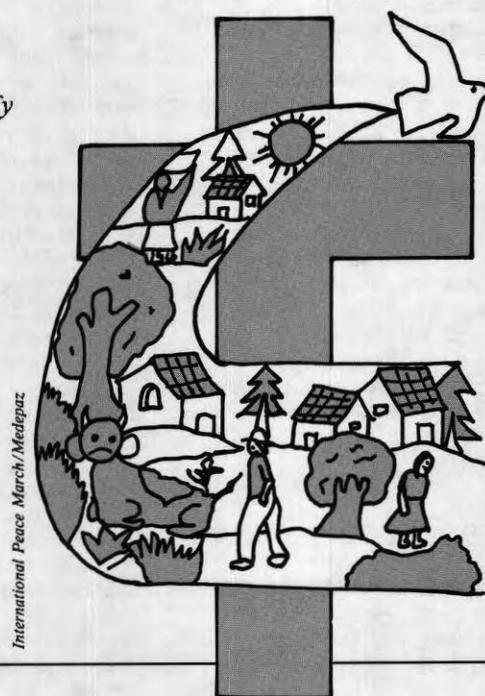
- 6 Launching a Legal Challenge**
Warren Witte
The AFSC takes the government to court to contest an immigration law it considers unjust.
- 8 Standing with Undocumented Workers**
Aurora Camacho de Schmidt
A Quaker worker, herself an immigrant, shares why she will not sign an I-9 form.
- 10 Going Home**
Clare Galbraith
An expatriate Friend weighs the reasons for returning home again to work for peace.
- 12 Quakers and the Revolutionary Left**
Robert Ellwood
How might Quakers, with historical roots to another revolutionary time, best support the revolutionaries of our present day?
- 16 A Quaker View of Liberation Theology**
Wallace Cayard
As we seek to understand such movements, we may clarify and deepen our own Quaker faith.
- 20 Summer Opportunities for Young Friends**
Amy Weber
A wide variety of educational and service opportunities exist.

Departments

- 2 Among Friends**
- 4 Forum**
- 23 Then and Now**
- 24 Reports**
- 26 News of Friends**
- 27 Bulletin Board**
- 28 Books**
- 30 Milestones**
- 32 Classified**
- 34 Meetings**

Poetry

- 19 February Catalogues**
Alice Mackenzie Swaim



Front cover woodcut
by Rosamond C. Buskirk

Our Language Is Important

Margery Larrabee's thoughtful article on inclusive language (*FJ* Oct. 1988) over-looks some important aspects of the problem. She's right to observe that concern about language should not take precedence over "communication of our personal faith experience." I suspect, though, that most people who refer to God as "he" are not speaking out of deep spiritual experience of God as masculine, but out of customs and traditions that permeate our culture and history. These work at the level of presuppositions and are very difficult to question or, once questioned, to change. Indeed, Margery Larrabee herself, while experiencing God as "nonsexed," uses the language of customs to talk about "him." I wonder why her "poetic and metaphorical" imagery is so restricted.

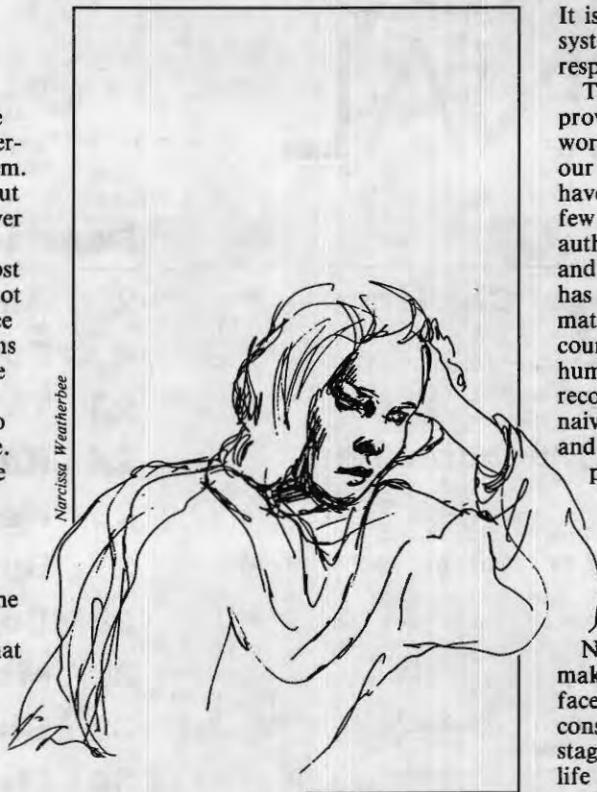
Margery Larrabee does not address the extent to which language influences our religious experience. It is well known that language shapes our understanding of reality, our categories of thought, and our interpretation of events. Similarly, the way we talk about God affects our conception of God and hence our relationship with God. Sandra M. Schneiders writes, "Most women experience God the way they experience men," which I suspect is true of men also. This does not mean that God cannot work outside our conceptions; but our limited ideas can limit our ability to recognize the divine when we encounter it. Where openness to the work of the Spirit is essential to worship, this is a crucial problem.

Language is not just "a vehicle," but is, and should be, a matter of "primary concern." In our resistance to formal liturgy and to formulaic statements of faith, Friends have tended to devalue the careful and precise use of language. On the other hand, the early Friends who insisted on using the "plain language" showed their understanding of the critical importance of one's choice of words. Let us look again, in the Light, at our own.

Patricia Appelbaum
Newton Center, Mass

Seeking a Friendly View

In their article, "A New Look at Abortion" (*FJ* Oct. 1988), Nanlouise Wolfe and Stephen Zunes take Quakerism from the trendy left to the loony left. They



claim that women have abortions because of a lack of options and proceed to recommend socialism—a system which destroys choices—as a solution. While they decry "oppressive institutions" which "force" women to have abortions, they reveal that most of their friends who have aborted "have done so largely because their pregnancy interfered with career plans." I find it difficult to sympathize with spoiled yuppies who find motherhood an inconvenience; likewise with those women whose men insist that any unwanted pregnancy be terminated. Instead of commending their honesty and sense of responsibility, such men are castigated for denying women "free choice." And a man's wishes as to whether or not to bring a life into the world are not even worth discussing for the "a woman needs a man like a fish needs a bicycle" crowd.

A host of radical proposals are offered to reduce the need for abortions, including "legitimizing forms of sexual affection other than heterosexual intercourse." (This euphemism must arouse some wonderfully prurient fantasies.) What nonsense! The authors correctly recognize that free abortion-on-demand would not mean an end to all other female dilemmas. Yet they naively assert that the liberty-destroying changes they recommend will eliminate abortions.

It is so much easier to attack an "unjust system" than to accept individual responsibility for moral decisions.

This country, despite its faults, has provided more freedom (choices) than the world has ever known. In addition, under our "oppressive" capitalistic system, we have achieved a standard of living that few dreamed possible. Should we, as the authors argue, abandon free enterprise and the Bill of Rights for a system which has failed time and again to provide material wealth, which does not countenance dissent, and which stifles the human spirit? In my opinion such a recommendation stems from ignorance, naivete, and ingratitude. Nanlouise Wolfe and Stephen Zunes attack capitalism for promoting the nuclear family. I think the nuclear family *should* be promoted. Am I crazy or are they?

Phillip Goldstein
Brooklyn, N.Y.

Nanlouise Wolfe and Stephen Zunes make some important points. We need to face the fact "... that the fetus is a conscious human being from a very early stage and should be considered as human life from conception." They rightly call on Friends to act to change societal conditions which result in pressures on women to have abortions. They are perceptive in opposing the notion that "the oppression of unborn children will lead to the liberation of women. . . ."

However, the authors are unconvincing in arguing that it is consistent to be both "pro-life" and "pro-choice." They concentrate only on societal factors and fail to balance that with the responsibility of the individual to make moral choices. Their article is totally secular, with no religious content evident in their line of reasoning.

As Friends, we have historically held that all human life is sacred, and therefore that the taking of human life is sinful under all circumstances. This has led us to oppose war and the death penalty. We have felt called both to witness to societal conditions underlying these evils and to refuse to participate in

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Viewpoint should be limited to 1,000 words. Submissions to Forum should be no longer than 300 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.

them. Abortion is no different.

We recognize that many crimes take place in a context in which the criminal is an oppressed person and feels forced into criminal acts. While working to end the oppression, we do not simultaneously support the "right" to engage in mugging, for example. We rather hold that the rights of one human end where they violate the rights of another. Why should this be different in the case of abortion?

Bill Samuel
Landover Hills, Md.

Personally, I am an elderly woman. I have always felt that the woman should make the choice regarding an abortion, and the old-fashioned approach is best. Abortion is acceptable until the fetus "quickens"; after that it is not desirable.

Within the last month I have read four different articles on the subject. It appears to me that the leaders/thinkers of the anti-abortion stance have come to the conclusion that they can't win. Of course, the shock troops in front of the clinics in Atlanta haven't gotten the word yet. But the leaders have, and they are scrambling to redefine their position.

George Bush says abortion is all right in cases of rape, incest, or the life of the mother, which is saying that actually abortion is acceptable. Of course, there are still the "murder" extremists, but they are pretty far from the mainstream.

It seems to me that the anti-abortion movement is readjusting its thinking to the question of abortion as birth-control, which is where it should have been all along. No one—absolutely no one—considers abortion the contraceptive of choice. That is where "rape, incest, mother's life" enters the question—in those cases where abortion is the only contraceptive available.

If this whole discussion had focused on teaching birth control, thus making abortion unnecessary, the "pro-life" people would be a lot further ahead in cutting down the use of abortion. I am glad that the anti-abortion group is starting to break out of the black/white position. Perhaps now rational people of all persuasions can reach a compromise which seems to do the most justice to all points of view.

Elizabeth Lamb
Des Moines, Iowa

Why are people so insecure that we keep a patriarchal society going? Macho display and attempts to control other people are masks for insecurity. To my thinking, real feminism is humanism in the true sense (not mucked up with

"secular humanism"), and I am happy to be a feminist. The problem has to do both with the way males think and the way we are trained, and also with the way females are trained to respond to males. Why should a woman want the sort of lover who would insist on abortion if a child should be conceived? Why should a male's comfort and satisfaction come first? How can all of us, females and males, be healed?

Being faced with the question of aborting a growing human being would be intolerable for me. So I decided years ago that I must behave so that I would never cause this dilemma to occur. How about putting more responsibility on us males, who put out something like one trillionth of the energy of bearing and rearing a child than a female must expend? In the light of these issues, how can we say that same-sex orientation is harmful? These questions are mirrored in our electoral choices: are we ready to start dismantling our military machine and stop exerting power over other people? Can we become able from within to live peaceably?

Since I cannot decide for another person, I affirm that abortion may need to be considered in situations of rape or incest—or of a fetus known to carry debilitating defects. I hope that the practice of self-discipline (not needing to make a woman do what I want her to do) can grow to the point where all children who are conceived will be desired, nurtured, and loved.

Robert Allenson
Westville, Fla.

The article about abortion stirred much feeling in me. As a young Friend, I have had mixed feelings on this subject, that is until Christ Jesus spoke to my condition.

As for prohibiting abortion, I agreed with Friend Wolfe and Friend Zunes that "the role of concerned Friends is not to join the chorus of the Right in condemning women to chose abortion . . . 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. . . ." There is no other way to sanely rid our country of this horrible problem. Friends should offer their meetings and groups to these women who face the abortion problem for support and guidance. One murder prevented is one more holy deed done.

Friends have opposed *any* form of murder for more than three centuries. How can we not oppose this form *as a society*? It would be hypocritical to not

oppose abortion, yet hold to our famous Peace Testimony. Condemning women for aborting a child is not the answer; helping them away from that struggle is.

I was speaking to my father about what was a sin and what wasn't. He told me that when I was in question over whether something was a sin or not, I should ask myself whether or not Jesus would have done it. Being Friends of Christ I think this applies to us all:

Would Jesus have murdered an unborn child? I think not!

Kevin Olive
Knoxville, Tenn.

I take strong exception to the Wolfe/Zunes statement that abortions are ". . . committed in desperation by members of an oppressed group." Abortion is a deliberate decision, meticulously implemented, which arbitrarily denies a human being its inalienable right to life, liberty, and pursuit of happiness granted by its creator. Under any other circumstances, U.S. citizens would correctly label it murder in the first degree.

No one can "oppress" you unless you *allow* them to do so. Early Friends did not succumb to the oppressors of their day. They believed, perhaps more visibly than any group in history, that the power of the Lord Jesus Christ is sufficient to overcome *all* evil. They did not react with violence even when persecuted so severely that "desperation" was a mild word to describe their reality. Lives were threatened, and often lost, as wave after wave of intimidation engulfed them. In the midst of unspeakable persecution, George Fox articulated the platform upon which they stood. "Our principle is, and our practices have always been, to seek peace and ensure it and to follow after righteousness and the knowledge of God, seeking the good and welfare and doing that which tends to the peace of all."

Abortion is the open admission that we have failed to accept responsibility for ourselves, failed to seek and ensure that which would lead to the peace of all. It is *not peaceful* when innocent people are sliced from life by a scalpel, or crushed from it with a vacuum.

Quaker hearts must, and should, go out to these suffering mothers and children whose relationship was the result of an act of coercive violence. If Friends are not already in the first ranks of those providing love, homes, and prenatal care for those who are truly victims of the inexpressible horror of rape or incest, we *should* be.

Pat Ryan
West Palm, Beach, Fla.

Launching a Legal Challenge

An AFSC Response to the Immigration Reform and Control Act

by Warren Witte

The American Friends Service Committee feels very keenly the injustice of the Exclusion Law; it wishes to have that law repealed, and to have the spirit which prompted it abolished.

*AFSC Board of Directors
1925*

The call for repeal of the Oriental Exclusion Law of 1925 was one of the first public statements by the American Friends Service Committee on immigration policy. It was a remarkably clear, straightforward analysis of a law based on racial fears. Along with its assessment, AFSC announced a plan to help bring Japanese students to the United States as a witness to the law's unfairness and as a means of improving U.S./Japan relations.

More than six decades later, AFSC is again addressing an immigration law that it believes to be fundamentally unjust. The organization went into Federal District Court in Los Angeles on November 22, 1988, to argue that the Immigration Reform and Control Act of 1986 (IRCA) infringes on AFSC's constitutionally guaranteed right to exercise freely its religious beliefs.

The decision to take this unusual step has its roots in AFSC's work over more than seven decades. The desire to offer

Currently associate executive secretary in the Philadelphia office of AFSC, Warren Witte has been an AFSC staff member since 1960. He is a member of Chestnut Hill (Pa.) Meeting.



An Ohio farmworker's child

assistance and support to refugees, displaced persons, and immigrants is deeply ingrained in Friends' history. In recent years AFSC has supported the rights of undocumented people—often farmworkers—from Mexico, Central America, the Caribbean and elsewhere. We have supported refugees and provided them with information and legal defense as we have advocated U.S. compliance with international agreements on the status of refugees.

AFSC became a keen observer and active participant in the prolonged national debate on immigration policy waged between 1979 and 1986 when IRCA was enacted. Throughout that period our staff and committee called attention to some root causes of immigration to the United States: the wars

in Central America, the pressing debt devastating the economy of Mexico and other economically deprived nations, the political and economic turmoil of Haiti and the related oppression of its people, and the economic destruction which wreaks havoc on the lives of workers and their families throughout much of Latin America. We pointed to the fact that the United States shares responsibility for many of these human tragedies.

AFSC argued that it was both futile and immoral for the United States to pass and enforce immigration laws to "solve" problems that no immigration policy can address short of imposing more violent and inhumane hardship on those who are attempting to escape inhumane conditions.

Yet the law did pass, and Congress

and the Administration sought, through it, to seal U.S. borders without addressing the causes of illegal immigration.

That law was a mix of many things. It included an amnesty for undocumented people that was marked by an early cut-off date for eligibility and by complex and restrictive provisions that excluded more than half of the people it was originally intended to serve. In particular the amnesty excluded most Central American refugees who arrived after the eligibility date.

The law contained enforcement provisions that included provisions for beefed-up border patrol, furthering a trend toward growing militarization of our borders. And the law, which drew widespread support with its promise to "save American jobs," provided a continuing supply of contract laborers from

Courtesy of American Friends Service Committee



Above: World War II refugees in Germany, with a Friends Service Committee worker
Below: Salvadoran refugees in Honduras



Courtesy of American Friends Service Committee

economically deprived nations to parts of agriculture.

Finally, the law contained the employer sanction provisions which were designed to dry up the available jobs for undocumented people in the United States, in an effort to force the estimated 3½ million people not included in the amnesty to leave and to discourage others from coming.

Taken together, these provisions of the 1986 law were established as a legal structure to protect the privilege of the United States through systematic exclusion of "undesirable" immigrants while assuring a supply of cheap labor to parts of the U.S. economy that have not been able to attract domestic labor because of low salaries and poor working conditions.

Although the AFSC had opposed numerous features of the bill while it was in Congress, it was the employer sanctions provisions that posed a direct challenge of conscience to the organization when its implementing provisions were made public in mid-1987. Those provisions place several requirements on all employers:

- to inspect documents of all employees hired since November 1986 in order to establish their identity and legal authorization to work,
- to determine that the documents appear valid, and
- to sign (along with the employee) an I-9 form indicating they have done so and are satisfied, and to hold the signed forms on file for INS inspection on demand.

If an employee cannot produce papers because that employee is undocumented—or simply has none of the required forms of identification; if the papers appear invalid; or if the employee refuses to present them—for whatever reason—the law prohibits the employer from hiring or retaining the person, retaining undocumented people hired after November 1986, or failing to comply with the documentation, reporting, and record-keeping provisions of the law.

Although the provisions of the law focus on employers, the punishment for *employees* is deportation or, in the case of false documentation, criminal penalties. In most cases, the employee penalties are more severe than those imposed on violating employers.

In essence, this law requires all employers—including AFSC and other Friends organizations—to function as immigration agents.

The staff and board of AFSC, confronted with their responsibilities as employers under this law, began in September 1987 what became a prolonged process of reflection, consultation, and study. The question was whether and how AFSC might comply with the employer provisions, given our understandings of the law. An added question was how we could respond to individuals who, on grounds of conscience, could not complete either the employee or employer sections of the I-9 form.

Nine months later, in June 1988, the board concluded that for AFSC to become an agent of this law's enforcement would be to violate our most fundamental religious principles. In an effort to find a way to be true to our religious leadings *and* not be in violation of the law, the board agreed to seek court recognition of AFSC's guaranteed free exercise of religion and the rights

of individual plaintiffs not to comply with the law.

The process of seeking clarity and unity on how to proceed included committees and staff in all parts of AFSC. It led to searching reflection on the nature of our religious beliefs, on the nature of our experiences in communities around the world, and on our understanding of the nature of this law.

A colleague who is Roman Catholic has told us about a papal letter of John Paul on the subject of work. The pope writes that God is a worker and that the human enterprise of work is one evidence that humans are created in God's image.

While Friends may not benefit from such papal teachings, in many ways AFSC has come to a similar understanding. Knowing that adherence to the immigration law would place us in the role of depriving people of employment, we

Standing With Undocumented Workers

by Aurora Camacho de Schmidt

The following excerpts are taken from the author's presentation to the American Friends Service Committee Corporation, November 4, 1988. The author was a panel participant who shared firsthand knowledge of the impact on undocumented workers of the Immigration Reform and Control Act of 1986. —Ed.

I am an immigrant. I arrived in the United States in January of 1968. Very soon I will have lived as many years in the United States as I did in Mexico.

The feeling of estrangement when you make a move to another country can be overwhelming; it manifests itself in many small ways. It was snowing on the first morning in Bloomington, Indiana, and it was the second time in my life that

I had seen snow. I was elated. I opened the front door of my house to see a white world and two children playing across the street. I immediately approached them and talked to them, but they stared at each other and I realized they couldn't understand what I had said. I thought I could speak English so well! I knew I was somewhere else.

To be an immigrant is to be an emigrant: there you are the one who left, and here you are the one who came from a foreign land. Once in a while, "back home," you are reminded that you no longer know what is going on because you haven't been around. Once in a while, in your new home country, you are reminded that you do not really understand things because you are a foreigner. Some days you simply wake up feeling very foreign.

So the act of migrating introduces a radical discontinuity in your life. Then you are given a lifetime to create a subjective *continuity* between people you love in two lands, between two ways of doing things, two ways of understanding and saying, two ways of being in the world. There is some pain in this, but there is also a great gift. I do not think immigrants feel sorry for themselves.

There is the temptation to look only to what you have left behind, but there is also the constant challenge to look around you and to look ahead.

It took me many years to realize that I was an immigrant, and I am grateful to the American Friends Service Committee for the unique opportunity that it granted me. In my involvement with the AFSC's Border Program, I was able to visit many communities of undocumented workers from Mexico, a people in exile. I knew I belonged with them. Mexico was present in the United States: in its culture, history, and communities. It felt very good to be part of that communal experience. I learned to admire these people, their enormous courage and hope. Unlike undocumented workers, I left Mexico in joy and was lovingly welcomed by my new family. The others left their countries in need and uncertainty and now find themselves in a hostile environment, where people are interested only in the cash value of their work.

All this is important in the discussion of the religious basis of my dissent because it is an existential point of departure, not exclusively mine: migration is, excluding native nations, a quintes-

Aurora Camacho de Schmidt is a citizen of Mexico and a permanent resident of the United States. She has master's and doctoral degrees in Latin American literature from Temple University. She is a staff writer for Information Services at the American Friends Service Committee in Philadelphia. From 1979 to 1985 she was AFSC's national representative for the Mexico-U.S. Border Program, and in 1977 she coordinated AFSC's program in Puerto Rico.

reflected on the lessons of our nearly three quarters of a century working with refugees and immigrants around the world. In the course of that varied experience, we have learned how closely associated the activity of work is to the God-given dignity of each human being.

Many of these people fled conditions of poverty or calamity, often at great risk, precisely because they desire to support themselves and their families. We know that many of the undocumented people in our country today define themselves as workers.

Moreover, the spiritual journey that has been associated with AFSC's program experience has led the organization to the belief that we are not only called to provide humanitarian service to displaced people; we are obligated to defend their rights, including their rights to support themselves and their families as workers.

In its lengthy, prayerful, and searching consideration of these matters in June, the board was aware that it did not possess answers to many perplexing questions that surround immigration policy. AFSC does not have a stated



A family camped near the Texas-Mexican border while they work in the United States

sential American experience. There is also an important connection between the experience of migration and the development of spirituality. Immigrants embody the human condition. We all are pilgrims, but some people do not know it. Nobody owns the earth, but many choose to ignore this simple fact. People are different everywhere, and then they are the same everywhere: immigrants know this in their bones. The ground under your feet is not forever. You must trust something more solid than soil. What takes more stationary human beings a while to realize, immigrants learn in a hard and sudden way.

I must reject a national policy that denies the right to work to people who live in our midst and are without grounding in our community. This conviction would be lifeless if I had never known the concrete men, women, and children I have met in undocumented worker enclaves in rural areas and some cities.

I am thinking of Susana and Pablo (not their real names), whose son is our godchild. They live in fear of being detected, of being separated from each other and from their son if they are detained. Hard workers as they are, they

live the reality of not being able to provide sufficiently for themselves, and there is humiliation in that experience. Because of Susana and Pablo I cannot sign an I-9 form.

Our friend Tomas, a Guatemalan refugee who is in the process of becoming legalized, has two brothers somewhere in the Midwest. He has not heard from them in a long time. Tomas knows that work is scarce, that his brothers and their young families must scramble from job to job, that they live in terror. Because of Tomas and his brothers I will not sign an I-9 form.

The memories of labor camps where I have sat among undocumented immigrants and shared in their meals and conversations are vivid. I hear people saying over and over again: *solo queremos trabajar* (all we want is to work). Anybody who knows undocumented workers and refugees knows that they are a people of great dignity. Their work is a contribution to this reluctant host society. In the fields, in the factories, in the sweatshops, in the offices and the basements, undocumented immigrants are workers.

Undocumented immigrants will continue to come in the foreseeable future

and they will continue to be undocumented workers, even more oppressed because of the law. The conditions that expel them from their lands worsen every day.

It is an act of foolish pride to believe that a president's signature on a piece of legislation can obliterate an event of such proportions that we can only guess at its meaning. That millions of poor workers from poor countries find themselves in the midst of a powerful nation against that nation's policy is a prodigious event. Yet the law was named "control act."

The Peruvian theologian Gustavo Gutiérrez talks about the subversive confidence of the poor. It takes amazing confidence to cross the Mexico-U.S. border as an undocumented person, in the trunk of a car, on foot through the desert, wading the river, only to find yourself in a strange environment, looking for work, being persecuted. But Gutiérrez says, "The poor know that history is theirs. . . . They know that if they must cry today, tomorrow they shall laugh. The confidence of the poor lives in the midst of a history they seek to transform. It is a confidence that reveals the love of the God of hope." □

view on its understandings of the nature and role of international borders, nor has AFSC been able to articulate a view of what would constitute an acceptable immigration law (although we have developed some principles toward that end). The Service Committee has not developed, at an intellectual or programmatic level, all of the connections between immigration and development work in underdeveloped nations.

Despite what it did not know, the board was clear that it could not become an agent to the systematic exclusion of the very people its religious beliefs compel it to serve. It could not turn 180 degrees in its relation to displaced people—serving and providing them with support in its programs and then participating, at an administration level, in their expulsion from our society.

Out of the silence of worship, as the board considered what its course should be, one member spoke of her understanding that the law, in fact, required us to participate in violence against refugees and immigrants. The violence is "to refuse food, to stand in places of power and stamp on the capacity for self-respect, to use power to cut another human being off from a livelihood."

When it first considered the matter in late 1987 the board agreed to defer compliance with the law's requirements until it had arrived at clarity on whether or how AFSC might comply. In June, the board extended that deferral, pending the outcome of the legal case. It also noted that it could not prejudge the leading of a future board, should AFSC's legal challenge not prevail in the courts. It was not in a position to determine whether AFSC would then continue in non-compliance with the law and be subject to prosecution.

The AFSC is painfully aware of the limited nature of its legal challenge; success would not end the injustices perpetrated under the Immigration Reform and Control Act and other aspects of the United States' immigration laws and practices. The most that we might hope is that the court would exempt the AFSC and its individual co-plaintiffs from compliance with requirements for employers and employees. Yet, despite such limited outcomes, the lawsuit can serve to encourage others to consider the moral dimensions of the current law and may provide a platform for debate on the wisdom and necessity of the law's provisions. For these reasons, AFSC has received strong encouragement from im-

migrant rights groups around the country.

Clearly, however, the decision to go to court is not enough. The board is eager to strengthen program work with immigrants and refugees and on immigration policy. Not only does AFSC believe it must seek exemption from the law's requirements, it believes it must work for fundamental change in our nation's immigration policy and work with its victims.

Since the board's decision in June, some bright signs have emerged that were not anticipated: Methodist and Roman Catholic bishops have issued strong statements opposing employer sanctions. The Ford Foundation has released a report on U.S./Mexico relations calling for policies that address the economic disparities between Mexico and the United States instead of unilaterally imposed laws that cannot stem the flow of immigration. The Government Accounting Office, in its second annual report to Congress on employer sanctions, has acknowledged that as many as 16 percent of U.S. employers (or more than 500,000) are, as a result of IRCA, discriminating illegally against job applicants who look or sound "foreign."

News of AFSC's legal case has opened new opportunities for work in coalition with others troubled about the law's implications and impacts. It has created opportunities for education and interpretation through what has proved to be a responsive reception by the public communication media.

Henry Cadbury once spoke of the dynamic relationship between faith and action, noting that at times our faith leads us into action, and at other times our action shapes and deepens our faith. Such has been the experience of AFSC with displaced people and with the undocumented people our government calls "illegal aliens." While AFSC has been propelled into service by Friends' conviction that there is a spark of the divine in all people, it has been that very service among those displaced by events over which they have little control that has deepened our religious convictions and led us to new understandings.

Our current course of action is an outcome of this unpredictable interplay between faith and practice. As has been the case in so many undertakings in the past, no one can be clear what the consequences will be or what new lessons of the spirit will come to us as a result. □

Going

by Clare Galbraith

While standing in line at the Seattle Opera Ring Cycle in August of last year, I was interested to hear English spoken in accents from various parts of the United States: Detroit, Michigan; Houston, Texas; and Brooklyn, New York. As I was living in Toronto, a distinguished gray-haired man from Denver, Colorado, asked me how I liked Canada.

Elated by the recent Parliamentary vote against the death penalty, and the dearth of murders reported in daily newspapers, I replied enthusiastically, "I love it. They have gun control laws."

He cut me short. "I wouldn't give up my gun . . ." Eyes narrowed, his suave aesthetic face turned grim. Most Canadians cannot fathom this prevalent U.S. idiosyncrasy.

As a Quaker from Dallas (Tex.) Friends Meeting, I had been working with Central American refugees since 1981. We had been fortunate to link up with the Canadian government refugee program, which conforms to the United Nations covenant. The Canadian immigration officers had interviewed applicants in the consulate, in United States detention centers, and in other Texas cities. As the applicants met United Nations criteria, their trip to Canada was facilitated. Their entrance to Canadian life was made easier by the government stipend, English classes, help in locating housing, and by numerous Canadian churches and other groups who offered various supports in introduction to the local communities. Arrangements were initiated for family reunification, which would take time.

In June 1984 I came to Canada for a holiday. In the United States for several years, during which I had attended court trials of church people who were convicted of helping refugees, I had met

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Home

resourceful families who were living in fear of detection and deportation in Texas.

My trip to Toronto coincided with the Salvadoran Teachers Day celebration at Friends House. The refugees were honoring their Canadian teachers of English. There I met Central American friends whom I had known in Dallas and who had been in Canada for a year or more. Smiling and confident, they greeted me in English. More than that, each person seemed larger—more alive, even—than on the day when they had received confirmation of their acceptance by the Canadian government—that ecstatic moment of hope fulfilled.

"What about the cold?" I asked. "You have been through a Canadian winter." Shoulders shrugged.

"We have warm clothes. It's not so bad." Big smile.

Here I met Canadians, some of whom were former U.S. citizens who had come north during the Vietnam War and had stayed to enjoy the civilized attitudes in that country. I found myself intrigued by their commonsense attitudes towards justice, their sensitivity to pluralism in their society, and their interest in ordinary people. The fact that their government's actions placed no burden of guilt on the organizations who helped people from and in all parts of the globe seemed to give Canadians a sense of relationship to other members of the human race.

In February 1985 I returned to begin a book. In the summer I worked on the book, meeting more "ordinary Canadians" (their term, not mine).

In September of 1986 the offer of an apartment in Toronto brought me back to the community of the Friends meeting and to refugee activities in Canada. Here I found an appreciation of the underground railroad. (As I write, new Canadian and U.S. laws make this situation more critical.)

My year in the Toronto apartment was nearly past when a Dallas Friend and I returned to Seattle for our second



Bonnie Acker

Ring Cycle—Wagner's four operas all within one week. By then Canada owned my loyalty. I began to wonder if I would be allowed to follow in the footsteps of other peace loving U.S. citizens who had taken up residence in this apparently civilized country.

My friend and I stayed with Quakers in Seattle and went to the American Friends Service Committee offices at the University Friends Meetinghouse. There I picked up Margarethe Lachmund's Pendle Hill pamphlet, *With Thine Adversary in the Way*.

Previously at the Ring I had experienced an unexpected spiritual renewal as the lectures and performances built to the final *Götterdämmerung*. This time I was open to the movement of the Spirit during the profound musical experience.

Margarethe Lachmund's words, written so long ago, spoke to my searching consciousness:

And as the time passed we had to think more seriously about the need for an opposition to remain in the country. Had it not proved ominous for the whole spiritual development of Germany that there had been such a draining off of all freedom-seeking elements over the last two hundred years?

I thought of the "Pennsylvania Dutch," the Hill country of Texas abounding in German speech, German names—and of all the Schroeders, the

Schneiders . . . Yes, many had left the old country.

Before the week of opera was over, it was clear to me that what I find so civilized, so agreeable, so simpatico in Canada has been equally agreeable to the peace loving U.S. citizens who have come north and stayed. As we look south, the increasingly warlike stance of the United States government, the illegalities practiced by the apparatus of a national security state, the military invasion of a tiny Caribbean island, the Air Force raid on the civilian population of Libya, the devious condoned behavior of government officials not responsive or responsible to citizens, and the administration's arrogance in the United Nations has become increasingly repugnant.

More became clear: Peace loving people have been leaving the United States for 30 years; others have been intimidated, threatened, and placed under surveillance by the FBI. My children and grandchildren live in the affluent, consuming nation which has brandished nuclear weapons and supported military governments which grossly violate the human rights of their citizens.

For me, the call is clear, "Return to your country and, as you are so led, add your voice to those who speak out against injustice." So I am going home. □

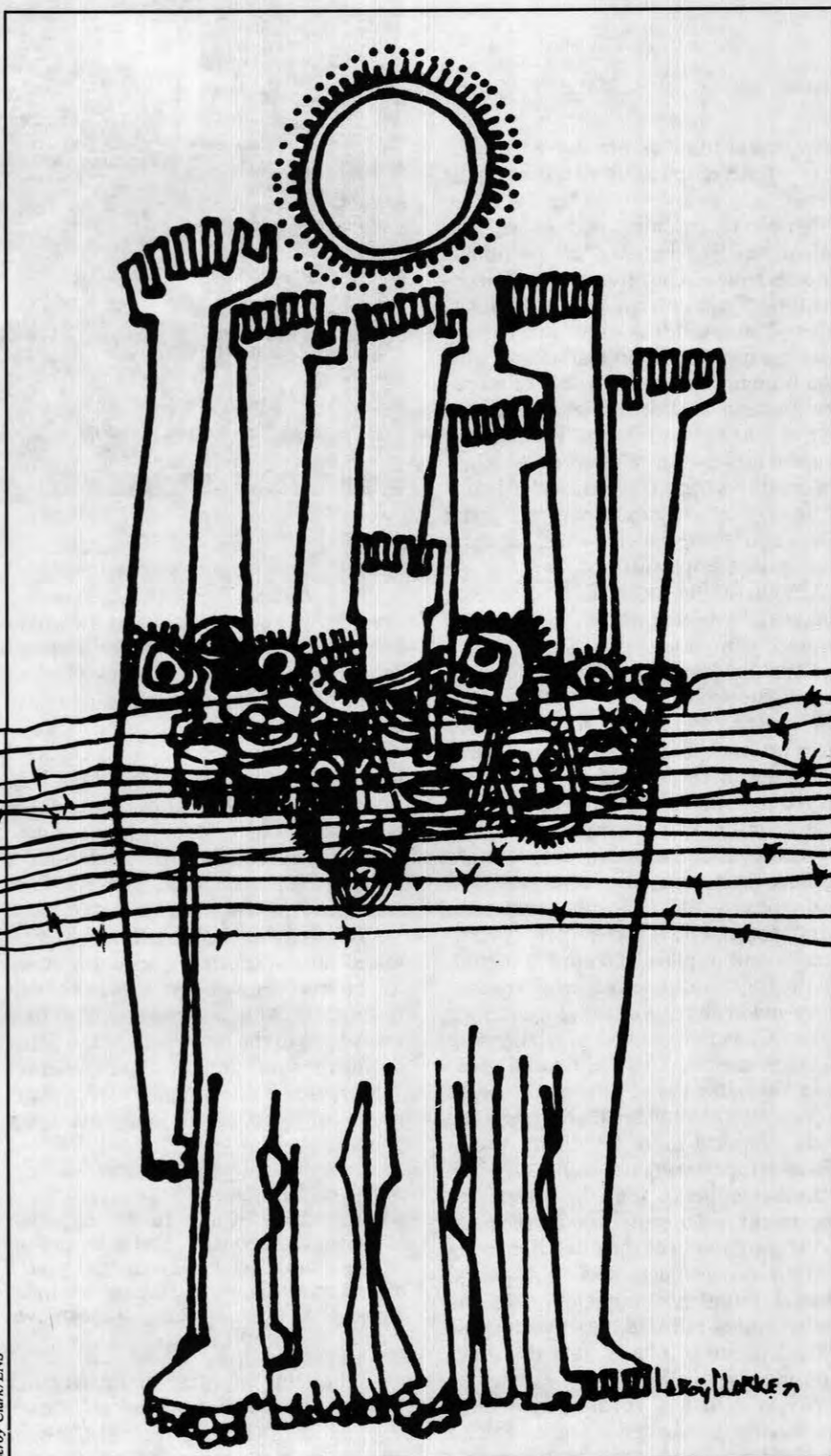
Quakers and the Revolution

**Have Quakers
strained the meaning
of pacifism to
support Third World
revolutionary
movements?**

by Robert Ellwood

Robert Ellwood is director of the School of Religion of the University of Southern California, and a member of Orange Grove Meeting, Pasadena.

Leroy Clark/LNS



onary Left

The revolutionary left! On the one hand, bombs, bayonets, and blood—images hardly compatible with Quaker ways. On the other, eyes aflame with rage at massive injustice and agleam with the fighting idealism of heroes and martyrs, eyes reflecting the far-distant revolutionary years in which the Quaker movement itself was born. How do we Friends, who see ourselves as lovers of both peace and justice, come to terms with socialist revolution today?

I have just read three books which many Friends are bound to find deeply provocative, though reaction may range from fervent disagreement to chastened self-recognition, with many stops in between. The books are Jack Powelson's *Facing Social Revolution: The Personal Journey of a Quaker Economist* (Boulder Colo., Horizon Society, 1987), his *Dialogue with Friends* (same, 1988), and Guenter Lewy's, *Peace and Revolution: The Moral Crisis of American Pacifism* (Grand Rapids, Mich., Eerdmans, 1988).

While different in tone, the two authors and three books have in common a concern that some Friends, institutions traditionally associated with Friends, and other U.S. pacifists, have strained the meaning of pacifism to include support of revolutionary movements in poor and developing countries. Those movements are often strongly identified with the political left, if not in fact being clients of the Soviet Union and its allies. Both authors contend that this represents a marked shift in attitude taken within the last three decades or so. Both hold that it is disingenuous to conflate this sort of partisanship with peace-making, much less pacifism in the "classic" sense. And, both would add, these revolutionaries and their socialistic programs do not really honor the best interests of people in poor countries. Those people would be better served by a more moderate and "natural" developmental course in which capitalism, peasant landowning, and pluralistic democracy had legitimate roles.

Powelson, a seasoned Friend and paci-

fist experienced in development of poor countries, argues that effective development and democratization in Asia, Africa, and Latin America comes through gradual change interlocking with world economic trends, rather than revolutionary upheaval. The old-fashioned *caudillos* and feudal oligarchs cannot long survive in any case; their style is becoming more and more counterproductive in a technologizing world in which education and efficiency—requiring decent levels of worker pay, freedom, and contentment—are at a premium. In the process, Powelson seeks to demolish such ideological myths as that poor and undeveloped countries are poor *because* industrialized countries are rich, or that multinational corporations are inherently bad.

Powelson has met widely with groups of Friends, and seems genuinely puzzled by the vehemence of negative reaction on the part of some to what clearly appear to him simple and obvious points, such as that socialism, especially in developing countries where there is an insufficient pool of qualified bureaucrats to handle its complexities, is not always very effective economically, or that revolutions do not always bring democratic utopias in their wake. These debates are recounted in *Dialogue with Friends*.

Guenter Lewy, not a Quaker, describes the post World War II career of four traditionally pacifist organizations: the American Friends Service Committee, the Fellowship of Reconciliation, the Women's International League for Peace and Freedom, and the War Resisters League. His basic point is that amid the traumas of the 1960s they changed significantly. Whereas once they espoused a consistent pacifism as wary of the Kremlin as the Pentagon, and seriously sought reconciliation without ideological subtexts in conflict situations, in the 1960s they sold out to the ideological agenda of the New Left. They now clearly came to identify working for peace, and even pacifism itself, with supporting the goals of Marxist

liberation movements. This led in practice to a gross over-idealization of such movements, like those in Vietnam and Cambodia, together with an unbalanced denigration of the United States and its allies, as though they were alone to be blamed for most or all of the world's evils.

These three books are by no means the final word on these highly-charged issues, though they must be read. Powelson attempts to pack a great deal into two rather slight paperbacks, and inevitably is a bit sketchy of documentation and detail. He also may underestimate the staying power of oligarchs and dictators well past their point of technical obsolescence, without a definite shove. (Recent events in the Philippines, South Korea, and Burma, however, suggest that the "shove" can be massive popular, or student-led, protest rather than calculated revolutionary violence under Marxist cadres.)

Lewy's work is richly annotated, but sometimes becomes rather strident and tendentious; one senses he is barely able to contain New Right sympathies as fiery as those of the New Left he roasts. But the quotes and footnotes are down in black and white. There is no point denying that many pacifists in these organizations have been naive, or worse, about the nature of armies and governments they have supported. Certain of them, for instance, remained apologists for them long after distressing evidence of human rights violations in Vietnam was clearly on the table—even as in the 1930s some of their spiritual forebears were remarkably blind to the realities of Stalinist Russia.

At the same time, most Friends will probably not be convinced by Lewy's assault on pacifism in the last chapter, in which he employs a warmed-over "Christian realism" to claim pacifists do not understand how the world works. The argument seems oddly incongruous with his earlier implications that pacifists ought to be consistent and therefore should not support revolutionary violence. Surely, by any sort of argument

based on any kind of updated "just war" theory, in today's nuclear world a better case could be made for the right of revolution under sufficiently oppressive conditions than for virtually any other kind of war. Conversely, though, an open-eyed awareness of the fallen human condition should uphold the consistent pacifist's witness against the sin inherent in any situation of violence.

Our main concern here, however, is not to review or criticize the three books. Indeed, so rapidly is the world changing that already in some ways the issues seem oddly out of synch with the news in today's paper. (As I write, a major story appeared in the *Los Angeles Times* reporting that "revisionist" thinking in Gorbachev's Soviet Union is acknowledging that Moscow must take a substantial share of the blame for the Cold War and for regional conflicts in Asia, Africa, and Latin America—which ought to put those who continue to sound like the Soviets of yesteryear, faulting only the United States, U.S.-supported regimes, and international capitalism, in the position of being more papalist than the pope.)

It is not too late, though, to offer a few perspectives on the revolutionary problems these books forcefully raise. For whether or not they are right in every particular, it can hardly be denied they reflect what many of us have been through in the last 30 years, and the agonizing dilemmas many of us have felt, and still feel, in our hearts over justice and violence in a sinful world.

Certainly in the 1960s and early 1970s there were Friends who, sometimes actively, felt more sympathy for the Vietcong and Khmer Rouge than for their U.S.-supported adversaries. I recall that I was more hesitant about this than some. But in the end, under the drumbeats of the antiwar movement with its endless reiteration of U.S. wrong, I began to feel a flutter of secret joy when the Reds scored a victory. I felt a certain smug satisfaction when Saigon and Phnom Penh finally fell, less I suspect because I really thought the new regimes would bring equal satisfaction to the Indochinese, than because I knew the defeat would discomfort a type of compatriot I viscerally disliked here at home.

But soon after, guilt and remorse instead swept over me as news came in about the boat people and the "re-education" centers, and above all the horrors of genocide in Cambodia—I

was in neighboring Thailand when I first learned of that. Today not a few Quakers are emotionally bonded to revolutionaries in Africa or Latin America, justified in their own eyes by the awesome scope of evil against which the rebels have arisen—perhaps also by a dislike of the sort of people here at home who dislike "radicals"—and as innocent as I was then of what the future holds, sunrise or black night. (I myself now feel torn between the old passions, whose juices can still rise, and the "once burned" syndrome.)

But even if we cannot read the future like a book, our understanding may be somewhat illumined if we look at what revolution is not, and what it is, above all in spiritual terms.

First, revolution does not usually bring quick and easy economic or political improvement in a society. The standard of living for workers and peasants in France did not equal that of Britain until nearly a hundred years after the French revolution of 1789. During that period France had no less than four revolutions, together with three republics, two empires, and two royal houses, but they assured neither the economic development nor the consistent human rights that Britain, despite appalling extremes of wealth and class and such oddities as the House of Lords, achieved in the same era without revolution. Likewise, one would be hard pressed to find real evidence that the Soviet Union has developed economically or politically better because of the Communist revolution of 1917 than it would have under less violent alternatives (such as a continuation of Kerensky's social democracy or even a constitutional monarchy). The present advocates of *perestroika* seem to recognize this. Surely the model for Central America ought to be Costa Rica, which has attained relatively high standards of living and democracy without violence or even an army, rather than Cuba with its political prisons and far-flung armed forces.

Second, we must note that revolution does not end violence, "structural" or otherwise. Unfortunately, history suggests that a far more likely upshot is one or more of the following: civil war, outside intervention, a "reign of terror," expansionism on the part of the revolutionary state, Bonapartism or Stalinism.

Yet, in the other corner, we must observe the way a revolution is like a wedding on a glorious spring day. There is a spiritual side to revolution that can

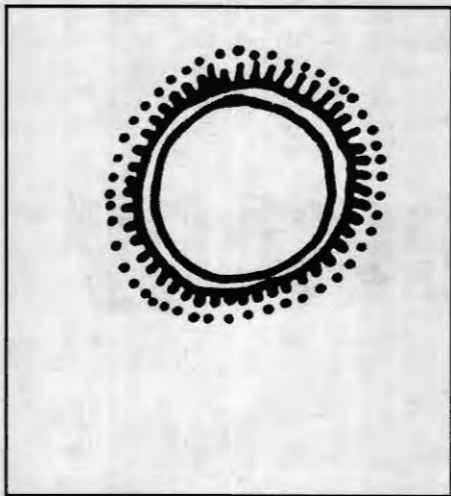
make it a real "opening," to use the old Quaker term. The day of revolution brings an exhilaration that more prosaic evolutionary social change simply cannot match; it is an open secret there are those who yearn for revolution not for reasons of the material world but of the spirit. The economics text-books will never catch that dimension of it on their charts and graphs, but no one who has been near the revolutionary experience will forget the passionate storms and suns of that day when the world as we had known it stopped.

Robert Jay Lifton had it right in the title of his book *Revolutionary Immortality*. So did Herbert Marcuse in that passage in *Eros and Civilization* in which he describes how, during the Paris commune, enthusiasts shot at public clocks as though to demonstrate the stoppage of ordinary time and its transcendence in a timeless, immortal moment of revolutionary ecstasy. (Some of us felt that way during certain demonstrations and rallies of the 1960s.)

The revolutionary mystique, then, is really geared to something far different from merely raising the GNP, or even improving health and education—which dictatorial regimes can do quite well when it suits their purposes. Instead, it is a creation of sacred time and space, a hierophany in Mircea Eliade's term, and people who find themselves within its precincts know themselves transformed, made holy and significant. Realizing and achieving freedom in an inner sense through being part of an outer world-changing event, they are the meek coming into their inheritance, and doing it for themselves.

This revolutionary spirituality is something with which Quakers properly feel

**Truth is seeing
things as they are,
shorn of ideological
boxes, shaved of
all abstractions.**



the world, are just returning to roots in the days of the Lamb's War.

But if we leap back to this history, it is necessary to acquire another lesson from history as well: that in real time, history goes on even after the apocalypse. Revolution presents a powerful symbol—and experience—of stopping the world to remake it. But revolutions still have their own often dreadful histories. And people will still have to live with the fallout of revolution after the dust has settled.

Here another side of Quakerism can come in, seeing clearly and speaking truth. We talk of “speaking truth to power”; let us consider what power is in this context.

Worldly power is the desire and capacity to shape the world to what one desires it to be. Power therefore starts with power to see the world in a manner that paves the way for change, rather than as another may see it, or as it is in all its hopeless complexity. This is the role of ideology, that powerful though sometimes overly focused lens, which as Marxists rightly understand must precede the exercise of outer power. One must rule one's organs of perception before one rules the world. Ideology can help us see deep-level forces at work in society, yet inevitably rounds off the infinite variety of human life to fit a more abstract view of it as governed by money, classes, goods and bads. But only such simplification can make change manageable.

(It is often said that extreme right and left meet, and I believe this to be true—Fascist and Communists, the Birch Society and the Marxist revolutionary, all have in common a world well sorted out in such terms, with little space for the human vagaries known to a Shakespeare or a Henry James.)

Once ideology is in place, then power must make the world conform to the way ideology says it is. Nothing is more troubling to the ideological mind, whether right or left, than dissonance between one's inner categories and real society's bumbling, bustling confusion. That is why outer power to change society is so important to ideological movements, and why it is hard for them to relinquish power. To do so would not be mere political process, but invalidating one's world.

Truth, on the other hand, is seeing things and people as they are, shorn of ideological boxes, shaved of all abstractions. Speaking truth is talking about

matters at hand in this way. Truth without boxes can only be learned by much listening—to the revolutionary, to the reactionary, to the poor, to those who are getting ahead. It means holding together and valuing everything: revolutionary exaltation and the preciousness of tradition, sacred dreams and the ongoingness of ambiguous everyday life, the capacity for good and evil in everything and everyone. It means holding all this in the light, not in a box, until words come, and then saying them to power—power that rules in the high places of thought, of ideology, of the state.

But since all the words in Shakespeare could not begin to talk about all of this, what we say in speaking truth can only be words to evoke inner recognition that there is always more human truth. It is words which say, “Yes, that is true, but this is true also.” For the more the circle of truth is filled in, the more human wholeness is preserved.

Should Quakers then support the revolutionary left? Yes, when it speaks truth—as it often does—about evils which dehumanize human beings, leaving them less able to be complex and to live free of boxes imposed by others. But only if we are willing also to speak truth to *their* power as occasion demands, when they themselves extol violence, talk more than they listen, and make too many trips to the ideological workshop.

And we must be prepared to act *with* whoever responds to our speaking truth, as far as our own values allow. For seeing and speaking truth are not merely contemplative exercises. Understanding all, they say, is forgiving all, but that should not mean doing nothing *but* understanding, if the roots of what must be forgiven can be changed. Speaking truth is a moral act which demands a moral response in action, and active cooperation in turn by the speaker.

Then truth becomes the truth of Gandhi's *satyagraha*, “holding to truth,” as an instrument of transformation, and it is with the example of Gandhi that I would like to end. His kind of truth—grounded in a special vision which fitted few of the usual shibboleths of left or right, inseparable from the spiritual truth of nonviolence, well attuned to the spiritual as well as the material needs of his people, capable of both revolutionary ecstasy, and venerating the positive features of Hindu tradition, pragmatic and principled—this is the truth Quakers ought to be able to affirm. □

a special affinity. Our movement was, after all, born amid the quite comparable atmosphere of the 17th century English revolution. Recent studies involving Quaker origins, such as Christopher Hill's *The World Turned Upside Down* and other works, or Barry Reay's *The Quakers and the English Revolution*, have strongly stressed their close relation to the Puritan revolt and the social radicalism, thoroughly mixed with spiritual apocalyptic fervor, of associated movements like the Levellers, rather than to continental mysticism in the Rufus Jones manner.

In a discussion not without parallels to recent “backlash” talk, Reay points out that middle-class fears of revolutionary excesses, of which Quakers, with their refusal of “hat honor” and the like were a conspicuous symbol, prepared the way for eventual acceptance of the Stuart restoration. Quakers generally were profoundly disillusioned by the advent of Charles II rather than the revolutionary apocalypse, but kept the faith perhaps better than any. Even the distinctive dress for which we were long known was nothing but the way Puritans and their kin dressed in the glorious revolutionary world, the world about to turn upside down, of the 1650s. To that decade Quakers remained what those continuing loyalists of the 1960s and the Aquarian Age who still wear “hippie” beads and headbands are to the Reagan '80s.

Ages get the history they need, or at least want, and it is perhaps no accident that Quaker history today stresses the revolutionary background rather than the mysticism of Rufus Jones, even as the AFSC may not be what it was in his day. Quakers today, willing to go to the brink of revolution and beyond to level

A Quaker View of Liberation Theology

by Wallace Cayard

Many Friends would agree with liberation theologians that social evils are as important to overcome as personal evils, but many would disagree with liberation theologians' willingness to use violence to overcome an oppressive social system. We need to appreciate the number of ways we are similar to liberation theologians and how we can learn from them, yet recognize our differences and honestly state our criticisms. To fairly compare the faith of Quakers with the faith of liberation theologians we first need to understand what liberation theology is.

The first of two common themes of liberation theology is its emphasis on freedom from all forms of human oppression, especially economic oppression. Latin American liberation theology focuses on the oppression of the poor by the rich. South African liberation theology emphasizes the oppression of blacks by whites. In Asia, liberation theology seeks freedom from religious discrimination, as Christianity is a minority religion there. In the United States, black liberation theology has kinship with that of South Africa in combating racism while feminist liberation theology combats the oppression of sexism.

The second common theme of liberation theology is that it must be indigenous, growing out of the unique experience of a culture. Theology is not something to be handed from Europeans to Asians or Africans, nor from a pope in Rome to a priest in Managua or Lima. Gustavo Gutiérrez, a native of Lima, Peru, had theological training in Rome, but when he came back to Lima

in 1959 to teach theology and live with the poor, he found European theology irrelevant. He had to rethink his theology in light of his experience, and liberation theology came into existence.

The large majority of Latin American liberation theologians are Catholic. The openness of the Catholic Church to liberation themes reached a high point in 1968 with the Latin American Conference of Bishops held in Medellín, Colombia. Gutiérrez strongly influenced this conference, which declared that Latin America will liberate itself regardless of sacrifice and that the church will concentrate on justice for the poor. Liberation theology was born in 1968 partly at the Latin American Conference and partly in the first writings of Gutiérrez, who based his theology on his experience of living with the poor.

As emphasized by Gutiérrez, the most influential Latin American liberation theologian, the way of "doing theology" involves two basic acts. In his book, *A Theology of Liberation*, Gutiérrez says that the first act is a living commitment to the poor, and the second act is critical reflection on that experience.

A living commitment to the poor is not revelation from above through an infallible church or Bible, but a view from below by ordinary poor people and those who identify with them. As oppressed people regard one another as deserving of compassion and justice, they develop a faith in God as loving and just.

There are three stages of critical reflection on the commitment to end poverty, according to Leonardo and Clodovis Boff of Brazil in their book, *Introducing Liberation Theology*. The stages are: social analysis to uncover why the oppressed are oppressed, biblical interpretation to discern God's way

to overcome oppression, and practical interpretation to seek courses of action for liberation.

Liberation theologians reject the claim that in developing poor countries poverty is caused by a lack of Western-style economic development and technology. This position agrees with the Marxist analysis that the wealthy few control the economy, resulting in oppression of the poor masses. According to this philosophy, oppression is violence institutionalized by capitalist economic structures. Liberation theologians reject Marxist materialism and



The Christ of the Breadlines, © 1982 by Fritz Eichenberg

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atheism and insist on developing their own type of socialism. They say they are Christians first and socialist or revolutionaries second.

In biblical interpretation, liberation theologians use a dialectic, a back-and-forth tension between biblical texts and our contemporary situation, each helping to interpret the other. One of the biblical books most quoted is Exodus because it includes the story of God taking sides with the oppressed, enslaved Hebrews and liberating them from their Egyptian oppressors. This is interpreted as saying God takes sides with the oppressed and against oppressors. The Gospel of Luke is also frequently quoted because it emphasizes Jesus' concern for the poor. Liberation theologians interpret this as saying that God sides with today's poor and oppressed and is against today's rich, who oppress the poor.

In practical application, liberation theology begins with living with the poor and ends with critical reflection about ways to carry out acts of love and justice. On the whole, acts are practical attempts to improve situations and mitigate oppressive social structures.

Intertwined with emphasis on practicality is belief in the communal ap-

proach to theology. Professional theologians in a community listen and learn from the group more than they teach as an authority. The result is a faith that is claimed by the community and subject to revision by that community.

The first step of liberation theology is the commitment to lead a Christ-like life, a life of love and justice for all God's children, including the oppressed.

In terms of Quaker faith and as a student of theology for the past 40 years, my first criticism of liberation theology is on the issue of violence. The vast majority of North American and European theologians are not pacifist, but, like most liberationists, they prefer non-violent means to attain social justice. However, they do not condemn the use of violence as a last resort.

In her article "Latin American Liberation Theology: A Quaker Perspective" (*Quaker Religious Thought*, fall/winter 1986), Shirley Dodson points out that liberation theologians approach violence differently than do Friends. Instead of asking about liberation through non-violent means, they ask about being liberated from institutionalized violence. Shirley Dodson warns Friends that in condemning revolutionary violence we do not approve an oppressive, violent status quo. Friends would emphasize that true, lasting justice comes through nonviolent, peaceful means rather than revolutionary violence.

A second criticism of liberation theology is that the messages of the Bible are reduced to a few selected books which become the norm for the whole Bible. Exodus and Luke are normative for liberation theologians, while other



theologians focus on other books of the Bible. The assumption that there is one normative theology in the Bible ignores the fact that there are many theologies in the Bible, some of which contradict others. The fatalism of Ecclesiastes, for example, is in conflict with the providential nationalism of Exodus, and the doctrinal Christianity of I and II Timothy and Titus is in conflict with the ethical Christianity of Luke.

A third criticism is that in liberation theology the God of the Bible is reduced to a partisan God, one who always sides with the poor and oppressed. But much of the Old Testament stories show God siding with the Hebrews, whether oppressed in Egypt or oppressing the Canaanites. I personally do not believe God takes sides with any chosen people. I do not believe the Hebrews or Christians, the poor or the proletariat are the chosen ones. I believe that the Spirit of God touches and inspires all kinds of people to be more just and loving. That includes oppressors, in all kinds of religions, not because God has chosen them, but because they have been receptive to the leading of the universal Spirit of God.

Another criticism is that liberation theologians, especially in poor and developing countries, often follow a Marxist analysis in which they assume that all oppression is primarily economic, and they neglect racial and sexual oppression. If these theologians recognized the patriarchal bias of much of the Bible, they might modify their theology. In fact, one of their favorite books of the Bible, the Gospel of Luke, has quite a feminist interpretation of Jesus, if they were open to its message.

And finally, liberation theology assumes that socialism is the only alternative to capitalism and that it is a more just economic system. This Marxist assumption is contrary to the facts. Ruth Leger Sivard, in her *World Military and Social Expenditures 1986*, analyzes 142 countries, 113 of which are classified as developing countries and 29 as developed countries. David Barrett, in his *World Christian Encyclopedia*, classifies almost one-half of these developing countries as having mixed economies, followed by capitalist, socialist, and communist systems. In the developed world the economies are fairly evenly divided between capitalist, socialist, communist, and mixed systems. Sivard ranks these 142 countries according to economic-social standing, averaging ranks for gross

national product per capita, education, and health. These ranks are thus a measure of comparative economic justice, including degree of poverty. Among developed countries, those with the highest economic-social standing include capitalist, socialist, and mixed economies. Among developing countries no one economic system consistently ranks higher than the others; each system has similar proportions in the higher and lower ranks.

The fact that Latin America has been dominated by capitalist North America encourages Latin Americans to blame capitalism for their poverty. The cause of their poverty is economic domination, regardless of its orientation. The solution is not only liberation from any kind of economic domination, but may often be in the form of a mixed economy.

In spite of these difficulties, liberation theology can also make positive contributions for us as members of the Religious Society of Friends. As we observe Latin American Catholics making their religious faith relevant to their situation, we North American Quakers are similarly challenged. From the content and method of liberation theology we can learn to clarify our faith and make it more effective.

One contribution of liberation theology is the belief that social evils are as important to overcome as personal evils. North American theologians have tended to stress the primacy of individual sins as the source of social sins, but Latin American theologians reply that the opposite is equally true, but too often neglected. Individual North Americans are caught up in a capitalist system which promotes greed, and a foreign policy which promotes an attitude of domination. Changing persons to overcome social evil is necessary, but if God's will for justice, freedom, and equal opportunity is to be realized, evil social structures also have to be changed at the same time.

Also valuable is liberation theology's belief that love and justice in action are more important than religious doctrine. Correct doctrine without action in the world is often nothing more than blindly following debatable traditions. The first step of theology is the commitment to lead a Christ-like life, a life of love and justice for all God's children, including the oppressed. The second step is critical reflection, development of correct doctrines, based on that lived experience.

The methodology of liberation theology also provides us with a helpful social analysis. The large majority of Latin Americans belong to the poor lower class, with small proportions in the upper and middle classes. In contrast, the large majority of North Americans belong to the middle class, with a small, rich upper class and small, poor lower class. Most middle-class North Americans are oppressed by the rich and oppress the poor simply because of the structure of our society. Many in the middle class choose to side with the rich upper class, to be upwardly mobile. But we can instead side with the poor.

How we side with the poor involves practical application in our lives, and in this concern liberation theology is again enlightening. North Americans are urged to work with the poor, not for the poor, to respect other cultures as equally valuable as theirs, and to allow them to be liberated from economic and political dependence. We can work with the poor as children of God, as equals, for their liberation by accompanying them in their struggle, offering our professional and technical skills in cooperation with them. Their struggle is also our struggle because we middle class North Americans are also oppressed by the rich. We can work with the poor, can identify with the poor, in common struggles for meaningful work, shared power, and human rights.

A final contribution of liberation theology is a communal method to develop and revise our theology, our verbalized faith, that is vital and relevant to our situation. Pittsburgh Friends Meeting is now using a communal approach to revise our statement of faith in a new edition of our book of discipline. Those of us on the Discipline Committee will arrive at a consensus, and the resulting statement of faith and practice will be further discussed in the whole meeting for a more inclusive communal statement of our faith, our theology.

In a variety of ways, Friends develop and revise their faith in communal settings. The community may be a group of worshipers of a local meeting, a First-day class discussion, a workshop at an annual gathering, or the readers of FRIENDS JOURNAL. In these and other groups of Friends we can learn much from liberation theologians as we try to understand their faith, and in the process we will better understand and develop our faith. □

February Catalogues

The February catalogues have come,
weighted with huge, unscented roses,
improbable as dream imaginings.

No aphids nibble the leaves
or strip their hearts.

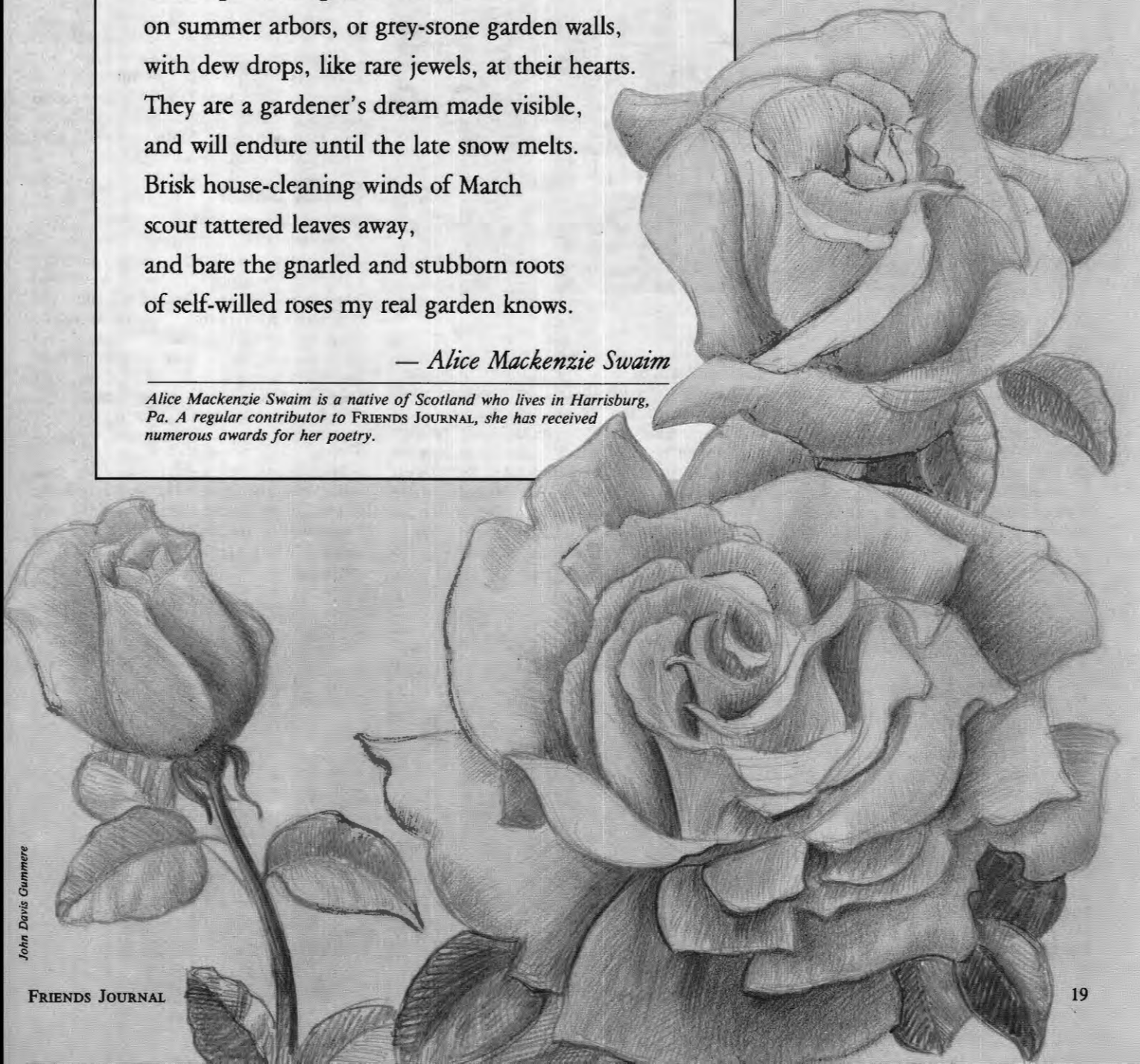
These sprawl in splendid lavishness
on summer arbors, or grey-stone garden walls,
with dew drops, like rare jewels, at their hearts.

They are a gardener's dream made visible,
and will endure until the late snow melts.

Brisk house-cleaning winds of March
scour tattered leaves away,
and bare the gnarled and stubborn roots
of self-willed roses my real garden knows.

— *Alice Mackenzie Swaim*

Alice Mackenzie Swaim is a native of Scotland who lives in Harrisburg, Pa. A regular contributor to FRIENDS JOURNAL, she has received numerous awards for her poetry.





Summer Opportunities for Young Friends

by Amy Weber

Community service for young people—a tradition that started with American Friends Service Committee peace caravans in the 1920s and grew into AFSC youth workcamps of the 1930s—is a growing phenomenon in the 1980s. In fact, the demand is so great that even with the expanding offerings of schools, colleges, and summer camps, and programs sponsored by large and small Quaker organizations, all requests cannot be met.

To help our young people get an early start on plans for the summer of 1989, here is a sampling of travel, work, and service opportunities offered by Quaker organizations that we have been able to gather to date:

Cuba

July 1-31

Deadline for application: June 1

Participants will spend two weeks of working on small farms outside Havana, helping with planting and care of food crops. One

week will be spent in Havana attending sessions of QUEBAC (a Baptist organization of pastors and lay persons). There will be discussions with Christian and non-Christian young people. Youth participants may be asked to make presentations in Spanish on weekends and join or lead services or Bible study (in Spanish) at Cuban Baptist churches. Cost: \$100, plus transportation. Write to American Friends Service Committee, 1515 Cherry St., Phila., PA 19103.

Amy Weber is a member of Haddonfield (N.J.) Meeting. Retired from high school English teaching, she often takes on volunteer projects at FRIENDS JOURNAL.

Kenya

April or August (five-week sessions)

A U.S. group (18 years or older) will join East African Young Friends in building a school building or dispensary with home-baked bricks. Participants will travel in Kenya and stay with Kenyan families. Cost: Approximately \$2,000, including round trip transportation. Write to Judy Cunningham, Friends Workcamps, 1515 Cherry St., Phila., PA 19102, or phone (215) 241-7236.

Mexico and Latin America

July and August

Deadline for application: June 1

This program is open to 50 volunteers (18-26 years old) in good health and able to communicate in Spanish. Groups of 15 with two leaders in each group will participate in community service units in Mexico and perhaps other Latin American countries. Projects include work on construction and repair of schools, clinics, roads, houses, and irrigation systems. There will also be projects in reforestation, health and nutrition, and education. Groups will live together in rural villages under local conditions. Cost: \$700, plus transportation. Write to AFSC, 1515 Cherry St., Phila., PA 19103.

Soviet Union

Third Annual Quaker Peace Tour

Tentative dates: June 22-July 18

Sponsored by Pacific Yearly Meeting's East-West Relations Committee, a group of 30 people of all ages will travel to Leningrad, Novograd, Samarkand, Yerevan, Kiev, and Moscow (tentative itinerary), with many opportunities to meet Soviet people in their homes. Cost: under \$3,000. Write Julie Harlow, 116 Auburn Drive, Davis, CA 95616, or phone (916) 753-6826.

Soviet-U.S. Peace Walks

Negotiations are under way for peace walks in both the United States and the Soviet Union during the summer of 1989. These will be similar to the walks of past years in which Quaker young people have participated. For more information send



North American and Kenyan volunteers at a 1987 workcamp in Kenya work on a water project.

Judy Cunningham

your name and address to International Peace Walk, P.O. Box 53412, Wash., DC 20009.

Soviet Teen Adventure

Baltimore Yearly Meeting sponsors a Soviet Teen Adventure every two years. The next will be in 1990. To inquire, contact BYM at 17100 Quaker Lane, Sandy Spring, MD 20860, or call (301) 774-7663.

Switzerland

Quaker United Nations Seminar
July 6-18

Deadline for applications: early March

Twenty-five young people (age 20-25) of all nationalities and all faiths will study the work of the United Nations firsthand. Sessions will coincide with the summer session of the UN Economic and Social Council. Films, talks, and informal discussions on disarmament, human rights, refugees, North-South issues, and perspectives on economically underdeveloped countries will be presented. Participants will visit international offices such as the World Health Organization, International Labor Organization, and the United Nations Children's Fund. At least two mountain climbs are planned as well as other recreation. Cost: £250, of which £100 covers travel from London to Geneva. Participants must provide their own transportation to London. Write to Geneva Summer School, Friends House, London NW1 2BJ England, or phone 01-387-2601.

United States

CALIFORNIA

John Woolman School, Nevada City, Calif.
June 25-July 2 and July 2-9

Open deadline

A wide diversity in ages is preferred. Those under 18 must be accompanied by an adult. The project for 1989 is to remodel the old library building into an art building. Participants

will camp under the stars. Cost: \$40 for 15 and older; \$35 for those 11 to 15; \$10 for those under 10. Write to R & M Jorgensen, 7899 St. Helena Road, Santa Rosa, CA 95404.

NEW YORK CITY

Youth Service Opportunities Project (YSOP)
June 2-4, June 22-25, July 14-16

For high school and college-age youth, Quaker as well as other religions. Participants work in soup kitchens, preparing and serving meals for the homeless, with opportunities to visit with them and play with their children. During the evenings, participants will distribute food to homeless people in Grand Central Station. Time for discussion will be planned. Cost: \$55, with scholarships available. Write to YSOP at 15 Rutherford Place, New York, NY 10003, or phone (212) 598-0973.

PHILADELPHIA

Inner City International Workcamp

Two weeks during summer, dates to be announced.

Volunteers from the United States and abroad will work in community service in such projects as painting and repairing homes, and visiting courts and churches. Time for discussion will be planned. Opportunities to work individually with poor families in Philadelphia are also available. Participants provide money for their own food and transportation. Lodging will be provided. Sponsored by Philadelphia Yearly Meeting. Cost to be announced. Write to Michael Van Hoy, Friends Workcamps, 1515 Cherry St., Phila., PA 19102, or phone (215) 241-7236.

TENNESSEE

Crossville, Tenn.

June 14-18

A maximum of 20 youth will join with Rural Cumberland Resources, a self-help

housing project, to build a new house and repair old houses. Participants will get acquainted with the families involved. Lodging will be in Crossville Meetinghouse, and participants are asked to bring sleeping bags. Sponsored by Southern Appalachia Yearly Meeting. Cost: \$85. Write to Nancy M. Lee-Riffe, 409 Jackson St., Berea, KY 40403, or phone (606) 986-2088.



Mennonite Central Committee volunteers attend a Quaker weekend workcamp in preparation for a longer-term MCC urban project.

WASHINGTON, D.C.

National Quaker Youth Seminar

April 5-9

Deadline for registration: March 10

Held at William Penn House, this seminar will focus on the Israeli-Palestinian conflict. Participants will explore questions and concerns with Quaker experts, government officials, and others working in the field. Write to Barbara Silverman, William Penn House, 515 East Capital St., Wash., DC 10003, or phone (202) 543-5560.

WEST COAST UNITED STATES

Quaker Youth Pilgrimage '89

July 14-August 14

Deadline for application was Jan. 30

Young Friends from around the world, ages 16-18 years, will travel on the West Coast for one month. Led by experienced Quakers from the United States and Europe, participants will live and work together and study the history of Quakerism with those they meet. A biennial international program, the Pilgrimage alternates between Europe and the United States. The next will be held in Europe in 1991. The Pilgrimage is sponsored by Friends World Committee for Consultation, Sections of the Americas, Near East, and Europe. Cost is approximately \$1,200, but is determined separately for each occasion. Scholarship help is available. For information, write to FWCC, 1506 Race St., Phila., PA 19102.

In addition to these listings, many yearly meetings plan activities such as hiking or camping, inner city work weekends, or work camps of other kinds. Many such gatherings welcome Quaker young people from other

Diverse Quaker Groups Seek Youth Involvement

A cooperative effort across a broad spectrum of Friends to increase youth involvement in the Religious Society of Friends crystallized at a Pendle Hill Consultation in May 1988.

The participants, including members of Evangelical Friends Alliance, Friends United Meeting, Friends General Conference, representatives of Friends World Committee for Consultation (Section of the Americas), Pendle Hill, Friends Council on Education, and the American Friends Service Committee, agreed on the following statement:

The Religious Society of Friends must make space for the needs and gifts of young people.

We confess that the institutions and meetings which we represent have too often neglected youth and have failed to involve youth fully in our corporate life. We are grateful to God that, at this consultation, we received clear direction to cooperate in supporting youth involvement across all lines that divide the Society of Friends in the Western Hemisphere. We have been called to become advocates on behalf of participation of youth in the full range of our life of service and ministry.

An interim committee was appointed to work out ways of implementing these concerns. For further information, contact Kay Edstone, c/o Friends Council on Education, 1501 Cherry St., Philadelphia, PA 19102.



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A Westtown Friends School student plays a game with residents of a women's and children's shelter in Philadelphia.

Judy Cunningham

parts of the country with the agreement that the same rules apply to all. Those who are interested in exploring such opportunities might write to their yearly meeting or to nearby yearly meetings to see if there are opportunities which have not come to the attention of FRIENDS JOURNAL.

Other Youth Opportunities

The American Friends Service Committee Youth Network Projects offer other opportunities for young people in the United States. Information on them is available in the spring. AFSC also publishes a list of other Quaker and non-Quaker service opportunities for youth. The list includes longer internships for those over 18 with organizations such as Friends Committee on National Legislation, Quaker United Nations, Quaker Volunteer Witness, Mennonite Central Committee, Koinonia Partners, Innisfree, YMCA

International Camp Counselor Program, Habitat for Humanity, and others. In addition, AFSC has a list of resources and agencies that offer employment or use volunteer services abroad. To obtain information about upcoming AFSC projects or to obtain either or both of the other lists, write to Hilda Grauman, Personnel Office, AFSC, 1501 Cherry St., Phila., PA 19102, and include a stamped, self-addressed envelope for her reply.

Quaker Summer Camps

There are at least 24 Quaker camps in the United States, in New England, the Mid-Atlantic states, the South, the West, the Midwest, and Canada. For a list, write to Cookie Caldwell, Philadelphia Yearly Meeting, 1515 Cherry St., Phila., PA 19102, and include a self-addressed, stamped envelope for his reply.

We Were Their Students

The author wrote this following her experience in AFSC's Summer Community Service projects in Latin America in September of 1984.

After two weeks in the village, I realized something that never truly occurred to me before but that was quite obvious: The people have been surviving for decades and will keep on surviving with or without our help. Their situation was not one of life or death. We were not the rescue group. After a town meeting in which the leading "project" motivator of the town thanked us for coming and offered to show us the ways of their work and their culture, I realized that the people did not want us to think that they needed help. They preferred us to be their students; they taught us to cook, to use a pickaxe, to weed a field, to milk a cow, etc. Not until another week passed did I feel that we began to help.

Thus, if I were to explain an AFSC cam-

pamento to future volunteers, I would tell them not to expect any grand accomplishment by the end of the six weeks. In fact, I would say only to expect to see the beginnings of projects, like seeds planted and just starting to take root and sprout. And I would emphasize that the most important project that happens is one that you can never see or touch or feel: it is the sharing of cultures, the explaining of differences and the laughter when one realizes that the same jokes exist in both countries, the same anger, the same love stories. As has been expressed many times before, the only way we can stop border tensions, the social discrimination of our country against people of a country such as Mexico, and our ignorance of our neighboring countries is by getting to know the people of these countries well enough to realize that they are individuals with concerns just as important, if not more, than ours.

Amy Brooks Thornton

Then and Now

One on God's Side

by Althea Postlethwaite

We had been married about six months, when, looking up from a pile of mail he was sorting, my husband asked, "Could we take off for a long weekend the first of April to go to New York for yearly meeting?"

I always welcomed trips to New York City; such trips included staying with his family in New Rochelle, so I readily agreed. "Which day is yearly meeting?" It sounded very boring as I envisioned annual summaries, committee reports, and budgets.

"It will be four days," he replied, still looking over the material from his meeting. I was sure I wouldn't attend every day but we talked no more about it until the morning he planned to buy our train tickets. "If we go down on the Pullman Thursday night we can go to sessions all day Friday, Saturday, and Sunday and then return to Buffalo on the sleeper Sunday night. Does that sound good to you?"

It didn't, but I decided to learn more about yearly meeting before committing myself. "Will the whole family be attending all those meetings?"

"No, we'll probably take mother every day and probably Edna will come down from Boston to go with us on Saturday."

"But your father will be at home, and Aunt Jessie and maybe the twins will come down from Swarthmore if they're home for Easter." I could foresee a day or two with the family at home, while he and his mother attended.

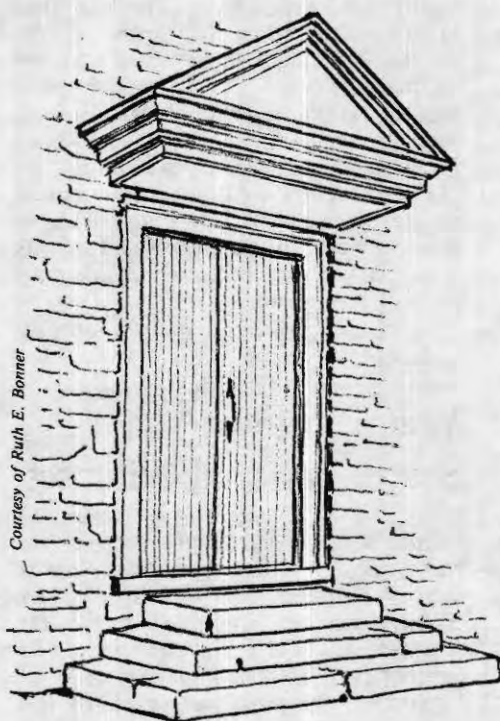
"Don't you want to attend yearly meeting?" he asked directly.

"I'm not sure I'm ready to spend all my time while we're in New York at meetings I don't even belong to."

He nodded, "Well, we'll go to a couple and Mother can go to the others with Friends in the Rye or Scarsdale meetings. Let's see which ones you might like best," and he returned to his papers.

But when we reached New York I found the Friday sessions so absorbing I suggested we stay for the evening and even come in for early morning worship Saturday. My husband and his mother were delighted. Shortly before noon on Saturday, the clerk an-

nounced there would be only two more reports before lunch; a clearness committee was ready to recommend membership for four applicants, and the Young Friends would report on their upcoming conference in Brussels. I had begun to enjoy the deliberate consideration of each item, the periods of silence, the humor in many of the reports and discussions, and I anticipated these last items on the morning's agenda.



The clerk of the clearness committee reported they had met three times with the applicants, four graduate students at Columbia. They were actively involved in leadership with Young Friends, they had given two weeks as volunteers at the children's camp, but they smoked. Questions revealed that the boys smoked only in their rooms, that they had been asked to study the discipline and seek Divine Guidance, and that they now believed they were smoking much less than when they first attended meeting. After a period of silence, the clerk asked if Friends were ready for a minute accepting the recommendation that they join. There was general agreement that the boys should be taken into membership and confidence expressed

that they could resist tobacco better when more active in Friends affairs. "I approve" was called from many parts of the room. Just as the presiding clerk nodded to the recording clerk, a very old man in the back row grasped the bench in front of him and pulled himself upright. "I do not agree. Let the students give up tobacco and then be accepted." The clerk waited for any further words, then turned to the Brussels conference delegates and asked for their report.

When the recording clerk rose to read the minutes, the only mention of that incident was that "four graduate students had been recommended for membership by a clearness committee and the step considered." The minutes were approved. Then the presiding clerk said very seriously, "Whenever we do not reach a meeting of minds, we look only to the Light. So Friends will not discuss solutions with each other, nor rely on anything but Truth to guide them."

That evening, after we had gone to our room, I asked my husband if he thought one man's view about student smoking should delay a decision welcomed by all the other members. He smiled and suggested it would probably be solved by next yearly meeting. I was still indignant and said so, to which he answered, "You weren't listening to the clerk." I was even more indignant, "But I was, I listened to every word, all day." Then I remembered the clerk's parting admonition. "You mean even you and I shouldn't talk about it?" My husband agreed; but I persisted. "What harm is there in our considering the decision?" He answered slowly, "We might have different views, different opinions about it, and in this case, we want only Light."

With the arrival of our first child and a move farther west, we did not attend NYYM for three years, and when we did, I was still curious about the graduate students who smoked. There was no mention in the minutes I found, so I asked our cousin, John, who was now clerk of yearly meeting. He did not remember until I told of the students' interest in our Young Friends and children's camp. Then he responded, "Oh, yes, three of those boys are still in New York and even more active in the meeting."

I hesitated before asking, "Did the meeting accept them the following year?"

"I don't remember when they came, but they all had given up smoking before they applied again."

"One on God's side is a majority" (to quote Wendell Phillips, 1859). □

Althea Postlethwaite is retired from social work and teaching. A member of Orchard Park (N.Y.) Meeting, she is now an attender of New Garden (N.C.) Meeting. She had the experience related in this article in 1933 and says it taught her about consensus, Friends' search for leadings, and Friends' reluctance to discuss others' personal views.

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Reports

Pendle Hill on the Road Visits Texas Friends

The fourth Pendle Hill on the Road workshop was held at Quakerland, west of Kerrville, Texas. Quakerland, a building for conferences and retreats, is built on land donated by Cathy Wahrmund and her late husband Bob. Almost all of the construction has been volunteer labor from members of South Central Yearly Meeting, under direction of Peter Clark. The weekend workshop was held Oct. 14-16, 1988, with Louise Wilson, of Virginia Beach, Va., as leader. Nearly 20 people attended. The theme was "Disciplines of the Spirit." Louise spent much of her spare time in personal counseling. Will Scull from Pendle Hill had a book table, which attracted considerable interest. There was also group singing, Tai Chi, and hikes. Meals were prepared by women from Hill Country (Tex.) Meeting, which hosted the weekend.

Pendle Hill on the Road is an extension program by Pendle Hill in Philadelphia. It provides weekend conferences and retreats in cooperation with local meetings in various parts of the country.

Merrill Barnebey

Visitor to Iowa YM Shares Personal Glimpses

Editors note: The following excerpts are taken from Jim Cavener's report to Friends General Conference on his visit to Iowa (Conservative) Yearly Meeting in August. He attended as FGC's representative. His remarks reflect the humor and sense of humanity of one who is well acquainted with the Society of Friends, while bringing a rich appreciation for our diversity. Although FRIENDS JOURNAL ran Iowa Yearly Meeting's official report in our December issue, this personal glimpse of Jim's is too good to keep to ourselves!

This idyllic, somewhat isolated, setting is right out of a Grant Wood painting: verdant, rolling hills spotted with silos, barns, farmhouses amidst clumps of huge trees. Picture this: a stark, white meetinghouse, totally unadorned save for simply elegant turned wooden porch pillars; huge, clean windows looking out on the above-described landscape, full white clouds, and sinfully blue skies. The only blemish in this Quaker fantasy is the relentless roar of thundering tires on the adjacent Interstate 80. On three sides

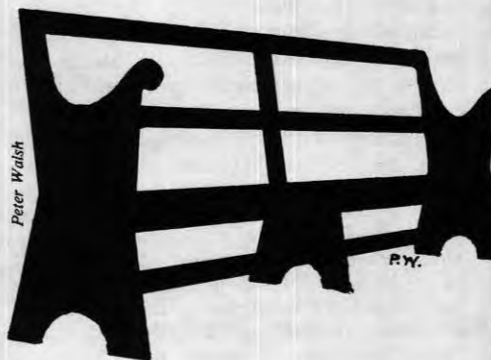
the school is surrounded by the heartland of America. On the south is that all-too-close neighbor whose presence mitigates against having windows open during sessions held in this 120-year-old Hickory Grove Meetinghouse whose back walls and four windows are only feet from the fence of the interstate highway.

The openness, spaciousness, and cyclo-ramic sunsets are adequate substitutes for the mountains with which some of us are more familiar. After-dinner strolls through the Friends Burial Grounds across the road, where Richard Milhous Nixon's great-grandmother is reputed to be buried, and onto the adjacent highway overpass accentuates these sunset vistas.

There are good reasons to want to open those windows in the meetinghouse and any other facility which yearly meeting uses: the oppressive heat is as relentless this week as the interstate roar. It is little help to an FGC visitor to be constantly informed that Midwest Friends have suffered from same since May or June. The drought is a regular topic of conversation, the flies are an ever-present annoyance, the hard water is apparent to the taste, and the shower curtain and toilet bowl stains from the iron in the water all contribute to the "trans-cultural" experience of visiting this exotic land.

Some 125 Friends, of a membership of nearly 600 in the yearly meeting, gather each year in two or three sites across the state. Scattergood School, founded in 1890, is a favorite location with its dorms, dining room, library, gym, adequate meetinghouse and other meeting areas which graciously house such a gathering.

One of three remaining Conservative (read: traditional) yearly meetings which "conserve" much of both the form and the substance of earliest Friends, this is a lively and vigorous bunch whose recent statistics show somewhat more births and transfers-in than deaths and transfers-out. There were not a large number of children or young Friends present, but there were some of both



and there was both a Junior Yearly Meeting report and a Young Friends report to the yearly meeting, as a whole. Those younger friends present took an impressive role in leadership of the program and bode well for the future of the yearly meeting.

While many of the older, rural meetings have grown small and some have been laid down, there are vital urban and university meetings in Ames, Iowa City, Des Moines, Kansas City, and Lincoln, Nebraska. The changes in/openness of these meetings and the vitality of their concerns and involvements give hope for a lively future for this Conservative yearly meeting.

In almost every way in which Iowa Yearly Meeting (Conservative) differs from FGC-related yearly meetings the differences were most appealing. One of those differences is an annual serious and sequential consideration of the yearly meeting queries during meeting for business. Each monthly meeting reconsiders each query during the preceding year, and a composite response is read during the business session. Very refreshing.

There was a whole new vocabulary for this visitor to learn. Beyond the midwestern nomenclature for meals (dinner is at noon, supper in the early evening), Quaker midnight comes early in these parts, too. There was rarely anything scheduled following 8:30 P.M., and things were always quiet in the dorms after 10:00 P.M. Even Conservative yearly meeting children were unduly quiet, and not only because there weren't many of them.

But, there were also new word usages for my ears: *Collection* was the evening program time, when, indeed, the whole crowd did collect in the meetinghouse. *Entertainment Committee* had nothing to do with movies or field trips or secular diversions. This committee is responsible for the whole yearly meeting program arrangements, as in "entertaining" guests or providing for the well-being of visitors. And, provide for well-being they did: one elderly couple lent me a fan for the week, another provided a bath towel and others regularly asked if I was being well taken care of. I was.

Exercise Committee had nothing to do with calisthenics or physical education. This was the committee which characterized the spiritual health of the yearly meeting, as in "spiritual exercise." There were young men in plain dress, collarless work shirts, plain work pants with wide suspenders, and flat-brimmed straw hats. Not much plain speech was heard, or at least not many "thee" and "thou" efforts. But, the whole endeavor was simple and direct and free of artifice. Impressive.

Jim Cavener

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News of Friends

Showing their support for New Zealand's antinuclear stance, 26 Quakers from the United States traveled to Wellington to meet New Zealand officials and Friends in that country last summer. Sally Rickerman, who organized the tour, presented a peace banner to Fran Wilde, associate foreign minister of New Zealand. In addition to supporting New Zealand's antinuclear policy, the group was responding to the courageous and electrifying statement made in January 1987 by New Zealand Yearly Meeting ("Rejecting the Clamor of Fear," *FJ* 5/87). In that statement, New Zealand Friends stated their rejection of all forms of violence and called for peace in all forms, beginning with dealing with our individual shortcomings and desire for power and requiring that we first make peace within ourselves. The U.S. Friends also expressed concern about U.S. nuclear policies in the Pacific and discussed other peace and human rights issues.

A 50th anniversary celebration of community service projects by the American Friends Service Committee in Latin America and the Caribbean will take place in Mexico from July 30 to Aug. 4. The first projects took place in 1939, when relations between the United States and Mexico were tense over Mexican expropriation of U.S. oil interests. Since then, more than 7,000 volunteers from all over the world have participated in these projects. AFSC first administered the projects out of Casa de los Amigos in Mexico City. Then the work was taken over by the Mexican Friends Service Committee, and for the last five years has been handled by Service Development and Peace (SEDEPAC). AFSC and SEDEPAC are cosponsoring the 50th anniversary reunion of volunteers. For more information, write to the Latin America/Caribbean Program, AFSC, 1501 Cherry, St., Phila., PA 19102, or call (215) 241-7159. Anyone who knows former volunteers is urged to tell them about the upcoming reunion, because address lists are not current for everyone after such a long period of time.

Friends in Queensland, Australia, returned land to Aborigines as a gesture acknowledging them as original owners of all Australian land. In a ceremony at Greenbank, the title deeds of the land, which are worth about \$30,000, were handed over to Senator Neville Bonner, chairman of the Queensland "Indigenous Peoples" Trust. He accepted the gift on behalf of the aboriginal people. Although the amount of land was small, the Queensland Quakers hope that it will serve as an example to influence other Australian groups and individuals to restore land to Aborigines and Islanders whenever possible.



Quakerese—We've all heard the term. Now someone in Baltimore Yearly Meeting has offered a few examples. Do we recognize ourselves, Friends? This vein of good humor is probably not yet exhausted.

What is said
What is meant

I have some hesitations.
NO!

I cannot in good conscience approve.
Over my dead body.

I have a strong concern.
I see the importance of this more clearly
than anyone else.

She has a strong concern.
She gets an idea and can't let go of it.

That is a name which would not have
occurred to me.

For Heaven's sake, not him!

The committee feels that she has the best
qualifications for the job, and commends
her to you.

You'd better take her; she's the only one
we could get to accept.

He's growing in the job.
We've still got our fingers crossed.

We will go ahead with this as way opens.
Someone better come through with
\$10,000.

It has just occurred to me.
I've been thinking about this for two weeks.

Co-plaintiffs in the AFSC legal challenge of the Immigration Reform and Control Act of 1986 (see articles on pages 6-10) represent a diverse geographical mix. The individuals are: Steve Cary (Haverford, Pa.), Teresa Mathis (Seattle, Wash.), Aurora Camacho de Schmidt (Philadelphia, Pa.), Don Reeves (Central City, Neb., and Wash., D.C.), Hermione Baker (Yucca Valley, Calif.), and Tony Henry and Asenath Young (Pasadena, Calif.). In addition to these plaintiffs, seven Friends meetings at the date of this writing have agreed to file *amicus curiae* briefs in support of the lawsuit: monthly meetings of Chestnut Hill (Pa.), Pima (Ariz.), University (Wash.), Austin (Tex.), Hartford (Conn.), Atlanta (Ga.), and Philadelphia Yearly Meeting. More than 20 groups from other religious denominations will also file briefs.

Bulletin Board

• A mother/teen trip to Nicaragua, sponsored by the Inch by Inch Delegation of Witness for Peace, will take place from June 24 to July 8. The goal of the program is to promote mutual respect and compassion between peoples and to work together for non-violent responses to world issues of justice and peace. A two-day orientation in the United States will precede the trip. In Nicaragua, the mothers and children will live and worship with families, while helping a community recover from the recent hurricane. Applications are now being accepted and are due by April 22. There are only 12 positions available on the program, so it is beneficial to apply as soon as possible. Application requires a nonrefundable fee of \$25. Total cost of the program is \$1,262 per person from Pittsburgh, or \$926 per person from Miami. To obtain an application or further information, contact Barb French, Inch By Inch Delegation '89, 1232 Washington Avenue, Parkersburg, WV 26101, or call (304) 422-5299.

• Papers about ecological issues are being accepted for consideration for an academic conference on the subject "Architects of the Human Earth," or "Human Partners Within an Inclusive Earth Community?" Papers should be a maximum of 10 double-spaced typewritten pages from scholars of religion, philosophy, and science. These themes are suggested: ecological justice and ethics in relation to nuclear power, consumerism, population control, biocide, or geocide; redemption and the natural world in the tradition of Buddhism, Christianity, Hinduism, Islam, or Judaism; or personal experience in integrating and communicating ecological issues within teaching. Deadline for submission is March 15. Authors of accepted papers will be notified by March 30. Papers should be set up for blind reviewing and addressed to George Thomas, Peace and Justice Studies, Calumet College, 2400 New York Ave., Whiting, IN 46394. For information, call (219) 473-7770 or (312) 721-0202.

• Women, Wealth, and Spirituality is the title of a workshop to be held near Washington, D.C., on March 3-5. The workshop will explore ways of deepening faith and expanding understanding of stewardship. For more information, write to Ministry of Money, 2 Professional Drive, Gaithersburg, MD 20879.

• Suggestions for constructive approaches to the problems of war and peace are being taken in an essay contest open to high school seniors. Known as the 1989 Swackhamer

Prizes Student Essay Contest, the competition bears prizes of \$1,500, \$1,000, and \$500. This year's essay topic is "What Is the Importance of the Nuremberg Principles to Peace in the Nuclear Age?" Deadline for submissions is May 15. For a copy of contest rules and the Nuremberg Principles, write to Nuclear Age Peace Foundation, 1187 Coast Village Road, Suite 123, Santa Barbara, CA 93108.



• A weekend of fellowship, reflection, and witness will take place March 10-12 at the Nevada Test Site, sponsored by the Peace Committee of Pacific Yearly Meeting. The action's theme is "A time to be silent, a time to speak about justice, peace, and the integrity of creation." The action is intended to provide an opportunity for Friends to share the spiritual basis of their historic peace testimony with that of Brethren and Mennonites. All people committed to nonviolence are encouraged to join. The Nevada Desert Experience, a faith-based organization, is helping sponsor the witness. The group works to end nuclear weapons testing at the test site through prayer, dialogue, and non-violent direct action. Cost will be \$25 per person, which will include space for a sleeping bag, local transportation, and meals. For more information, write to Nevada Desert Experience, P.O. Box 4487, Las Vegas, NV 89127. The Nevada Test Site is 1,350 square miles larger than the state of Rhode Island. It is operated by the U.S. Department of Energy for the purpose of providing on-continent testing of nuclear weapons for the United States and Great Britain. The first test took place on Jan. 27, 1951. Approximately 8,000 people work there. Each test costs \$6 million.

These prisoners have asked for letters:

Andre Smith #198-501, P.O. Box 56, Lebanon, OH 45036; *Gary McCullah* #R-119-016, P.O. Box 17249, Dayton, OH 45417; *Ronald Gaines* #185-420, P.O. Box 740 MA, London, OH 43140; *Richard Bush* #162-058 P.O. Box 511, Columbus, OH 43216; *Herb E. Anderson* #197-140, P.O. Box 5500, Chillicothe, OH 45601; *Claudine Thomas* #19502, 1479 Collins Ave., Marysville, OH 43040; *Tom Steele* #201-734, Box 740-Monroe "C", London, OH 43140; *Thomas L. Reedy* #170-562, P.O. Box 740, London, OH 43140, M.A.

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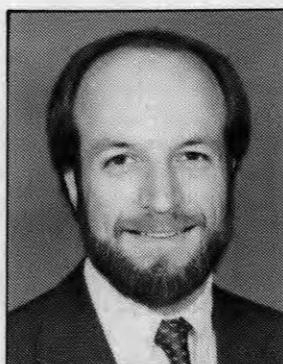
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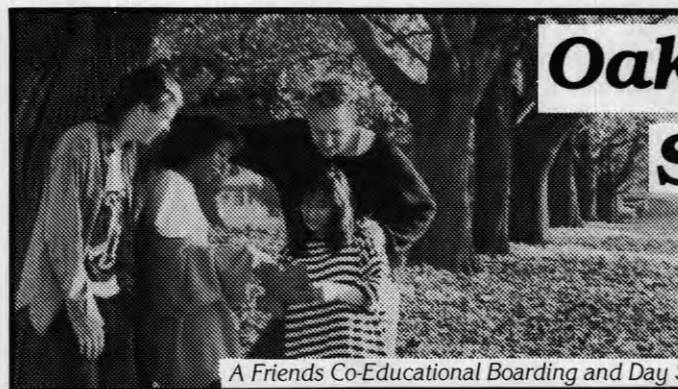
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Books

Uncommon Callings

By Chris Glaser. Harper & Row, New York, 1988. 213 pages. \$10.95.

While the vocabulary is somewhat different, the issue of how gays and lesbians can serve the church remains the same across denominational lines. Friends can easily identify with Chris Glaser as he describes his faith journey. Dedicating his autobiographical story "to gays and lesbians who struggle to keep the faith," Chris articulates his particular struggles to reconcile his sexuality and his spirituality, and then to serve his church (Presbyterian) in a way which honors both his integrity and his God-given skills and gifts in ministry. Denied the official support and recognition which ordination represents in mainline denominations, Chris has continued a genuine ministry of education, reconciliation, and service to the lesbian and gay community and to the wider church.

Those of us who have had the privilege of knowing and working with Chris can only agree with Virginia Ramey Mollenkott, who describes him in her foreword as a "patient prophet," and with Henri Nouwen, a spiritual mentor whose insights have helped Chris discover the truth that "my faith had to come out of the closet along with my sexuality . . . our spiritual gifts are vital to the church."

Friends who understand their work as a calling will identify with Chris in his struggle to be affirmed and supported in ministry. I am amazed, and grateful, at the tears Chris has helped me to release. In recognizing and celebrating our common journey and calling, I feel empowered in my ministry, and I commend Chris and his story to all who seek the integrity which his life exemplifies.

Lyle Jenks

Lyle Jenks, a member of Old Chatham (N.Y.) Meeting, works at Friends General Conference in Philadelphia.

Day to Day

By Cecil Murphey. The Westminster Press, Philadelphia, 1988. 152 pages. \$7.95/paperback.

This book, subtitled *Spiritual Help When Someone You Love Has Alzheimer's*, promises help and it gives it beautifully on two levels. First, it is both comforting and helpful for anyone directly concerned with the care of an Alzheimer's patient. Second, for the

friends of either or both, it illustrates and explains the stresses, the problems and the reactions of both.

The format is simple: 146 stories, told by the person caring for the patient, each illustrating a typical incident or an unfortunate reaction. For each problem told, a solution, based on that experience, is offered. For each bad reaction—anger, impatience, resentment—the book offers comfort and the assurance that such reactions are common, usual. The point, the lesson of each incident, is translated into a short prayer at the bottom of the page.

As one intimately involved with an Alzheimer's patient, I can tell you what it did for me. Time after time I said, "Oh, yes! That's just what happened to us!" or, "We can try that; it might help us!"

What more can you ask of a book?

—Frank Bjornsgaard

Frank Bjornsgaard lives at Pennswood Village, where he helps care for his wife Lee, who has Alzheimer's Disease. He is a member of Doylestown (Pa.) Meeting and serves on the FRIENDS JOURNAL Board of Managers.

In Brief

The Way God Fights

By Lois Barrett. Herald Press, Scottdale, Pa., 1987. 78 pages. \$4.95/paperback. This book is the first in a peace and justice series

published by the Mennonite Board of Missions. Lois Barrett, the author, is mentor for a cluster of Mennonite churches in Kansas. In 12 chapters on the Old Testament and three on the New, she explores her thesis that from the beginning God did not ask his people to make war. Instead security was won through faith in God's actions, as in the Exodus from Egypt when God parted the Red Sea to help the Israelites escape. A different approach to Bible study.

Radical Citizenship

By David Bouchier. Schocken Books, New York, 1987. 255 pages. \$19.95. Throughout this book, sociologist David Bouchier stresses action as the persuasive force of democracy. He calls community action the heart of radical citizenship. Bouchier explores the history of U.S. radicalism, following its progress through the Revolutionary War, abolitionism, feminism, trade unionism, and the civil rights movement. As he examines the present state of citizen action, he gives a detailed discussion of organizations ranging from the Sierra Club to Common Cause, including Movement for a New Society, which grew out of A Quaker Action Group in the early 1970s.

A Peace Reader

Edited by Joseph Fahey and Richard Armstrong. Paulist Press, New York and Mahwah, 1987. 477 pages. \$14.95/paperback. Recommended for students or in-

structors of peace studies programs, this collection of more than 50 short essays ranges from the causes of war to the art of negotiating, from "ROTC Today and Tomorrow" to "Why the UN is Worth Saving." The section on nonviolence includes Gandhi's "Ahimsa, or the Way of Non-violence" and Martin Luther King, Jr.'s, "Letter from a Birmingham Jail." Jeane Kirkpatrick and George Shultz are given equal time with the Catholic Worker and Lester Brown of the Worldwatch Institute. This is a treasury of peace writings that many will want to own.

Permanent War

By Sidney Lens. Schocken Books, New York, 1987. 252 pages. \$18.95. This book documents the events from the end of World War II and decade by decade thereafter, that show the growth of a military mentality in the United States. The progression has circumvented the democratic process, justified secrecy and dirty tricks in the name of "national security," muzzled dissent, and deceived the U.S. people. The book is the work of a perceptive critic, Sidney Lens, labor intellectual and senior editor of the *Progressive*, who died in 1986. In this, his last book, he has pulled together a clear and frightening picture of a power grid—a "second government"—of the military, CIA, FBI, National Security Council, and an imperial presidency growing ever more powerful. Ten pages of notes support his claims.

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Milestones



Births

Kelly—Andrew Walter Setz Kelly, on May 12, 1988, in Allentown, N.J., to Peter and Heidi Setz Kelly. His mother is a member of Lansdowne (Pa.) Meeting.

Oberg—Alexander Lincoln Oberg, on April 7, 1988, to Jessica Mott and Keith Lincoln Oberg. His mother and sister, Kathryn, are members of Friends Meeting of Washington (D.C.). His maternal grandparents, John C. and Kathryn H. Mott, are members of Ridgewood (N.J.) and Orlando (Fla.) meetings.

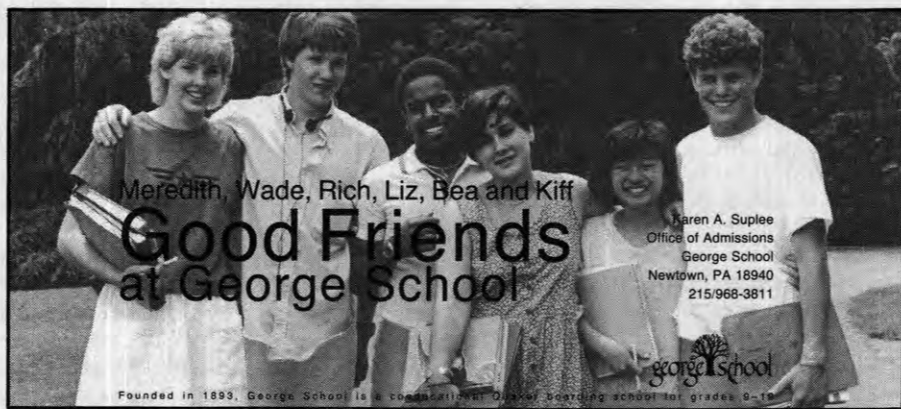
Marriages

Buckingham-Fleming—Douglas Theodore Fleming and Robin Ann Buckingham, on December 3, 1988, in Princeton, N.J., under the care of Princeton Meeting, where Robin is a member. Douglas is a member of New Haven (Conn.) Meeting.

DeAngelo-Peppe—Edward A. Peppe, Jr. and Monica DeAngelo, on October 29, 1988, at Redeemer St. John's Lutheran Church in Brooklyn, N.Y. Edward is an attendee at 15th Street (N.Y.) Meeting.

Deaths

Bell—Colin Wedderburn Bell, 85, on Nov. 8, 1988, of a heart attack after a long illness, in Charlottesville, Va. Executive secretary emeritus of the American Friends Service Committee, his career with Quaker organizations began with the Friends Ambulance Unit of England in China in 1944 and continued through four decades of service and leadership. In his youth he started a career in the business world, moving from a lowly position with British Home Stores in 1928 to become personnel director with responsibility for 3,500 employees. While participating in an officer training program in school, Colin developed a growing sense of pacifism and awareness of Quaker principles, which eventually led to his involvement with Quaker relief efforts during World War II. He met his future wife, Elaine Conyers, in the Friends Ambulance Unit. After their marriage in 1946, they moved to Philadelphia, where he became director of Asian affairs with AFSC. Among the many projects that involved him was administration of the relief program for refugees in the Gaza Strip undertaken by AFSC for the United Nations. He worked four years as associate executive secretary of AFSC before becoming executive secretary in 1959. He retired from that position in 1968 and was awarded his emeritus title in 1976. During his retirement, he took on a number of assignments that involved travel and interpretation of AFSC programs throughout the world. He and Elaine also spent time as codirectors of AFSC's Davis House, a foreign visitors hospitality center in Washington, D.C., and then as residents at Friends Center in Honolulu. In between, he spent a year as administrative director of Pendle Hill. After this



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vigorous life, he decided to slow down a bit at age 73 and establish a lifestyle closer to plants and animals. He and Elaine purchased a farm in Kent's Store, Virginia, where he kept in touch with current issues while focusing on farm activities. Although his formal education ended with graduation from Liverpool College, he later received honorary doctoral degrees from Haverford, Swarthmore, and Earlham colleges. He was known for his wide reading, keen observation, lively curiosity, razor-sharp intellect, insight into human relations, faculty with the English language, and a legendary sense of humor. Many who worked with him talk about working with a sense of fun, warmth, and imagination. His ashes were scattered on his and Elaine's farm at a spot he called "the beautiful field." He is survived by his wife Elaine; three children, Jennifer Newton, Alistair Bell, and Graham Bell; and two grandchildren.

Buckler—Helen Buckler, 94, on June 27, 1988, in Newtown, Pa. She joined the Religious Society of Friends in 1942 at Westbury (N.Y.) Meeting, then a preparative meeting, and later transferred her membership to Brooklyn (N.Y.) Meeting. A journalist, author, and publicist, she was also an effective public speaker and crusaded for such causes as workers' cooperatives, reform politics, racial equality, and equal employment opportunities for women. Newly arrived in New York from Urbana, Ill., in the 1920s, she became a staff writer for *The Nation* and later went to France to become a featured columnist for the *Paris Times*. Back in the United States, she worked in advertising until she left to work for nonprofit organizations such as the National Council of Negro Women, the YWCA, and the Tuberculosis Preventorium for Children. At age 69 she bought her first home. It was in a deteriorating neighborhood in Brooklyn, and she soon began organizing a neighborhood improvement association, which became the subject of a series of articles in *The New Yorker*. Despite her bent for activism, close friends knew her as a sensitive, artistic, and private person whose spiritual leanings and commitment to the Quaker faith impelled her to stand up for what she believed. She served for years on the boards of managers of *Friends Journal* and *Pendle Hill*. Wherever she was, she took part faithfully in Quaker meetings for worship, where she spoke infrequently, but her messages were often profound in their simplicity. On committees, she might speak bluntly, however, sharing the truth as the Light led. Once she confessed to a friend that she wrestled constantly with what she termed "my sharp tongue." However, in all her relationships, both public and private, she tried to alleviate the suffering of others. She had herself known years of intense pain as a victim of tuberculosis of the bone, an illness that left her permanently disabled and closely acquainted with pain. In death, as in life, she is loved, respected, and fondly remembered by all who knew her.

Furnas—Esther Merrill Tannehill Furnas, 86, on November 28, 1988, at Friends Boarding Home in Waynesville, Ohio. She was a member of First Friends Church (Whitewater Monthly Meeting) in Richmond, Ind. Her husband, Roscoe, preceded her in death by five months. Deeply concerned with Friends' work, she served on the Board of Directors of the Friends Home Inc. in Waynesville, Ohio, and represented Indiana Yearly Meeting (later called Ohio Valley Yearly Meeting) on the central committee of Friends General Conference and on Friends World Committee for Consultation. In 1958 she traveled to Bad Pyrmont, Germany, and to Kenya, East Africa, for meetings



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of the FWCC. She is survived by a son, William Furnas, and a sister, Eleanor Jenkins.

Hutchinson—*Madeline Antoinette Volweider Hutchinson*, 86, on October 13, 1988, a member of Crosswicks (N.J.) Meeting. She joined the meeting on December 2, 1952, and remained an interested and concerned member who used her artistic talents for the benefit of the meeting through flower arranging. She was preceded in death by her husband, Halbert Conrow Hutchinson. She is survived by a niece, Suzanne Myers Macdonald.

McCann—*William John McCann*, 25, on May 30, 1988, of cryptococcal pneumonia, an AIDS related infection. He grew up in Philadelphia, where he attended Germantown Meeting during high school. Later he moved to New York to study at Columbia University. There he attended Morningside Meeting for several years and joined in February 1988. At the time of his death, he was a doctoral candidate in sociology at New York University. He married John Bohne on May 30, 1987, under the care of Morningside Meeting, which was an occasion of great hope for those involved. Throughout his life he maintained a keen interest in social issues, particularly feminism and Irish nationalism. He is remembered for his courage and vitality, his openness and giving nature, which inspired the same qualities in those around him. He is survived by his husband John Bohne; a long-time friend, Gary Lucek; his parents, Anne and William McCann; and a sister, Laura McCann.

Perry—*Merle Perry*, 95, on September 20, 1988, in Altadena, Calif. A practicing nurse for 47 years, she grew up on a farm in Ohio and later moved to Southern California. She was also a published writer and poet and lover of nature who developed a method of capturing cobwebs and mounting and framing them. The cats in her retirement community, Scripps Home, always slept on her bed. A member of Orange Grove Meeting, she supported the peace testimony by standing on the steps of the Pasadena post office during weekly vigils against the Vietnam War. The children of Orange Grove Meeting gravitated to her side, and she started an annual Christmas tradition of giving nonmaterial gifts to the baby Jesus, such as, "I give you, dear Jesus, the gift of courage . . . of love . . . of happiness . . . of world peace." She is survived by one niece and her extended families at Scripps Home and Orange Grove Meeting.

Silver—*Arthur Wistar Silver*, 82, on May 19, at his home in Bass Harbor, Maine. A graduate of Haverford College, he later earned a doctorate in English history from Harvard. He taught at Lincoln University, the University of Maryland, and Temple University. For many years he was a member of Deer Creek (Md.) Meeting, served as clerk of Baltimore Quarterly Meeting, and represented Baltimore Yearly Meeting at Friends World Committee for Consultation in Oxford, England, in 1952. Committed to wider Quaker concerns, he was an energetic supporter of FWCC, the American Friends Service Committee, and Friends Committee on National Legislation. In later years, he became a founding member of Acadia (Maine) Meeting, where he served as treasurer for many years. He was also active with Vassalboro Quarterly Meeting and the Finance Committee of New England Yearly Meeting. His other interests included gardening, birdwatching, peace concerns, travel, and reading. He is remembered for his compassion, integrity, faithfulness, and perseverance. He is survived by his wife, Marion Rhoades Silver; two sons, Philip W. Silver and George A. R. Silver; one brother, John A. Silver; one sister, Esther Jaeger; and five grandchildren.

Calendar

FEBRUARY

17-20—1989 Mid-Winter Gathering of Friends for Lesbian and Gay Concerns at Wesley United Methodist Church in Minneapolis, Minnesota. Keynote speakers, workshops and special interest groups, recreation, and worship. Vegetarian meals and local, informal housing provided. For more information or to register, call Robert Winters at (612) 455-5181.

25-26—Tenth Annual Ohio Organic Conference sponsored by the Ohio Ecological Food and Farm Association at St. Stephen's Community House in Columbus, Ohio. Theme is "Plowing Ahead: Pure and Simple," featuring small farm architect Booker T. Whatley and other speakers. Also offering workshops on aspects of organic farming and marketing. For information, contact OEFFA conference, c/o Sally Weaver Sommer, 332 N. Main St., Bluffton, OH 45817, or call (419) 358-0950.

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Books and Publications

Rise Up Singing. The group singing songbook. \$15/copy plus \$2.50 shipping/handling. 5+ copies are \$12 each plus \$5 S/H. 10+ copies are \$10 plus \$10 S/H. \$250 for box of 30. Peter Blood, 22 Tanguy Road, Glen Mills, PA 19342.

Friends and the AFSC

Has the American Friends Service Committee become secularized, uncritically leftwing, tolerant of violence, and indifferent to Friends' concerns? Recent serious criticisms of AFSC are addressed in a new book, *Quaker Service At The Crossroads*. The 15 prominent contributors include AFSC defenders and critics. Copies are \$12.95 postpaid from Kimo Press, Box 1361, Dept. J1, Falls Church, VA 22041.

Studying Fox. Here are two books that are excellent for individual or group study. Both are by Douglas Gwyn. *Apocalypse of the Word: The Life and Message of George Fox* is \$14.95 in soft cover. *The Study Guide* to it is \$1.50. Order from Friends Book Store, 156 North 15th Street, Philadelphia, PA 19102. Phone (215) 241-7225.

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Moving to Boston? Live in Quaker-sponsored community of 20 interested in peace, spiritual growth, and community living. All races and faiths welcome. Preference given to applications received by April 10 for June openings, July 10 for September. For application, information: Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, (617) 227-9118.

For Sale

Rescue! The totally cooperative, noncompetitive, fun board game that teaches Quaker peace skills. \$6.95. George Gjeltefriend, East Orland, Maine 04431-0031.

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Opportunities

The Guild for Spiritual Guidance in N.Y. Integrated two-year program focused on Teilhard, Jung, Christian mystics. Class beginning September 1989. Phone: (203) 966-1287.

After the Manner of Friends: Exploring the Basics of Quakerism, a weekend workshop with Jan Hoffman. At Woolman Hill, Deerfield, MA 01342, March 10-12. \$60. Also: *The Spiritual Journey of Loss*, with Candida Palmer, March 31-April 2. \$60.

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.

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

Make Friends, make music—at Friends Music Camp, summer program for ages 10-18, held at Barnesville, OH. For brochure: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Jamaican study tour: Right Sharing of World Resources offers an economic development study tour, April 1-9, 1989, in Jamaica. For information, contact Johan Maurer, Friends World Committee for Consultation, PO Box 1797, Richmond, IN, USA 47375. Registration deadline February 24th.

Personals

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.

Seeking my Quaker brother Peter Marcin. Last occupation: jeweler in Philadelphia, 1980. He wears Quaker clothing and says thee and thou. Send information to Robert Marcin, 166 The Embarcadero #655, San Francisco, CA 94105.

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.

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Enjoy the cool breezes of Maine this summer. We seek counselors in pottery, crafts, music, and nature. We also need a cook, nurse or E.M.T., and W.S.I. Applicants must be 18+. For information and application call or write: Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. (207) 923-3975.

A volunteer is a wonderful source of hope and inspiration! *Friends Journal*, in Philadelphia, needs a volunteer, for a few days each month, to help get our renewal notices out sooner. Free lunch and transportation provided! Call Lisa at (215) 241-7115 for details.

Research Interns. Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1989. For information, write or call David Boynton at the Friends Committee on National Legislation, 245 Second St., NE, Washington, DC 20002, phone (202) 547-6000.

Plymouth Meeting Friends School seeks applicants for Principal to assume leadership summer 1989. PMFS is under the care of Plymouth Monthly Meeting and is located in suburban Philadelphia, Pa. Day school, pre-preliminary through 8th grade, 150 students. Candidates should have firm grounding in Quaker tenets, experience in teaching, administration. Send letters of application or nomination to: Search Committee, PMFS, Butler and Germantown Pikes, Plymouth Meeting, PA 19462. PMFS is an affirmative action/equal opportunity employer.

Manager—Penington Friends House seeks Quaker single or couple to live in and manage PFH. Business and restaurant background a plus. Exciting opportunity with unlimited potential for growth and creativity managing an established Quaker community. Three- to five-year commitment. Very rewarding and creative work. (212) 673-1730.

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Director(s)

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Woolman Hill is a Quaker Center committed to the renewal of the Spirit through conferences, retreats, education and stewardship of the land. The 100-acre rural site houses a small community of year-round residents, a farm, organic gardens, woods and trails. We seek persons or couples who will be responsible for the overall administration of the Center and its programs and/or act as resident hosts and caretakers. Job sharing possible. Modest salary and good benefits. Starting date mid-July. Applications accepted until March 31. Woolman Hill, Deerfield, MA 01342. (413) 774-3431.

Pendle Hill, a Quaker center for adult study and contemplation, is accepting applications for a resident teacher in the field of social concerns. Qualified candidates will have the following credentials: college or graduate teaching experience, graduate degree or published work, or extensive field experience in social change. Credentials will be in one or more of these areas: peace and justice, communities, environmental concerns, right sharing of world resources, and interfaith collaboration in these areas. The position requires an instinct for community, multi-generational and international, and compatibility with the witness of the Religious Society of Friends. Pendle Hill's philosophy calls for a faculty ensemble with an open approach to education in which teaching and leading are balanced by listening and learning. Position available September 1, 1989. For more information and application procedures call or write Kurt Brandenburg, Dean, or Margery Walker, Executive Clerk, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Friends House, a Quaker lifecare community with skilled nursing and retirement housing located in Santa Rosa, Calif., will be hiring an Executive Director and a Chief Financial Officer. If interested, respond to: Clerk, FASE, Personnel Committee, P.O. Box 8497, Sacramento, CA 95818.

Religious Education Coordination for Westfield Monthly Meeting, Cinnaminson, N.J. 26 hours per month at \$10 per hour. Contact Ellen Miller, (609) 778-1898.

Scattergood Friends School, a co-educational boarding high school, is seeking qualified candidates for the position of director beginning with the 1989-1990 school year. Established in 1890 under the care of Iowa Yearly Meeting of Friends (C), Scattergood is located in the rolling farmland of east central Iowa near West Branch. With an enrollment of 60 students in grades 9-12, Scattergood provides a solid academic education along with training in practical life skills. For more information and application forms, write to the Search Committee, Scattergood Friends School, Route 1, Box 32, West Branch, IA 52358. The deadline for application is February 28, 1989. Scattergood is an equal opportunity employer.

Resident Friends in New Zealand—The Friends Centre in Wellington, New Zealand is looking for Resident Friends. Accommodation: newly renovated, nuclear-free small flat with two rooms for visitors, near Meetinghouse and town center. No salary, but free accommodation in return for light duties. Term up to 12 months. Would suit retired couple. Inquiries: Friends Centre Committee, Box 9790, Wellington, New Zealand.

Quaker United Nations Office, New York, is looking for two interns for September 1989-August 1990. What you will do: follow issues of disarmament, human rights, development at the UN; research/write articles/briefing papers; arrange/attend meetings; help with office administration. What we need: college graduate, 20's, with interest in and commitment to international affairs; writing, typing skills. For further information contact: Quaker UN Office, 777 UN Plaza, New York, NY 10017. Application deadline is April 15.

Wanted: Spiritual Community Intern, a Friend to devote full-time to nurturing youth leadership, individual and corporate gifts, and inter-meeting communications among Friends in Salem Quarter, under the guidance of a committee of Friends gathered to further the spiritual and organizational health of the Quarter. Ideally, such a Friend should have a knack for encouraging volunteerism, facility in dealing with Friends' bureaucracy, and clerical/secretarial talents, plus gifts for listening and discerning gifts in others. We offer a modest salary and an opportunity to grow. Address replies to Marion Frazier, 13 E. Grant Street, Woodstown, NJ 08098. Application deadline is March 1.

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ARC Retreat Center near Minneapolis, MN—emphasizes peace, justice, prayer, simplicity—seeks adult volunteers for one or two year commitments beginning August 19, 1989. Volunteers join a resident ecumenical community that provides hospitality for guests seeking quiet retreat and renewal. Applications due April 15. For information, contact ARC, Route 2, Box 354, Stanchfield, MN 55080.

"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.

The Friends Committee on National Legislation, a Quaker lobby in Washington, D.C., seeks an Executive Secretary to begin work in early 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. Application period closes March 15. For more information, write: Executive Search Committee, Friends Committee on National Legislation, 245 Second St. NE, Washington, DC 20002

Needed ASAP: caring live-in companion for older woman in Battle Creek, Michigan. Private room and bath; terms negotiable. References and letter to: C. Bagnall, 19 Vine, Montpelier, VT 05602.

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Friends School in Minnesota is looking for part-time director and part-time teacher for school, (one year old, fall of 1989). Elementary, (K-4) with emphasis on project-oriented curriculum. Please send resume and philosophy of teaching to Kris Cusick, 391 E. Jessamine, St. Paul, MN 55101. (612) 771-9436.

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

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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 36-79-22.

JORDAN

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

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA—Unprogrammed worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3216 or 66-0984.

SWITZERLAND

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

UNITED STATES

Alabama

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

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

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 837-6327 for information.

Alaska

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

Arizona

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

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

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1817.

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—11 a.m. 1920 Zehndner. (707) 677-3236.

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.

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

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

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

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

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

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 897-5335.

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

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

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

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

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

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9:30 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. (408) 251-0408.

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

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

Colorado

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

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

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

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

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 Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

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

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

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

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

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

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

District of Columbia

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

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

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

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

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

Florida

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

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-0457 or 672-6885 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 Daniells 572-8007, John Dart 878-2190.

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

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

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

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

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

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

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 238-8879.

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) 353-2856.

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

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

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

GWINNETT COUNTY—Worship and First-day school 10 a.m. in homes. Call (404) 448-8964. Visitors welcome.

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

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

Hawaii

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

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

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

Idaho

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

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

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

Illinois

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

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

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 929-4245.

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 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 386-5150.

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

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

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

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

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

Indiana

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

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

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

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

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

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, worship 10 a.m. Children welcome. 928-7657.

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. David Hadley, 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 282-6215.

Kentucky

BEREA—Meeting Sunday 9:30 a.m. Berea College: (606) 986-1745.

LEXINGTON—Meeting for worship 10 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 223-4176.

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.

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, Sue Haines, clerk. (207) 923-3391.

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 583-1701.

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. Sun., 6:45 p.m. Wed. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd Sun. Nursery 2303 Metzerott, near U. of Md. (301) 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: Sibylle Barlow, 241 Holden Wood Rd., Concord. (617) 369-9299.

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

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

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

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

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

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

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

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

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

NORTH EASTON—Worship 10:30 a.m. First Days, Quesset House, 51 Main St., North Easton. (508) 238-7428.

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: 237-0266.

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. Clerk: Isabel Bliss 475-9976.

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 8:45 a.m., First-day school 10 a.m., semi-programmed meeting 11:15 a.m. (Summer worship 9 & 10:30 a.m.) W. 44th St. and York Ave. S., Phone: (612) 926-6159.

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

ROCHESTER—Unprogrammed meeting. Call (507) 282-4585 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 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—Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 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.

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

HANOVER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Jack Shephard: (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, 08868. (201) 782-0953.

RANCOCAS—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.

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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 a.m. Call 538-5687 or 536-9934 for location.

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

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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: Charles Piers 985-7409. 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 (516) 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.

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

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

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

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

ONEONTA—Butternuts Monthly Meeting. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Coopers-town, 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.

RYE—Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

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.

STATEN ISLAND—Meeting for worship Sundays at 11 a.m. Information: (718) 816-1364.

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.

BREARD—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).

ATHENS—10 a.m. 18 N. College St. (614) 592-5789.

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

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

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

TOLEDO—Rilma Buckman, (419) 385-1718.

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg., 3798 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 Jean Stuntz (614) 274-7330.

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

GRANVILLE—Zanesville Area Worship Group. For information call Charlie Swank: (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. Phone: (614) 373-2466.

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

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

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

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

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

Oklahoma

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

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2626, 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) 473-6827.

Oregon

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

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

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

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

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

Pennsylvania

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

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

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

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

ELKLANDS—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forkville 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. Summerville 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 & Sickles. Betsy McKinstry, clerk, (215) 444-4449.

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

LANDSDOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Lansdowne 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. 696-6538.

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

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

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

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

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

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

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

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

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

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

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

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

GERMANTOWN MEETING—Coulter St. and Germantown 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.

POCONO—Sterling-Newfoundland. Worship group under the care of North Branch, (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

POTTSTOWN-READING AREA—Exeter Meeting. Meetinghouse Rd. off 562, 1 and 8/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

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

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Conestoga and Sproul Rds., Ithan. (215) 525-8730 or 688-9205.

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 a.m., worship 11 a.m., except summer and vacations. Phone: (717) 675-2438 or 474-6984.

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 meeting 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.

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) 484-8059 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., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Gienna Balch, clerk 452-1841.

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

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

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

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

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

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

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wahrmond (512) 257-3635.

HOUSTON—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. United Campus Ministries Building, 2412 13th St. (806) 745-8920.

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 Kate 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. Call (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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