

October 1989

FRIENDS JOURNAL

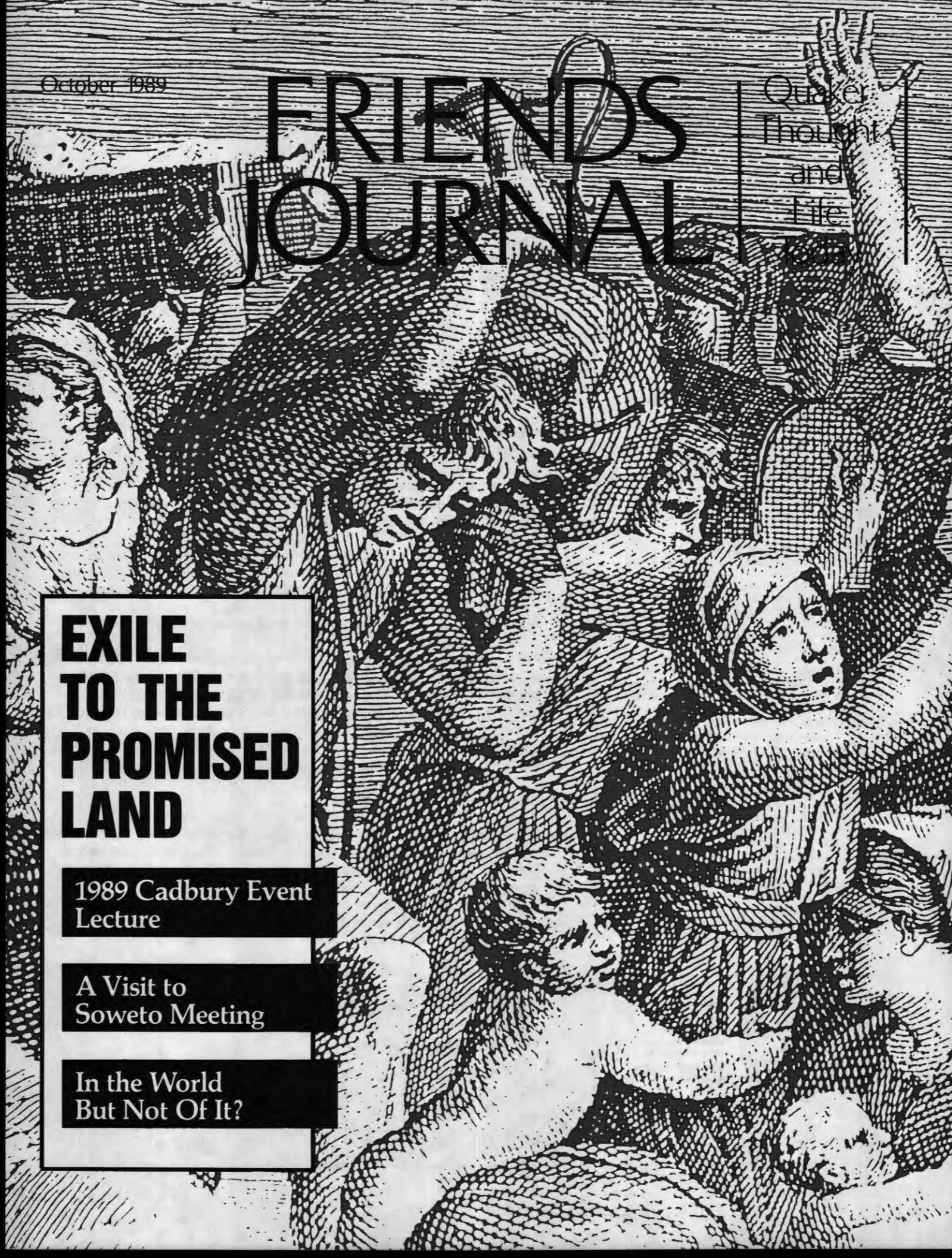
Quaker
Thought
and
Life

EXILE TO THE PROMISED LAND

1989 Cadbury Event
Lecture

A Visit to
Soweto Meeting

In the World
But Not Of It?



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FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends, and is a member of the Associated Church Press.

- FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102-1497. Telephone (215) 241-7277. Accepted as second-class postage paid at Hanover, PA 17331.

- Subscriptions: one year \$18, two years \$34. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Sample copies \$1 each; back issues \$2 each.

- Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

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**Postmaster:
send address
changes to
Friends Journal,
1501 Cherry St.,
Philadelphia, PA
19102-1497.**

Among Friends

In Our Stars?

On our family vacation in Maine last month, we were driving along a quiet country road one night. Six-year-old Simeon, in the back seat, exclaimed, "What's that!" His face was pressed to the side window and he was gazing upward at the brilliant night sky. Later, Sim and I stood in a wooded clearing for a time and experienced together the pulsing, silent beauty of the clear sky. This city kid, I realized, did not have much contact with stars; city lights and pollution preclude such clear views.

I began to reflect on my own love for the stars. In high school, I know, I discovered a biography of Galileo Galilei. What a miracle, it had seemed, that this 16th-17th century astronomer had seen and studied the same stars. And, of course, it astounded me then, as it does now, that as a result of Galileo's studies he was condemned as heretic by the Inquisition.

Such human ignorance, however, has a way of spanning the centuries, as I was reminded upon my return from vacation. In the stack of mail on my desk, I spied a small flyer with the bold headline, "Chernobyls in the Sky—NASA's Plan to Launch Plutonium into Space." I gulped, then read on. The leaflet, prepared by the Florida Coalition for Peace & Justice and included in a mailing by Friends of Southeastern Yearly Meeting, described "Project Galileo," scheduled to begin soon. The space shuttle Atlantis, it seems, is to launch a series of space probes, the first carrying as much as 50 pounds of plutonium 238 to fuel nuclear reactors for on-board electricity. Plutonium is the most toxic substance known.

The greatest danger, it appears, is to the immediate Florida area. If there were to be a Challenger-type explosion on lift-off, the leaflet points out, there is a strong likelihood of plutonium being released into the atmosphere. Another danger exists later. In order to reach its destination—Jupiter—the Galileo space probe must be "slingshot" back toward earth from Venus to increase its momentum. During this maneuver, the probe would be like a large bomb pointed at earth, 227 miles below. And NASA admits the probe eventually may re-enter the earth's atmosphere.

Why is NASA doing this? It's all part of our national defense effort, they say. The arms race is driving U.S. and Soviet scientists to launch satellites that demand greater power. "Star Wars" advocates hope for as many as 100 nuclear powered satellites circling the earth in coming years.

So what can be done to stop this? The Florida Coalition presses for cancellation of space launches as long as they contain plutonium 238 on board. They encourage Friends to do these things:

- Learn more about the "Galileo." Contact Florida Coalition for Peace & Justice, PO Box 2486, Orlando, FL 32802; (407) 422-3479.
- Write informed letters to the editors of local papers.
- Write your congressional representative and the White House to keep plutonium out of space.

I plan to do this.

Vinton Deming

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Cover art by Raphael Sanctius, courtesy of
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Hugh Pyper
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Eating Our Words?

How can we teach our children and others reverence for life if we contribute to the killing and eating of animals?

Will we ever really have peace in the world as long as we continue to do this?

Does this make us insensitive to other killing? Could we kill the animals ourselves and see them suffer, die, and run in fear?

I have loved the Quakers for their great reverence for life—their great compassion and courage. To me, to be a Quaker means also to be a vegetarian.

Dorothy S. Smith
Merritt Island, Fla.

Role of Quaker Schools

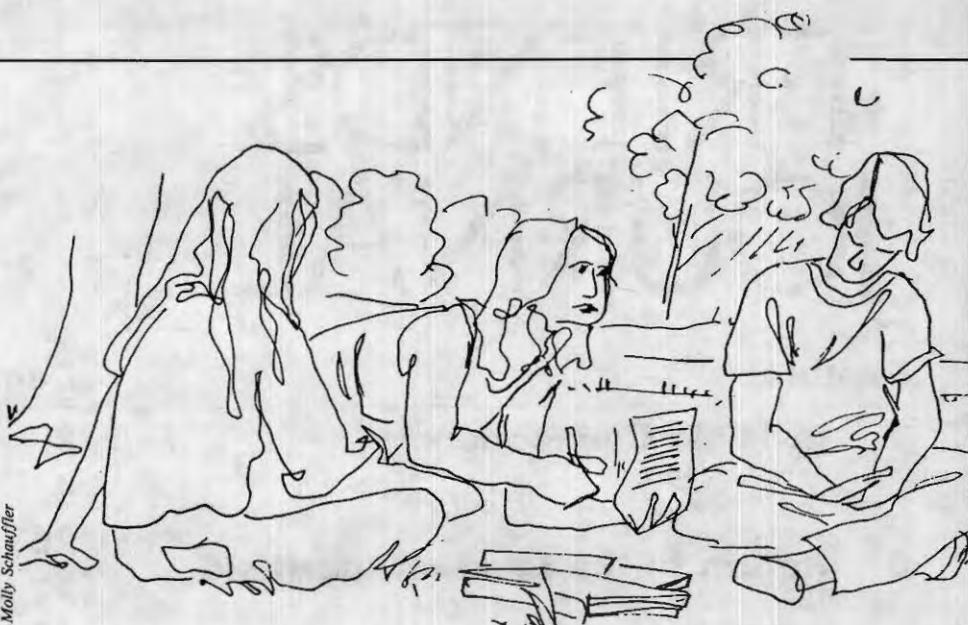
Since 1984 I have been corresponding with numerous Friends, Friends meetings, and Friends schools about the future of Quaker education and the great potential for social and political leadership that Quaker education enjoys.

Out of approximately 200 letters that I have sent I have received a 20 percent response, almost all of them agreeing with me that although Friends schools are recognized throughout the country as "good" schools, the evaluation of "good" means high academic excellence, efficiently administered programs, fine buildings and grounds, and in most cases a "nice homey atmosphere."

My respondents agree with me that these are all fine qualities and our Quaker administrators and their teachers are to be commended for running such good schools. However, as I have reiterated in my letters our concern is that so much time is taken in the school day to keep the academic ratings high, to provide the comforts of middle-class standards of living, and in general to compete with other prep schools so that our graduates can qualify for good colleges and eventually good jobs in the professions; that there is hardly enough time for quiet meditation, community interaction, experiencing the simple life, and participation in traditional Quaker action programs of peace and social justice.

Most respondents also expressed concern for the growing cost of a Quaker prep school education so that even though there are many substantial scholarship programs, some of us working-class Friends cannot afford to send our children to Quaker schools.

I am now writing again to request a wider response. In order to facilitate your



input on this subject I am taking the liberty of asking that you respond to the following queries:

1. Is our concern for academic superiority and our aspirations for financial success in "the world that is" superceding our commitments to simplicity, spirituality, community, and peace?
2. Is the curriculum in our schools a creative expression of Quaker ideals or is it primarily an adherence to traditional requirements of academia and the college boards?
3. How much influence and leadership do our Quaker schools have on their local communities?
4. To what extent do our schools embrace the needs and aspirations of working-class people?
5. Is the mounting cost to attend our fine schools and the admission standards getting beyond the ability of many Quakers to qualify?
6. Are Quaker schools becoming vocational centers for wealthy people who want their children to prepare for the best colleges and good jobs?
7. To what extent are we preparing our children to survive in "the world that should be"?

William V. Vitarelli
160 Kawelo Rd.
Haiku, HI 96708

The Population Explosion

It is encouraging to see a growing awareness of the worldwide population explosion. If we as Friends are serious about slowing down or reversing the severe ecological crisis we all face, then we *must* give attention to the population problem. Stan Becker, in his excellent article, "Population as a Friends

Concern" (*FJ* August) refers to the "enormity, complexity, and difficulty" of this problem. He correctly reminds us that, in the past, Quakers have not shied away from such seemingly unsolvable problems.

I hope AFSC will indeed renew their interest in the global aspects of the problem, and, as Stan suggests, be able to update the booklet of the early 1970s, *Who Shall Live?* I also hope an increasing number of Friends meetings will give fresh consideration and concern to the population problem, one which overarches so many of the problems we have rightly been concerned with in the past.

One thing some meetings might do is encourage those of their members who are scientifically inclined and/or trained to become more involved in searching for the spiritual basis of human beings' relation to the earth. Some religious leaders, especially among Catholics (e.g., Tom Berry and Matthew Fox), have suggested a need exists for the "re-telling" of the story of creation. Would this be a step in the right direction? I believe it would.

Giving serious consideration to the population queries stated at the close of Stan Becker's article might also be a worthwhile exercise.

David Telfair
Richmond, Ind.

Praying for Peace

I was greatly moved by the article "A Peace Pole for the Pentagon" (*FJ* August) and especially the Gandhi quote at the end, "Whatever you do for peace may seem insignificant, but it is very important that you do it."

I am elderly, so about all I can do for peace these days is to pray—but perhaps that will help. So I shall do it—and anything else I can think of.

Frances Evans Layer
Tempe, Ariz.

Same Sex Marriage

Same-sex marriage in the Christian tradition may be a new revelation to Herb Lape (*FJ* June), but it is not new to Christianity. Yale historian John Boswell points out that the first records of Christian rites of marriage are for same-sex couples. Performed as early as the third century, these rites were sacramental in status a full 800 years before heterosexual marriage. They were and still are valid rites in the Roman Catholic Church. They included married saints, two of whom appear in mosaics in St. Mark's in Venice. Described as "erostae," these couples were not expected to be celibate. Quakerism used to describe itself as "primitive Christianity revived," so it seems to me if heterosexual marriage is primitive enough to "revive," so is its precursor.

While I am neither a Foxian nor a scriptural fundamentalist, I am impressed with the striking similarity of the new kind of marriage that Fox initiated with the 1,500-year-old tradition of same-sex marriage. Both emphasize love, leading, and equality, and reject ownership of one partner by the other. This information along with copies of the rites is in the Vatican library, and a full presentation of this material in *FRIENDS JOURNAL* would be helpful to the discussion.

Geoffrey Kaiser
Sumneytown, Pa.

Carefully considered and worthwhile articles have appeared recently in *FRIENDS JOURNAL* discussing the advisability of holding ceremonies of marriage of same-sex couples under the care of the meetings. As I have read these I have been bothered by the use of the word "marriage" in this connection. In turning to the Webster dictionary I find this definition: "Marriage is the social institution whereby men and women are joined in a special kind of social and legal dependence for the purpose of founding and maintaining a family." In the light of this definition it is clear that gay and lesbian couples do not "marry." Marrying under the care of the meeting is a misnomer.

Continued on next page

Viewpoint

Listening to the Libyans

In April 1986, U.S. planes bombed Libyan civilians and Muammar Qaddafi's home and family in Tripoli. This was supposedly retaliation for (unproved) terrorist acts in Europe. I was so shocked, I wrote a letter to Qaddafi telling him that I grieved for the suffering we caused him, urged him to explore a nonviolent response, and said I hoped one day to listen to his grievances. He replied.

In January of 1989 we bombed two Libyan planes in the Gulf of Sidra. This time the Fellowship of Reconciliation decided we should do something. After six months of discussion with the Libyan Ambassador to the United Nations, we did. On June 17, a delegation of ten from the United States boarded a Libyan Arab Airlines plane in Rome and set off for Tripoli. Our hosts were the Libyan Arab Solidarity and Peace Committee. They took us to the exquisite Kabir Hotel, and we began seven days' deep exploration of our differences and what we might do about them.

We called ourselves The Libyan Listening Committee. The Libyans called us the "Committee of Good Intentions." We hope we were both. The Libyan delegation consisted of 15 men until Virginia Baron, leader of our delegation and editor of *Fellowship Magazine*, asked for some women. Two remarkable women quickly appeared.

Many members of our host committee had been students and professors at U.S. universities. One was the former ambassador to the UN. All welcomed us warmly. All but the ambassador—who was dismissed by the United States in January 1980—loved the United States, longed to go back, and told us in no uncertain terms how dismayed they had been with Reagan's policies.

There were differences of opinion within the Libyan Committee. We perceived that Qaddafi, although held in high esteem, is not Libya, nor is our U.S. view of it Libya. Libya is a secular-Muslim state. It is extremely wealthy because of oil, and many reforms have been initiated, including an emphasis on education.

We felt no hostility from anyone, and our visit was generously covered in the news. Libya, as any nation, undoubtedly

ly has terrorists—people who feel their grievances will never be addressed, so they resort to violence. We came to listen to grievances. Here are some we heard.

First on their minds was our attempted assassination of Qaddafi and his family in 1986. They did not understand why we did it. Second, in 1979 we froze all Libyan assets in the United States, cut off all communications and trade, sent the ambassador home, deported all Libyans who were living in the United States, and banned all U.S. travel to Libya.

Last on their list was a World War II aftermath. We and the Germans fought in Libyan territory. Libyans were killed, villages destroyed, and thousands of mines were left in Libyan soil. They requested Marshall Plan aid. It was not given. They asked us to remove our share of the mines. We did not do it.

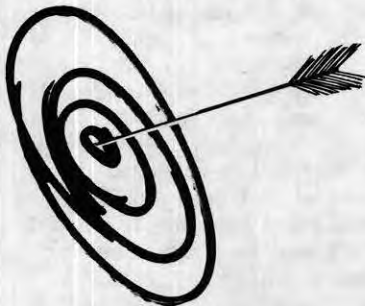
What are we prepared to do? The FOR agreed to host a return delegation of the Libyan Committee and to pursue possibilities for initiating a conference of Christians, Muslims, and Jews which would include Libyans. We also plan to put a human face on Libyans for U.S. citizens by creating slide shows, posters, and postcards of Libyan people, and by sending Libyan children's art on tour. A Vietnam vet is exploring whether a group of Vietnam veterans might be able to mine-sweep Libya as they did in Vietnam, and we hope to encourage the recognition that Libyans should not be excluded from our hearts, our concerns, or our country.

Gene Knudsen-Hoffman

Gene Knudsen-Hoffman is active in international peace and reconciliation work. A writer, her recent book, Ways Out, focuses on innovative nonviolent solutions to problems of violence in the world. She is a member of Santa Barbara (Calif.) Meeting.

In view of this understanding, Friends meetings need to use a different expression for the union of same-sex couples. Examination of deep caring and intentions of permanence need to be made, but the celebration would be given another name fitting the occasion. Applicants should use a term such as "ceremony of commitment," which precisely indicates what the occasion represents.

Calvin Keene
Lewisburg, Pa.



There is an old Jewish story from Eastern Europe about a mysterious archer whose inerrant skill caused puzzlement and anxiety in the community. Again and again all around the countryside the neighbors kept discovering a target painted on the side of someone's barn with an arrow shot right into the bull's eye every time. Finally the mystery was explained when someone caught a small boy shooting an arrow into the side of a barn and then painting a bull's eye around it.

We Quakers appear to be no more immune than any other human beings to the temptation to shoot the arrow of our personal beliefs or behavior into the side of a barn and then paint the target of Quakerism or even the will of God around it. This was illustrated in a letter (FJ June) from a young woman who describes herself as a bisexual Friend who rejects the idea that homosexuals have no choice about their sexual orientation and declares that she has "had relationships in both gender combinations that were healthy, honest, and spiritually grounded."

This subjective attitude toward what is "healthy, honest, and spiritually grounded" deserves careful examination. It has implications that go far beyond such matters as homosexuality or sexual relationships of any kind, whether within marriage or not. Newcomers to the Society sometimes misinterpret the Quaker doctrine of the Inner Light as a kind of ethical relativism that leaves it up to each individual to decide what is right and what is wrong, what is good and

what is evil. That is mistaken. No less an authority on Quakerism than Howard Brinton emphasized that the individual leadings of the Inner Light are "second in importance to group-centered inspiration" in the meeting for worship, which he called "perhaps the only distinctive contribution of the Society of Friends to Christian practice"; and even this is subject to "an objective test in the teachings and work of the historic Christ, as interpreted and vitalized by the Christ Within. The Quakers are Christians, not simply mystics."

William Edgerton
Bloomington, Ind.

I am concerned about Herb Lape's labeling of affectionate relationships outside heterosexual marriage as "sinful." Although it appears he is still struggling with this issue and open to new revelation, the implication of his article seemed to be that, although we should love the individuals practicing alternative sexual preferences, we should label their behaviors as sinful and discourage them by our testimonies. He also seems to be evaluating some Friends' Inner Lights as not being congruent with the "true" Light.

Friend Lape quotes Jesus' admonition to the adulterous woman "Go and sin no more," and compares it to what he believes is our current attitude within the Society of "Go and do your own thing." My perception of the Society of Friends is that usually we have focused on truth, justice, and peace and avoided looking too closely at the issue of sin. However, if we are going to look at sin more closely, I think we should at least define what we mean.

M. Scott Peck in *The Road Less Traveled* defines sin as laziness, a kind of laziness that is related to the fear of change and growth, the unwillingness to do the work involved in facing the issues, the pain in our life, and working through it. Friends could expand this to include laziness that keeps us from facing our feelings, values, and fears while holding them in the Light and struggling with them before taking action, before behaving. I believe that to label behaviors as sinful with no understanding of the process that went before the behavior is at best uninformed. At worst it is a sin on the part of the labeler because of her/his laziness in not taking the time and effort and not overcoming the fears enough to dialogue with the one whose behavior was labeled as sinful and to find out if the "sinner's" behavior was the fruit of inner struggles, faith, self-knowledge, and prayer. If the person is

acting out of inner convictions tested by this Flame, then I feel that we should respect his/her actions and lifestyle due to the Source from which the actions spring. This respect for that of God in each of us, no matter how differently perceived is for me the essence of being a Quaker.

Jean M. Fredrickson
Spokane, Wash.

Ann Clendenin's article (FJ June) raises some interesting points. Why, she asks, deny marriage, among other things, to persons of the same sex? Is this not persecution of a powerless minority by a self-righteous majority? Are not some meetings treating same-sex couples in the manner Mississippi treated "persons of color" for many years?

Using Clendenin's logic that all warm and loving relationships ought to be acceptable to the Society, let us consider the possibilities. Any sincere incestuous match, regardless of gender factors, should be equally valid. Furthermore, such unions have, historically, received as much or more censure from society's majority than same-gender unions. Pedophiliacs have used her basic argument regularly to justify their proclivities in the debates of limiting "kiddie porn." The possibilities for her logic are, literally, endless. Unfortunately, they reflect a basic feature of our contemporary culture that places great strain on any group trying to maintain an ethical position.

That strain of modern life is the demand that "progressive" groups sanction traditionally unconventional and unacceptable behavior because the practitioners are "good persons" and wish to belong to the group in question. Friends have been "progressive" on many issues. It does not, however, follow that they can, should, or must be so on every issue. Friends may, as Herb Lape notes in the same issue, accept the "sinner" without condoning the "sin." Asking more than that is, in my view, going beyond the bounds of reason.

Many, perhaps most, members of the Society engage in some activities their monthly or yearly meeting would find hard to sanction. Fortunately, however, not all feel driven to demand approbation for these undertakings. In doing so, these Friends respect the traditions of the organization and the consciences of most members while marching to their own Inner Lights. That can be accommodated. Clendenin's demands, however, may well rend the Society assunder.

Vinton M. Prince, Jr.
Wilmington, Ohio

INVISIBLE CONNECTIONS



Narcissa Weatherbee

In the summer of 1980 I visited the Yasodhara Ashram at Kootenay Bay, British Columbia, Canada, for the first time. The natural beauty of the setting pleased me. I felt a deep attraction to the spiritual atmosphere that pervaded the community. I was told that native Americans considered this land a sacred spot. In the 20th century Swami Radha was led to re-establish an ancient tradition for healing and spiritual growth.

While I was there I was shown a large concrete slab that had been poured on a high point of land above Kootenay Lake. I was told that Swami Radha had had a dream of building a temple for all religions on this foundation guided by Divine Mother.

Eight-and-one-half years later I was in a hospital in Philadelphia, Pennsylvania, undergoing surgery for a hip replace-

by Anna S. Morris

ment. As I was coming back into consciousness I saw myself in a prone position six or eight feet above center of this concrete floor. Completely wrapped in white sheets, I felt upheld, supported, serene. This vision came and went several times as I came to full consciousness.

When I did fully awake, the import of this experience struck me with profound amazement. I had followed the divine invocation and other meditations from Swami Radha for 20 years. This vision in my unconscious state seemed to me to confirm the power of prayer and consistent devotion to the Light. I felt this energy coming up from the center of the

concrete slab. It held me gently, tenderly, safely during the surgery, which was to give me freedom again to walk upright without pain or discomfort.

During or after the above experience and in contrast to it, the following vision appeared. I was dancing with one leg up and arms gracefully extended (like the statue of Lord Shiva), with ribbons around my neck, and streamers in each of my hands flowing with rhythm with my movement, an expression of complete freedom. My understanding is that the void in the universe is black, but here I felt pure light and cosmic energy.

The pervasive power of creative energy, or the "Light," had spanned 3,000 miles to help me through a delicate piece of surgery. The realization came to me that this creative energy could span the centuries as well as the miles.

I give thanks, praise, and joy for this invisible undergirding, and I appreciate at another level the value and meaning of the Yasodhara Ashram. □

Anna S. Morris's poetry has previously appeared in FRIENDS JOURNAL. She is former clerk of Southampton (Pa.) Meeting. At 82, her writing has become more of a focus in recent years.

by James Fletcher

RETURN to the land of APARTHEID

Early this year a five-person delegation of U.S. Friends, traveling under the care of Friends World Committee for Consultation, prepared to travel to South Africa to attend the official opening of the newly constructed Friends meetinghouse and community center in Soweto. The group included Alex Morisey, executive secretary, and Heather Moir, clerk, of Friends World Committee for Consultation, Section of the Americas; John Brush of New York Yearly Meeting; Ayesha Clark-Halkin of Philadelphia Yearly Meeting; and James Fletcher, long active in the Friends Committee for Black Concerns, New York Yearly Meeting, and an active supporter of the effort to raise funds for the Soweto Meeting building project. (At the last minute, due to illness, Alex Morisey was not able to accompany the group. Elizabeth Pearson of New York Yearly Meeting, though not an official member of the delegation, traveled to Soweto on her own to participate in the event.)

We knew this visit was very important to Soweto Friends. The hosting of our visit was a very significant undertaking by their newly independent meeting. We were met at Jan Smuts International Airport in Johannesburg by Eddie Mvundlela and a number of Soweto Friends and taken to Soweto, where we stayed in the homes of Friends and friends of Friends. Heather Moir and John Brush are white, Ayesha Clark-Halkin and I are black. Staying in Soweto as a mixed group was quite an experience, and something of a "first." In a small way, it was also our testimony to the oneness of humanity. We had a wonderful time, too, during

our stay with our Soweto hosts. New personal bonds were formed and others deepened. Personally, I was overjoyed at the opportunity to stay with Eddie and Sibongile Mvundlela and their young son, Sicelo, whom I had met years earlier and with whom I have developed a close personal friendship.

The Mvundlelas live in a small, three-room house in Diepkloof, one of the 17 black townships in Soweto. There is a living room, kitchen, and bedroom. It has an outhouse in the small back yard. The house next to it is like that and so are many others, as far as the eye can see. The Mvundlelas' doors are always open. People come and go all day: Friends and attenders from meeting, neighbors, friends, associates, young and old. All are welcome and all seem to come sooner or later through the doors of this warm, welcoming house. Eddie seems to know half or more of the people in Soweto. Whenever we were walking with him on the streets, people would come up to say "Hi, Eddie!" and talk about what was going on. Eddie has an infinite patience with people. He sincerely likes all people and has one of the broadest spans of friendship of anyone I have known. Rich and poor, black and

white are well represented. He is most dearly loved by those who know him best: his friends and neighbors, many of whom he grew up with in the poor, dusty streets of Alexandra and Soweto.

But so many of the Soweto Friends were beautiful people. We did not have nearly enough time to begin or end all the conversations we wanted to have or to do all of the things we wanted to do together. They had organized themselves into committees for catering, transportation, planning, and so forth for meeting the needs of our visit. We were very well fed and cared for. I never had so many scones with lots of tea and many tasty dishes. We did most things as a group at Eddie's house, and would meet there for meals and discussions and as a central rendezvous point before driving out into the community, where we met with a wide range of people. We visited schools, cooperatives, social agencies, a clinic, day care centers, housing compounds, and a number of other commercial and community institutions. We visited a number of Soweto's townships and met many interesting and dynamic individuals.

In our visits I was struck by the changes that had occurred in Soweto since my last visit eight years ago, also

by the many things that remained the same. Much of Soweto has been electrified, although the large, unsightly, cream-colored electrical boxes were jutting out in front of each house, and the billing was said to be erratic and sometimes unfair. Because of this, there are a number of electrical appliances in homes where before light was by candle and kerosene lantern. A number of houses now have telephones, and there are many more cars. Many of the "Whites Only" signs have come down in Johannesburg, and more intermingling of races is visible. There is evidence of much more black entrepreneurial activity, such as the "black taxies" that now flourish on the principal public transportation system between Soweto and Johannesburg.

Some newer sections of housing are being built in areas of Soweto in suburban and ranch styles with much more room and many modern conveniences. These homes are very expensive and difficult to afford even for the embryonic rising black middle class of doctors, teachers, and other business professionals. We were told that many people in these houses can't afford necessities after paying house expenses, and bankruptcies have increased significantly.

Some of the Pass Laws also have been

changed and their implementation relaxed since my prior visit. Still, there is no equal sharing of political power. Blacks have no full citizenship in South Africa outside the "homelands"; cannot vote; have a separate, inferior education; much higher unemployment; and suffer massive inequities in jobs, income, health, and wealth. There are wide chasms between the political, economic, and social circumstances of whites and blacks, with the so-called Coloreds and Indians suspended between. I welcome the positive changes made over the years since my first visit 15 years ago. I believe any actions which lessen human misery and suffering are in and of themselves good. Nevertheless, although many of the recent changes have altered the outward appearances of apartheid, it still continues in force.

We saw a number of areas where people were living in very cramped, dilapidated, and poor living conditions. Generally, families need as many wage earners as possible just to get by, and there are no social programs to cushion the shock of economic adversities. Unemployment in many areas of Soweto is over 50 percent and there are a large number of households without male breadwinners.

Physical security is a real problem in



Jim Fletcher (right) and Eddie Mvundlela stand in front of the Soweto meetinghouse and community center.

Courtesy of James Fletcher

Soweto. Crime is endemic. Only a few days before our arrival a man was found lying face down, dead. This was only about 50 feet from where I was staying and about an equal distance from the center. He had been knifed in the back. A couple of weeks earlier one of the people active in the center had been attacked while riding as a passenger in a car to her home. The attackers smashed through the glass. The driver was hospitalized and the passenger's arm was painfully injured. While we were there, the father of the center's youth group leader was mugged and left in one of the more remote areas of Soweto. He drove a delivery truck for a firm in Johannesburg. The company, believing he was involved with the men who mugged him, fired him. He lost the pension he was only two years from getting. His family was immediately plunged into severe hardship, and his son, who had a rare opportunity for a university education, may not be able to continue in school.

Because of the high crime rate, people in Soweto have several locks on their

doors and fences around their homes. People are reluctant to go out at night.

How can a Friends Meeting flower and grow in the midst of such inhospitable soil? There have been growing pains, but the meeting continues to grow and nurture a sense of community closer and more powerful than any I have seen elsewhere. This is the good news from Soweto.

The meetinghouse and center are impressive. The architecture is modern, the lines are clean, and the bricks are beautiful earth tones. The place is a strong force for life and good in the community. During the day it is alive with the sounds of children in the day care center (or "creche" as it is called). Upward of 120 children were there during the days we visited. I saw a number of children practicing reading from the books in the center library. (I was very moved to recognize many of the books we had helped to collect in the States and send years earlier.) The principal of the creche, a jolly, outgoing woman, is supported by a hardworking, volunteer team of women

who care for the children. Because of the tremendous need for day care and the fact that this is one of only two day care centers in all Diepkloof, the creche is a treasured presence in the community.

On week nights, the center is a meeting place for the Soweto Friends Youth Group. It is also used for a wide range of other activities during the week. Students study there. This is a real need because youth in Soweto often have no decent place for study.

On weekends, when not used for meetings for worship or business, it is available to other religious and community groups, such as a Methodist Youth Fellowship.

One evening when I was walking with Eddie up the street in front of the center, I was surprised to see the lights were on. I asked Eddie what was going on, and he told me that the kids were doing homework. I walked over, entered, and met some eight students of junior high to high school age assembled around the large table. They were studying history, mathematics, literature, and social stud-

"No Hands But Ours ..."

In 1980, New York Yearly Meeting Friend Jim Fletcher recalls, Soweto (South Africa) Friends held their meetings in a room in Baragwanath Hospital and had no meeting home of their own. The group was a small allowed meeting of the Transvaal Monthly Meeting in Johannesburg. While visiting in Soweto that year Jim remembers taking a walk one day with the clerk of Soweto Meeting, Eddie Mvundlela. As the two of them came to a particularly barren, dusty spot in the township of Diepkloof, with piles of garbage nearby, Eddie Mvundlela told Jim that at some time in the future there would be a Friends meetinghouse and community center at this spot.

Somewhat incredulous, Jim asked Eddie why he believed this might happen. "Somewhere," Eddie said, "it is written in the Scriptures that 'surely, those who have been patient so long shall not go unrewarded. . . . God will raise the meeting.'"

Jim Fletcher was struck by the clear, simple faith of the statement.

He recalls, "I was awed. Something in me wanted so much for this to be true, so much that I could not stand the thought of it not happening. Yet at the same time I wanted to speak to Eddie of all the practical obstacles and the difficulties. But deep within me I knew I could not turn away and I could also not resist a clear call I felt to help in this vision, which I felt was a vision from God."

On his return to the States Jim felt committed to do what he could to let U.S. Friends and others know of the vision of Soweto Friends and to help raise the funds to make the dream become a reality. The effort to raise funds was first undertaken by the Friends Committee for Black Concerns (FCBC) of New York Yearly Meeting. As it grew, however, the Soweto project was administered by Friends World Committee for Consultation. Over the next years contributions of about \$180,000 came from around the world from both meetings and individual Friends.

But as Jim Fletcher had sensed,

many other barriers to completing the Soweto meetinghouse and community center still remained. Blacks in South Africa, for instance, were not permitted by law to own land in Soweto. But eventually, through the patient and persistent work of Friends, the proper permits were received and construction began. During this time, too, Soweto Meeting became an independent meeting.

At long last, the first phases of construction were completed so that the basic space was usable. Soweto Friends invited a delegation of U.S. Friends to an official "opening" of the meetinghouse and community center in February of this year. Jim Fletcher was delighted to be one of those to attend.

In thinking about the past nine years Jim recalls the statement attributed to George Fox when Margaret Fell, in frustration, asked him how God could do all the work needed to reform a tired, brutal world: "[God] has no hands but ours to do this work." □



Trees are planted on the meetinghouse grounds.

Jim Fletcher

ies, and working in Zulu, Lesotho, English, and Afrikaans. (I felt linguistically impoverished!) Later, after they finished, they left, locking up for the evening, and dropped the key by Eddie's house on the way home.

In one beautiful meeting we had with the youth group at the center, a young girl showed me a wound she had received during the 1986 disturbances when the police shot indiscriminately, hitting a number of kids, including many who, like herself, were merely bystanders. She spoke about their need for decent schooling and how even though she hated the inferior, separate education they received, she also didn't like the school boycotts, because they deprived her of a chance for an education. She spoke about how difficult it was to get an education when so many of the teachers were unqualified and alcohol and drugs were rampant. She was among those looking for the center to expand its services by adding a Saturday school session with good teachers to supplement the students' normal opportunities for education.

The official opening of the meetinghouse and community center was a very special event. There was a sense of anticipation in the air and a hustle-bustle of activity as we all went about preparations. A new sign arrived that morning which said "SOWETO FRIENDS MEETING AND COMMUNITY

CENTER." It was painted by a local artist and was to be placed in the front yard. A little later, a driver arrived bringing a number of trees for the tree planting ceremony planned later that day. As the hot noon sun rose, Friends from Johannesburg and Capetown began to arrive, and local Soweto Friends, attenders, and other visitors and community people began to gather. The Soweto Friends Youth Group arrived and sat together. We had soon set up all the chairs and benches available. People continued to arrive, both young people and adults. They sat on the floor or stood against the walls or in the entryway.

Eddie opened the gathering by welcoming all who came. He looked resplendent in a bright tan and red dashiki. He read our traveling minutes, and they were received and later signed after the manner of Friends. When the minute from Gwynedd (Pa.) Meeting (my own monthly meeting) was read, I reflected on the exciting contrast between Gwynedd Meeting, founded in 1699, and this new Soweto Meeting. I sensed the mystery of the similarities and differences between the meetings and the ties that bind all Friends in love.

Eddie then spoke about the history of the meetinghouse and center and all the trials and tribulations that had been overcome. He shared as well Soweto Friends' hopes for the future.

The principal of the creche spoke to us about their day care activities and their needs. Elizabeth Pearson delivered envelopes she had brought with her from the United States containing contributions from Albany (N.Y.) Friends. I was pleased to have with me a significant contribution from my company, the Unisys Corporation, and other contributions from our family. The gifts were well received and provided a joyful spark of celebration. There was singing, and an elderly woman rose and danced.

It was very hot and tight in the packed room. Some people had improvised fans for themselves. Streams of bright light came through the windows and around the people standing in the doorways.

Eddie asked me to make some remarks on behalf of our visiting delegation. I looked out on the large gathering crowded into the meeting hall, with the sprinkling of white faces among the mostly black ones and all the Soweto youth gathered to one side. My eyes went to Joyce Mtschatzo, sitting then with her open palms outstretched as she meditated; to Jennifer Kinghorn and Olive Gibson from Johannesburg, Hendrik van der Merwe from Cape Town, Baile Gaboo, and Niabulo Sishaba, the leader of the youth group; to all the other Friends gathered, and of course to my dear brother Eddie Mvundlela, who had told me years ago of his dream that the meetinghouse would rise.

I spoke for a few minutes on the theme of John Woolman's injunction that "... to turn all the treasures we possess into the channel of universal love becomes the business of our lives." As I spoke, I was overcome with the beauty and emotion of the moment. Tears rose and my throat tightened. My mind was carried back to the young First-day school children in upper New York state who had sent their check for \$28.32 to help build this meeting, and I spoke of them. And I spoke of dear departed Glad Schwantes standing at Purchase (N.Y.) Quarterly Meeting years ago, who had moved that meeting to support the building of this meeting-house. I thought of the contributions and support so many Friends had made in South Africa and around the world so that this day could come. I sensed that the last nine years had been quite a time in my own life, and I reflected on how long a time is required to build anything good. I could see a sparkle in the eyes of the Soweto youth when, speaking especially to them, I expressed my hope they would pick up this dream and continue to build it long into the future.

Looking at the new meeting and all the faces filled with hope, I felt energies renewed within myself to work harder than ever to help complete the meeting-house and community center. I affirmed this to the group, and later to my monthly and yearly meetings.

Then the meeting broke for the tree planting ceremony. Each of us in the

delegation was given a tree selected by Soweto Friends to fit aspects of our personalities and roles. These trees were to represent us. Ayesha Clark-Halkin was a beautiful palm tree. Heather Moir was an hibiscus, as was Alex Morisey, who, while not there, was planted in spirit. John Brush was a beautiful tree with red blossoms known as a "brush tree." I was a "YTD" tree, which Eddie told me meant "yesterday, today, and tomorrow." We planted our trees in the bright sun in the places chosen by Soweto Friends. Children played and helped. Everyone was laughing and digging. One by one the trees went in. Individual Soweto Friends paired themselves to each tree and told us they would personally water and care for our trees after we had left. Afterwards, the Soweto youth sang beautifully for the gathering, and there was a good meal for all.

That evening I thought back on the events of the day still so vivid in my mind. It was late. As I dressed for bed I heard beautiful music near and around our house. I asked Sibongile about this, and she told me it was a tradition in their churches for singers to welcome the coming of the Sabbath in this way. The choruses were long and grew louder as midnight approached. We were ringed by sound. What a beautiful way to welcome the Sabbath!

The next day in meeting for worship we sat again in the meeting hall once again packed with worshipers. Again we had run out of chairs, and people sat wherever they could. The afterglow of

the previous day's events still flowed through my mind and heart. It was so good to see that seeds planted years ago had sprouted and borne such good fruit. I could hardly imagine what the future would bring.

The good news from Soweto, Friends, is that God is indeed alive there and working wonders. God is building this meetinghouse and community center. All of us who have been caught up in this wondrous undertaking have been enriched beyond measure. Each obstacle in the path has been overcome as we have learned to trust more and more in the Holy Spirit.

We are learning new lessons in faith, trust, humility, and the real meaning of community. New pathways are being opened toward diversity, bringing more of the richness of the family of humanity into the Religious Society of Friends. Soweto Friends have so much to teach us. Are we ready to learn and grow from their example?

Much more is required to complete the final stages of the project. It is estimated that some \$60,000 is needed to add a meeting room, a kitchen, small guest quarters for traveling Friends, and room for a warden. It is hoped the funds can be raised soon before inflation pushes building costs beyond reach. Those wishing to contribute may send checks to Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102 (please designate them for the Soweto Meeting fund). □



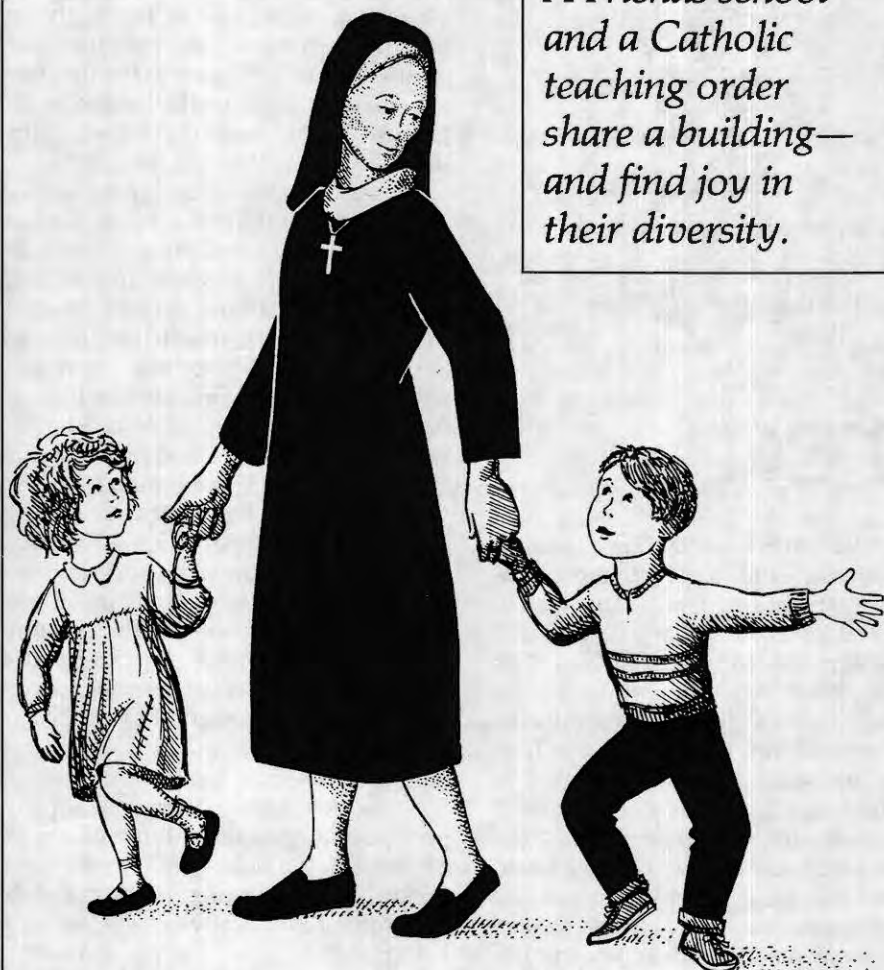
Children gather at the creche, or day care center.

Jim Fletcher

A Common Path

by Jane Manning

*A Friends school
and a Catholic
teaching order
share a building—
and find joy in
their diversity.*



At one end of our building a big cross and a sign announce Regina High School. Then there is a long stretch of building where the nuns who are retired from teaching live. In the far left corner our cardboard sign lets you know this is Friends Community School. We moved into this building in September 1988, after outgrowing the little farmhouse next to Adelphi (Md.) Meeting.

How do two religious organizations as different in form as Catholic and Quaker exist side-by-side?

While we were graciously being welcomed into the school with gifts of flowers, our kindergarteners were pointing

blatantly down the hall and saying in embarrassingly loud voices, "There goes one!" It was apparent that we had to do something quickly to satisfy our curiosity about one another. So we invited the sisters to tea.

Each classroom prepared some special activity that could be shared. The sisters, so used to children after 30 to 40 years in the classroom, knew just how to listen. One sister, victim of a stroke that took away her ability to talk except for the word "yes," sat nodding and smiling while one 4th grader after another read his or her autobiography. How pleased the children were to have this undivided attention! After the tea, encounters in the halls between children and sisters were exchanges of hugs and smiles.

Not long after we moved in, two of

the sisters died, one after the other. The doors of the kindergarten and day care rooms open right onto the chapel doors. Children strained their necks to peek into the room to see the casket and corpse. It seemed wise to handle their curiosity by inviting those who wished to come in and walk around. In that quiet room with dimmed lights and flowers our children had a first encounter with death. Burial in the graveyard next to the playground was met with curiosity on the part of the children. There seemed to be nothing morbid or sad, since these particular nuns were not known to the children.

Interaction with the high school has offered another kind of gift. The "big kids" have come down to share their knowledge with us. They have worked in our extended day care program. They have come to talk to us about science and have brought a real skeleton. They have helped us look into microscopes and have helped us jump rope. One day a whole math class came to visit our 1st through 4th grades. That was a day when the classes were sharing games. Our children taught the high schoolers games which involved, at a simpler level, geometric concepts those older students were working on.

We teachers learned to look forward to the cheery greetings from the nuns each morning. No matter what the weather, we are reminded that rain and cold are their own blessings just as is the sun. We accept the blessings and assurances that we are being prayed for. This act of generosity from people whose order is diminishing inspires us to be generous to others even when we feel life has been unfair.

As director, I have been invited to talk with the sisters about Quakerism and our little school. It was in these conversations that I was reminded that we are all working for the same thing; a peaceful world for our young people.

Out behind the building there is a path which circles around a statue of Christ on the cross. He is very white with his arms outspread. The path is black. The other day I watched as our lively children in their bright colored coats ran around the path. Snow was on the ground contrasting with the brightness of the clothing. Somehow this spoke to me of death and love, of color, contrast, and truth. A path traveled by many at different speeds, at different times, and in different moods might be but one path beneath the arms of Jesus. □

Jane Manning, a member of Langley Hill (Va.) Meeting, is director of Friends Community School in Hyattsville, Md.

Grandpa's
gentle response
made a
lasting
impression.

A Quaker Witness Remembered

by Eldon Morey

There haven't been any Quakers in our family since Grandpa Morey, my great-grandfather. Denominational affiliation probably changed when the family settled in Iowa and later Minnesota, where there were no other Quakers nearby.

I was a young boy when Grandpa Morey died. Yet I remember him very well. He was soft-spoken, tall, and straight with deep blue eyes. I was amused as an adult to learn he was only of average height. My memory of him was when I stood half the adult distance from the ground.

He was a very respected person. He had been a successful farmer who developed a cooperative out-of-state marketing business for the potatoes he and his neighbors grew. He also began a cooperative general store for the community and served as a member of the village council for many years. Always he tended his extensive garden with a never ending love for horticulture. I remember the garden had rows and rows of flowers. He gave most of them to others.

His favorite project was a butternut tree. We lived too far north for butternut trees to survive naturally. So Grandpa had wrapped the small tree each



John Gummere

winter with straw and burlap to protect it from the cold. I don't know how many years he had tended this tree, it stood six or eight feet tall.

We were invited to their house for an evening meal. After dinner our parents visited with Grandpa and Grandma the way big folks do. My brother, age five, and I, age seven, were told it would be all right to play outside. I remember coming around the corner of the front porch just as my brother finished slashing the butternut tree with an axe. He hadn't simply cut it off. He had slashed up and down on the side of the tree until it toppled like a weary toothpick. I knew this was bad!

Just then the door to the porch opened and there stood our great-grandfather. I was sure I was about to witness a flood of raw anger. Instead he spoke with steadiness. "Put the axe back where you found it, Son." I waited, but that was it! He must have felt a terrible loss, but that was all he said!

The incident of the butternut tree occurred 45 years ago, but it is as clear in my memory as if it had happened yesterday. Even as a small boy I marveled that anyone could respond so reasonably to such an obvious emotional hurt. Years later my father told me he had never heard Grandpa Morey raise his voice in anger.

As a professional psychologist I am aware anger can be an expensive emotion. Most everyone would agree retaliatory anger has few if any, constructive

benefits. It seldom does away with the turmoil and hurt we feel. There is risk it will foster easier use of anger in the future. And, it likely will impose excessive hurt on others, causing them to want to get even.

More interestingly, how was it possible for Grandpa to be so seemingly rational? Many of us have identified our most vulnerable moment as the first few seconds after being confronted with unfairness. Our immediate thinking seems to be limited to behavioral reflex.

Several seconds usually pass before we can begin problem solving. Defensive outburst, confusion, or fear-provoked retreat are probable first behaviors just as animals instinctively respond to attack by fleeing, freezing, or fighting. Surely Grandpa Morey must have felt wronged as he witnessed the destruction of the butternut tree. How did he respond so reasonably? I wondered if his Quaker upbringing were a factor.

Recently while on retreat at Pendle Hill, I posed that question to Madge Seaver, the co-leader of a course in basic Quakerism. She seemed aware that it was a question I had labored with for many years. I'm sure she sought the Spirit's leading, for she didn't give an answer until our final day together. She then shared a long-time Quaker practice once common in raising children.

"Quaker children were taught by precept and example to think of a way of mending the situation. They were reminded not to be angry. Instead they were told to ask themselves, 'What shall I do now?'"

I paused to consider what she said. At last I understood. Grandpa hadn't demonstrated rational creativity. He probably was overwhelmed with pain, confused, and reduced to reflexive response like other people. But the reflex wasn't retaliatory anger. The repeated childhood training he received had conditioned a different reflex.

In the helplessness of that moment he answered the deeply ingrained question in the only way visible. He instructed my brother to "put the axe back. . . ." As limited as his thinking was, his Quaker-conditioned response was dozens of times better than an angry outburst.

I'm sorry Grandpa experienced pain that day so long ago. Maybe if he could have known how much his example would mean to me the tree would have seemed less important. I so would like to be as he was. With much repeated practice, it may still be possible. □

Eldon Morey has been a professional psychologist for 20 years and now lives in Fergus Falls, Minnesota. He is a member of the United Methodist Church and the Wider Quaker Fellowship.

A Response to Violence

Is it possible to distinguish between force as expediency and force as an expression of love?

by Arthur W. Clark

Can force be used to express unconditional love? As I have labored with this question I have fantasized this situation: I am in pursuit of a woman with the intent to rape. My friend Richard has a gun. Motivated by unconditional love, Richard shoots me. With Richard's loving, sustained support I survive the incident and learn how to overcome my violent, irrational behavior. As a consequence of Richard's service I am profoundly thankful the rest of my life for Richard's intervention.

Was Richard's behavior violent? If we define violence as the use of force with the intent to injure or with disregard for the harm or injury that might occur, I hold that Richard's behavior was not violent. Instead, for me it was an instructive act of love. What does Richard's intervention teach me?

Richard's action reveals to me that force can be a means to express love just as it can be used as a means to express hate. Our difficulties lie not with the phenomenon of force, but with the spirit that governs our use of force. When we are in a higher state of unconditional love, we may be equipped to use force wisely and constructively. When at the human level and motivated by fear and hate, we will, in all probability, use force destructively. Hence the significance of George Fox's insight to live in that spirit which takes away the occasion for war; and, also, the biblical insight, "perfect love casteth out fear."

Richard's gun was not an "outward weapon." Instead it was an essential resource which Richard needed in order to respond usefully in a dreadful situa-

tion. It lost its "weaponess" through Richard's love. Furthermore, Richard voluntarily involved himself in a messy situation wherein he became seriously vulnerable to the vindictive law and behavior of our society.

Richard could have chosen to remove himself from this threatening situation using George Fox's statement on the renunciation of "outward weapons" as a basis for this disassociation, a means for avoiding complex and painful responsibilities. Used in this way, this statement by George Fox becomes inappropriate doctrine.

Role reversal within my fantasy is instructive. It is my close and wonderful friend Richard who is pursuing the woman with the intent to rape. What am I to do? Can I intervene appropriately with force? Do I have the courage to do so?

If force can properly be used to express love, what are some of the implications? Is there a role for the warrior, deeply committed to unconditional love, to be called upon to deal with torturers, tyrants, and despots? If so, who should assume this role? Is it possible to distinguish between force as expediency and force as an expression of love? Do we have a right to call upon police to enter a conflict situation with weapons while we abstain from involving ourselves?

Why do I write this statement even though it is unpleasant, even painful to do so? Because I believe that those of us who struggle to follow the Inner Light, the path of unconditional love within, are obligated to strive to be very, very clear in our motivation. Certainly there are occasions when we feel led to allow our bodies to be violated, as occurred with Brian Willson's feet and legs when he sat on the tracks to block a trainload of weapons in California. But each conflict situation needs a unique response based on circumstances, which

can only be perceived in proper perspective, I believe, through unconditional love.

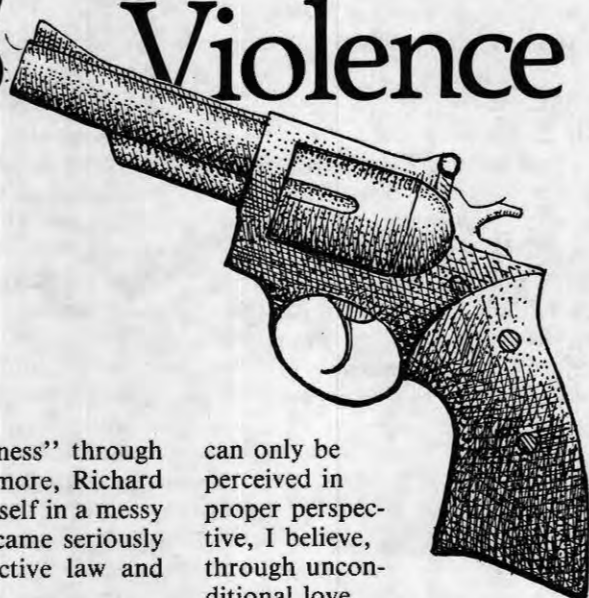
Furthermore, in the United States we appear to be living in a period of unusually frequent and severely violent behavior. Hence, are we not as Friends called to exceptional efforts to commit ourselves to the higher insights of unconditional love?

Consider this Hindu myth: Arjuna is seated in a chariot between two armies drawn up for battle. The Pandavas, the righteous and rightful rulers on one side, and the Kauravas, the unrighteous, who have usurped the throne and are led by the blind king Dhritarashtra, father of 100 sons, on the other side. As he looks to the Kauravas, Arjuna sees his friends and relatives, even his guru and teacher, Drona. In despair he flings down his arms. "I will not fight."

At this point Krishna appears as Arjuna's charioteer. As Krishna counsels Arjuna, Arjuna realizes he has got to fight.

Father Bede Griffiths in the book *River of Compassion* explains that Arjuna's battle takes place in the field of human nature. Being asked to give up our passions, instincts, and desires, we are divided against ourselves. I interpret this to mean each of us is called to engage in the inward battle to surrender to the Holy Spirit and unconditional love. Furthermore, as Father Griffiths points out, there is really no solution to the problems of life on the human level. "As long as Arjuna is simply confronting the battle by himself, there is no answer."

I hope other Friends will contribute their insights on this subject in response to the opportunities, dilemmas, and paradoxes we all face when confronted with violence within ourselves and others. □



John Gummere

Arthur Clark is a member of Germantown (Pa.) Meeting and a frequent attendee at Pennsdale (Pa.) Preparative Meeting. He was a staff member of Philadelphia Yearly Meeting's Criminal Justice Committee for 21 years and is now criminal justice consultant for agencies serving the Philadelphia Court of Common Pleas.

Hugh Pyper delivered this address at the Henry Cadbury Event, sponsored by FRIENDS JOURNAL at the 1989 Gathering of Friends General Conference in Canton, New York. The Cadbury Event, which remembers the noted New Testament scholar and Quaker historian, started as a special lecture in 1973 at Philadelphia Yearly Meeting. It has been part of FGC Gathering for the past eight years and, in addition to lectures, has included music and theater performances and a panel discussion. —Eds.

by Hugh Pyper

Looking forward to this adventure, and wondering what on earth to talk about, I decided that the only thing to do was to capitalize on my peculiarities. As the first Scottish Friend to be the Henry Cadbury Event, I thought of my home country, which for much of European history was the ultimate western edge of the world, a place so wild that even the Romans were reduced to building a wall to hide behind from the unruly Scots. I thought too of all who have made the journey to America before me, entrusting themselves to frail sailing vessels, launching out on currents of faith in a literal sense, as opposed to my journey by the wings of vision.

Still it was with mixed feelings that I thought of the relationship between Scotland and America, as this relationship became for me a metaphor of some of the spiritual tensions that we suffer as a religious society as we strain our eyes for a glimpse of the promised land, unsure of how we will cross over to it, dreaming of the Peaceable Kingdom while living in a world of violence.

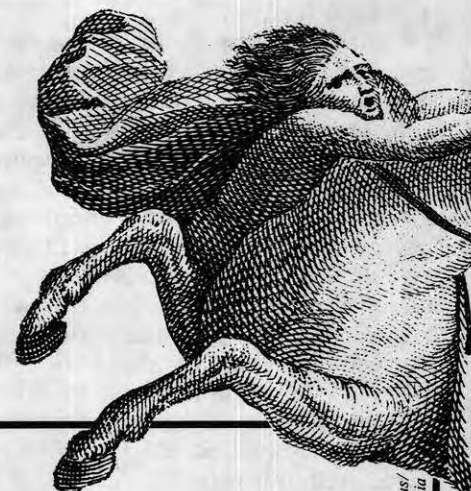
For many of our common ancestors, America was such a place of promise.

Hugh Pyper is a member of Glasgow (Scotland) Meeting and is doing postgraduate study in divinity at Glasgow University. He has taught high school science and has worked with Quaker youth as a Leavener and as a member of the Questabout Team in Great Britain.

It has been said that before America could be discovered, it had to be imagined. The seafaring peoples of the Atlantic shores had to have confidence in the unprovable dream that there was land beyond the horizon, a place they imagined as an earthly paradise, the gardens of Hesperides. You don't need me to tell you the stories of the flight from the oppressive societies of Europe to find religious and political freedom and the struggle for independence which was fired with ideals of a new and better society where people would be able to fulfill themselves unconfined by the aged brutalities of Europe. All these are part of the mythology which makes up America. The landmass to the west of the Atlantic was a geographical fact, but America was a dream, an ideal, a state of mind.

Friends themselves responded to this dream, most famously in the Holy Experiment in Pennsylvania, but the Scottish connection is in evidence here too: Robert Barclay, born and raised in Aberdeen, was for a time Governor of East Jersey, and several Scottish Friends too made passage across the seas to establish the dream of a new kind of society.

But for all those who left Scotland fired with enthusiasm and ambition to win themselves a place in the society which they saw as "Scotland Realized"—



Raphael Sanctus/
Free Library of Philadelphia

Exile to the Promised Land

not a view of their country many Americans are familiar with—there were many whose experience was quite different. Now, I don't know what picture the words "the Scottish Highlands" conjures up for you. Kilts? Bagpipes? Tartan? Ruined castles romantically dotting an empty wilderness of heather-clad mountains? Beautifully empty they are, but that emptiness is double edged. In the early 19th century, several thousand people were forcibly removed from their lands and shipped off to America so that their landlords could use their ancestral fields for sheep. Men, women, and children had their homes burned over their heads and were packed into ill-pro-

**The Society
of Friends is not
the promised land,
nor the Kingdom
realized—rather,
a caravan of
those journeying
on the road
to the promised
land.**

visioned emigrant ships, and landed starving and friendless in an alien land.

To these people, this land of promise, this America, was a place of exile. The songs they sang bewailing their forced departure from the lands and homes of their ancestors are poignant. One line especially haunted me as I was preparing these words: "And we in dreams behold the Hebrides." My great uncle who ran away to America at the age of 18 and did not return to Scotland for 60 years was deeply affected when he saw for the first time since his departure the line of the Pentland Hills which lie behind Edinburgh. "All my life," he said, "I've only had to close my eyes to see these hills." So much had changed, so much had been forgotten. But in his imagination, in his dreams, was this ineradicable image of the land he had left.

*Moses motions the water
back into the Red Sea
as the people of Israel
escape into the desert.*



In a book called *Exile and the Narrative Imagination*, Michael Seidel defines an exile as "someone who inhabits one place and remembers or projects the reality of another." He also quotes another writer as saying: "An exile conceives of displacement as temporary even though it lasts a lifetime." The exile is someone who refuses to be bound by the contingencies of time and place, who knows that she is not at home where she is, and whose days are not ticking away real life, but the time until she can begin to live again.

There are two kinds of exiles though. The first is like our entrepreneurial Scot, or to use a biblical analogy, like Abraham: one who leaves his place of residence in search of his true home. The second kind of exile is one who is forced to leave his true home and forever dreams of return. Both are captured by an ideal of home which transcends the reality in which they are placed. The interesting thing that I have discovered in writing this talk is that the two are in fact easily confused, and that this is a dangerous confusion. It is this confusion that puts the paradox in the title of this talk—"Exile to the Promised Land." Shouldn't that be "Exile from the Promised Land"?

I wonder. Now, I have at this point to make a confession. Many of you know what I do to keep myself off the streets. I study the Old Testament. That's bad enough, I know, but I want to share something that many Friends will find deeply shocking—I actually *enjoy* it. The reason for all this is not just a sudden urge for confession, but because I think that we get a very profound view of the experience of exile in the Old Testament and especially in the books of Exodus and Numbers.

You may remember that there was some trouble in Egypt, where the people of Israel were being forced into slave labor and subjected to all sorts of cruelties, culminating in the killing of all the male Hebrew children. God responded by summoning a very reluctant Moses to confront Pharaoh and threaten him with various plagues. Eventually Pharaoh let the people go, only to change his mind and pursue them to the Red Sea, where Israel was miraculously saved and the Egyptian army destroyed. This no doubt rings a few bells for you, but what we forget is the reaction of the people of Israel to all this. In the first place, Pharaoh's response to Moses' request is to increase the workload for the

Friends, too, are a people in exile, looking for the coming of God's reign on earth, at once in and not of the wider society in which we find ourselves.



people and deprive them of the straw to make bricks. The people turn on Moses and his brother Aaron and say, "The Lord look upon you and judge, because you have made us offensive in the sight of Pharaoh and his servants and have put a sword in his hand to kill us." When Moses assures them of God's promise of a new land, they do not believe him. Exodus 6:9 says: "they did not listen to Moses, because of their broken spirit and cruel bondage." This is no band of people fired with a vision of a new life. Indeed, they only finally leave because the Egyptians throw them out, anxious to rid themselves of this curse-bearing people.

Are they grateful for the chance to escape? Well, as they see the pursuing Egyptian chariots come thundering over the hill, the people make the memorable plea: "Were there no graves in Egypt that you have brought us here to the wilderness to die?" At least their tribulations have not robbed them of the faculty of sarcasm. Now, caught between the Egyptian army and the Red Sea, there might be some excuse for despair, but things get no better after the Red Sea crossing. The first thing that they do after leaving the Red Sea is to complain that they have nothing to drink, and then they begin to bewail the fleshpots of Egypt. This part is what biblical scholars call the murmuring tradition, because the people are recorded as murmuring against Moses (biblical scholarship is a very technical subject). The people then start complaining that they have no food, so they get manna; then they complain that it isn't meat, so they get quails; and then they complain that they are fed up with the rotten food anyway. To top it all, they make the golden calf out of their golden earrings—actually, their wives' and children's

earrings—while Moses is delayed up the mountain receiving the law from God.

This story is a prime illustration of the point I wish to make in this talk. The promised land to the people, the place from which they feel exiled is *Egypt*, not Canaan. One telling incident is the message that Moses receives from the rebellious sons of Eliab, Dathan, and Abiram. "Is it a small thing that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness?" *Out* of the land of milk and honey, which is not Palestine but Egypt. The promised land of Moses does not interest them in the least. "We remember the fish we ate in Egypt for nothing, the cucumbers, the melon, the leeks, the onions, the garlic, but now our strength is dried up and there is nothing at all but this manna to look at." What a world of scorn in that last phrase!

In their nostalgia for Egypt, they seem to have forgotten the forced labor, the poverty, the murder of their children, not to mention the fact that a land with rivers of blood overrun with frogs and lice cannot have been a very comfortable place for any one to live. How absurd—and how human!

We Friends, too, are a people in exile, looking for the coming of God's reign on earth, at once in and not of the wider society in which we find ourselves. And we are prone to similar problems. To undertake the adventure of Quakerism is to begin a journey away from Egypt—but it is oh so easy for our courage to falter, to hanker after the comforts we knew and see around us and to mistake the longing for an idealized view of the land we have left for the vision of the Kingdom. Things are a bit tougher than that.

The key point of this faltering is repre-

sented by the incident of the golden calves. This is the ultimate betrayal in God's eyes—turning from the impossible demands of the exile, the people abandon Moses and his God, and sit down in the desert to worship a God which they have made and which perhaps they can control. The people want the freedom of the desert and the comforts of Egypt. They want a god strong enough to rescue them but too weak to make demands upon them—a domesticated god who can be relied upon to obey the sense of the meeting, we might say.

The symbol of this desire is the idol they make. Doug Gwyn in his important new book *Unmasking the Idols* contends that an image becomes an idol whenever we make it absolute, an end in itself, and in this way lose the ability to receive new experience, to be spoken to, by that image. He has many trenchant things to say for all branches of the Society of Friends, all of which in his view have substituted images for the living God. It is easy, as always, to see the idolatry of others, the way that they are not "real Quakers" because they elevate the Bible or Quaker tradition to a place where they serve to hide rather than to enhance the demands that God makes on us.

These are certainly among the ways in which we can contain God's power to question us, deflect unsettling accusations and challenges, in a word, to find a way to control that power. It's a fearful thing, says the writer to the Hebrews, to fall into the hands of God. But as Doug Gwyn says, "Fear of God is not a bad thing. It is our natural response to the presence of God's awesome majesty. Rather than sublimating this fear through nervous busyness, Christ would have us confront our fear. Then Christ can tell us what to do."

He goes on to show how our response to our fear is to put our confidence into whatever else we can find for our security: our jobs, status, money, even human companionship, setting these up as idols. Instead of decreasing our fear, however, this multiplies it. What if my job folds? What if the stock exchange falls? What if my friend dies? These fears crowd upon us, and our spirituality becomes a matter of seeking a place of solace away from the clamor of fear, but never quite finding it, because we have evaded the one thing we do right to fear—the overwhelming love of God. And it is important that we are quite

clear about the relationship between love and fear. We may recoil from that juxtaposition, but it is real and true. Until we can acknowledge and face that fear, we are fooling ourselves that we can respond to the full depth and wonder of God's love.

The source of that fear is pride—the pride that will not allow that God has chosen us. We want to feel we are the choosers, that we have chosen God. But even more mysterious is that we are chosen, really chosen, each one of us, through the seemingly meaningless arbitrariness of God's dealings with one small, headstrong nation in the Middle East, and with one obscure, Jewish preacher who died a criminal's death for his blasphemy. Such a contention strikes at our pride. We don't want to be chosen in the first place, but if anyone is chosen, it should be us and on our manifest merits!

The Israelites in the desert resisted tooth and nail the choice that God had made, to take them for himself as a

special people in a particular land. Not only that, but they resisted the leader they were given—a man brought up in Pharaoh's court, a stammerer and a murderer, who married a black woman.

It is the implied inequality that offends us. In Numbers 16 we find the same thing expressed in the rebellion of Korah, who accuses Moses: "You have gone too far! For all the congregation are holy, every one of them, and the Lord is among them; why then do you exalt yourself above the assembly of the Lord?" It is interesting that this may appear to echo classic Quaker teaching about the priesthood of all believers. Fox, however, often spoke of the rebellion of Korah as the heat of the problem, not as a solution.

What Korah said was true, but dangerously true. His error was in making the holiness of the individual in community into individual holiness. I was very struck by having it pointed out to me that Paul talks of the priesthood of all believers, but this is not the same as speaking of the priesthood of *each* believer. What strengths and ministries we exercise in our meetings are not ours, but the meeting's, deriving from the community gathered in God's presence, not from our individual merits. We act as the instruments of the meeting's ministries, according to our particular gifts and abilities. It is pride which takes these gifts to our credit, but there is another pride which presumed to resist God's choice because of a sense of inadequacy, a pride that will not allow us to fail or fall short of our own often unreal standards.

In our meetings we are each equal under God's judgment but not equivalent, in the sense of being interchangeable. If we make an ideal of the meeting and of the equality of its members, seeing them as ends in themselves, forgetting that they exist solely as means by which God's will may be done on earth, then we find ourselves caught up in the fear and suspicion of each other rather than loving fellowship.

Exile is a place for community, not for individuals. Go wandering off on your own in the desert and you won't get far, even if your companions are a pain in the neck. Many of us here, perhaps most, are exiles from other faith communities or from our secular upbringings, conscious of a deep dissatisfaction with the place where we began and driven into the desert in search of something more authentic, which we

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could sense but not see clearly.

We feel great relief when out in the desert we spot the camel train of the Society of Friends wending its weary way from oasis to oasis. But if we make the mistake of seeing the Society as anything more than a caravan of those journeying on the road to the promised land, then we fall into a particularly pernicious form of idolatry. The Society of Friends is not the promised land, nor the kingdom realized. Sometimes we seem to speak and act as if it is. How far, though, do our peculiar practices, insights, and institutions become ends in themselves, serving to give us a sense of cohesiveness and community which is ultimately false because it is gained at the expense of shutting out the alarming demands of God?

Our sense of the whole of life as sacramental means that everything can



Our Society is one of the bearers of God's promise, that unsettling word that assures us that more is yet to come, that we cannot rest content where we are.

be for us a doorway to the divine; but the corollary of this is that every door that can be opened can also be closed, slammed in God's face. What early Friends saw as doors to be flung open to allow God in too often become ways of keeping God out. I had an odd experience in a meeting for worship some time ago, when I became aware that what was happening in this particular meeting was not that people were opening themselves to God's leadings, but creating a space where they could process and thus defuse the uncomfortable leadings that had come to them in the week. Is there even a phenomenon by which we can evade God's demands upon us by ducking out from taking them on ourselves and passing the buck in what we call vocal ministry?

Far from being places where we tremble and quake under the sense of God's transforming power, our meetings may be places where we seek safety and consolation from all that makes us tremble and quake. There is a danger, though it is not inevitable, that the Society of Friends becomes our golden calf, a place of spurious refuge in the wilderness, a place where the demands of God are diluted in the interests of a too easy sense of community and wholeness. To deal with the living God is to deal with the arbitrariness of choice and the pain of brokenness.

It is because we reject the awesome implications of God's choice that we turn to idols and condemn ourselves to exile. This is the paradox: it is only by taking on ourselves the full pain of exile that we can hope to find the promised land, yet that hope for the promised land is itself the source of the pain of exile. So much easier to forget it, to stay at the foot of the mountain dancing round the golden calf of our own making rather than risk the fear and splendor of God's presence among us and adventure out into the unpredictable and unpromising wastes of the desert.

But if this seems to be the condition of our Society at times, it does not mean that we should despair. People often express a sense that Friends are wandering lost in a trackless desert, unsure of the way forward and wracked with dissension. I want to say that this serves as a reminder that we are where we have to be, in the desert, on the way. The real question is, are we hankering after Egypt or seeking after God's coming reign? The amazing thing about God's dealings with us is that in the end they

do not depend on us. The Book of Exodus has the audacity to suggest that even when God reaches the point of exasperation with us, he can be held to account by his own promise.

At one point, God completely loses his temper with Israel and tells Moses, "Your people who you led out of Egypt are totally impossible. Now get out of the way while I clobber them once and for all." Moses, caught between the exasperating people and their exasperated God, cunningly points out that this would be a disastrous move for God's public relations. Is all that song and dance in Egypt to end up with Israel annihilated in the desert? The Egyptians will laugh their heads off. And the book of Exodus represents God as repenting of his threat, being held by his own promise of faithfulness and rescue.

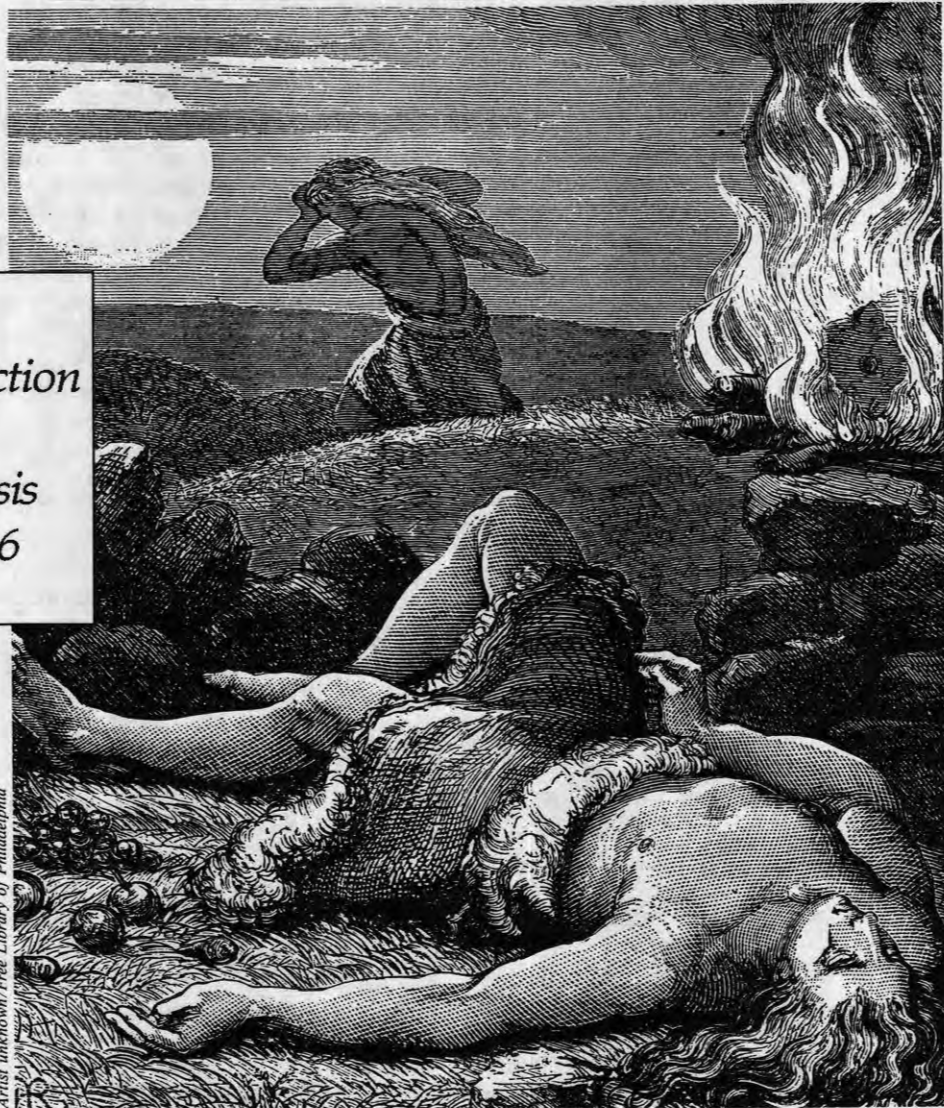
A teacher of mine once wrote a book called *Is it reasonable to believe in God?* I always want to counter this question by asking "Is it reasonable for God to believe in us?" The book of Exodus says unequivocally "No!—and thank God God isn't reasonable!" Only the Old Testament achieves that kind of boldness.

And let us remember that if it is not the promised land itself, our Society is one of the bearers of God's promise, that unsettling word that assures us that more is yet to come, that we cannot rest content where we are. And if we are in the desert, we should take heart from the promise that the desert itself can bloom. One of my favorite psalms speaks of those journeying up to Jerusalem who as they travel through the desert turn the brackish pools of the valley of weeping into springs of living water.

That promise remains. It can be felt and fulfilled in the life of our meetings—but it cannot be taken for granted. If we seek primarily our individual comfort, our peace, and our wholeness, then we are seeking once more to return to Egypt, to the fleshpots of the Nile, which are the rosy illusions of nostalgia. The promise can only be fulfilled by together facing the daunting journey with courage, ready to face our fears so that we can be led through them to that peaceable kingdom, the glimpses of which on the horizon unsettle us, and spur us on. Faint on the wind comes the echo of the trumpets. Let us up and be off, traveling light and traveling hopefully, fearful yet undaunted, knowing that the love that summons us will also sustain us. □

CAIN & ABEL

A
Reflection
on
Genesis
4:1-16



Artist unknown/Free Library of Philadelphia

by Alice Hildebrand Rudiger

Now Adam knew Eve his wife, and she conceived and bore Cain . . . And again, she bore his brother Abel." And she nursed them, wiped their bottoms clean, taught them how to eat from a dish, and how to drink from a cup. She clothed them, tended them when they were sick, scolded them when they misbehaved, warned them not to fall into the well or wander off too far from home. All through their babyhood and their childhood she must have performed innumerable small, vi-

tally important tasks, although the writer of the text does not tell us this. It is not important for my purposes to examine the known, the familiar in this story. Commentators tell us that this is a story about livelihoods, about the antagonism between farmer and nomadic herder. And we do not need a commentator to tell us that this is a story about injustice. But whose injustice is it about?

For many of us, this is one of those odd Bible stories in which it is the behavior of *God* that seems unjust, that makes us uncomfortable. If we examine carefully the images in this story, if we ponder on the point of view it discloses, we may find the reasons for our discomfort.

Eve did her job well as mother of Cain and Abel. Both boys made it through the vulnerable years of infancy and childhood without being burned at the hearth, trampled by beasts, drowned, or stricken by fever. They grew up to be responsible, willing to take on work roles: "Abel was a keeper of sheep, and Cain a tiller of the ground." Adam and Eve must have felt proud of these two sons.

And so the two young men go to make their first offerings to God. There is no place in the text where we read that God has given them or their parents any instructions about these offerings. Yet for some unstated reason God has regard for Abel and his offering but not

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for Cain or for what he has brought. When Cain's face registers disappointment and anger, God chides him, saying, "Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted?"

But Cain *has* done well, and he has *not* been accepted. And now God is pretending that the situation is other than it is, negating first Cain and his offering with no reason given, and now negating Cain's emotional perception of what has just happened. We can imagine Cain's frustration; we have felt that frustration ourselves. Particularly if we are female or a person of color or from an ethnic minority, we have felt the frustration of having our best efforts, our offerings of the fruit of our ground ignored, ridiculed, rejected. And we have felt the additional pain of being told our perceptions of rejection and our feelings about it are wrong—that we may have *thought* we did well, but we actually did not; we must try harder, it is somehow all *our* fault.

What we need to acknowledge here is the arbitrariness of God's behavior in this story. God favors Abel and rejects Cain, with no reason given, and then implies that it is Cain's fault. This text does not describe God as angry, just blandly making a pronouncement to Cain that sends Cain's guts into a knot and his blood pressure soaring.

And we can so well understand what happens next; we too have turned away from the unfair judgments of someone who has more power than we do, with our own guts in a knot. We too have come away from encounters with our "superiors"—whether bosses, teachers, spouses, parents—whom we wanted to kill. We too have lashed out angrily at those with less power—our younger siblings, our children, anyone who crosses our path.

So Cain vents his helpless anger on Abel, and kills him. We are horrified by this; it is not excusable—and yet we cannot help feeling that God set it all in motion. But it is not acceptable to criticize God, heaven forbid! We cannot let God off the hook, however. We need to grapple with these images because they have shaped and will shape our reality.

As a woman reading this text I experience a feeling of defeat. My shoulders feel heavy and slumped. What's the use? Whoever has the power *must* be right—my perceptions must be wrong. As a woman I identify first with Cain, and then my thoughts turn to Eve. What was

it like for her to put all that energy into raising two sons, just to have one murdered by the other one, and then to have the living one banished?

Eve sees her two fine children go off to make their offerings to God; does she ever see them again? Does she suffer with Cain when his offering is rejected, even while she rejoices with Abel? Does she have a feeling of foreboding, knowing that no good can come of this capricious behavior of God's? And when the two go out to the field, what then? Does she wonder where they are off to,

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ending?*

and hope that they will talk and be reconciled?

Tillie Olsen has said, "The horror and the pain of motherhood is that we bear our children in a world not yet fit for human habitation." I would add that that is also the horror and pain of fatherhood, and of personhood; all these centuries after the birth of the children of Adam and Eve, the world is still not fit for human habitation. Eve bore children in a world where the image of the relationship between God and humanity was that God had all the rights, including the right to be capricious and unfair, and humanity had no rights. Eve bore children in a world where the "appropriate" response to God was unquestioning obedience. Eve bore children in a world where the tasks and experiences of women were not important enough to talk about except as they involved giving birth to male infants.

The world in which Eve bore children does not seem very different from the world in which we bear children today, a world where most of the foundational images of God are of a being who has

the right to do and say *whatever*. Amen. No explanation given. We bear children in a world where blind obedience to this God is expected of us, no matter how unjust this may be. And upon these foundational images, we have built elaborate hierarchies, teaching our children both to obey their "superiors" and to demand obedience from their "inferiors." It is difficult to imagine a world without hierarchy. What would a religion of justice and mutuality be like—mutuality among people, mutuality between human beings and God? It is difficult to imagine a world where the so-called ordinary tasks such as child rearing were understood as sacred. What would a religion of celebration of the ordinary, the repetitive, the mundane, be like?

It is difficult to imagine this, but we *must* imagine it, else our world will never become "fit for human habitation."

And we *are* imagining this new world. From those at the bottom of the hierarchies there is motion and speech of such power that the whole structure is trembling. The pictures of God as arrogant and willful are being shaken. Women and other "inferiors" are celebrating the reality of their own experience and reimagining Christianity, learning from other traditions, from Wicca, from native American, and African spirituality. Standing on the earth together, arm in arm, raucous and joyful and disruptive, we are learning what mutuality means. Lillian Smith says, "Freud said once that woman is not well acculturated; she is, he stressed, retarded as a civilized person. I think what he mistook for her lack of civilization is woman's lack of *loyalty* to civilization." We will no longer be loyal to the images that have made our world not fit for human habitation.

Let us imagine a story about two siblings who bring to God their offerings. And God has regard for one offering, and for the other God has no regard. By their example and by their words, the parents of these siblings had taught them well about justice; and so the one whose offering was accepted says, "Now wait a minute—that's not fair! What's so special about me, and why is my sibling rejected?" God has no answer for this, so the favored sibling turns to the rejected one saying, "Come on. Let's go fishing." But the siblings see that God's countenance has fallen and that God is cast down. So they return and invite God to go fishing too. □

In the World But Not Of It?

by Paul Zorn

It is time for Friends to look at themselves as part of the larger society rather than as a separate group.

Over the past year a number of situations involving Friends and the greater society have left me questioning some traditional Quaker attitudes and institutions: a workshop on membership in which the rightness of a police officer joining a monthly meeting was questioned; pleas of support from Quaker schools coupled with the realization that those schools serve almost exclusively those with middle to upper levels of income and ability; and most recently the Philadelphia Yearly Meeting efforts to resist paying federal taxes that might go to military purposes.

In all these situations I sense an at-

titude that somehow Quakers are different from the bulk of society, and that much of our institutional effort should go to maintaining that difference through selection of new members, separate education of our children, and special rules for dealing with government. There are many positive aspects of this separation, since it has produced—or at least allowed to develop—a fine system of schools and a world-wide reputation for honest, reliable, and socially committed members. The trouble with holding ourselves separate is perhaps found in our declining membership, but more importantly in one of the messages we give to the world—that maintaining certain aspects of our uniqueness is more important than finding a larger consensus in society. In a world that includes the chaos of Lebanon, Afghanistan, Central America, and a good part of Africa, I wonder if that is a useful message. Our real uniqueness lies in our vision of a world in which each person carries within a portion of the Light that gives meaning and direction to life, and that an abundant life consists of following that Light.

To expand a little on my three original examples, several members of our workshop felt that any person who had to carry and possibly use a gun as part of his/her job would create enough difficulty with the Friends peace testimony for himself and for other members to disqualify him for membership in a monthly meeting. While I agree that there is a problem, I think that such a policy labels an armed officer of the law

as an untouchable. I think most Friends accept that U.S. cities could not operate today without an armed police force. We would like that force to operate with nonviolent rather than violent means, and there is evidence hostage situations can be settled with talk rather than gunfire. I would think that the more Quaker police officers there were, the more consideration would be given to nonviolence. I can also imagine that a Quaker police officer would need and appreciate strong support from her/his meeting, and that the meeting might learn something in the process.

With regard to Quaker schools, everything I have seen shows they do a fine job of educating and of promoting Friends' values. But the effort needed to sustain them and to make it possible for Friends' families to afford them leaves little energy to support the public school system. Having taught in public schools for 25 years, I am aware that when Friends talk about a concern for education they mean education for Friends in Friends schools. Knowing the positive effect of the few Friends active as teachers and parents in my public school, I am sure that a more substantial Quaker effort would have made a difference in my school and in others. Certainly the public schools need help, and Friends would do more if we regarded it as *our* system rather than as a disaster that fortunately afflicts only non-Quakers.

Finally, we have the situation where Philadelphia Yearly Meeting is resisting an IRS levy on salaries of two employees

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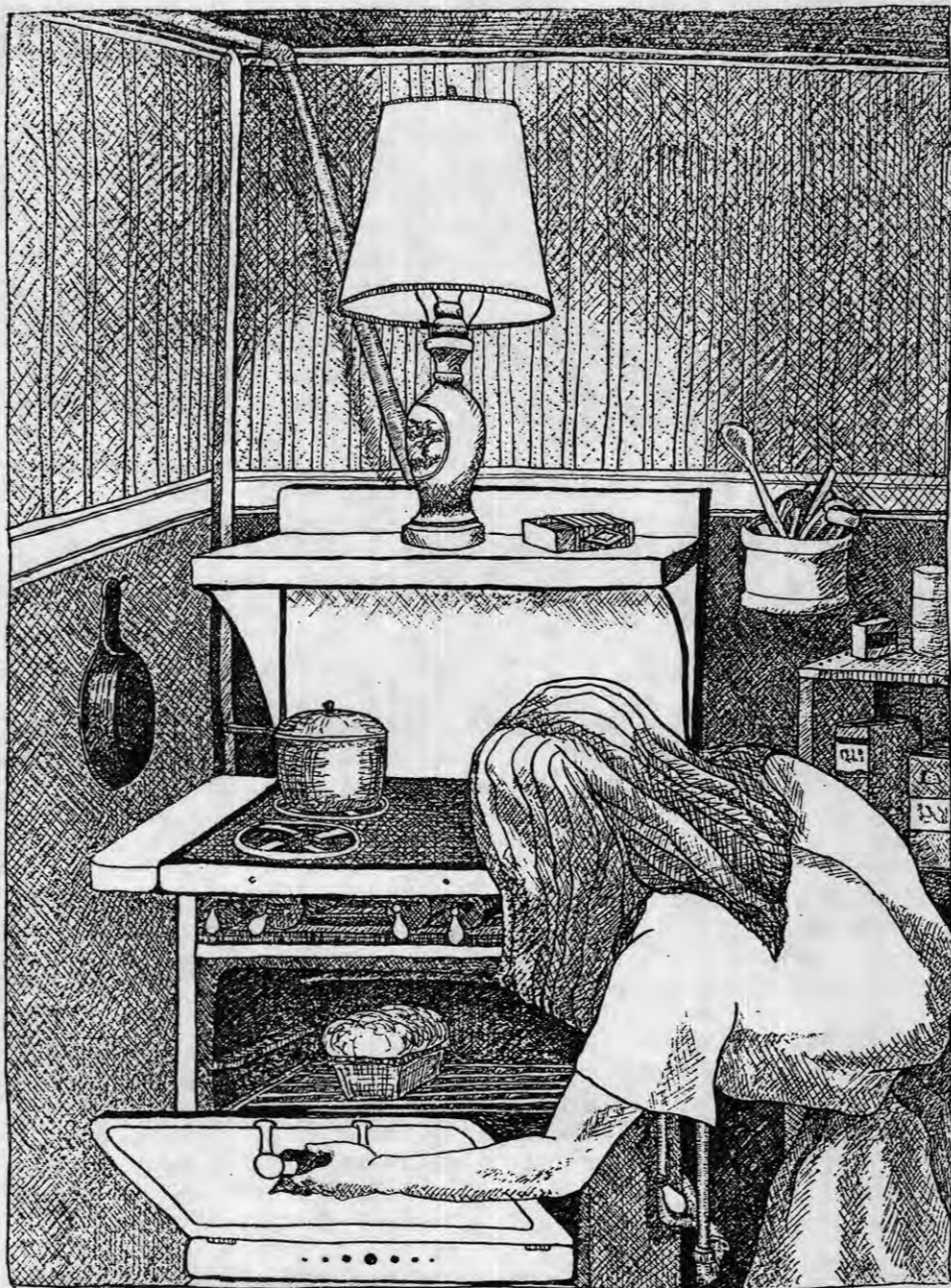
Signe Wilkinson is a member of Willistown (Pa.) Meeting and is editorial cartoonist for the Philadelphia Daily News.

to recover unpaid federal taxes because those funds would be used for military purposes. The more I have talked with individuals and attended large and small groups, both in my monthly meeting and in the yearly meeting's Representative Meeting, the more troubled I am with the policy, although I realize it has been fashioned with much care and concern for the Spirit over 15 years or more.

As I understand it, a tax refusal contest with the federal government usually ends with the government getting the money. The main result of refusing taxes is to make a public witness, and to ease a conscience that is troubled by voluntarily supporting the military. I am troubled that part of the public witness consists of breaking the law and attempting to justify it, especially when tax refusal is as likely to reduce funds for low-cost housing, etc., as it is to reduce funds for the military. Regarding voluntary support of the military, I think it is part of the irony, tragedy, or reality of modern life that despite our best efforts, institutions to which we belong act on our behalf in ways that we consider wrong, evil, or disastrous. At the present time, we cannot effectively separate ourselves from all such institutions, and we would lose some of our humanity if we did. It is possible to look at the life of Jesus on earth as showing that God accepts an imperfect humanity.

Putting all this together, I feel it is time for Friends to look at ourselves as part of greater society rather than as a separate group. This might include being more open to working with groups like the police, who are forced to deal with violence on a regular basis. It might include rethinking our relations with the public schools. And it might include rethinking how much corporate energy we should put into tax refusal as an aspect of our peace testimony, although some individuals will doubtless be led to continue that witness. In short, it might mean trying to deal directly with some of the major problems of society rather than trying to insulate ourselves from them.

In the tenth chapter of Acts, Peter sees a vision that leads him to eat with, preach to, and finally baptize Cornelius, a Roman centurion, and his household, even though Cornelius is an uncircumcised Gentile. God's message to Peter was, "It is not for you to call profane what God counts clean." I think Friends are trying to avoid dealing with the Roman centurions of today. □



The Dinner Project

by Georgianna Henry

My three closest friends, the ones I called just to chat, were busy. One was managing a political campaign full time. One just got two foster children. One finally found employment just as practically

A member of DeKalb (Ill.) Meeting, Georgianna Henry is a graduate student in library science at the University of Wisconsin. She loves to cook now more than ever.

everyone in her family got sick and needed her.

There were other people to talk to, but none who shared my values and experience. I had been unemployed for over three years, and being upbeat and cheerful enough to make new friends was more than I could handle. I was lonely and sad, and it hurt.

"Well," I thought, "I always have Friends." But did I? How well did I know Duluth Meeting? There was one family I knew a little better than the others. Sally had been in a bind last Christmas and needed some babysitting, and I had known Jim, her husband, from politics. Also, Sally is the information center of the meeting. In a loving, caring way she knows us well. So I knew them better than anyone else in meeting.

Unfortunately, that wasn't saying much, because I hardly knew anyone else in meeting at all. Certainly, I recognized the faces, but since my hearing is impaired I never quite caught all of the names when we introduced ourselves to newcomers. I was ashamed to admit that I could match fewer than half of the names on the mailing list with those faces—and Duluth Meeting is quite small.

What was even worse was that the children, except for Sally and Jim's little girls, didn't know me at all. When the First-day school had a project that produced gifts for the adults in the meeting, the children deputed to come to me were very shy. To them I was on the borderline of being the stranger they hear so much about, the one they mustn't ever talk to.

I thought I was lonely before I came to these realizations, but it did get worse. How could I stop this? How could I please just get them to talk to me? I felt so needy and sad and poor. If I had a job and an income, perhaps I could invite some of them to dinner; then I'd get to know them better. But I didn't have a job and an income and I couldn't afford to entertain. I lived in subsidized housing and squeaked by on government commodity food and the food buying club. That isn't the kind of entertaining such solidly middle-class people as Friends would want.

So, I couldn't invite them to dinner. If only they would invite me. But, you can't call people on the phone and say, "I'm lonely, please invite me to dinner," can you?

Can you?

Of course you can't, but you can call

them and say, "I don't know Duluth Friends well enough. Would you like to come for potluck?" They could always say no if it wasn't good enough.

Fully expecting at least a 50 percent rejection rate and lots of pity, I started with the easier ones—the single women like me. One was hard to reach and ended as the last to come, but one was home when I called. Not only did she not try to let me down easily, she actually wanted to come. That evening. And leftover vegetarian vegetable soup was fine.

We had a lovely time. She came at six and didn't leave until midnight. She had gone to a family funeral that week, and we had a good, long talk about family

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can you?*

dynamics. She's a librarian and suggested that I might be interested in a degree in library science. What a gift—a solid, practical suggestion that might actually help my employment situation.

This initial success was delightful. There was no question that I would invite every single person from meeting to dinner, and the very smallest families. I have a small kitchen table and four people are crowded at it. That meant that a family of four (plus me) could not possibly eat in my apartment.

That was too bad. I was beginning to have so much fun, I knew there must be a solution. I knew I couldn't call them and say, "May I come to dinner at your house?" I could, though, call and say, "May I bring dinner to your house?"

That's much different, and that's what I did.

I learned a lot during my dinner project.

I learned that all of them were as nice as I thought they were.

I learned that children do not like their food all mixed up. Reserve the vegetarian vegetable soup for adults.

I learned that children do like Velveeta and they like chicken soup, particularly when it has interesting noodles.

I learned to find the information center of a meeting, in this case Sally. I was horrified to learn, halfway through a lovely evening with a woman and her two children, that she wasn't widowed or divorced. Her husband just wasn't an attendee, so his name wasn't on the meeting list. What must she have thought when I invited only her and the kids and so blatantly omitted her husband! I was on the phone with Sally the next morning, to avoid another dreadful mistake.

I learned that I had been doing something the children of the meeting had been doing. Just as the kids were shy with me because I'm so quiet, I thought that the quiet man with the warm, lively wife was dour. I learned that he has a pixieish sense of humor. He's just quiet. I also learned how sweet his two little boys are.

I learned that every dinner would be preceded by an afternoon of worrying. Would they be bored? Would the kids hate the food? Would my little apartment be too inelegant? Would they dislike me? The answer was always no.

I learned that it was okay not to be able to have the families come to me. One mother later told me she preferred to have me come to her. She's never relaxed when her toddler might be breaking a hostess's belongings.

I learned to give what I have. I learned not to wait until what I have is "better."

I learned not to wait. Before I had a chance to eat with everyone, I was offered employment in another city and had to leave. Now it's too late to get to know those other nice people I'd have liked to know better.

I learned that even my selfish little actions could have a positive effect on the meeting. Some others are shy, too, and some are lonely.

And I learned what I lost when I moved. I had left Duluth several times before, looking for employment. This time, I know what I'm missing. There is "that of God" in every one of them. I love them and I miss them. □



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Witness

When the State Kills

by Martin Macpherson

Amnesty International's recent report *When the State Kills: The death penalty versus human rights* makes chilling and disturbing reading. In the past decade Amnesty has recorded 15,320 executions, but others say that this is merely the tip of the iceberg and that 40,000 would be more accurate. The death penalty has been carried out on children as young as 14 years, on prisoners of conscience, and the mentally ill. Sometimes the sentence was carried out minutes after it was passed. Others were killed 25 years later. Prisoners have been executed for a variety of offenses, including murder, robbery, showing pornographic films, economic corruption, and drug-trafficking. Amnesty likens the methods used to kill prisoners to torture: one prisoner took more than nine minutes to suffocate during a hanging, another was given a lethal injection, witnesses reported hearing groans, and it took more than 17 minutes before the prisoner could be pronounced dead.

As Quakers we have a long-standing concern for the abolition of the death penalty, believing in the uniqueness and sanctity of each individual life, which no other human being has the right to take away. Like torture, hanging, electrocution, gassing, lethal injections, beheading, and stoning, the death penalty is a violation of fundamental human rights, a cruel and inhuman punishment, brutalizing to all who are involved.

While some 100 countries still retain and use the death penalty there is a general trend worldwide toward its abolition. Recent developments at the United Nations provide fresh hope that the abolitionist cause is gaining ground.

Since 1959 the United Nations has been concerned about the use of capital punishment. In 1980 the General Assembly authorized the drafting of new international law leading to the abolition of the death penalty, called in UN jargon a second optional protocol to the International Covenant on Civil and Political Rights. Last year the Sub-Commission on Prevention of Discrimination and Protection of Minorities transmitted the draft second optional protocol to the Commission on Human Rights without a vote.

At the last session of the UN Commission on Human Rights in February this year there

Martin Macpherson is associate representative at the Quaker UN Office in Geneva and is responsible for the human rights program. This article is reprinted with permission from the June issue of The Friend.



Stephanie Camilleri for the FOR Death Penalty Project

was overwhelming support to forward the draft to the General Assembly. The Soviet representative, Y. M. Kolosov, referred to the draft protocol as "another important step towards the creation of a body of international instruments protecting human rights." He noted that the idea of abolishing the death penalty had the support of Soviet lawyers but was still opposed by public opinion. "We hope that this instrument will give an additional impetus to the changing of public opinion in those countries, including ours, where it is still against abolishing the death penalty. At a later time the Soviet Union will be able to join the protocol," he said.

The Quaker United Nations Office (representing Friends World Committee for Consultation) and Amnesty International made interventions during the debate urging that the draft text be forwarded to the General Assembly for adoption. The Commission decided without a vote to transmit the text of the draft second optional protocol to the General Assembly with the comments expressed during the debates at the Commission on Human Rights and its Sub-Commission. The resolution was co-sponsored by a number of abolitionist countries in Europe, the Americas, and the Pacific, as well as one retentionist state, the Ukraine Soviet Socialist Republic.

Adoption by the General Assembly of this text would reaffirm the value of human life and human rights and take the international community one step further towards the ultimate goal: a world without executions.

Reports

Focus on Addiction Challenges Friends

This year the Friends Conference on Religion and Psychology took place at Lebanon Valley College, Annville, Pa. The conference focused on the theme, "Witnessing the Fire: Addiction and Transformation." The approximately 200 conferees were a mix of Friends and non-Friends who came from Virginia to New England.

This year there were 18 small interest groups from which to choose. They offered a wide variety of modes to incorporate the theme experientially. Some used contemplation/meditation, guided imagery, movement, personal inventory, drawing, silence, writing, dreamwork, dance, mask-making, clay, drumming, and ceremony. Most groups combined two or more modes and some kind of sharing.

Our daily meetings for worship seemed deep and flowing and reflected the cohesiveness of the conference and the creativity shared in the interest groups.

On Saturday and Sunday evenings many of us enjoyed disco or Sufi dancing. Both forms have a tradition at the conference and are enjoyed by young and old.

This year Linda Schierse Leonard—a Zurich-trained Jungian analyst, author, and former teacher of philosophy—spoke at four plenary sessions on the topic of addiction and transformation. She defines addiction as "anything that can take over your entire being, drain you of your life's energy, and deaden the mystery." Some addictions she referred to were to money, work, romance, food, and being a helper. She spoke informally and personally, openly sharing her own story of addiction to alcohol and her road to recovery. She shared, as well, her wider experience as an analyst with patterns of addiction. Her lectures were organized around a pattern she sees in addiction and recovery: flight, fall, and the creative process. The flight (the "highs") and fall lectures dealt with archetypal figures we might find as parts of ourselves. The flight figures were money lender, gambler, the romantic, underground man, outlaw, and trickster. The fall figures were mad woman, judge, killer, and world's night (akin to "dark night of the soul"). She illustrated these with examples from literary figures as well as from her own experience, showing the positive and negative side of each. Her final lecture, on the creative process, related the 12 steps of Alcoholics Anonymous to the creative process. She feels that the only path out of addiction is a spiritual one. Community is also important. She enlivened and enriched all her lectures with imagery from literature and dreams to

reach both the head and the heart.

Linda Leonard is not a polished or charismatic speaker, but she is genuine, knowledgeable, searching and open; and what she has to say has depth and relevance.

Many who regularly attend the Friends Conference on Religion and Psychology find it has the right combination for us, and as a result we come away fed on many levels, delighted by the fellowship, stretched, and opened to new possibilities within us.

Dorothy Reichardt

(To be placed on the mailing list for the brochure about Friends Conference on Religion and Psychology, write to Marge Meyer, Registrar, Route 3, Box 188, Warrenton, VA 22186. The conference is held during Memorial Day weekend each spring.)

Mexico Work Campers Hold 50th Reunion

More than 150 people from the United States, Mexico, Central, and South America gathered in Oaxtepec, Mexico, in late July for the 50th reunion of Friends community service projects in Latin America. Participants represented 46 of the 50 years of summer and long-term projects that have involved as many as 6,000 people.

In the opening talk, Ed Duckles, long-time American Friends Service Committee commissioner for Mexico and Latin America, attributed the endurance of the Mexican volunteer service projects to principles laid down by Ray Newton in 1939. Ray Newton was secretary of the AFSC Peace Section at

that time. The projects still function under these principles: volunteers work under the direction of people in villages, doing what villagers think important; volunteers come in person to offer friendship, rather than just sending money; multiplication of the number of workers gets more done; and there is more than one way to do things.

The projects have nearly always consisted of physical labor in which volunteers work with townspeople on improvement projects. Projects include building roads, schools, or other municipal buildings and plazas, installing or improving potable water systems, or building latrines. This work continues today, and this summer about 50 volunteers participated.

Conferees also heard about current work of several organizations in Latin America. Asia Bennett of AFSC spoke of her agency's work in Latin America as an example of the kind of work it does all over the world. Norman Krekler and his daughter Karina spoke about the Sonoran Friends Association, which carries on projects in the Sierra Madre mountains. Jean Duckles and Ellen Gonzalez detailed the history of Casa de los Amigos in Mexico City. The Casa is a base for Friends worship, refugee work, and hospitality for visitors.

Rogelio Cova, first executive secretary of Service, Development, and Peace, Inc. (SEDEPAC), talked about changes that have taken place in volunteer projects. For his agency, emphasis is placed upon developing local resources and strengthening local involvement. The six-year-old Mexican agency now runs Friends-supported volunteer service projects with the Sonoran Friends Association. SEDEPAC carries on programs with women, refugees, youth, and campesinos,

A group of former work campers (story above)



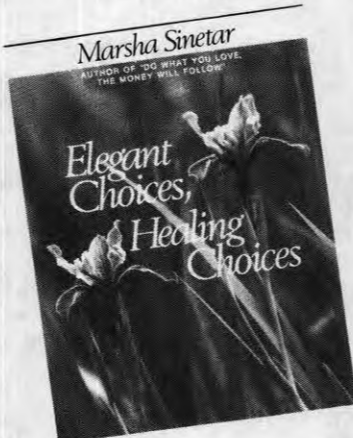
Marc Killinger

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—from the book

Reports *continued*



Speakers at the
Mexico work campers'
reunion

Dick Erstad

and programs in organizing in marginal urban neighborhoods.

Speeches and workshops gave conferees a sense of the current political and socioeconomic situation in Mexico, particularly political and social organizing in response to economic difficulties and lack of democracy.

Participants shared recollections about how the projects affected their lives. Peg Linnvill, from Media, Pa., said, "I basically became a Friend as a result of spending a half hour a day in meditation in the middle of this incredible village with all these wonderful people sitting around me." Eva Elizondo, from Mexico City, said she had never been to a rural village before she became a volunteer, and through that experience, she "discovered Mexico."

Many North Americans and Mexicans were acknowledged who had been inspirational in establishing and guiding the service projects for the last 50 years. Mario Aguilar, Juanita and Harold Chance, Ed and Jean Duckles, Dick Erstad, Bill Hare, Rogelio Cova Juarez, Von Peacock, and Heberto M. Sein were among those so lauded.

Many participants echoed the sentiments of Kristie Thygesen, a 1982 volunteer from Eugene, Ore., who said, "The connection to the people in the community was the most important part of the project." She took away from her first experience in Latin America "a real respect for the campesino life. The combination of strength and humility in the people is something I'll carry with me always."

Marc Tarry Killinger

(The official AFSC/SEDEPAC reunion conference report and list of attendees [English or Spanish] may be obtained for \$5 by writing to 50th Reunion Report, AFSC International Division, 1501 Cherry St., Phila., PA 19102.)

South African Friends Gather at Koinonia

From Mozambique, Botswana, Lesotho, Zimbabwe, and South Africa, more than 70 Friends, attenders, and children gathered for South Africa General Meeting on July 7-11 at Koinonia, Natal. This was a fairly short general meeting, but was of great significance in making key decisions. One was further development of the Quaker Steering Committee on Mediation, led by H.W. van der Merwe. This project uncovered considerable resources and, with the Independent Mediation Service of South Africa, may sponsor a national conference later this year.

Friends were exercised and concerned about Soweto Meeting, and a minute identifying various problems was drawn up. It was decided that three Friends from other Meetings should visit with Soweto Friends and try to resolve various difficulties in light of Quaker principles and procedures. It was pointed out that many meetings, including yearly and general meetings, have become sloppy in attention to detail to recommended Quaker principles and procedures. Therefore general meeting recommended meetings should look at a constitution, drafted for Soweto Meeting by Jennifer Kinghorn, which specifies procedures for membership, meeting for worship, business meetings, and the role and appointment of clerks.

The Quaker Group on Nonviolence reported on workshops held in Cape Town and other projects. This group recommended that further work needed to be done in identifying and developing life skills. They also requested time at yearly meeting to put on exercises for Friends, and they noted the need for further financing to achieve their

program. Most money is needed to enable Friends from the various meetings to travel to Cape Town. H.W. van der Merwe undertook to make funds available.

The Quaker Peacework committee runs the Quaker Peace Centre in Cape Town, opened during 1988. Apart from an extensive library on peace literature, nearly 20 workshops have been held in various areas, covering such topics as conflict resolution, mediation, education, and practical programs. This admirable work is under the leadership of Rommel Roberts.

The nonbusiness program was entitled "Discover Your Gifts and Live Adventurously," an adaptation from the Woodbrooke course on "Gifts and Discoveries." Three sessions were led by Helen Mekie and Grace Longmire, two delightful and unusual Christian missionaries. However, some Friends were uncomfortable by their approach, and, while many welcomed their contribution, it raised the question of outside speakers to Quaker gatherings. Grace and Helen were also exercised over the dichotomy among Friends between Universalists and Christians, but they appreciated the "Quaker way" they experienced in business sessions.

At after-supper 10-minute talks, we heard about a yachting trip to Mauritius through a horrendous storm, a mixed marriage of a practicing Jew and Quaker, and the current situations in Namibia and Mozambique.

Sytse and Marlies Tjallingii, two Dutch Friends who have been in Mozambique for the past nine years, attended en route to their home in Holland. In January at the yearly meeting in Botswana, they shared a concern about destabilizing activities of the South Africa Defense Force in Mozambique and the intense suffering of the people. As a result, a small delegation of South Africa Friends visited Mozambique in May. These Friends saw and spoke with many people and officials, and they too expressed concern that certain elements from South Africa seem to support Renamo in its military action against the Maputo government.

In circle dancing led by Celeste Roberts, the joyous participation of the very young and older, not to say weighty Friends, and the range of dances and moods had a beautiful nonverbal ministry.

General Meeting had a good balance between those elements of Quakerism which make it so unique: individual spiritual growth and corporate concern for practical issues, and the sharing and discovering of rich diversity among Friends. These often may seem weaknesses, but in fact they keep us growing and searching.

Rosemary M. Elliott

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News of Friends

The 300th anniversary of Quaker schools in North America is this year. This fall brings to a close a year-long series of events celebrating the anniversary at Friends Select and William Penn Charter schools in Philadelphia. In 1689, William Penn directed Thomas Lloyd, president of the provincial council, to establish "a Publick School" in Philadelphia. Because a tax-supported education system was not established until 1818, Quaker schools acted as Philadelphia's public school system for more than a century. Friends Select headmaster Richard Mandel states: "We are interested in challenging all Quakers at the beginning of our fourth century about what our responsibilities are to the wider community."

Growing from a concern to heal hurts received by their family members, gays and lesbians at Friends General Conference in July listed these requests for support and consideration from the rest of the Society:

- We ask all of you to take care of your own family problems. We believe that self-affirmed people who are secure in themselves and in their families will not be homophobic.
- We ask acknowledgement of our families as we define them, just as we acknowledge your families as you define them.
- We ask you to acknowledge and support the spiritual celebration of our marriages, just as we have celebrated yours.
- We ask you to be part of a loving, supportive community which nurtures our children, recognizing the unique pressure they face growing up as part of gay and lesbian families in a homophobic world.
- We ask you to not assume that young people in your families and meetings are necessarily heterosexual. Please help us provide a loving, supportive community where young people can grow up living their own Truth.
- We ask you to recognize that because our families have been excluded from benefits provided to heterosexual families, we face unique problems, especially as we grow older. Please think of these special needs in your consideration of caring for senior members of our community.
- In the tradition of Friends, we ask individuals and our corporate meetings to work actively for social and legal justice for those of us who face discrimination because of our sexual orientation, recognizing that financial support for such efforts may be necessary.

Talking about peace while paying for war makes no sense, says Sharon Bienert, outgoing secretary for Southeastern Yearly Meet-

ing and a war tax resister. In a letter to the Internal Revenue Service outlining her position, Sharon compared the dilemma to "loudly protesting drugs in my community and then handing over a pile of cash to my local dealer!" She also called for establishment and legal recognition of a peace tax fund for conscientious objectors. In the meantime, she deposits a portion of her tax debt in an escrow account to be held until such a fund exists. She deposits another portion in the peace tax fund of Friends United Meeting—all of which is a reminder that there is still work to be done on the bills stranded somewhere in Congress (HR 204 and S1018) to establish a peace tax fund in the United States. The bill has been in abeyance for the last 16 years and has never had hearings. For an update, write to the National Campaign for a Peace Tax Fund, 2121 Decatur Place, Wash., DC 20008. (Courtesy of *Spectrum*, the SEYM newsletter)

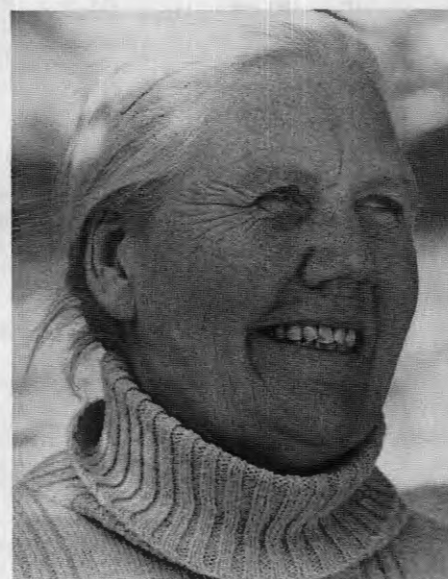
A pact to help top minority students get an education is now in effect between Earlham and San Jose colleges and five other schools. The program is aimed primarily at native Americans, African-Americans, and Hispanic students. The students, after earning two-year associate degrees from San Jose College, are eligible to transfer to one of the other participating schools, where their tuition will be paid. This year 25 hand-picked high school seniors from the greater San Jose area will enroll in the program. The students must maintain a 3.0 grade average through their first two years to be eligible to transfer to one of the other schools. The other participating schools are Grinnell College in Iowa, Tuskegee University in Alabama, St. Mary's College in California, the University of California at Santa Cruz, and the University of San Francisco.

Resistance to war taxes is strongly supported by Lafayette (Ind.) Mennonite Fellowship. Certain members of the Lafayette congregation feel that they cannot in good conscience, support U.S. military spending, which results in the taking of human lives. One member, Ken Nagele, uses figures compiled by Friends Committee on National Legislation to determine the percentage of his taxes which would go towards military spending. This year he is donating that portion (53.1 %) to the Near Eastside Community Federal Credit Union of Indianapolis, which makes loans to people with low incomes and to small businesses in an economically depressed portion of the city. Another member, Mary Ann Zoeller, donates the money she has refused to pay in war taxes to Amnesty International, a human

rights organization. Other families have written letters to their tax commissioner and have donated large percentages of their income to the church, to keep the money they owe in taxes to a minimum.

Quaker women who use their gifts in the field of theology as teachers, pastors, recorded ministers, and in other areas are invited to apply to attend the International Theological Conference for Quaker Women, to be held July 24-31, 1990. Sixty-five people will be accepted, and deadline for application is Oct. 31. Cost is \$280. The conference will be held at Woodbrooke Quaker Study Centre near Birmingham, England, and is jointly arranged by Woodbrooke and Earlham School of Religion, with support from Friends World Committee for Consultation. For applications or information, contact Judith Middleton, Earlham School of Religion, Richmond, IN 47374, or call (317) 983-1423.

Co-recipient of UNESCO's 1989 Prize for Peace Education is the International Peace Research Association, headed by Elise Boulding, a retired Dartmouth professor and member of Boulder (Colo.) Meeting. Robert Muller, chancellor of the United Nations University for Peace, is the other recipient. The prize was established by a Japanese airplane manufacturer who was jailed by the Allies after World War II for his part in the war. After his release, he set up betting parlors for small boat races in Japan and, with the proceeds, established the Japan Shipbuilding Industry Foundation. Besides UNESCO (United Nations Educational, Sci-



Elise Boulding

entific, and Cultural Organization), the foundation benefits the United Nations University for Peace, the World Health Organization, and the World Population Fund. UNESCO's Prize for Peace Education recognizes individuals and organizations who work toward promoting peace and alerting public opinion. It was first awarded in 1981, and its recipients include Pax Christi International, Brother Roger of Taizé (France), International Physicians for the Prevention of Nuclear War, Servicio Paz Y Justicia en América Latina, and others. The International Peace Research Association, founded in London in 1964, brings together scholars, research institutes, and associations to study ways to achieve world peace through non-violent conflict resolution. Those so involved share the results of peace research with specialists and the public at large.

A bill to establish a peace trust fund for conscientious objectors to war taxes is before the Australian Senate. Introduced by Jo Vallentine, a Friend who is a senator from western Australia, the bill would allow conscientious objectors to pay 10 percent of their income taxes into a fund to be used for nonmilitary purposes. In drafting the bill, Jo drew from similar legislation from the United States, the United Kingdom, Canada, and the Netherlands. In presenting it, she pointed to precedents of allowing minority conscientious objection in democratic societies and the increasing support for a peace tax fund bill in the U.S. Congress. Her bill was supported by eight senators out of a total of 76.

Community education in the Solomon Islands is the work of Polly and John Edgar, Friends from Wisconsin. They are on a Peace Corps assignment and are working for the Ministry of Education in their host country. They say they would welcome visitors, and they have accommodations for two people for short visits. Their address is c/o Peace Corps, P.O. Box 547, Honiara, Solomon Islands, South Pacific.

Translating the pamphlet "The People Called Quaker" into Hindi is the latest project of Young Friends of India. The young people hope to raise enough money for publication and are working through the Asia and West Pacific Section of Friends World Committee for Consultation. They held a study and work camp and annual meeting in June at Friends Rural Centre, in Rasulia, India, at which they studied Quaker education, Quaker testimonies and principles, simplicity, peaceable living, social and economic problems, concerns of Young Friends, and how to become better Quakers.

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Bulletin Board

• The *Directory for Traveling Friends*, a listing of home hospitality and camping space, will be published again in spring 1990. Friends who would like to be listed in the directory may get their names in by filling out a form, available from monthly meeting clerks or directly from Friends General Conference, 1216 Arch St. 2B, Phila., PA 19107. Organizers ask that forms be returned to FGC by the end of October, with Dec. 1 the final deadline for inclusion in the directory. The directory lists Friends from around the world who offer hospitality at no charge to Friends traveling with letters of introduction from their monthly meetings. The directory also includes a list of Quaker bed-and-breakfast locations and Friends schools and conference centers that welcome visitors but charge for their services. All yearly meetings and all branches of Friends are represented.

• A seminar for mature students on lobbying will be offered Dec. 3-7 at William Penn House in Washington, D.C. Called "Elderlobby Seminar: Friendly Persuasion on Capitol Hill," it will consist of a series of briefings by Washington experts, followed by visits to Congress to give participants an

opportunity to learn effective lobbying. The seminar is offered in cooperation with Friends Committee on National Legislation. William Penn House is a hospitality center and offers student seminars on national and international issues of social justice and peace. The Elderlobby seminar will include overnight hospitality, breakfast and dinner, five days of workshop, and some hands-on lobbying experience. There will be afternoon free time for sightseeing. Cost is \$230. Space is limited. For information, contact Elderlobby Program, William Penn House, 515 E. Capitol St. SE, Wash., DC 20003, telephone (202) 543-5560.

• The annual public gathering of the American Friends Service Committee will be held 2-4 p.m. on Nov. 4 at Arch Street Meeting House (Monthly Meeting of Friends of Philadelphia), 320 Arch St., Phila., Pa. The gathering will feature a plenary panel discussion, beginning at 2:30 p.m., on "Nonviolence in a Violent and Unjust World." Literature will be on display, and staff and committee members will be on hand for conversation before the plenary session and during the reception which follows. This year's an-

Nonsense of the Meeting

Under the theme "From the mouths of babes" come the following items:

• Miriam O. Swartz, member of Housatonic (Conn.) Meeting writes: "Our middle daughter, Mary, at age 8 or 9, came skipping down the stairs for breakfast one morning. There was an extra lilt to her step that day. When I inquired as to the reason for that extra sparkle, she replied, 'Margy [her older sister] can't hurt me today. I have my sense of armor on.' Need anything else be said! All of us need to wear our 'sense of armor' on occasion!"

• A Query spoken by a 4-year-old at this year's Friends General Conference Gathering where mosquitoes appeared every evening: "Does the light inside me attract bugs?"

• Young Friend Simeon Deming (age 3-4 at the time), accustomed to seeing his editor father bring work home with him some nights, noticed the absence one evening of the familiar briefcase. His question to his dad: "Where's your griefcase, Daddy?" (At the office, Sim, at the office! —Ed.)

And older Friends can tell some pretty funny ones too. Consider these examples:

• Two notes from an issue of the newsletter of Monadnock (N.H.) Meeting might shed some light on the continuing dialogue of what it means to be a Friend: "George Fox was not a birthright Friend." And, "Jesus wasn't a Christian!"

• One Friend, speaking on the topic of the future, was asked by another Friend what he meant by the word *future*. The first Friend is alleged to have answered, "The future is that time when you'll wish you'd done what you are doing now." (adapted from the *Old Union Reminder*)

• After their retirement as co-directors of Pendle Hill, Howard and Anna Brinton lived in a small house on the Pendle Hill campus. For 20 years or more the neighboring community of Delaware County, Pa., had been disturbed about the proposal of a highway, called the Blue Route, to connect U.S. Route 95 and the Pennsylvania Turnpike. The new highway would go through the county, taking parts of the campuses of Swarthmore College and Pendle Hill. One day a Pendle



nual gathering is abbreviated to allow more time for the AFSC Corporation meeting, to be held all day Friday and Saturday morning. The public panel discussion will tie in with talks at the corporation meeting, which brings Quakers from across the nation to Philadelphia.

- To help your teenagers plan ahead for summer '89, FRIENDS JOURNAL is again collecting information on summer service opportunities for young Quakers—from peace tours to work camps. (The Feb. *FJ* contained such a listing, and, due to a favorable response, we plan to repeat the feature in March 1990.) Please send information by Nov. 15 to Amy Weber, FRIENDS JOURNAL, 1501 Cherry St., Phila., PA 19102-1497.

- Do you know of or recall any psychic experiences from childhood? Cassie Eason of Berkshire, England, is writing a book about such occurrences and would like to hear from Friends in the United States who have things to share. Since the book is to be finished by Christmas, she needs to hear from you right away. Her address is 11 Maxwell Close, Woodley, Reading, Berkshire, RG5 4LS, England.

Hill resident remarked to Anna Brinton, "Anna, does thee know that the Blue Route will go right by thy front door?" To which Anna with the vigor, aplomb, and dispatch so characteristic of her administrative work at Pendle Hill replied, "Then we'll lock the front door and use the back door."

- And finally, from Chuck Fager's recent book *Quakers Are Funny*, this story entitled "A Mynah Disturbance": In 1964, as Raquel Wood remembers it, Northern Half-Yearly Meeting held a session at the Historical Society of Wausau, Wis. Once assembled, Friends discovered that their hosts had in residence a pet mynah bird, who would screech "Historical Society!" whenever the telephone rang. That the bird had a larger vocabulary, however, the visitors only discovered during worship. A Friend rose from the silence and began to speak, only to have the bird call out: "Aw, shut up!"

(Keep those jokes coming, folks. A little levity in meeting can help smooth the way! Send contributions to The Editors, FRIENDS JOURNAL, 1501 Cherry St., Phila. PA 19102-1497.)

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Books

A Review Essay

The Nobel Peace Prize and the Laureates

*By Irwin Abrams. G.K. Hall and Co.,
Boston, 1988. 269 pages. \$39.95.*

Why did Mohandas Gandhi never receive the Nobel Peace Prize? Why did Henry Kissinger get the award? Why have only seven women become Nobel peace laureates in the 88 years? Why did the Norwegian Nobel Committee take 35 years before reaching into the Third World for a winner—and then take another 24 years for the second? How carefully were Alfred Nobel's intentions respected by the generations of Nobel committee members? How did the committee challenge Hitler and then Brezhnev? Is there any basis for alleging that the peace prize is for the "establishment's peacenik"? Have the prizes tangibly stimulated recipients to greater work for peace, or were the rewards for work largely accomplished? (The average age when receiving the prize was 64.)

These and other questions have been repeatedly asked by those who follow the awards and the informed public generally. Now they are adequately answered by Irwin Abrams, a professor at Antioch College, in his comprehensive volume, *The Nobel Peace Prize and the Laureates*. The relevant aspects of the life and the final will of Alfred Nobel (1833-96) are carefully described. The workings are explained of the Nobel Foundation in Stockholm and the Norwegian Nobel Committee in Oslo. (The latter consists of five persons elected by the Storting, or Parliament.) Most of all, this magnificent volume contains 216 pages of sophisticated, illustrated biographies of all 72 individuals and descriptions of the 15 organizations given the award through 1987.

Some recent recipients are household names: Ralph Bunche, Albert Schweitzer, Dag Hammarskjöld, Martin Luther King, Jr., Andrei Sakharov, Anwar Sadat, Mother Teresa, Lech Walesa, and Archbishop Tutu. Others are obscure: Henry Dunant (1901—founder of the Red Cross), Bertha von Suttner (1905—first woman laureate and "inspirer" of the peace prize), Carl von Ossietzky (1935—a pacifist under Hitler), and Alfonso Garcia Robles (1982—a Mexican diplomat specializing in disarmament).

The peace prizes were suspended from 1914-16 because of World War I and from 1939-43 because of World War II. In 1947, the Friends Service Council of London and the American Friends Service Committee divided the award. Gandhi was on the "short

list" for 1947, but Oslo could not make up its mind about what Gandhi was actually doing during the tragic partition of the subcontinent. (He was making peace!) So Oslo turned to the Quakers and Henry J. Cadbury, chairman of AFSC, and his British counterpart journeyed to Norway. Cadbury had no dress suit with tails, but received one from the used-clothing warehouse assembling uniforms for the Budapest Symphony Orchestra!

The Quakers were embarrassed for displacing Gandhi, and they rapidly used their new prerogative of being able to nominate a laureate by renominating Gandhi for 1948. But he was assassinated in January 1948. Pressures continued to give him the prize posthumously. However, the parent Nobel Foundation did not approve posthumous prizes, and no award was made in 1948 since "there was no suitable living candidate."

Abrams reflects these "peace politics"—and more. He understandably does not tell all the major efforts made to influence Oslo Committee members. (He hints at methods used by Elie Wiesel's supporters.) He does not give a complete list of earlier nominees (although the records are sealed for 50 years). He does not tell much about the "alternative" peace awards made quite unofficially. He does not give an annual chart of the fluctuating monetary value of the award (now approaching \$400,000). Yet Abrams does much to overcome ignorance and misconceptions about these awards to those who have conferred "the greatest benefit" to humanity.

Could Gandhi still receive a Nobel Prize? Every year U.S. and English Quakers independently nominate a candidate, as do thousands of other individuals and organizations. If Quakers and others began to nominate Gandhi for the 1990 award, and insist that the rules against posthumous awards can in rare instances be broken, Gandhi could still receive the award. Gandhi, to an increasing number of people, is the outstanding human being of the century. He is also its outstanding peacemaker. The Nobel Peace Prize is the most prestigious international award for service to humanity. All these values could merge, and the Oslo Committee would be honoring itself and the 88 laureates (through 1988) as much as Mohandas Gandhi.

The story of how Gandhi received the Nobel Peace Prize sometime in the 1990s would furnish an appropriate final chapter in the next edition of Abrams' landmark volume.

(Autographed copies of Irwin Abrams' book

are available postpaid from The Antioch Bookstore, Antioch College Union, Yellow Springs, OH 45387.)

Homer A. Jack

Homer A. Jack is a retired UU clergyman and peace activist living in Swarthmore. He has worked with nine Nobel peace laureates. His latest book is Albert Schweitzer on Nuclear War and Peace.

Reviews

Sanctuary on the Faultline

By Jim Corbett. *Pacific Yearly Meeting, Santa Rosa, Calif., 1988. 22 pages. \$3.95/paperback.*

We are swimmers through heavy water, swimmers who have survived the Corbett prose from *Goatwalking* to the brink of fame with *Sanctuary on the Faultline*. But fame for James A. Corbett hangs not upon the future of the Sanctuary Movement, of which he is cofounder, spokesman, and theoretician, but upon that glacial shift in the Catholic Church and other churches, known as the theology of liberation, of which he is an eloquent, if unreadable, advocate.

His faultlines are not seismic but a metaphor for the social borders which split us and define "aliens." Appropriately, Jim Corbett's Tucson is borderline, and he is daily familiar with the desperation of refugees, their escape routes, their personal tales of tragedy, heroism, and hope. Thus it was inevitable that people in Tucson would be early and deeply involved with refugees. And in one of those peculiar accidents that makes history, a religious scholar of commendable talents also lived there and saw biblical history recapitulated in this Sinai.

Jim Corbett found that many refugees he helped came from *comunidades de base* in Central America, which was part of the peasant movement among the poorest of the poor which swept north from Brazil during the past 20 years. This movement invested most of Latin America with a sort of early Bible ideology. Reading their Bibles—or, if illiterate, having them read—these religious folk quickly understood they needed no hierarchy, no stone structures, no pope. The community is the church.

The refugees became missionaries to the Sanctuary churches that sheltered and transported them. *Sanctuary on the Faultline* is a public follow-up on that admonition.

Under the tutelage of liberal priests and bishops, the theology of liberation has emerged as an ideology. Jim Corbett would have our communities and congregations

declare a common humanity. He would have a grassroots common law reform and possibly replace statutory law. But he is no preacher. He recounts what he and ecumenical activists have done to resist the punitive illegalities of the Reagan Administration—by adhering to those disregarded laws—and he outlines the concept *comunidades de base* for us all, based on the law of love.

David Alan Munro

David Alan Munro is a retired professor of linguistics and a member of the Peace and Social Concerns Committee of Orange County (Calif.) Meeting.

Quaker Education: A Sourcebook

By Leonard S. Kenworthy. *Quaker Publications, Kennett Square, Pa., 1988. 347 pages. \$10.95/paperback.*

For a field as successful and lively as Quaker education, there is a surprising paucity of books offering a comprehensive discussion of its philosophy, its history, and its individual schools. Much has been written about particular aspects of Quaker education, but there is little available to give newcomers a complete overview. Quaker school administrators, for instance, are hard put to know which single book would be most helpful to teachers new to Quakerism.

Leonard Kenworthy's *Quaker Education: A Source Book* is a much-needed step toward the solution. An author of many subjects, Kenworthy has collected writings about Quaker education for decades. In his *Source Book* he offers excerpts from many such writings, while filling in the gaps with his own considerable knowledge about the philosophy of Quaker education, its early history, and most of its modern day forms and issues.

The book is what it claims to be—a source book. It addresses almost every issue a Quaker educator thinks about at one time or another—governance, the role of meeting for worship, curriculum, teaching styles, finances, survival. It concentrates on Quaker elementary and secondary schools in the United States; it also includes sections on Quaker colleges, and takes a brief look at Friends educational efforts elsewhere in the world.

This reader has only two criticisms. First, one finds the same material appearing in more than one place, although perhaps that is permissible in a source book. Second, while it is helpful to illustrate broad topics with anecdotes from individual schools, Ken-

Send Your Holiday Greetings!

In our December issue this year, *Friends Journal* will provide a special page where our readers may convey holiday greetings. Here's a chance to send good wishes to your many friends and Friends, renew old ties, and spread the feeling of peace and good cheer.

The following format may serve as a model (though you choose the words as you please): "Margaret Fell and George Fox, sojourning in Reading, Pa., send warm holiday greetings to their family and many Friends . . . etc."

Greetings should be less than 26 words, and must be received by October 16. Send your greeting with a \$10 check to:

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Books *continued*

worthy sometimes makes inaccurate generalizations on the basis of too few examples.

In the main, however, *Quaker Education: A Source Book* is a welcome, enthusiastic, and timely addition to the uneven information about Quaker education. Though not complete in every detail, the book demonstrates the vast scope of histories, purposes, and styles available in relatively few institutions. Leonard Kenworthy is to be commended for even attempting to compile such a source book, and we who strive daily in Quaker education can be grateful for his effort.

Eleanor Elkinton

Eleanor M. Elkinton is director of admission and financial aid at Germantown Friends School. She was formerly executive secretary of Philadelphia Yearly Meeting's Committee on Education, and she is a member of Germantown (Pa.) Meeting.

In Brief

An Index to the Minutes of New Garden Monthly Meeting

Compiled by Dorothy Y. Coffman. Kinsearchers, 30 Grouse Rd., Malvern, PA 19355, 1989. 135 pages. \$17.50/paperback. These minutes from Columbiana County, Ohio, are important to genealogists for two reasons. First, many early settlers moved through and lived in this area of Ohio on their way further west. Second, there is a scarcity of primary sources for the Columbiana County area of Ohio. The *Index* is taken from the original minutes and lists many names, identifying family groups and showing the area they came from and what area they moved to.

The House in the Sun

By Lisa Gobell. Ashgrove Press, Bath, England, 1986. 162 pages. \$10.95/paperback. This is the author's account of the years she and her husband, Albert, spent as social service workers in England. They were Quakers, and their concern about emotionally disturbed children led them to establish the place they called The House in the Sun. They purchased and furnished a country manor house to provide the best healthy, attractive residence for the children they cared for. Lisa includes her own biography, as well as case histories of the children they treated and a section of photographs of the Gobells, of staff members who worked at the house, and of a group of children. In the foreword, one professional credits the Gobells with initiating a method of treatment for emotionally disturbed children that is still being used.

By Christopher Rowland. Orbis Books, Maryknoll, N.Y., 1988. 199 pages. \$14.95/paperback. This book is a journey into forgotten paths of the Christian story—a history of the radical movements on the fringes of Christianity. It is also a return to the (radical) roots of Christianity in the stark simplicity of Jesus' life and message as contrasted to the cathedrals, chapels and monuments of Christendom built in celebration of God's mighty work which often have become ends in themselves. Not surprisingly, a major portion of the book is devoted to the modern liberation theology movement. The author clearly sides with those who believe Christianity must respond to injustice and demand attention to basic human need.



Janet Domer-Shank/Young Peacemakers Project Book

By Andrew Bard Schmookler. Bantam New Age Books, New York, N.Y., 1988. 384 pages. \$21.95/cloth bound, \$10.95/paperback. This book examines the problem of war and shows how conflicts and fears within individuals lead to strife between nations. Since people can no longer rely on instinct to govern their lives, there is constant uncertainty in facing a hostile world—and to compensate for this overwhelming insecurity, people adopt a posture of aggressions and zealous certainty. It is this stance that leads to excesses of violence. The author hopes the causes of war can be eliminated, aided by our interconnected global system in which cooperation is possible and necessary.

By Richard J. Foster. Harper & Row, San Francisco, Calif., 1988. 192 pages. \$15.95. In this revised edition, the author elaborates on the inward discipline of prayer and meditation, the outward discipline of simplicity, and the corporate discipline of celebration. The text gives examples showing how these disciplines can be integrated into our daily activities. It also discusses how their regular practice can help individuals shed the superficial habits of surface living and explore the inner nature of the spiritual realm.

By Kathleen Fry-Miller and Judith Myers-Walls. Illustrated by Janet Dormer-Shank. Brethren Press, Elgin, Ill., 1988. 116 pages. \$9.95/paperback. This book is a gem for parents to share with their young children. The projects are fun and teach lessons about planet earth, worldwide friendship, and

respect for all life. Instructions are short and uncomplicated, and the required materials are simple items found around the home. Sections after each project encourage children to think and talk about what they've accomplished. The parents, too, can enjoy sharing nature walks, making a birdfeeder, designing holiday cards, and other projects.

By Marlene Morrison Pedigo. *Friends United Press, Richmond, Ind., 1988. 101 pages. \$4.95/paperback.* The author and her husband founded a Quaker church in Chicago's Cabrini-Green district, where violence, poverty, and fear are generated by street gangs, substance addiction, scant city services, and other forces. This book tells about the Chicago Fellowship of Friends' patient, creative outreach to this community with Bible readings, open meetings, choir and congregational singing, and linkages to secular and religious groups. Church building, implies the author, is more rewarding, more exciting than playing tennis or golf, reading a steamy novel, feasting at a banquet, or languishing at a lounge to meet someone new.

By John W. Lamperti. *South End Press, Boston, Mass., 1988. 125 pages. \$7/paperback.* This is a well-researched study assessing United States security interests in Central America and the threat of communism. The report examines some of the difficulties U.S. citizens encounter when thinking about Marxism and revolution. It provides background on Soviet policy in Central America, considers how the United States has responded to these challenges, and offers suggestions for change.

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• A hefty handbook of introductory exercises for developing a global perspective, *Make a World of Difference* provides clear instruction for group work, provides factual references, links local and global action, emphasizes the arts, and suggests further steps. For all ages in schools, community groups, meetings, and churches. Cost is \$10, and checks may be made payable to Church World Service. Address requests to P.O. Box 968, Elkhart, IN 46515.

• A report, *Energy Efficiency: A New Agenda*, describes the important relationship between energy efficiency and the United States' ability to achieve energy related goals in the future. The report proposes that the United States possesses the technical ingenuity and institutions to create an energy-efficient economy, but doing so requires political determination. Copies are available for \$8 from Carrying Capacity, 1325 G St., N.W., Suite 1003, Wash., DC 20005.

• Biblical reflections and study materials are the focus of a packet on the subject of Justice, Peace, and the Integrity of Creation, offered by the World Council of Churches, JPIC Office, P.O. Box 66, 1211 Geneva 20, Switzerland (022) 91 61 11. The study material offers a series of reflections by international scholars, guides for sharing personal understanding of biblical texts, suggested Bible readings for study, and a lectionary of related biblical texts.

• In *Patterns of Change*, John Punshon presents the lecture he delivered at the 1987 Friends United Meeting Triennial which reviewed the past and named challenges for present-day Friends. He examines Quaker identity and its relationship to ecumenism, church growth, how to live the peace testimony today, and how to find resources for renewal as people of faith. Punshon cites interfaith dialogue, science, tradition, and continuing revelation as future paths to truth. Study questions included. Cost is \$1.50, and copies are available from Friends United Press, Richmond, IN 47374.

Milestones

Births

Bussiere-Nichols—Merritt Daniel Bussiere-Nichols, on March 16, to Beth and Brad Bussiere-Nichols, who are members of Lansdowne (Pa.) Meeting.

Maslin—Elizabeth Wright Maslin, on June 10, to Liza and Michael Maslin in Rhinebeck, N.Y. Liza is a member of Bulls Head-Oswego (N.Y.) Meeting.

Muhrer—Lydia Anne Muhrer, on May 21, to Merlin and Jill Muhrer, who are members of Lansdowne (Pa.) Meeting.

Weber—Elizabeth Loveday Weber, on August 14, to Lucy Hart Graves and Jay Weber, members of Friends Meeting at Cambridge (Mass.). Her grandparents, Amy and Paul Weber, are members of Haddonfield (N.J.) Meeting.

Marriages

Spraker-Beasley—William Beasley and Elizabeth Heusted Spraker, on July 22, under the care of Cleveland (Ohio) Meeting. Both are members of the meeting.

Deaths

Crutchley—Fenton E. Crutchley, 79, on June 4, at Southampton, N.Y. He was a member of Eastern Long Island (N.Y.) Meeting and a native Long Islander. He graduated from Hamilton College and also received a degree from Union Theological Seminary. For about ten years he was a Presbyterian minister in New York and New Hampshire. During World War II he was a conscientious objector and worked on a dairy farm in Bucks County, Pa., for his alternative service. Afterward, he returned to the family bakery business in Southampton, where he and his first wife, Susan Delano Crutchley, became members of the Society of Friends. In 1953 he helped organize Eastern Long Island Meeting. His Crutchley Crullers became well-known in the area before his retirement in 1979. His wife Susan died in 1958. He married Lydia Nichols in 1960. He is survived by her and by two daughters, Susan C. Norvell and Ruth G. Crutchley; and two grandchildren.

Frazer—Grant Van Leer Frazer, 76, on Aug. 5 at his home in Saxtons River, Vt. A member of Lansdowne (Pa.) Meeting, he was active in Putney (Vt.) Meeting. He was a retired advertising copywriter and teacher and worked for a number of years in Philadelphia. Later he taught at the Tilton School in New Hampshire and at Vermont

Academy, near his home. He was born in Philadelphia and graduated from Haverford College. He is survived by his wife, Katherine R. Webster Frazer; a son, James Edward; a daughter, Susan R. Stebbins; two brothers; one sister; and five grandchildren.

Nuhn—Ferner Nuhn, 85, on April 15, at the Friends House in Santa Rosa, Calif. He was a writer whose work was published in *The Nation*, *New Republic*, and *American Mercury*, as well as in *FRIENDS JOURNAL*, *The Friend* of London, and other Quaker publications, including booklets for Friends World Committee for Consultation and Friends General Conference. He married another writer, Ruth Suckow, in 1929. They joined the Religious Society of Friends in Tucson, Ariz., in 1948 and later transferred to Claremont (Calif.) Meeting, when they moved there. During World War II, Ferner traveled among Civilian Public Service camps. Ruth died in 1960, and Ferner helped establish a library at Claremont Meeting in her honor. In 1965 he married her cousin, Georgeanna Dafeo, and they had 20 years of companionship before her death. The good order of Friends was very important to Ferner, and he was clerk of Discipline Committee of Pacific Yearly Meeting during the 1965 revision of *Faith and Practice*. To promote understanding among various branches of Quakerism, he wrote material and attended conferences to further this cause. He was also interested in ecumenism, and was involved in the Claremont and Southern California Council of Churches. Ferner was part of Claremont Meeting's Ministry and Council Committee, which started the Quaker dialogues that were later called "Creative Listening," and he led many of these groups throughout the years. It was also characteristic of Ferner to quietly help people in need, and because it was done unobtrusively, the extent of it will never be known. He was a true mystic, sensitive to the leadings of the Spirit, an exceptionally kind and loving person who will be greatly missed.

Palmer—H. Hurlburt Palmer, 76, on June 7, at his home in Chambersburg, Pa., following a long illness. A beloved member of Chester River (Md.) meeting, he helped make possible the Chestertown Meetinghouse in 1984. Earlier, he was active in Westtown (Pa.) Meeting. Two of his active interests were the Ornithological Society and Meals on Wheels. He is survived by his wife, Marie; two daughters, Susan Rogers and Elizabeth Grigson; two sisters, Helen Bailey and Elizabeth McClenahan; seven grandchildren; and three great-grandchildren.

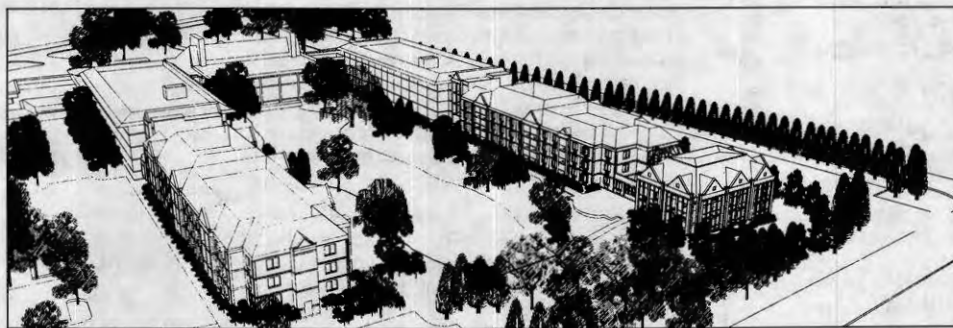
Regen—Curt Regen, 82, on Aug. 16, in Medford Leas, N.J. A member of Rahway-Plainfield (N.J.) Meeting, he served on many committees, and was for many years clerk and a trustee, as well as treasurer of The McCutchen, a retirement home of New York Yearly Meeting. With a group of Quaker men, he visited prisons and worked to improve prison conditions and to help released prisoners. He also served as a pastor for Friends, Brethren, and Mennonites in several hospitals. Born in Europe, he studied at the University of Hamburg, the London School of Economics, and New York University. In 1930 he emigrated from England to the United States, where he became a citizen in 1937. He met his wife, Rosalie Stork, at International House in New York City, and they married in 1934 under the care of Green Street (Pa.) Meeting. They lived in Plainfield, N.J., for 43 years, and their three children were born there. Curt was associated with a New York insurance brokerage for 30 years. He served as a delegate



Peter Blood

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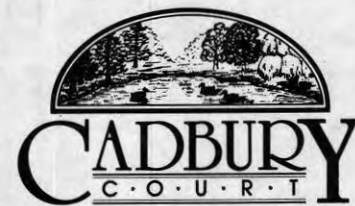
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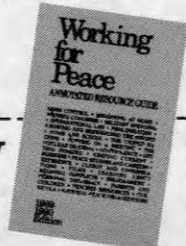
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to the triennial gatherings of Friends World Committee for Consultation, as well as on the board of the American Friends Service Committee. In those roles he was known as an emissary for peace and understanding and was known to Quakers throughout the world. He is survived by his wife; one son, Richard Wharton Regen; two daughters, Barbara Regen Claffie and Deborah Fisher Regen; and four grandchildren.

Satterthwaite—Harry Abel Satterthwaite, 95, on July 20, in Waynesville, Ohio. He was a member of Miami (Ohio) Meeting. As a farmer, he was a true ecologist, and was concerned for the welfare of the members of his community, as well as for his animals and the soil. He was preceded in death by his wife, Paulette Harbach Satterthwaite, as well as nine brothers and sisters. He is survived by two sons, Henry and Ralph; two daughters, Bonnie V. Lackey and Betty L. Magee; three brothers; three sisters; 11 grandchildren; and 16 great-grandchildren.

Sibley—Mulford Sibley, 76, long-time member of Twin Cities (Minn.) Meeting, died April 19 in Minneapolis. He taught at the University of Minnesota from 1948 until his retirement in 1982. He was sometimes referred to as the "conscience of the university." After retiring, he taught at local colleges until his last year of life. He was a devoted and inspiring teacher to thousands of students. Known as a political activist, especially for his vigorous opposition to the Vietnam War, he lectured on many campuses throughout the country. He was a pacifist all of his adult life, and his first book, *Conscription of Conscience*, written with Philip Jacob, was a study of conscientious objectors in World War II. He also wrote several other books, including *The Quiet Battle: Writings in the Theory and Practice of Nonviolent Resistance*, which was widely circulated. Most of his scholarly publications related to his moral concerns: pacifism, freedom and tyranny, socialism, the environment, and problems of technology. He also worked with the American Friends Service Committee, in foreign student seminars, and at family camps. An active member of his meeting, he is remembered for his gentle, puckish humor and his searching questions at meeting for business. He is survived by his wife, Marjorie; a daughter, Muriel; a son, Martin; and grandchildren.

Smiley—Daniel Smiley, 82, on May 19, of cancer, in Kingston Hospital in New York. A member of Haverford (Pa.) Meeting, he was a renowned ecologist and one of the principal owners of Mohonk Mountain House, a resort where activities revolve around nature and the environment. Founded by Daniel's Quaker uncles in 1869, the resort is a national historic landmark and is located in New Paltz, N.Y. Daniel and his brother Keith operated the resort together for five years until 1969, when Daniel turned increasingly to the study of nature. His love for collecting information was well-known, and his copious notes on animals, vegetation, and weather eventually became the groundwork for modern studies by other ecologists. His work often combined the creative and the practical, as in the time he imported lion dung from the Bronx Zoo to spread on the gardens at Mohonk to keep the deer away. In 1963 he and Keith established a trust to preserve their lands from development. He was a member of more than 30 scientific societies and the recipient of many awards for conservation. He is survived by his wife, Jane; two daughters, Pril and Anna Perry; a son, Daniel; a brother, Keith; a sister, Anna Richardson; and seven grandchildren.

Trimble—Rachel Webster Trimble, on June 12. A founding member of Lancaster (Pa.) Meeting, she was a birthright member of Fallowfield (Pa.) Meeting. She was a valued member of First-day School Committee, of Comfort and Assistance Committee, of Overseers, and of Worship and Ministry, and at various times of the Social Committee. Not only in official capacities, Rachel was a quiet, helpful, loving presence. Her accomplishments included long-time business association with her husband, and with avocations of weaving, gardening, and sailing. She is survived by Robert W. Trimble, her husband of 52 years; two sons, Philip and David; and two granddaughters.

Calendar

OCTOBER

Sept. 29-Oct. 1—Conference on Reconciliation, sponsored by the Northwest Regional Gathering of Friends World Committee for Consultation. To be held at Quaker Hill Conference Center in McCall, Idaho. Cost is approximately \$45. For more information, contact Cilde Grover, P.O. Box 923, Oregon City, OR 97045, telephone (503) 655-3779.

7—National call to action to end homelessness, starting with a week of actions in late September and ending with a march from the Pentagon to the Capitol in Wash., D.C., on Oct. 7. For information, contact Housing Impact, 425 Second St., Wash., D.C., telephone (202) 347-2405.

12-15—Pyrmont Yearly Meeting in Europe. For information, contact Ute Caspers, Wilhelm-Henze Weg 4, D-3057 Neustadt/Rbge. 1, Federal Republic of Germany.

13-15—Mid-America Gathering of Friends for Lesbian and Gay Concerns at Austin, Texas. Theme is "Our Love Is Here to Stay." Registration costs \$40. For information, contact Rob Burnett, 925 South Lazelle St., Columbus, OH 43206, telephone (614) 443-7570.

16—World Food Day, observed on the anniversary of the founding of the United Nations Food and Agriculture Organization in 1945. The day is dedicated to the world community of food producers and is intended to heighten public awareness of the global food producers and is intended to heighten public awareness of the global food problem and struggle against hunger, malnutrition, and poverty.

NOVEMBER

4—Annual Public Gathering, American Friends Service Committee, at Arch Street Meeting House (Monthly Meeting of Friends of Philadelphia), 320 Arch St., Phila., Pa., from 2 p.m. to 4:30 p.m. Theme is "Nonviolence in a Violent and Unjust World." For information, contact AFSC, 1501 Cherry St., Phila., PA 19102, telephone (215) 241-7000.

10-12—Japan Yearly Meeting at Friends Center, Tokyo. For information, contact Takuro Isomura, 8-19 Mita 4-Chome, Minato-Ku, Tokyo, Japan, telephone (03) 451-7002.

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

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Conferences

Friends Bible Conference. Registration deadline is October 10. Plenary sessions open to public at special \$10 price: Elizabeth G. Watson: *The Bible and Continuing Revelation*; Patricia McKernon: *Music on Biblical Themes: A Concert*. Tickets sold at the door. To be held November 11 at 7:30 in Philadelphia, Pa. For more information call Carol Conti-Entin at (215) 561-8720.

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

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

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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.

WEST GERMANY

HEIDELBERG—Unprogrammed meeting 11 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays at 1155 16th Ave. South. (205) 933-2630 or 939-1170.

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) 842-3729.

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), YWCA, Suite 216, 738 N. 5th Avenue. Unprogrammed meeting 10 a.m. Information phones: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5267.

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 10 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) 465-3520.

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. Box 3448, Santa Barbara, CA 93103-3448. Phone: 965-5302.

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

SANTA CRUZ—Meeting for worship: Loudon Nelson Center; Laurel & Center Streets, 10 a.m. 336-8333.

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

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

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

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

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

Colorado

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

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

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. 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. Newark Day Nursery, 921 Barksdale 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 9:30 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.

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.

TACOMA PARK—Worship group, worship third First-day in members' homes. Contact Nancy Alexander (301) 891-2084.

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and *11 a.m. and 7 p.m. on Wed. Discussion at 9:30 a.m. on First Days. First-day school at 11:20 a.m. *Interpreter for the hearing impaired at 11 a.m.

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DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

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

FT. MYERS—Worship 11 a.m. Contact (813) 481-4239 or 455-8924 (Naples).

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.

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 Dant 878-2190.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 7830 Camino Real, No. K-209, Miami, FL 33143. (305) 598-7201.

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

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

ST. PETERSBURG—Meeting, First Day School, and Teen Group 10:30 a.m. 130 19th Ave. S.E. 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

AMERICUS—Plains Worship Group, 11 a.m. to 12 Sundays in home of Fran Warren at Koinonia Community. Rt. 2, Americus, GA 31709. Contacts: Fran (912) 924-1224 or Gene Singletary (912) 824-3281.

ATHENS—Worship 10 to 11 a.m. Sunday, 11 to 12 discussion Methodist Student Center at U. of GA campus, 1196 S. Lumpkin St., Athens, GA 30605. (404) 548-9394 or (404) 353-2856.

ATLANTA—Worship and First-day school 10 a.m. Horizon's School, 1900 Dekalb Ave., NE 30307. Phone (404) 658-9034.

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

CARROLLTON—Worship-sharing, every third Wednesday of month, 7:30 p.m. Contact Marylu: (404) 832-3637.

MACON—Worship Group, 11:30 to 12:30 Sunday worship, Med Center North Macon. Contact: Susan Cole, 1245 Jefferson Terr., Macon, GA 31201. (912) 746-0896, or Karl Roeder, (912) 474-3139.

NORTHSIDE—Friends Worship Group, Atlanta area. 10 to 11 a.m. in homes. Contacts: Mary Ann Doe, 5435 Bannergate Dr., Alpharetta, GA 30201; (404) 448-8964 or the Kenoyers, (404) 993-4593.

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. Phones: 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 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. 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.

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. 926-7657.

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: Hugh Barbour (317) 962-9221.

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—Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

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 1:30 p.m., discussion following. Peace House, 1407 N. Topeka. 262-1143.

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

Kentucky

BEREA—Meeting Sunday 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: Marshall Vidrine, (504) 629-5362.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Ferret 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 563-1701.

ORLAND—Narramissic Valley. Unprogrammed meeting for worship 10 a.m. at Davis' home, River Road. 469-2476.

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., 7:30 p.m. Thu. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzgerott, 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. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

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. Kenneth Carroll, clerk, (301) 820-8347, 820-7952.

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.

SOUTHERN MARYLAND—Patuxent Preparative Meeting. Worship 10 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

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.

NANTUCKET—Unprogrammed meeting 10 a.m., June 15–Sept. 15., Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

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

NORTH EASTON—Worship 10:30 a.m. First Days, Queset House, 51 Main St., North Easton. (508) 238-7248.

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

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

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

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

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

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

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: Margaret Blood, (313) 769-0046.

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) 282-4565 or 282-3310.

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 328 N. 29th Ave.

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) 449-6663 or (406) 449-4732.

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.

GONIC—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 9:30 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 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for information.

MICKLETON—Worship 11:15 a.m., First-day school 9:45 a.m. (609) 423-9143 or 423-0300.

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

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

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

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

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

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

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

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

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

RIOGEWOOD—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 848-1990.

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

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Clerk: Allison Abrahms, 843-6450.

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 388-3388, 536-9565, or 535-4137 for location.

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

New York

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

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

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 962-3045, 737-3775.

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 Piera 985-7409. Winter in homes.

CENTRAL FINGER LAKES—Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone (315) 789-2910.

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—Time and place vary. Please call (516) 734-6453.

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 10:30 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; 728-5279.

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

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

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

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

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

RALEIGH—Unprogrammed. Worship 10 a.m. 315 E. Jones.

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

WILMINGTON—unprogrammed 11 a.m. Sundays, 313 Castle St.

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—Broadmead 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 Meeting, 3798 Clifton Ave., Seventh Day Adventist School (behind church). Sunday 10 a.m. 793-9242.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Byron Branson, 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.

KENT—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chapel, 1435 East Main Street. 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 Olmstead, clerk, (513) 382-4118.

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 345-7650.

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

ZANESVILLE—Area worship group meets first and third Sundays 10 a.m. For information, call Charlie Swank (614) 455-3841.

Oklahoma

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

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

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

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 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. 1/4 mile.

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263. (215) 794-7299.

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

DUNNINGS CREEK—First-day school/Meeting for worship begins 9:30. 10 mi. NW Bedford at Fishertown. 623-5350.

ELKLAND—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. Summeytown Pike and Rte. 202.

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

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

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

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

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

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

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

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & 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, 1 1/2 miles west of Lancaster.

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

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

LEWISBURG—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. 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.

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

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

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

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

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

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

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

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

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 566-4808.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Elizabeth Rieger, 279-3765.

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 Weln Sts., 11 a.m.

GERMANTOWN MEETING—Coulter St. and German-town Ave.

GREEN STREET MEETING—45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (412) 683-2669.

PLYMOUTH MEETING—Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

POCONOS—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 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

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

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Box R 196, Radnor, PA 19087 (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. Sugar Rd., 2 miles N.W. of New Hope. 297-5054.

SOUTHAMPTON (Bucks Co.)—Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD—Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

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

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

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

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

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

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 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 worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

South Carolina

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

COLUMBIA—worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

HORRY—Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

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. 2311 S. Center Ave., 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Reynolds, (615) 624-6821.

CROSSVILLE—Worship 9:30 a.m., then discussion. (615) 484-6059 or 277-5003.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. (901) 323-3196.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Marian Fuson, clerk.

WEST KNOXVILLE—Worship and First-day school 10 a.m. D.W. Newton, 693-8540.

Texas

ALPINE—Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Glenna 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: Jeannette Larson, Clerk (817) 485-0922, or Connie Palmer 783-7391.

GALVESTON—Meeting for worship, First-day 10 a.m. 1501 Post Office Street, 765-5996.

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. Sheridon (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 meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call 563-3345, or 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone (801) 359-1506, 328-1761, or 582-6160.

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) 864-7364, or 863-3014.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

MONADNOCK—The Meeting School, Rindge. Summer, 9:30. Clerk: (603) 673-4821 or 924-6150.

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.

ELLENBURG—10 a.m. Sundays. 925-3529.

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.

MORGANTOWN—Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30 a.m. Phone (304) 422-5299.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

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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