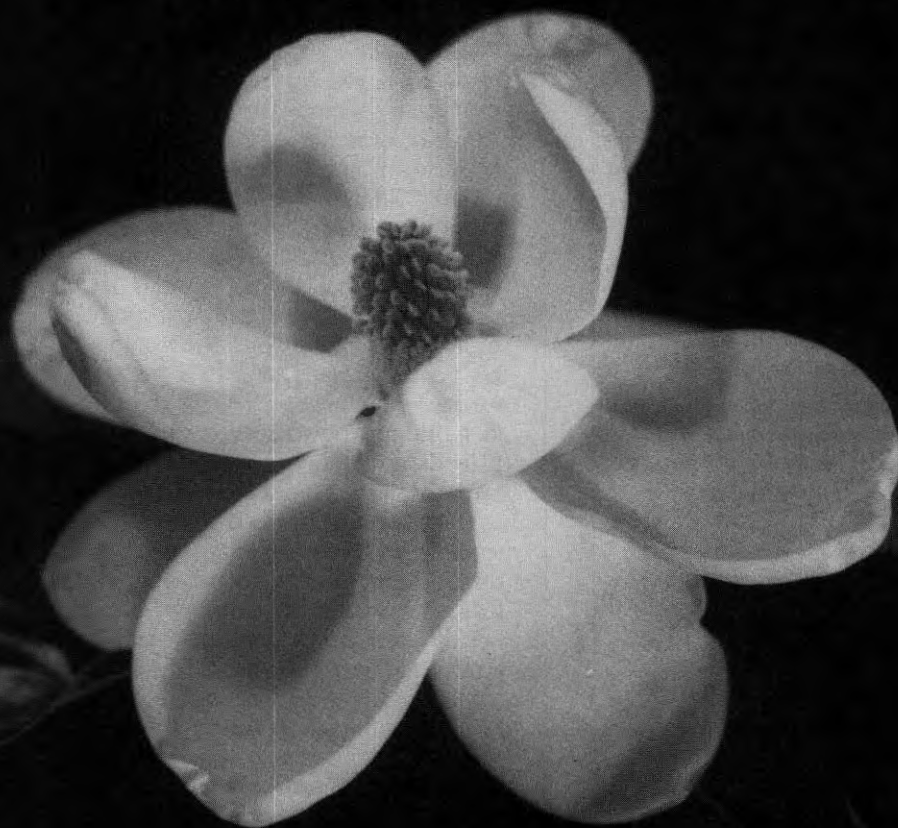


April 1990

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



The Joy of Death

Unity with Nature
and Quaker Tradition

To Go with God:
A Gift from
El Salvador's Poor

← 30%

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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

Meeting on Wheels

I don't believe in stereotyping or making generalizations; it just doesn't work. As far as I know, there's only one generalization which is time tested and true: everyone is either a morning person or a night person. To the best of my knowledge, there are no exceptions—none.

Me? I'm a night person. When I'm home of an evening I can get totally into a project or become so engrossed in a TV movie I lose track of how late it is. It may become a shock to realize I'm only talking to the goldfish, that the rest of the family has gone to bed. The boys begin rubbing their eyes, yawning, and walking into things around 8 pm; my spouse admits life after 9:30 offers very little.

As for the mornings . . . well, that's another matter. The boys begin to hover around our bed before it even seems like daylight. The inevitable "what's for breakfast?" announces the reality of a new day. Someone once said (was it Ogden Nash?), "Before I have my first cup of coffee in the morning I feel like the world's oldest living thing!" That just about sums it up.

And in those weeks when it's my turn to drive the carpool . . . I can only say, no amount of prayer and planning seems to help me. I just have to get up and do it. There are the usual off-to-school challenges on such mornings: getting Sim to tie his shoes and find something to take for "show and tell"; making Andrew stop playing his pocket video and collect his homework; finding the car ("I swear we parked it here, where in the world is it?"); opening frozen doors and finding the scraper for the windows; and "encouraging," as Friends might say, a grumpy old car into motion. (Like people, there are morning cars and night cars, and you know what we have.)

Once we have picked up other kids it's only a 20-minute ride to the school, yet whole lifetimes occur in that journey. It would be one thing if they would just sit in a trance, let me drive and listen to Bob Edwards on public radio, but not so. Siblings rival, toys disappear under seats, boy-girl teasing occurs, lunches get forgotten and are gone back for, and the only adult present must solve a variety of disputes.

On mornings when Sim gets to ride in front I'm in big trouble. I think he's going to be a lawyer. He talks incessantly, cross examines like an expert, and asks the most incredible questions ("How do you know when your gerbil's having a heart attack?" or, "Is it illegal to have a whale for a pet?").

There are moments too of profound insight and deep sharing: discussions about drugs, assessment of political candidates, reports of the death of a cat or disappearance of a turtle, the statement that a mom and dad have separated and are considering divorce. I am often at a loss for words at such times. I wish I could say the right things, but often don't.

Sim realized my plight on a recent morning when nothing had gone very well and I felt strung out. As the rest of the kids exploded from the car onto the playground, he stopped, turned around, and said, "See ya, Dad, and have a nice day."

I could tell he really meant it.

Vinton Deming

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Forum

Seeking a journal

For a book of extracts from the journals of 18th century traveling women ministers I am looking for the original manuscript of the *Journal of Patience Brayton*, nee Greene of North Kingston and Swansea (1733-1794). This journal was published in Philadelphia, New York, and London and may therefore be in these areas as well as Rhode Island. Any help would be much appreciated.

Margaret Hope Bacon
1726 Addison
Philadelphia, PA 19146

She affirms

In his article, "Pacifists and Oaths" (*FJ* Oct. 1988) Robert Vogel proposed that pacifists could hold public employment without promising to "defend the Constitution against all enemies, foreign and domestic" and claim exemption from this oath or affirmation under the 1945 U.S. Supreme Court decision in *Girouard v. United States*.

I took a different route and obtained relief by claiming religious discrimination in violation of Title 7 of the Civil Rights Act of 1964. As a resident M.D. at Riverside (Calif.) General Hospital, I was asked, as a condition of employment, to sign a loyalty oath, which is required of all public employees here. At the suggestion of U.S. Senator Paul Simon, I took my case to the U.S. Equal Employment Opportunity Commission. I claimed the wording of this oath violated my religious beliefs as a Quaker.

Title 7 states in part that an employer must make reasonable accommodations to an employee's religious preference unless the accommodations requested present an undue hardship on the employer. Riverside County claimed that it was only carrying out state law; but Section 708 of Title 7 states that when state law conflicted with federal law, state law is superseded by this act.

Daniel Lopez of the U.S. Equal Employment Opportunity Commission investigated, determined that allowing me to sign an amended oath or affirmation would result in no undue hardship to the county or hospital, and negotiated a conciliation agreement which included an alternative oath and a change in personnel policies. I agreed to sign the following amended oath:

"I, Julie Ralls, do solemnly swear (or

affirm) that I will support the Constitution of the United States and the Constitution of the State of California; that I will bear true faith and allegiance to the Constitution of the United States and the Constitution of the State of California; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties upon which I am about to enter."

Julie Ralls
Riverside, Calif.

Treating all alike

We have been asked by the Des Moines Valley (Iowa) Meeting to update information contained in our article "A Ceremony of Joining" (*FJ* Nov. 1989). At the October 1989 meeting for business, after much listening and discussion, with differing perspectives and comments, with those individuals with strong objections standing aside, and while noting the need to educate ourselves and to be sensitive to and supportive of those who disapprove, the following minute was approved:

"We affirm our willingness as a meeting to participate in celebrations of marriage or celebrations of commitment in accordance with our traditional procedures, for both opposite-sex and same-sex couples, when one or both of the partners is a member or regular attendee of our meeting. We intend to follow the same customary and careful process of arriving at clearness and confirming the commitment for all

couples who wish to unite under our care. At every stage we intend to treat all couples with the same respect, the same care, and the same status. Because relationships are growing and living entities, we recognize also our responsibility to continue to provide care and support for each relationship and for both partners as individuals, in the same way that we strive to care for all individuals in the meeting."

Dana Harr and Barclay Kuhn
Des Moines, Iowa

Unanswered questions

Harlan J. Smith's article on the Galileo space probe (*FJ* Viewpoint, Jan.) was a needed response to the nuclear power question. The article does well in identifying the rhetoric in the headline, "Chernobyls in the Sky." And it correctly places responsibility of mining injuries on all of us who use or propagate that source of energy. But, to diminish the dangers of nuclear power by stating, "until Chernobyl, virtually no one had died as a direct result of the nuclear power industry," is to be equally as rhetorical. It is paramount to saying since we haven't as yet suffered an obvious catastrophic loss of life, then nuclear power is safe.



Well, even if we are steadfast in our belief that runaway reactions will become impossible, even if we are convinced by government and industry officials that the radiation leaks we hear about are "miniscule," and hence pose no "serious" threat to the general public, and even if we take little stock in energy alternatives such as solar, wind or geothermal, we still need to address three important questions. How many tons of nuclear waste are produced each year in the United States? How many millions of years will it remain radioactive? And finally, where are we going to put it—Nevada?

Tim Back
Philadelphia, Pa.

I feel sure all of us yearn for the assurance Harlan J. Smith wants us to have in relation to NASA's Galileo. His scientific and Quaker integrity help immensely.

However, several nagging hazards and questions are yet to be addressed for relatively "unscientific" people like me: the seemingly unsolvable problem of enormous and increasing nuclear waste; the use of vast sums for outer space while neglecting research for safe solar power; and the prospect that one Galileo could spark more Galileos and an increase in nuclear hazards. Also, the arguments about life-threatening aspects of alcohol, tobacco, and war (with which I thoroughly agree) are too often used by many protagonists to justify production of additional life-threatening objects.

Would it not be reasonable and logical to accept and solve the social and spiritual challenges for dire needs to be met within the world of peoples and nations rather than by romanticizing spacecraft and space?

Beatrice Newby
Gold Hill, Oreg.

Other Soviet Quakers

I am delighted to read Doug Hostetter's article (*FJ* Jan.) about my friend Roman Ulyanitsky. We spent many interesting hours with Roman in Moscow in August 1988. He attended meeting for worship with us in our hotel, joined us for breakfast, and then invited us to his barren apartment in Moscow. It was clear he was not mentally ill, but that his unwillingness to enter the military would make it impossible for him to lead a normal life in the Soviet Union.

By the way, I understand it is possible to be classified as a conscientious objector at some level in the Soviet Union. If you are a member of the Baptist Church and state your unwillingness to kill, you must enter the military, but will not be forced to carry arms.

We know three other people who describe themselves as Quakers in Moscow. One of them, Tatiana Pavlova, is an "honorary member" of Wimbledon (England) Meeting. She is an historian. She has written an historical novel about Gerrard Winnstanley, an 18th century English Quaker Socialist, and is researching a book on 17th and early 18th century English and U.S. pacifism. She arrived this winter for her first U.S. trip to visit Pendle Hill, California, and Indiana for

three months. Her loving and gentle spirit endears her to everyone she meets, and her knowledgeable perspective on Quaker history enriches our understanding of ourselves. I hope many of you have had the opportunity to meet her while she was here.

Beyond Moscow, we know two men, one in Leningrad and one in Kiev, who call themselves Quakers. Also there are a few young families who are very interested in learning more about Quakerism.

We will be leaving on August 24 for the fourth annual Pacific Yearly Meeting Quaker Peace Tour. We will take up to 30 people and are hoping for a good representation of U.S. Friends of all ages

continued on page 6

Viewpoint

An Invitation to Share

Friends participate in Quaker organizations in a variety of ways: as attenders or members of a local meeting; as participants in quarterly and yearly meetings, as members of boards or committees of Quaker organizations, and as paid or volunteer staff for Quaker offices and institutions.

The rewards of belonging to such groups, which are based in a community of faith and offer an unusual degree of respect for the rights and wisdom of each individual, are substantial.

The disappointment experienced when the Quaker group takes a stand against an individual is proportionately great. The personal hurt experienced by the Quaker who finds him or herself the "odd person out" is sometimes exacerbated by the disillusionment which comes from learning that Quaker principles of consensus and conflict resolution are imperfectly practiced among us.

Many Friends have experienced these disappointments. Sometimes disappointed Quakers have withdrawn from meetings, committees, and jobs, carrying feelings of hurt and anger or sorrow away with them. Others have remained active among Friends but are sadder and wiser for such an experience. Some have found ways to let such experiences deepen their relationship to Friends and/or their reliance upon divine guidance.

I would like to hear from Friends everywhere who have something to say about disappointing experiences within the Quaker community. The responses will be collated into an article to be published in the *JOURNAL* late this year.

Please mail your response by May 31 to Journal Project, P.O. Box 927, Forestville, CA 95436.

Questions you might want to address include:

1. Have you ever temporarily or permanently left a Friends group because of a disappointing experience of unresolved conflict?
2. What was the issue?
3. What efforts were made in the group to resolve the issue?
4. Was the process satisfactory to you? If not, what went wrong?
5. Did irreconcilable matters of belief cause the disagreement?
6. Did competition for power or control play a role in the trouble?
7. What conclusion did you reach as a result of the experience?

Friends are encouraged to call to the attention of those who have withdrawn from Quaker groups this opportunity to share their experiences.

A Concerned Friend

from many parts of the country. To learn more about our trip, please call Melissa Lovett-Adair, (707) 826-0156, or write her at 1570 Lena, Arcata, CA. 95521.

Kay Anderson
San Francisco, Calif.

One definition of faith

The transforming power of God's Spirit takes shape and grows in all persons who are searching for it, and the gates of change can be unlocked only from within. It may be expressed in as many ways as there are people. To some it comes as a deeply felt religion with carefully articulated beliefs and commitments. There are many other people in whom the Spirit dwells, unacknowledged, but visible on occasion as a totally creative power of love.

It is possible for these various ways to exist in persons whose total being has not yet been consciously embraced and gripped by this power. Total transformation may take a lifetime, and on into life eternal, to mature. For this reason, there is a need to be gentle and forgiving with ourselves and with others when actions do not always meet fullest expectations. And the struggle itself may be opening the inner gates to that nourishing energy of the Spirit.

Aileen Thompson
Dunwoody, Ga.

A valued film

I would like to call to the attention of Friends the documentary film, *Weapons of the Spirit*, which was released last year and is now showing around the country.

It tells the story of the French Protestant village Le Chambon-sur-Lignon, whose 5,000 inhabitants saved more than 5,000 Jewish refugees during World War II. Friends may already be familiar with this remarkable effort through the book by Philip Hallie, *Lest Innocent Blood Be Shed*, and some of us know the secondary school there and its work camp, where Friends have been students and participants. In 1946 I visited the first work camp when organizing the international work camp program of the AFSC. The film briefly mentions AFSC war-time assistance, which is covered more fully by Hallie.

The pastor of the church in Le Chambon, who led his congregation in this work of mercy, was André Trocmé,

later known to many Friends through his leadership in the International Fellowship of Reconciliation.

Amid the violence of a great war and the unbelievable horrors of the Holocaust, in this little corner of France, the villagers were giving witness to "what love can do." This is an inspiring and uplifting film, and Friends should not miss it. It is being distributed by First Run Features, 153 Waverly Place, New York, NY 10014; (212) 243-0600.

Irwin Abrams
Yellow Springs, Ohio

No guilt trips

The concept that abortion is violence could only arise in a society with patriarchal values of hierarchy and dominance. We might as well weep for the loss of potential life in nocturnal emissions. The sperm is alive and the egg is alive. The combined egg/sperm is alive but perhaps not for long. Nature aborts billions of fertilized human fetal cells. They are washed away in the menstrual cycle. More often than not the woman doesn't even know she was pregnant. So far we've had the good sense not to hold funerals for them.

Patriarchy wants to lay a guilt trip on a woman who would cleanse her body of the product of unwanted sperm. Patriarchy has said to slaves and women, "Accept your fate." Slaves rebelled. Women, too, will control their bodies. Friends would do better to spend time in a rape crisis center than to waste time beating their breasts about abortion.

E. V. Taylor
Philadelphia, Pa

Why Membership?

"Am I a Friend?" Troubled by the question of why I have not joined the Quakers after several years of steady attendance and participation, I posted that question at Friends General Conference in Canton, N.Y., last summer and invited others with the same perplexity to join me in exploring it. Some 14 came. It turned out our hesitations were various. They ranged from reluctance to give up a Jewish identity for a Christian one, to not having yet found the right meeting, to not knowing how to go about asking for membership, to being reluctant to face the possibility of refusal.

It is in pondering that last reason that I have come to some understanding of my own reluctance. The fear of rejection is powerful, of course, and even though my own meeting would never, I am sure, reject anyone, they have that right. Any organization which holds that right, even if it never exercises it, is playing power games; those who are in are putting up a fence of exclusivity against those who are out. I did not join a sorority because I found their exclusivity so destructive to others in the campus community in which they operated. Now I am dismayed to realize my religious community of choice operates the same way.

In further pondering the question of how membership operates among Quakers I am left wondering why there is membership at all. Our meeting functions in part through the active involvement of nonmembers, and it seems to make no difference that they are not members. Our mailing list, in effect, defines our "membership." Is more needed? "Of course" is obviously not answer enough.

I look forward to some discussion of these questions, to that honest, thoughtful, inspired Quaker discussion which has meant so much to me since finding Friends.

Connie Battaile
Hamilton, N.Y.

Lower Rates

A recent inquiry about insurance on meetinghouses prompts me to write about Mountain View (Colo.) Meeting's experience. We were very happy this past year to discover Church Mutual Insurance Company (P.O. Box 357, Merrill, WI 54452). We saved about one-third on our previous insurance rates. The company appears to be sound and can provide lower rates by specializing in church properties.

Dorothy Aldrich
Lakewood, Colo.

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



The Joy of Death

by Rosalie Regen

After great suffering, death can bring great joy. It creates new life. After an old plant dies, it spills its seed to take root and grow into a new plant. As a grandfather expires, his grandchildren are born. Death is not extinction—it is transformation!

In *The Power of Myth*, Joseph Campbell tells us many stories such as this one of North American Indians who grew maize. An Algonquin Indian boy has a vision in which a young man with green plumes on his head invites him to wrestle often. One day the youth asks the boy to kill him, bury his body, and take care of his burial place. In season the boy finds tall corn growing where the plumed young man was “planted.”

In a Polynesian legend a girl loves to bathe in a certain pool where a giant eel turns into a young man who becomes her lover. Finally he asks the girl to kill him, cut off his head and bury it. From his buried head rises a splendid coconut tree. Continents apart are found these similar myths of death creating life.

In redwood forests we may find huge stumps from giant trees cut down decades ago. Out of them grow bright new children who are part of the same plant. We sense that again death is a requirement for new life. A person may be a branch of a plant as when Jesus

A member of Rahway and Plainfield (N.J.) Meetings, Rosalie Regen lives at Medford Leas, a Quaker life-care community. She has written a novel and two Quaker plays.

said, "I am the vine and you are the branches."

In January 1989 I feared my husband Curt might not survive a serious cancer operation. Our three children and four grandchildren were an invaluable support to me. Five of us, including our oldest grandson, awaited the chief surgeon after a four-hour-and-forty-minute operation. As he emerged from the operating room, the doctor saw us and exclaimed, "Oh, so many people!" Since there was no empty chair, he squatted on his heels Asian style (he was half Chinese) and told us Curt was doing well.

"His body is like that of a much younger man, and his blood is flowing pure and clear," the surgeon said.

Ecstatically I thanked and embraced him. He returned my embrace with warmth and joy over Curt's survival. The night before, this skillful and compassionate surgeon had assured me, "I intend to put your man back on his feet."

He did, but it took a long time, much agony in the hospital under some devoted, caring nurses (and some rather indifferent ones). We brought in private nurses to care for Curt's most pressing needs until he was well enough to return to our apartment. Gradually he gained strength enough to walk to meals and enjoy the company of family and friends. He was able to celebrate his 82nd birthday in May and Father's Day in June.

But alas, Curt's pain increased and he grew weaker and weaker. Back to the hospital he had to go for extensive tests till it was discovered his cancer had spread to his lungs and liver. There wasn't much doubt the end was near. Finally he relied entirely on a wheelchair, dozed most of the day and had to sleep in the skilled nursing facility of the retirement community where we lived.

When he was alert enough he could still spend most of the day in our apartment to enjoy lunch on the porch, from which he could see our roses, begonias, and marigolds in the garden, watch the happy birds at the feeders, and others splashing water in our bird bath. One afternoon Curt exuberantly raised both arms and exclaimed, "Wunderbar!" the German word for "wonderful." That moment was a great joy for both of us.

But ultimately he ate less and less, talked seldom, but seemed to understand what I said to him. He revealed

to me his overwhelming desire to live until our 55th wedding anniversary on September 14. To me it seemed cruel for him to force himself to suffer extreme pain for another month. So it came to me on a Monday in August that I should whisper in his ear, "It's the 14th! We have made it to our 55th anniversary." He was past realizing it wasn't yet September.

I brought him a vase with a red "love rose" and a yellow Peace rose as well as an anniversary card saying, "To a couple who really knows the meaning of the words: Happiness, Togetherness, Understanding, and ENDURANCE!" In two-inch high letters he could read, the last word was the most significant. It was what we were both experiencing. Four other cards of congratulation were given to him so he was fully convinced. He understood he had achieved his goal and was content to go. When our grandson asked him if he was afraid of death, Curt said, "I am waiting for it."

In the play, *Peter Pan*, Peter says, "Death must be an awfully big adventure." I assured Curt, "I know you are ready for the big adventure. You will go before me to discover the mystery of what is beyond this life."

On the evening of August 15th I walked to the nursing facility and found Curt lying on his back in what looked like floodlights on a stage. A nurse told me that when a patient is dying, the lights are turned on so the person won't wake up in the dark and be frightened. I knew Curt was never afraid, so I turned out the lights. As I had done every night since his illness I sang his favorite Mozart lullaby, "Schlafe, Mein Prinzchen, Schlaf Ein." I told him, "I love you," and went home.

At four o'clock the next morning I was struck by a sudden emptiness in the center of my being. At once I knew Curt's spirit had been set free from the misery and humiliation of his once sturdy and healthy body.

After Curt died and I had been uplifted by a moving Quaker memorial service, 14 of us gathered in our apartment. My niece, Cathy, brought her five-month-old baby, Tasha, and laid her on my husband's bed. To my great joy Tasha seemed to be happy there, impishly thrusting her toe into her tiny mouth. I laughed aloud as it was a long time since Curt could have managed that! Tasha never cried. She just nursed contentedly and then gazed meditatively into my eyes. Never before had I en-

countered a baby who seemed to be a natural contemplative trying to penetrate to my very soul.

Curt wasn't dead. In his place lay a shining new child facing this baffling world and already attempting to understand it. She transported my thoughts from the pain of the past to the creative vista of the future.

Although most friends seemed to think I should be devastated by my grief, I had already suffered fear of Curt's death, anxiety about how I could follow his expert handling of our finances, uncertainty about how to plan and carry out two memorial services, what to write for numerous obituaries, and worry about the infinite number of changes I would have to make in my life.

Instead I was buoyed by the joy of Curt's release and believed he was now on another plane of this universe where millions of spirits dwell in light and joy. □



Susan Castellano

To Speak to Our Condition

(for you)

Death kindly sharpens life:
Fall becomes one bleeding tree
Winter, one rush of flakes against the cheek
Spring, one spot of snowdrops near the house
Summer, one sunflower marching home.

So much is missed in the living
And death, like an animal, has no memory.

We are poised between oblivion and eternity,
Like gargoyles ready to leap
Yet carved with fear in the loins:

We could not bear an endless life
As gracefully as we bear death.
We would simply drown, arkless,
In the tears in things.

-Anne Aimetti Graham

Shedding Season

My grievance found a private
room,
its windows holding
light. A nest of sorts,
a fallow bed,
till, up on limbs,
new locusts sang
beside their skins.

-Robert Stothart

Blossoms

Blossoms,
God's roadmaps,
Silently singing their immortality,
Then dropping to the ground.

-John Surr

*Anne Aimetti Graham teaches English
in Wilkes-Barre, Pa. Robert Stothart is
a member of Sant Fe (N.M.) Meeting.
John Surr lives in Bethesda, Md.*





Unity With Nature and Quaker Tradition

by Lynda Goin

**If the world is
a manifestation
of God, then
it and every
creature in it
must be treated
with kindness.**

Quakers were, to some degree, responsible for today's environmental crisis for a specific historical reason. English Quakers in the 18th and 19th centuries were forbidden to attend British universities, since they were not members of the Anglican Church. This meant the professions of law and medicine—normally chosen by educated boys—were closed to them. And, of course, military careers and the ministry were also out of the question. As an alternative, many turned to business, industry, and technological development and, with Quaker

Lynda Goin attends Las Cruces (N.M.) Meeting. She is a freelance writer who is married and has two daughters. Both her parents were biologists, and she was brought up to find meaning and pleasure in the natural world.

habits of hard work and thrift, did very well. In short, Quakers were responsible for quite a lot of the industrial revolution, with its accompanying increased consumption of resources and production of pollutants. We have some reparation to make.

Yet it is our Quaker tradition that may help us make that reparation. I am convinced Quaker beliefs make it easier to respond to environmental troubles of the 20th century. We have not, unlike some other Christian traditions, seen the natural world as fallen. Nor have we laid so much stress on a hereafter that this world becomes irrelevant. To us, the natural world is both a creation and a manifestation of God. We have emphasized kindness toward all living creatures. Our emphasis on the wise use of resources goes back to George Fox. And simplicity has always been a tradition and a witness with us.

Quakers have never been among those who have seen the natural world as either evil or irrelevant. Rather, they have agreed with Paul that, "Ever since the creation of the world [God's] invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made" (Romans 1:20). William Penn said, "The world is certainly a great and stately volume of natural things, and may not improperly term the hieroglyphics of a better." John Woolman said, "... the mind was moved to love God ... in all his manifestations in the visible world. ..."

If the world, then, is a manifestation of God, then it and every creature in it must be treated with kindness. The quo-

tation from Woolman continues, "To say we love God, and at the same time to exercise cruelty toward the least creature, is a contradiction in itself." The importance of kindness toward animals as well as humans is a persistent theme in Woolman's writings. He remarks, "... true religion consisted of an inward life, wherein the heart ... learns to exercise true Justice and Goodness, not only towards all men, but also toward the brute creatures."

What we have to contend with, in ways Woolman did not, is a new and frightening sense of how harmful our ordinary and almost unconscious actions may be to other creatures. We buy something wrapped in plastic and discard the wrapping. It winds up in the ocean and is swallowed by a sea mammal, which then dies an agonizing death caused by intestinal blockage. Or we buy lunch at a fast food chain which gets its beef from Central America. A rainforest was destroyed to produce pasture on which to raise the beef, and thousands of animals were killed or rendered homeless, including our own migratory songbirds. These birds were helping us by keeping our insect pests in check, and our farmers suffer because of their absence. Meanwhile carbon dioxide released into the atmosphere when the forest was destroyed and methane generated by cattle may alter the climate, making it hotter and drier—and again making life harder for the farmers.

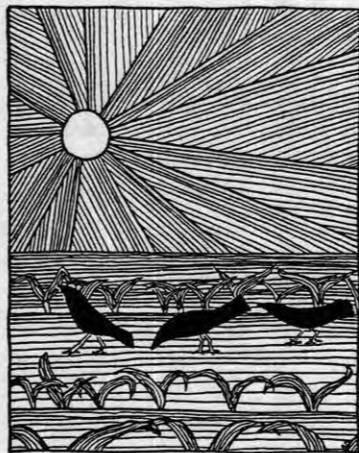
Can we really say we are living "so as not to lessen the sweetness of life in the animal creation," as Woolman told us to do?

It is obvious one major cause of the environmental crisis of our day is over-consumption practices by those in developed countries, especially in the United States. Here perhaps is where Quakers have their biggest contribution to make. We have advocated simplicity and thrifty use of resources ever since George Fox's day; it is one of the traditional testimonies. Quakers have avoided high levels of consumption for two reasons. One is they felt a luxurious lifestyle took necessities from others. "The very trimming of the vain world would clothe the naked one," said Penn in his *Maxims*. "We cannot go into superfluities nor grasp after wealth without having connection with some degree of oppression," said Woolman in his *Journal*. The other reason was Quakers believed time spent earning money to buy luxuries would be better spent on concerns of the spirit. Some Quakers, including Woolman, gave up or cut back on prosperous businesses for this reason. An early query asks, "Are Friends careful to live within the bounds of their circumstances and to keep to moderation in their trade business?"

Similarly, one of the most wasteful uses of resources is war and preparation for it. Consider the percentage of the U.S. budget devoted to defense. In addition, war is an ecological disaster; witness the effect of defoliants used in Vietnam or the ecological destruction that resulted from civil war in Uganda. Nuclear war, of course, would be the ultimate ecological disaster. People at war are not apt to focus on environmental problems, nor is it likely hostile nations will cooperate to find solutions for environmental problems. In fact, a sustainable world would be a world at peace.

Most Quakers would probably agree we ought to respect the life and well-

being of other living creatures, we ought to change our habits when we discover we are doing things harmful to the world in which we live, and we all ought to simplify our lives. It is my impression, however, that there are two environmental questions which trouble some Quakers. They are: "Why should we spend time and energy to save endangered species and habitats when we



ought to be working to end suffering and war among humans? Aren't people more important than animals?" and "How can we cut down on population growth while respecting people's autonomy and freedom to control their own reproductive lives?"

First of all, many, though not all, endangered species were doing very nicely on their own until humans destroyed them or their habitat. To save a species is to try to undo our own destructive activity. I believe there are five reasons we should try to save species and their habitats: to drive a species into extinction is cruel; it is an act of destruction; it is arrogant, since we are destroying what we cannot create; it is irrevocable; and it is an act for which we cannot predict the consequences. The disappearance of a single species, especially if it is rare, generally does not destroy the whole ecosystem. However, each species has other species depending on it, as the peregrine falcon depended on the passenger pigeon and the black-footed ferret depended on the prairie dog. Plants especially may have many other species depending on them, directly or indirectly. Many ecologists believe there are certain species, called keystone species, whose removal can endanger whole ecosystems. And of course the removal of many species will destroy any ecosystem. Any act that is cruel, destructive, arrogant, irrevocable, and

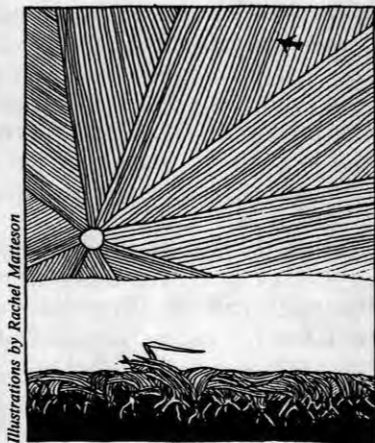
of unpredictable consequences ought to be avoided.

Many Quakers feel uncomfortable with the idea of limiting population growth, which virtually every environmental scientist agrees must be done if we are to develop a sustainable world. Quakers are afraid this would imply cruelties and restrictions in personal freedom unacceptable to them, such as the forced abortions late in pregnancy that have occurred in China.

It is important to understand it is not good conditions, but bad conditions, that force people to have many children. When women marry early and have little power in their families, they have more children than when they delay marriage to get an education and when they can control how many children they have. In many Third World countries, when a couple has little money or security, children serve as extra labor and wage earners. Poor couples may feel a need to have several sons, since the only security they may have in old age is the support of their sons. (Daughters marry into other families and cannot be counted on for support.) And since infant mortality is high in the Third World, a couple may need to have as many as five or six children to have a reasonably good chance of raising one son to maturity. Finally, of course, couples who have affordable contraception and medical assistance easily available are more likely to limit their families.

One of the terrible realizations we must face is our actions and choices affect not only the world today, but the world of many generations in the future. We are called on as never before to extend our concern, our caring, far ahead into time, as we shape the world others will inherit. I believe this is an activity most appropriate to Quakers, who have always believed we must extend our compassion and responsibility beyond our immediate neighborhoods, just as Woolman felt concern for slaves of the West Indies. Now we must extend our compassion and responsibility beyond our immediate time.

Quakers may not agree on the place of nature in spiritual life, but no Quaker need feel simplifying his or her life, using resources thriftily, working for peace, and working to improve the lot of people (especially women) in the undeveloped world is inconsistent with Quaker tradition. How good, then, that doing precisely these things can help the earth survive. □



Illustrations by Rachel Matteson



Pele Defense Fund

TROUBLE IN THE ISLAND OF

A Land and

by Ron Stief
and Julian Kunnie

The First Amendment of the United States Constitution entitles all communities to practice their religious traditions and observe their religious rites. Or so we believe. This protection of fundamental religious liberties does not seem to apply to native Hawaiian people, however, as evidenced in the recent refusal of Hawaii state courts to hear arguments to prevent the planned destruction of the Puna rain forest, a portion of the southeastern end of Big Island in Hawaii long held sacred by native Hawaiians. The Pele religion, which is linked to both the fiery goddess of the volcano and the abundant greenery of Hawaii's lush rain forest, has been a way of life for native Hawaiians for more than three centuries. The religion, vital to cultural and community survival and now important as an issue of the right to religious self-determination, is endangered by the state's plans to develop a geothermal power corridor in the Puna rain forest.

On legal grounds, the human rights of native Hawaiians are being abrogated as Hawaiians are illegally dispossessed from their lands in the geothermal subzone. On religious grounds, native Hawaiians are literally being locked out of an area key to practice of their ancestral religious traditions. The impending devastation of the Puna rain forest poses a serious threat to the very livelihood of an entire people whose historical traditions will be permanently effaced if the project continues.

Recent challenges from the community, however, are reopening a debate that was considered closed. At the heart of the dispute are two issues. One is the

growing negative impact of tourism on Hawaii. The second is the growing resistance of a coalition of native Hawaiians, Big Island residents, and environmental activists concerned about the impact of the development of industrial geothermal power in their backyard.

From tropical canopy to power plants

The Wao Kele O Puna on Big Island, Hawaii (*wao kele* means "green forest"), is one of the most beautiful natural landscapes in the world. The Puna rain forest, the last remaining lowland tropical rain forest in the United States, is a unique and youthful rain forest. Only 10,000 years old, it is home to thousands of bird, plant, insect, and animal species not found in any other part of the world.

This rich tropical canopy of Puna is fatally threatened by the planned construction of power plants that would produce a total of 500 megawatts of steam-generated electricity.

Consumers of the additional power include the new tourist center in West Beach, as well as dozens of other electricity-hungry condominiums, hotels, and industrial projects. Some geothermal developers argue that the power will reduce the island's dependence on oil and fossil fuels. Pele Defense Fund attorney Tom Lubin, however, claims the instability of the rift zone where the power plants sit and future additional power needs make it unlikely any present oil-based generating plants will close soon. Regardless, many companies are interested in joining the Puna Geothermal Venture.

To fell the Puna rain forest for energy purposes constitutes desecration of the sanctity of the Hawaiian fire goddess Pele and abrogation of the religious rights and cultural traditions of native Hawaiian people. Pele's spirit (*mana*) is believed to be manifest in the sacred mountains of Mauna Loa and Kilauea,

which rise near the forest. Those in the Pele religion believe generations of their ancestors are present in the greenery of the forest and hills extending to the ocean. The religio-cultural traditions of Hawaiians have involved conducting religious rites in this area for three centuries.

In recent months a groundswell of Hawaiian people is rising to oppose the massive power project on Big Island. [A nonviolent demonstration organized by the Pele Defense Fund in October was one of the largest in recent memory on Big Island. It is described by W. S. Merwin on page 15.—Eds.]

The 1989 Hawaii Declaration

Native Hawaiians, though, are not alone in raising their voices about the issue. The Hawaiian Christian community, led by member churches of the Hawaiian Council of Churches, the United Church of Christ, the American Friends Service Committee, and many others are joining native Hawaiians in expressing opposition to destruction of native Hawaiian culture and the island's natural environment.

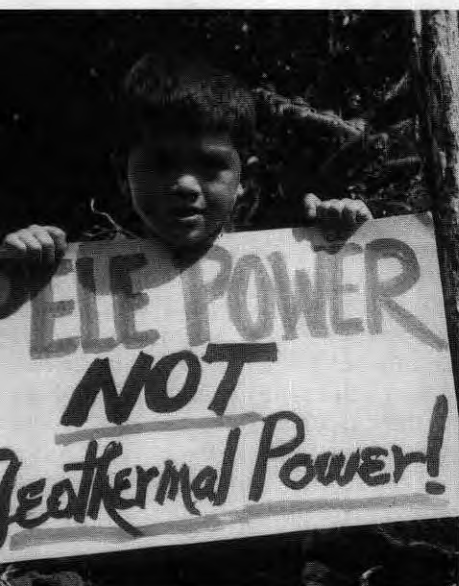
On August 25, 1989, people representing native Hawaiians from church, religious, native organizations, and other international bodies gathered in Honolulu to survey the realities of tourism in Hawaii. A declaration issued by conference participants stated that "tourism is a new form of exploitation" and that "the native Hawaiian people suffer the most—their culture has been increasingly threatened, and their beaches and even their sacred sites have been taken over to build tourist resorts and related developments."

Declaring a state of emergency for survival of native Hawaiian people and the fragile natural environment of Hawaii, the document concludes that "all is not well in paradise," and calls for the churches of Hawaii to respond to this critical situation by:

Ron Stief is director of the economics ethics program at the Center for Ethics and Social Policy at Graduate Theological Union in Berkeley, California. Julian Kunnie is a doctoral student from South Africa who is studying systematic theology and philosophy at Graduate Theological Union.

Traditions at Risk

- Acknowledging and respecting religious and cultural rights of native Hawaiian people in their traditional ceremonies and rituals, according them the same protection offered all religions.
- Protecting the native Hawaiian right to determine access to and protection of sacred sites, burial grounds, and public lands for ceremonial purposes.



- Working to ensure utility and access of native Hawaiians to religious symbols for traditional ceremonies.
- Making public an inventory of the holdings and use of all church lands.
- Returning those church lands which justly belong to the native Hawaiian people.
- Reexamining church lands and divesting church funds currently being used for tourism purposes which have a deleterious effect on native Hawaiian people.
- Supporting tourist industry workers' demands for higher wages, a full-time work week with benefits, and better working conditions.

In addition, the declaration asks churches to present a truthful view of Hawaiian history which takes into account involvement of the church and the U.S. government in loss of native Hawaiian sovereignty through expropriation of land and power and the overthrow of the Hawaiian monarchy.

Each of these claims poses a significant and growing challenge to the push for economic development in Hawaii. As such, the declaration has generated controversy in many sectors of the society, but is also helping broaden awareness and support in the general population of the Hawaiian and the international religious communities. □



Site of the bulldozed area

Foto Defense Fund



TROUBLE IN THE ISLAND C

A Rainforest

by W. S. Merwin

In the past few years many of us have confronted the knowledge of the continuing destruction of the earth's rain forests and realize the irreversible consequences of that rapidly expanding loss. Many of us have felt helpless and frustrated, as if we were listening to news of some appalling war we could do little to stop—the trees were falling in countries where we had no vote, no voice. But few people are aware there is a tropical lowland rain forest in the United States that is in danger of disappearing more rapidly than the forests of South America and southeast Asia. It is on the Big Island of Hawaii, and it is being smashed open and ground under by earth-moving machinery as you read these words.

The name of the forest is the Wao Kele O Puna. When the bulldozers moved in on it in the autumn of 1989, it was no longer very large—some 27,000 acres. But it is the largest intact bit of lowland rain forest remaining in the Hawaiian islands, and it is unique. A few imported species have established themselves around the edges, but for the most part the flora is composed entirely of native species evolved in the Hawaiian islands. From the biologist's point of view, this area is one of the most remarkable sites of study on the planet. The Wao Kele O Puna, is the only place in the islands where native birds, wiped out everywhere else in the lowlands, have survived and developed immunity to the avian malaria that arrived with Europeans and the mosquito.

The Wao Kele O Puna is part of the "ceded lands" legally dedicated to the use of the Hawaiian people. It was recently swapped for an adjoining bit of disturbed and non-native forest by the state of Hawaii, a move made without asking consent of native Hawaiians. It

W. S. Merwin was born in New York and now lives in Hawaii. He is the author of 14 books of poetry, three books of prose, and 14 translations. He received the Pulitzer Prize for poetry in 1971.

was undertaken specifically to allow the current invasion of development that will destroy the forest. The Wao Kele O Puna has supplied traditional practitioners of the Hawaiian healing arts with medicinal plants since long before European contact. It has been culturally important to native Hawaiians in a variety of other ways, too. If the landswap—now being disputed in court—is declared legal, the Hawaiians will no longer have access to it for any purpose. But that will not matter, for the forest itself will soon cease to exist.

We have become familiar with the schemes, the gross rapacity that continues to turn the rain forests of South America, Indonesia, and southeast Asia into smoking wastes and desert. In Hawaii the corresponding plan is geothermal development. A small experimental geothermal well was drilled outside Pahoa in the early '80s. The noise was indescribable. The toxic gases released destroyed all vegetation for some distance around it, turning what had been forest into what looks like a chemical dump. The gases were so bad, that the operation had to be closed in 1989, and residents were evacuated from the area—even those who had managed to survive in the neighborhood until then. That was a small indication of what was in store. The present plan is to dig a series of geothermal wells inside the rain forest. Altogether they would amount to several hundred times the size and output of the original experiment.

There has been opposition within the islands from native Hawaiians and other residents, with much testimony against geothermal development here. However, opposition and testimony were ignored, and the developers moved ahead with the encouragement of Senator Inouye, Hawaii Governor Waihee, and other imposing figures. According to the official endorsement geothermal development would be a major move to render Hawaii independent of imported fossil fuels. There is also the alluring suggestion it would lower the cost of electric-

ity in the islands. Neither is true. The additional energy, if it were ever produced in dependable quantities, would unquestionably signal a further spate of building and development. And it is hardly likely to be coincidence that another scheme, to strip-mine the ocean floor off the Hawaiian coast for manganese, would require a considerable amount of electricity, if the ore were refined in the islands. Official policy insists the military has nothing to do with any of this.

The present plan is not confined to the rain forest, which would be destroyed. The energy from the wells would be transported across land by 100-foot towers and under the sea to other islands by oil-filled conduits at depths up to 6,000 feet. The oil-filled conduits have never been tested at such depths. The sea-bottom shifts. An oil leak would rapidly become an oil spill from below. And it will be only a matter of time until there is a leak, critics assure us in a way that is familiar by now.

The suggestion that geothermal energy would reduce electricity prices is

The first of 12 to 20 geothermal wells planned for Wao Kele O Puna, January 1990



We Can Save

deliberately misleading. The price structure for electricity in Hawaii is not regulated by anything so simple and overt as supply and demand. In addition, it is the opinion of some observers that the vastly expensive scheme will never pay off the billions it will cost. The Hawaiian Electric consumers, and no doubt the taxpayers of the state of Hawaii and perhaps of other states, will be left to foot the bill. And in the meantime the forest will be gone.

Relatively few people anywhere are aware the destruction is going on. Newspapers in Hawaii have done little more than refer to it. Similar attempts to destroy the forests for short-term profit—for logging tree ferns and for turning the trees into wood chips to burn for electricity in Hawaii and Japan—received grudging, limited coverage or none at all in the local press, and the word had to be spread in other ways.

I am writing this in late October 1989. A few weeks ago earth-moving machines began the first gouge into the forest. They had a permit, of questionable legality, to bulldoze a few acres for a road. They destroyed more than twice the area designated, razing a three-mile swath straight into the forest. When their trespass was brought to the notice of authorities, they were given a token fine. The great 'ohia trees were smashed, cut up, and buried in crushed lava. The 'ie'ie vines, which refuse to grow anywhere but in the forest—not in greenhouses nor botanical gardens nor propagating nurseries—withered and yellowed in the sun. The run-off rivulets were interrupted and filled with mud and weed seeds from the huge tires. Every mile or less a chemical toilet was installed beside the road, and the forest began to smell accordingly. At the end of the road an area the size of a shopping center parking lot was razed, crushed, and dug out to make a basin that was lined with black waterproof material, making a vast, black, hollow, unmade bed, left to fill with water. The birds were still singing around it.



Margaret McGuire

Protesters gather outside the development site.

In October a group of several hundred protesters from the main islands, led by native Hawaiians carrying offerings, walked to the new iron gate. They were greeted by police cars and hired guards: the Hawaii Protective Association. A lawyer from a company named True Venture, operating out of Casper, Wyoming, told Hawaiians they would not be allowed to pass. They said the land was theirs. They were told they would not be prevented from proceeding but would do so at their own risk. The ironies of the exchange seemed to pass unnoticed, and the procession continued, past the guards, for three miles to the black-lined basin and the array of earth-moving machinery. One ancient 'ohia tree, on its own mound, had somehow been spared. Walking barefoot on the cinders, led by their chanters, the native Hawaiians one by one climbed past the machines and laid their offerings to the fire-goddess at the foot of this remnant of their sacred place. Then they turned, walked the three miles back to the gate, and left.

The damage is already appalling, and much more is planned. The developers are currently trucking water in to fill the basin so they can begin drilling before

any injunction or legal control can delay them. They are counting—as innumerable destructive schemes in the history of Hawaii have counted—on people not knowing what they are up to until it is too late to prevent it.

I am writing this to ask others to do something. Not to send a check (though that would help) but to make their concern known and to spread the story. If you are a writer, write to local papers, Hawaiian officials, publications that will print what you say, what you ask. If you are a teacher, bring the story to the attention of your students and get them to write. If you are thinking of coming to Hawaii, consider participating in demonstrations and vigils to call attention to what is happening. This is a rain forest we can save if enough of us want to badly enough. But no amount of wanting, by any number, later on, will bring it back. □

Friends concerned about the destruction of Wao Kele O Puna may request additional information from: Pele Defense Fund, P.O. Box 404, Volcano, HI 96785; (808) 935-1663.

The Model of the Thief

by Alfred A. Gobell

**The eyes of the
artist were opened,
as never before,
and he saw a man
before him, who,
by an inexplicable
miracle, had been
transformed.**

An artist who lived in the solitude of an old city received a commission to paint a large-scale crucifixion for a new church. And it seemed to him a natural plan to start his work with the thief on the left side of the cross, depicting the main types of man from the condemned to the redeemed, ultimately venturing on the portrayal of the supreme and perfect man—the redeeming Christ himself.

Never had he dared a portrait of Christ before. Never had he created a human face with paint and brush without having first experienced the very soul behind the face, and so arose at the very beginning the difficulty: the thief on the left whose face had to reveal the utmost corruption of human nature. With heavy heart, yet obeying his inner voice, the artist decided to seek a model

for this thief in some city haunt, and on the second day he found the perfect model. At first it was difficult to make the man grasp a single word, until it dawned upon him that this was an opportunity of earning money without exertion. The prospect of such easy money drove away his intoxication, and, though he regarded the artist as a fool, he was at once prepared to come home with him.

A time of self-control was now to begin for the artist. To be in breathing contact with the degenerate fellow for a few hours every day demanded a superhuman amount of love, yet he stuck it out unflinchingly and depicted from the accursed face the lines which seemed to have been chiseled by evil itself. At times the thought caused him suffering that for the sake of his art he was allowing the man to remain in his corruption. He would frequently put specially repulsive sketches of the head of the thief in his way, hoping that unlike the unrepentant thief of calvary, this one might experience a softening of the heart. The tramp, however, paid little attention to the work of the artist. He arrived punctually at the fixed hour, leaned against the large wooden cross in the studio, and he certainly knew what was required of him.

This continued for some weeks. The picture for the left side of the altar was nearing completion. The artist had painted the people gathered round the left-hand crossplanks from previous studies, and thanks to the help of the tramp whose face contained the possibilities of many other similarly debased ones. As they approached the last day of his time as a model he became more talkative. Perhaps he had discovered that self-revealing confidences were welcome to the artist, so he would talk for hours to defer the end. In the afternoon of the last day the artist was much surprised when the model suddenly began to speak of the future work on the right side of the cross, and what the repentant thief would look like. In artfully calculated words, he drew for the artist a picture of the repentant thief. Unexpectedly he broke off in the middle of a sentence, went up to the artist and said; "What will you give me if I

get you the other thief?" The artist had never thought of choosing a model for the repentant thief, but he could not bring himself to give an entirely negative answer. He had a sudden flash of hope for the man who could speak so well about remorse and apparently had a repentant sinner amongst his friends. He said therefore, with some hesitation, that he would be glad to examine such a model, and if satisfied would pay him a double week's wage.

Hardly had the artist thus replied when the model stood up and stiffened. He walked slowly through the studio and pushed the huge wooden cross a little sideways. Stretching his hands over the cross bar and slowly raising his head, he looked at the artist with a completely changed face. The artist stared at his changed model, undecided whether to flare at him or to run away from him, but the more he looked the more he was convinced he had a repentant man in front of him, just as he required for his right altar piece.

The next morning at the usual time, the model came back to the studio, conscious of his new task. There was no choice for the artist: he had to allow the sinner to act the part of remorse for a few hours every day.

The picture for the right side of the altar neared its completion with greater speed than the model wished, and on the last day he approached the artist with a carefully thought out suggestion. "I ask you again, what will you give me if I provide you with a model for your Christ?"

The artist was even more horrified than several weeks before. Though it might not be impossible to find a model for his Christ it was unthinkable he should bargain about it with this man, and in a trembling voice he said it probably would be very difficult to find a model for his Christ on the streets.

"The other day I saw a man with a beard standing against the wall of a church," lied the model and walked hastily through the studio.

To the horror of the artist, he then went up to the cross, pushed it into the middle of the room, and stood quietly in front of it. He forced a smile which was intended to express kindness and

Born in Germany with dual citizenship in England, the late Alfred Gobell was a writer and lecturer. In the face of increasing German nationalism and Nazism, he emigrated to England with his wife and child in 1934. There he found a spiritual home with Quakers. After the war, he and his wife, Lisa, set up a home for children with special needs.



gentleness, but which in reality expressed mockery and blasphemy.

Realizing this, he broke into a long contemptuous laugh. The artist struggled with himself, and after short reflection he said, "If I am satisfied with your model I will pay you as well for every hour." This would give the artist a last chance of influencing the man. As soon as he understood the artist was to pay him as well, he rubbed his hands, demanding the money due to him, and left the studio.

As might have been expected, he did not appear the next morning. The artist waited for weeks, uncertain whether he desired or dreaded his return; but his waiting and his secret fears were in vain; the man did not return. Long days of solitary work, however, did not give the artist much time to worry over the fate of his former model. The nearer his work approached the redeeming cross, the greater did his difficulties become. Although a follower of Christ, he was more in harmony with the saints than the sinners; as an artist he needed more strenuous efforts and a more powerful vision to create saintliness with sincerity. But he persisted steadily with his work. A year went by. The huge center picture for the altar was nearing its completion. The figures round the cross were finished and in faint outline he had suggested his Christ. The artist looked gratefully at his work so nearly complete, yet he well knew he had still to face the greatest difficulty. With faith he prepared himself for this last task, and he waited for the day when he would feel within him the power which would enable him to paint the Redeemer.

That day did not come for a long time. The artist made countless sketches and threw them away. Sometimes he fasted for days in deep depression, and then, in this tired and weak condition he seemed to hear voices tempting him. One day he had a very clear vision. He sat exhausted in a chair in front of his nearly completed picture. The light was dim in the studio, although it was early afternoon. Again and again it seemed to his overtired eyes as if the figures around the cross were moving, as if the figure of the Christ was receiving life, color,

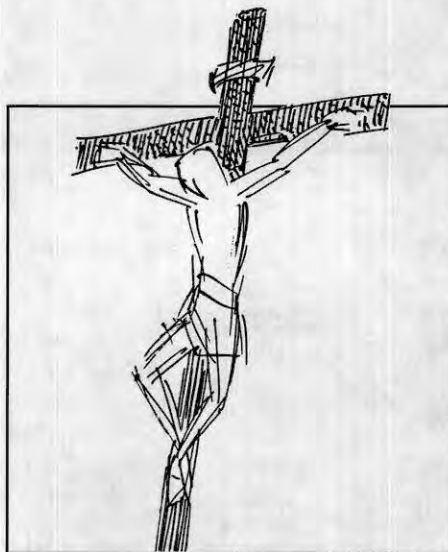
and form to the minutest detail. All of a sudden a clear sound woke him from his daydreams, and after having rubbed his eyes he saw the living form of Christ in front of him. He was too tired and his thinking too weary to mistrust the reality of the apparition. Besides, it had happened to him before that under the influence of overstrained nerves the figure he was working at had taken upon itself the reality of a model. Looking into the smiling face of Christ, the Eternal, the one he longed for—why should he not come to him himself? A deep hesitating voice addressed him: "I have come to stand as a model."

The artist, still enthralled by the apparition, only gradually returned to a state of wakeful consciousness, and then he was astonished. For a picture as vital and real as this one had never before appeared to him. Never had a vision created by his own soul spoken to him in such a real way. He began to be somewhat fearful. "Have no fear, I am not a ghost," said the figure of Christ with gentle understanding as he walked with solemn steps toward the wooden cross. The artist did not pause to think but seized his brush and palette and began to mix his colors.

At intervals he stared at the Christ on the cross, whose pale face seemed to become more remote. Realizing the vision might not stay with him, he began to paint at once. And the more he gave himself up to the work, the more he was convinced that with the help of the supernatural model he would be able to paint his Christ as he had seen him in his dreams and imagination.

For a time he remained enthralled with his work, fired by a great and sudden inspiration. His strenuous effort, however, calmed him gradually, and he saw no longer his surroundings in the half light of a faint dream. And as a fearful foreboding came upon him he saw that the figure on the cross gradually collapsed. For an instant the artist waited breathlessly, not trusting his own eyes; then he walked up to the cross.

The Christ-figure pulled himself up again, looked at him in a strange imploring way and said, "That is nothing. I am only a little tired." The voice seemed familiar to the artist, and, as he stared



**“ . . . and at last,
at long last,
Christ came to me—
I met him. And
his thief became
his disciple.”**

terrified at the Christ at the foot of the cross, he recognized in him his former model. "Yes, it's me," nodded the man, realizing that the artist recognized him.

The artist was suddenly seized with blind fury. He flew into a state of uncontrollable rage, but he felt driven to defending the sacredness of his art and indeed of Christ himself. "This is more devilish than the devil," he cried out at last.

It was a long time before the other answered. Slowly, apparently with great difficulty he raised himself up and leaned against the cross. The expression of his face gave no clue to his thought. The artist was blind to this face. He regarded it as a hypocritical mask from which at any moment a satanic grimace was sure to look out.

All of a sudden the former model said, "You are right: shall we continue our work?"

The horrified artist burst out once more. He would not approve of this deception. The latter, however, raised his hand in defense and said in a deep, often faltering voice, which sounded like that of a dying man: "You are absolute-

ly right in your accusations. I did it for money, and I was always a good actor." The voice gave out and the man fell to the ground.

The artist brought some water and attended to the unconscious man, making him a bed as well as he could on the ground in front of the cross. Now there was only pity in the heart of the artist, and all at once he perceived the strange twist of fate if this man, the unrepentant thief of his picture, should have to die on this very spot. After a few minutes, however, the weary man raised himself with renewed strength, smiled and said softly, "That is nothing. I have been fasting."

After a time the man was able to sit up again in a chair. He looked sideways at the unfinished picture, deeply concerned, yet utterly silent. The artist too, was silent. Feelings of pity, shame, and despair were fighting within him. He finally forced himself to say a few words, warning the man who was again turning pale, to think seriously of his approaching death. But the man warded him off with both hands; he became bright and vital once more. He wanted to live and not to die. Life for him was just about to begin. The artist was horrified, but when the man asked him whether he might tell him his story, he agreed, and right from the beginning he was forced to acknowledge honesty in the confession. The man made no secret of the baseness of his heart. He admitted mammon had driven him to this desperate and impossible act. "Do you remember how that day—how long ago was it?—how that day I tried to play the part of Christ, and how pitifully I failed?"

In hasty words, often confused, he told his story. With a curse on his lips he had left the studio on that day, resolved to return in a few days as a model for Christ. He had made himself up, imitating the pictures of Christ he had seen in a church, practicing in front of a long mirror for hours on end. But he had soon realized that this would not do—he had to admit he was not such a great actor. He had proved he could act remorse, but he could not act the kindness, and gentleness, and the purity of the Redeemer. That was beyond his

capabilities. The more he tried, the uglier his face became. The lines of vice on his face seemed eternal, but the thought of the money had driven him, had persecuted him, so he had begun once again, more thoroughly. He had sought to get to know Christ. He had even been willing, for a time, to live up to Christ's teaching, just to become a good model. Mammon had always driven him on whenever he wanted to give up. Sheer exhaustion forced him into silence, and the artist felt ashamed now. He had begun to see his mistake.

In a voice barely audible the artist said, "Was it only the money that drove you on?"

"No, no," shouted the other. Then he lowered his voice and said, "Yet, I could also say yes. Today I understand it all. It was God who persecuted me. But God could only use one thing with me. Not you—never a good man like you. Just as little could he use your art. For me, there was only one means; the low desire for money. God can even turn the sin into a blessing."

"Can you forgive me?" Seldom in all his life had the artist been in a state of such confusion of spirit. How little did he understand of the ways of God. How strangely mixed were belief and disbelief even in times when he seemed to trust God most.

The former model seemed to sense these thoughts, because he was standing side by side with the artist in the presence of God, and he said, "I have nothing to forgive. If a man has helped to save my life, then it's you. Listen: at that time when it seemed impossible to become your model for Christ I began to read the Gospels—only, of course, to make money. I left my companions and tried to succeed in my endeavors in the solitude of forests and mountains. I renounced everything for the sake of money, perhaps also partly to satisfy my ambition to become a good actor. And I was pleased that my appearance continued slowly to change. My hair grew, and my beard became long. My body threw off its poisons, and unknown to myself, the wounds of my terribly damaged soul started to heal. Then everything developed quickly. Day by day I looked into the mirror of a clear

stream and began to see into the still more important mirror of the Gospels to get to know my innermost being. I cried out my repentance; I was remorseful; I began to pray. My body, my mind, my soul called out to God as the heart panteth for the waterbrooks, and at last, at long last, Christ came to me—I met him. And his thief became his disciple." Exhausted, his head sank down on his breast.

Then the eyes of the artist were opened as never before, and he saw a man before him, who by an inexplicable miracle, had been transformed. He suppressed the last resistance of his doubting reason and surrendered himself thankfully to the greatness of the miracle. "I have come today to thank you, and, if it were possible, . . ." He hesitated, stood up and went to the wooden cross. "If it were possible I would like to stand as your model for Christ. For this would be the first, and the most beautiful of my Christian life."

The artist remained silent, then the enigmatical man said, "I would never have come to you with my request if the voice from within had not persistently driven me to it. I had long since given up the idea of becoming a model for Christ. It seemed to me just stupid arrogance. To be a disciple of Christ in Spirit and in Truth was my one aim. Then in the quiet morning hour when I silently listened to God, came the clear conviction that I must return to you. Believe me, it was not easy for me to obey, but I knew the changing power of Christ was in nobody more visible than in me. I fasted for days to prepare myself for the task."

For a long time the artist looked with searching eyes at his former model. The change in his face as well as in his behavior was incredible. And suddenly the critical eye of the artist saw also what the believing eye of the soul had seen before—the perfect model of Christ standing before him.

With joy, he gripped the hands of the man who was patiently waiting, and welcomed him as his God-sent model. Then, artist and model started their work, which was for both an earnest yet joyful duty in their service for Christ and art. □



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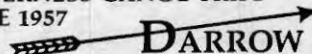
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To Go with God

**A GIFT
FROM
EL SALVADOR'S
POOR**

by Henry B. Freeman

Having recently returned from my fifth trip to Central America, I am often asked why I, a college fund-raiser, spend several weeks each summer in an area of the world plagued by war and poverty.

Most of my friends and professional colleagues assume that the purpose of my trips is to help people in need. The fact is, however, that I have few practical skills and my Spanish is good for little more than asking questions and

Henry Freeman is a member of Clear Creek (Ind.) Meeting and is vice president for institutional advancement at Earlham College.

entertaining 7-year-olds who enjoy laughing at a 6-foot-2 gringo who plays havoc with their language. In the United States I am a college vice president responsible for a \$34 million capital campaign; in El Salvador I am a giant-of-a-person who smiles a lot and tries with only moderate success to break through the many cultural and language barriers that separate me and most North Americans from people in the Third World.

The reason for my trips has nothing to do with what I can give, but rather what I receive. The fact is that for me the poor and displaced of El Salvador are the bearers of the good news. The people of that war torn country have

humbled me with the depth of God's presence in their lives. They have shared with me what it means to live a life of faith. They have opened my eyes to a new understanding of discipleship.

A fundamental difference in how people in the United States and the people of the Third World approach life and questions of faith was clearly brought home to me during the week prior to my first trip to El Salvador in July 1986. Having witnessed via television the war in El Salvador and having learned about the horror of death squads through *Salvador*, a film that played at the local theater, my former colleagues at the University of Michigan were concerned

about my decision to go to Central America. They repeatedly expressed their fears, warning that I should "be careful," a salutation that pervades our culture and conveys our society's approach to danger and the unknown.

The night before I left on my first trip I also received words of advice from Pilar Celaya, a mother of five who fled El Salvador and was offered sanctuary by the Quaker meeting in Ann Arbor. This gentle woman, whose family I had grown to know and love in the preceding six months, said nothing about being careful. She asked simply that I "go with God."

Pilar Celaya is among "the last," living in a country that emphasizes the importance of being first. When she arrived in the United States, her only possessions were her family, the clothes she wore, and memories of a year in hiding and the night three men with sub-machine guns ransacked her house and attacked her family.

Like Pilar Celaya, my former colleagues at The University of Michigan are good and caring people. They (like me) are, however, people who "have everything"—good jobs, affiliation with a widely respected institution, and incomes which enable them to live comfortably in a society that values comfort.

Within the parting words of advice offered by the people close to me, we find two distinctly different approaches to life. The people who "have" encouraged me to be careful. The one person in my life who had experienced the horrors of the place at the end of my journey asked simply that I go with God.

The message to be learned from people of faith in Latin America is that we cannot do both. To "go with God" and to "be careful" are approaches to the world which pull the soul in opposite directions. True discipleship, for both the individual and the church, demands that we abandon our obsession with being careful and follow Christ into a world marked by uncertainty and the unknown.

For many people in El Salvador and other Third World countries, the decision to go with God takes them in unsafe directions. One of my first days in El Salvador was spent four years ago in a Christian base community that had lost many of its men, women, and children to death squads. After a priest assured a small group of parishioners

that it was safe to tell me their story, I asked one of the women, "What makes your church different?"

"We attempt to live the gospel," she said, "We feed people who are hungry. We side with the poor. We try to do what Jesus calls us to do."

With these few words, this gentle 5-foot woman with little education and only a subsistence income shared with me what it means to go with God. She also opened my eyes to the fact that a life focused on being careful is often a life deprived of the richness that comes when we go with God. Indeed, the irony of the good news is that if we are *too careful* life slips by un-lived.

A commitment to go with God also leads to a new understanding of servanthood. As noted by Henri Nouwen in his book, *In the Name of Jesus*, we are called to go beyond the practice of helping our neighbor. Discipleship demands that we "be with" our neighbor.

The 150-year relationship between the United States and the people of Central America has long been one of master/servant, parent/child, or, on occasion, teacher/student. Each of these relationships centers around either the presence or threat of power that can be used by one group over the other.

Servanthood, however, is based not upon power but rather the process of entering a relationship that empowers others. True discipleship, therefore, demands that we give up our position of power and enter a relationship based on respect and equality—a relationship that enables both parties to be with the other and with God.

Often, however, power and privilege block our willingness to hear the voices of those who lack power.

One of God's gifts we receive when we respond to the call to be with our neighbor is the ability to see and hear others—and ourselves—more clearly. In its simplest form, the process of giving up power opens our eyes and ears to a world Christ demands we see and hear. It is the world of the poor and displaced—the people at the back of the line.

One of the most life-changing experiences a person can have is the radical confrontation with self and with God that occurs in those rare moments when we are truly with another person and share his or her life story. This time of confrontation occurred for me while in a small peasant community in rural El Salvador. The bearer of Christ's message

was a man about my age who eagerly greeted me at the end of a three-hour journey through El Salvador's remote countryside.

Recognizing that a 200-pound North American cannot hold off hunger with a single piece of corn, he insisted I take his food as well. ("We will eat later," he said.) Upon realizing to my shock I had eaten the only food in this man's one-room house, I tried to direct the conversation away from myself toward the smiling small children who took turns sitting on my lap. "Which of these children are yours?" I asked.

"My wife and children were killed when the planes bombed my village," he said. "But I feed these 13 children."

The tears in this man's eyes resulted from the painful memory of his lost family. My own tears came from seeing Christ in this gentle man's face and knowing that I, as a

The reason for my trips has nothing to do with what I can give, but rather what I receive. The fact is that for me the poor and displaced of El Salvador are the bearers of the good news.

citizen of the United States, had paid through my taxes for the bombs and planes used by the Salvadoran military to kill this man's family. My tears also came from being in the presence of a man who "has nothing" yet feeds 13 orphaned children.

What does this man offer us? First, he provides a mirror in which we can see ourselves—a people who rarely come face-to-face with the consequences of our actions. Second, this man who on less than \$2 a day feeds 13 children, empowers us to ask ourselves what it means to be a follower of Christ. Finally, he challenges us to abandon our carefully developed and protected lives in favor of a life where we walk with rather than ahead of others.

He asks that we go with God. □

An Urgent Letter from El Salvador

The author is a representative of South Central Yearly Meeting who works as a registered nurse with the Catholic church in a rural parish in El Salvador. Because of the danger involved, she prefers to remain anonymous. Two previous articles by her appeared in the April 1988 and August 1989 FRIENDS JOURNALS. —Eds.

As most people know, the situation in El Salvador changed drastically with the "final offensive" of the FMLN that began on November 11, 1989. As of this writing, the hostilities have not concluded, and it would be premature to attempt to analyze the outcome.

But one thing was obvious to me when I recently visited San Salvador, the capital—that the work of the church has been deeply damaged. Attacks on the churches that work with the poor have always made work difficult. Many Catholic priests, the Lutheran bishop, and lay workers of these and the Anglican and Baptist churches here have received death threats and constant obstruction of their work, especially with refugees. Foreign church workers have had increased difficulties with bureaucratic processing of their requests for residency in the last few months.

However, after the fighting began, things got much worse. On December 16, six Jesuit priests, along with their cook and her daughter, were murdered. An investigation by the Jesuits showed their residence was searched three nights before the assassinations. For two days prior, the entire area around Central American University, where they lived, had been occupied by military units, making it seem unlikely that the killers came from outside the government's forces. Although President Cristiani denied a persecution of the church was taking place, by December 6, more than 30 pages of summaries of testimonies of attacks on churches and church workers had been recorded.

As of this date, 52 churches, refugees, or homes of church workers had been searched and in many cases ransacked,

the reports show. In numerous cases equipment, money, or personal items were stolen or destroyed. A nun described her experience: "I asked them for a search warrant, but they said, 'In time of war, search warrants are not needed. During war everything is permitted.'" She went on to describe how it took a group of soldiers more than three hours to search her 12 'x20' shack in a village of earthquake victims. They said they were searching everyone's house, but her neighbors' houses were not searched.

During this same period, 73 church workers were reported "captured," which means anything from being arrested formally by uniformed police to being taken away by "heavily armed men in civilian clothes"

(in other words, death squads). While some of these people have been released, the whereabouts of others is not known. The foreigners among the arrestees who have been released have all been deported. Four churches, as well as one clinic, have been damaged by government bombing or strafing. Four church-operated refuges have been closed. Two churches and one retreat house have been used by soldiers as bases or dormitories.

The heads of four churches (Catholic, Lutheran, Anglican, and Baptist) have received many death threats. That is not new, but after the murder of the Jesuit priests and after the U.S. Congress voted to continue unconditional aid to El Salvador, church workers had to take the threats more seriously. The attorney

A priest celebrates mass in a country home.



© Alan Pogue

general of El Salvador wrote to the Pope, asking him to remove all 13 bishops, since their safety could not be guaranteed. After the murder of the Jesuits, a truck with a loudspeaker parked across from the archdiocese and broadcast threats to the archbishop and the priests. The speaker said he was from the first brigade of the army. The archdiocese is 1½ blocks from the U.S. embassy. Eighteen other threats are documented, several against foreign clergy working here. In addition, the air force has admitted to circulating a flyer that says (in part) "Salvadoran, you have the full and legitimate right to protect your life and property, and if to do so you must kill the terrorists of the FMLN and their foreign helpers, do so. . . . Let's put an end to them. . . . Let's destroy them." Newspaper articles have appeared identifying the Lutheran bishop and a Baptist pastor (both Salvadorans) as members of armed rebel groups. An Episcopal pastor was arrested with 14 other church workers, nationals, and foreigners, and is being held for trial on the charge that an attack on the main military headquarters was staged from his church.

Since some of these threats are aimed at foreigners, they worry us. But when our own embassy seems to go along with them, we get angry. The most blatant case of this is that of Jennifer Casolo, a church worker here for more than five years. She has been involved in a program that offers study tours to church groups and others, including congressional delegations. As such she is well known in embassy and Salvadoran military circles, because her groups always interview spokespeople of both. On November 25, authorities claimed they found a cache of arms in her home. A member of the embassy staff was present at her capture. I do not know if the embassy was notified after the authorities arrived and "found" the cache, or if the embassy representative accompanied them to her house. She says she never had arms in her house, that they may have been planted there to implicate her.

On December 6, in a news story on Cable News Network (received in El Salvador via satellite), Barry Jacobs of the U.S. Embassy stated, in response to accusations about persecution of the church here, "Some church workers abuse their positions and support the guerrillas." Many of us volunteers took his statement to mean that whatever

Unorthodox Easter Reflections

Over the last 70 years I have somehow lost touch with the meaning of Easter in the traditional religious sense. All that seems long ago and far away. . . . There are new religious symbols and meanings for me in adult years. But that was before Nicaragua and its new spiritual reality for me. Surprisingly, the meaning of Easter this year has revealed itself in the half-forgotten, yet familiar images of my early upbringing in a traditional church. . . .

Just hours before leaving Nicaragua, . . . we attended the *missa campesino*, the people's mass, or mass of the poor. From afar we heard the massed guitars and the irrepressible Latin rhythms, which sound like dance tunes, but which accompany the most sacred words. The large church is new and built in the round. Upon entering, one is surrounded and overpowered with tower-

ing colorful folk art. There is Oscar Romero, three times life-size, and soldiers and farmers and children and strong women. And at the center is the cross carried on Good Friday and the gigantic ascending Christ, a peasant figure with stigmata in hands and feet; his crown of thorns is a torn bandana tied around his head to keep the sweat from his eyes. . . . Liberation theology begins with the poor at the grassroots.

I came to see that if such as these believe in the triumph of the Spirit, can we do any less? . . . In that spirit, I rejoice with them in the Easter message. I do believe God is alive and well and at work in this world.

Betty Peterson

Betty Peterson, who lives in Halifax, Nova Scotia, went to Nicaragua with Witness for Peace in March 1988. This excerpt from her report is reprinted from Northern Lights, the newsletter of North Easton (Mass.) Meeting.

happened to us, we couldn't expect support from our own embassy. We already feel conspicuous walking on the streets of this hispanic city—now we feel like potential targets.

One deported church worker said, "We received special treatment after we were arrested. We were blindfolded, handcuffed, and made to stand all night, while we were interrogated." If this is what happens to people who receive especially gentle treatment, what is happening to the Salvadoran church workers who are arrested? What happens to the young people picked up as suspected "terrorists," whose families aren't even aware of their captures? Remember what the soldier said, "During a war, everything is permitted."

After my visit to San Salvador in December, there seemed to be a lull in persecution of church and humanitarian workers. Jennifer Casolo was released when the government was unable to make a case against her. She was immediately deported. The international outcry forced the release (generally followed by deportation or exile) of the majority of detained Salvadoran and international church workers. The government was forced to investigate, jail, and indict nine soldiers and officers involved in the killing of the Jesuits and

their cook and her daughter.

But, by the end of January, some groups complained the army continued to occupy their offices, among them the Christian Committee for the Displaced and Refugees. Other persecutions continue. Three members of the Baptist church were arrested outside the church on January 25 and held for questioning; only two have been released as of mid-February. An employee of the Catholic Archdiocese Social Service office was taken from his home at night by heavily armed men in civilian clothes and questioned by the Treasury Police for nine days and nights before being released.

Although in November, El Salvador received a great deal of attention in the United States, the situation has probably been eclipsed by later events. But it seems to me now is the time for U.S. citizens to reflect upon the effects of the aid that has sustained this ten-year war. How can Friends pressure our own and the Salvadoran government to bring about a negotiated peace and respect for human rights? I am grateful for the many expressions of concern for my personal safety, but would urge everyone to focus their concerns on the plight of the Salvadoran people, especially those working for peaceful change. □

Toward a National

by John M. Swomley

Within the last few months, dramatic changes have taken place around the world. The Soviet Union has launched a peaceful revolution that took many of us by surprise. Yet we were warned more than a year in advance by Georgi Arbatov, director of the Soviet think-tank known as the Institute for the Study of the United States and Canada. In a December 1987 letter to the *New York Times*, he said: "... we have a 'secret weapon' that will work almost regardless of the American response—we would deprive America of The Enemy. And how would you justify without it the military expenditures that bleed the American economy white, a policy that draws America into dangerous adventures overseas and drives wedges between the United States and its allies, not to mention the loss of American influence on neutral countries?"

That secret weapon that deprived the United States of an enemy marked the end of the Cold War, the withdrawal of troops from Afghanistan, the announcement of reduction of Soviet armed forces in Mongolia, in Eastern Europe, in the Soviet Union, and, in Mikhail Gorbachev's words, the beginning of a "transition from an arms economy to a disarmament economy" beginning with conversion of two or three military production plants in 1989.

We have seen the change of government in Poland, Hungary, in East Germany, and the move away from totalitarianism inside the Soviet Union to greater freedom. Not since the days of India's Emperor Ashoka in the third century before the Christian era has there been such a renunciation of imperialism and aggressive war by a major world empire. The map of Europe has been changed many times, but never be-

fore was it the result of a unilateral non-violent or anti-war revolution by a people in a heavily armed major power.

Initially President Bush tried to claim credit for Soviet arms reduction when he told the American Legion convention: "Only a willingness [on the part of the United States to modernize our missile system] gives the Soviet Union the incentive to negotiate real arms reduction." That is no longer a credible statement, since the Soviet Union did little negotiating. Its initial arms reductions were unilateral; its release of people from tyranny in Eastern Europe was unilateral. Soviet leaders have even acknowledged and publicly apologized for their national sins of recent years. Foreign Minister Edward Shevardnaze told the Supreme Soviet, "It is important not to hide them, to admit them and correct them." In biblical language, this is national repentance.

In the Hebrew scriptures there is a symbolic story of national repentance involving Nineveh and a man named Jonah. Jonah is not an historical figure but a symbol of the existing Jewish religious structure, which was also tied to a violent Jewish nationalism. Jonah was asked by God to go to a large enemy city-state called Nineveh and call upon it to repent or be destroyed. En route to Nineveh by sea he decided that he wanted Nineveh to be destroyed and therefore would not call it to repentance. As a result of a great storm, Jonah was thrown overboard by the sailors to save their lives, because Jonah admitted he was thwarting God's will. He was saved by a great fish in whose belly he lived for three days. The fish represents the years of Jewish exile in Babylonia.

When Jonah was delivered from the belly of the fish, God asked him again to go to Nineveh. This time he went, and found that it was such a huge city it took him three days to walk from one end to another. As he went he shouted to the people to repent or in 40 days the city would be destroyed because it was a

violent and evil place. To Jonah's surprise the people believed him. "They proclaimed a fast and put on sackcloth from the greatest to the least . . . the King . . . arose from his throne, removed his robe, and covered himself with sackcloth and sat in ashes" and called upon the people: "Let everyone turn from his evil way and from the violence which is in his hands. Who knows, God may yet repent and turn from his fierce anger so that we perish not?"

According to the story, God repented and decided not to destroy Nineveh. This made Jonah, the symbol of the Jewish national and religious establishment, angry because the enemy was not punished. The story ends on the note of Jonah's self-righteousness and unrepentant mood, and God's rhetorical question: "Should I not pity Nineveh, that great city in which there are more than 120,000 persons . . . ?"

This is an ancient parable with modern application. The "evil empire," former President Reagan's term for the Soviet Union, is repenting of its past violence and oppression. Note that in the story of Nineveh it was the people who repented first, and the King joined them by calling everyone to repent. This is what happened in both Europe and the Soviet Union. In 1981, after Reagan's election and some years before Gorbachev came to power, there was a widespread popular uprising in Europe against the Reagan doctrine, which called for a rollback of communism, and the Reagan Defense Guidance Plan which called for huge military budgets and war against the Soviets, beginning with the installation of intermediate range nuclear missiles that could reach Moscow from western Europe in six to eight minutes. In October 1981, 500,000 people demonstrated in the streets of Rome against deployment of these missiles, 300,000 in Bonn, 100,000 in Hamburg, 200,000 in Belgium, 500,000 in Madrid, 150,000 in Barcelona, and simi-

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Repentance



Len Munnik

lar numbers in Denmark, England, and elsewhere. In 1982 a million people demonstrated in New York. The International Congress of Physicians against Nuclear War was organized and within a year grew to more than 70,000 members in 43 countries. Bernard Lown of Harvard Medical School, who with a Soviet physician cofounded that organization, addressed an estimated 100 million Soviet people in a nationwide TV program in 1982.

In 1984 I was the senior U.S. lecturer on the Peace Cruise of the Volga with 215 U.S. citizens on board. We visited a dozen large Soviet cities. I spoke to members of the Soviet Peace committee, and others of us addressed anti-war rallies of as many as 10,000 people in each city en route. These rallies took

“... We have a ‘secret weapon’ that will work almost regardless of the American response—we would deprive America of The Enemy.”

place for years. After one such rally, U.S. youth on our cruise gathered on the steps of the stadium with stringed instruments and sang anti-war songs as people exited. When they sang “Study War No More,” about 200 Soviet people surrounded them and joined in singing every verse in English.

On another peace mission to the Soviet Union in May 1987 I was one of 11 U.S. citizens who went to an international peace conference in Moscow. After the conference we went to a Moscow theater to see a movie entitled *Repentance*. It was a dramatic account of the repudiation of Stalinism and the call for freedom from dictatorship. It had played for two years in every major theater.

There was no reluctant Jonah shouting repentance to the Soviet Union. Repentance began with the Soviet people—the intellectuals, writers, professors, physicians, the people of Tolstoy, Dostoevski, Kropotkin, and Berdyayev; it began with the anti-war protests in western Europe and the United States, and with the visits of U.S., European, and Third World peace delegations to the Soviet Union. Like the king of Nineveh, Gorbachev was the leader who made it official.

This is a time to rejoice at their repentance. The White House has finally acknowledged that the cold war is over. Yet it is also time for our repentance. Gorbachev’s policies have not resulted in comparable changes of policy by the United States.

When the Soviet troops were withdrawn from Afghanistan, the Soviet foreign minister told the world that the Soviet military role in Afghanistan had violated Soviet law and international norms of behavior. *The New York Times* of October 24 described this as “a highly unusual act of contrition.” What was our reaction? The United States refused to negotiate any peace in the area, where we have the largest number of C.I.A. stations in the world. Instead the

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Bush administration escalated U.S. military support so Afghanistan might become part of the U.S. sphere of influence.

In Africa the Soviets used their foreign aid program and their advisers to persuade Angola to negotiate an end to the fighting with the U.S.-backed Savimbi guerrillas and also put pressure on Cuba to withdraw its troops from Angola. In response, the Bush administration continued to arm and encourage Savimbi in his armed raids against the Angolan government and innocent civilians.

Similarly, the Soviets have changed their relations with Poland, Hungary, Bulgaria, and other Eastern bloc nations, as well as keeping East Germany from violent repression. They have pressured Iran and Syria for a regional settlement in Lebanon and release of hostages to accommodate U.S. interests. Gorbachev, in a visit to Finland, called for a nuclear-free zone and announced plans to remove nuclear-powered submarines from the Baltic.

In contrast, the United States will not permit Nicaragua to have a free election under UN supervision, but intervenes in the electoral process with millions of dollars for propaganda and organizational support. The United States responded to the Soviets' peace efforts in the Middle East by refusing to pressure Israel to release Palestinian political prisoners being held without charges and without trials. While the Soviet Union gentles its hold on Eastern Europe, the United States tightens its grip on Central America, by supporting a coup to overthrow Noriega and mounting an invasion of Panama to set up a U.S.-sponsored government. After New Zealand dared declare itself a nuclear-free zone, the United States retaliated with various sanctions, including refusing to permit meetings or other relationships between top U.S. officials and New Zealand leaders.

After President Bush's challenge in a UN speech to the Soviet Union to destroy about 80 percent of their chemical weapons and we would do likewise, the Soviets said they would sign a treaty destroying all chemical weapons. Bush responded that we would not agree to eliminating all our chemical weapons, as it might be necessary to use them to deter underdeveloped nations. The Soviets have stopped producing chemical weapons, whereas we have started producing binary chemical weapons.

Other initiatives taken by the Soviet Union have not been followed with a reasonable response from Washington.

Does the United States have an ethical responsibility to improve the international condition? Should we repent of our national sins, or should we use the repentance of others for extending U.S. control over countries released from the Soviet sphere of influence? What will the impact of U.S. nonrepentance have on the rest of the world? Will it destroy the concept of national sovereignty of smaller nations? Will it increase the impoverishment of people in the underdeveloped world? Will it validate dictatorship in our sphere of influence while democracy flourishes in the former Soviet sphere?

No one else can call the United States to national repentance but ourselves. We cannot do it without a humble and contrite spirit. It will require a disarmed mind and spirit rather than a militarized mind. Georgi Arbatov of the Soviet Union said recently that one of the major Soviet mistakes was "that we relied too much on military power for security. Both the Soviet Union and the United States have far more military power than they can use for any reasonable purpose. Militarism on the part of all countries is the real danger. . . . Our mutual task is to reverse the militarization of life. We have no need for all these weapons and huge armies. We also now understand that we cannot obtain national security at the expense of the other side—at your expense—and the same is true for you. We have to ask ourselves, what do we need all these weapons for? Fewer and fewer problems can be solved by military power." He is right. □



Len Munnik

Witness

Quakers Oppose Arms Bazaar

by Peter D. Jones

In March 1989, the Australia Quaker Peace Committee discovered the capital city, Canberra, was going to host an arms bazaar, AIDEX '89. The organizers, a Sydney trade fair company, proclaimed the bazaar to be the largest and most sophisticated display of high technology defense equipment ever held in the southern hemisphere. The arms bazaar was to be held November 28-30, so the Peace Committee sent in an application for a stall at the event.

More than 200 companies were booked to attend, coming from 14 other countries. The Peace Committee helped set up the local Stop Arms for Export (SAFE) Coalition to oppose the arms bazaar, and learned it could have a stall for \$315 (in Australian money).

Those behind the event claimed the exhibition was to show steps taken to build the high-technology industrial infrastructure needed to support Australia's new, independent defense posture. The conference also promoted transfer of technology by inviting overseas companies to join in ventures.

In reality, the minister for defense presides over Australia's largest peacetime military buildup—\$25 billion (in Australian dollars) over 15 years. To offset the blowout in Australia's balance of payments, a decision was made last year to double Australia's military exports at the very time the minister for foreign affairs was telling the UN special session on disarmament that "arms exports should not be turned to as a way of solving domestic economic problems."

Overseas companies are eager to grab their share of multi-billion dollar contracts for new planes, helicopters, submarines, and frigates, as well as using Australia as a base for selling their wares in south and east Asia. Although there has been a downturn in global arms sales caused by a drop in the number of conflicts and the economic squeeze, south and east Asia are regarded as the growth area for military sales. This area has increased its proportion of the world arms market—worth \$65 billion (U.S. dollars)—from 6 percent to 23 percent in the last ten years.

Those defending the arms bazaar said the equipment was primarily defensive and emphasis was on technology rather than weaponry, but as one local reporter put it, it is these high technology systems and components that go into making and supporting the deadliest weapons in the world.

The Peace Committee showed slides and a video from the Campaign Against the Arms Trade in London, and offered posters

from Quaker Peace and Service. The display was situated between displays by a West German company with electronic warfare equipment and the Tasmanian Pavilion, which featured an arms company.

In the official catalogue the Quaker stall was listed as: "Australia Quaker Peace Committee. Stand 124. Hall F. Products: Books, posters, etc. Information: The stand will contain information about conflict resolution and ways to build a peaceful world without violence, including data on the arms race and its effects." Quite a few exhibitors and visitors came to talk to Friends working in the stall.

Prominent U.S. companies at AIDEX included General Electric, Westinghouse, General Dynamics, Raytheon, GTE, FMC, Bath Iron Works, Rockwell International, and Honeywell. Rockwell has recently obtained a valuable contract for construction of 12 frigates for Australia and New Zealand, despite vigorous resistance for the last two years by the New Zealand peace movement.

Outside the exhibition, demonstrators waved placards and organized a series of happenings, with more than 30 arrests during the week. A rally was held in the city center with a candlelight vigil at the war memorial. On St. Andrew's Day, an interfaith service was held at the main gate. Mothers and Others for Peace hung their nappies on the fence one morning with drawings over them. There were lots of letters to the local paper, many of which were published the Sunday after the exhibition.

As usual, there was disagreement about the appearance and tactics of some of the demonstrators who camped outside the National Exhibition Centre through the week and whose tactics included throwing mince-meat at the minister for defense while nine naked men tried to get into AIDEX but were foiled and arrested.

On balance, though, we put the arms bazaar on the map, which certainly discomfited organizers, while the government responded to objections and letters of protest by reiterating its policies and refusing to debate the issue. The Peace Committee is planning to follow up their concern with like-minded organizations in Australia, collecting information on the military export drive, maintaining continued lobbying on the issue, and raising greater public awareness on what is happening.

Peter Jones is a long-time peace activist and world traveler who is active among Australian Friends.

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News of Friends

In the wake of Hurricane Hugo, the American Friends Service Committee received \$625,000, including grants of \$495,000 from the William Penn Foundation and \$25,000 from the Philadelphia Foundation's Malinda R. Farrow Fund. The money will be used to rebuild 30 houses and a community center in three communities in Puerto Rico. The projects were low priority for official government aid. On St. Croix, the AFSC is co-operating with two other organizations in developing a model plan for building houses on the island. The plan is in the preliminary stages.

Obligation-free financial aid will be made available to hispanic students at Earlham College. The new program, called the Educational Enhancement Award, will help Hispanic students from Indiana who are qualified for admission but are unable to pay tuition and fees. The award augments the typical financial aid package of grants, work-study, and loans offered by the college. A similar program was launched last fall for black students.

The new editor of the London-based Quaker publication, *The Friend*, will be Sally Juniper, beginning in May. She succeeds David Firth, who is retiring. Sally has been assistant editor since 1984. She is known for her articles, reviews, and commentaries. She previously worked for local radio and the BBC.

Friends Committee on Scouting was formed in March 1989 at the annual meeting of Friends World Committee for Consultation, Section of the Americas. The new committee will create and make available curriculum materials and awards for Quaker Scouts seeking the Religious Life Award in scouting. Those who would like to receive forms for ordering materials and awards may write to Dennis Clarke, Friends Committee on Scouting, 85 Willowbrook Rd., Cromwell, CT 06416.

The "Earth Caretakers" curriculum guides and encourages people to incorporate concepts of ecology into their everyday lives. Created by the Institute for Earth Education, it offers activities to immerse children in physical and spiritual experiences with nature. Gila (N.M.) Meeting introduced the curriculum to fourth, fifth, and sixth graders at Intermountain Yearly Meeting in 1988. Friends from Gila Meeting report the curriculum reflects Quaker beliefs in valuing silence, stewardship, and a willingness for personal and social transformation. For information, write to Gila Friends Meeting,

o Unity with Nature Committee, P.O. Box
8, Gila, NM 88038.

expanding to include an international focus,
evangelical Friends Alliance has established
new organization to provide fellowship,
support, and cooperation among evangelical
friends worldwide. The new organization,
called Evangelical Friends International
(EFI), includes members in Asia, Africa,
Latin America, and the United States. Spe-
cific plans for the coming year will address
Christian renewal, evangelization, fellow-
ship, and leadership development.

Traveling Friends can recognize and connect
with other Friends through a new symbol
available on buttons, patches, and car stick-
ers. A Young Friend in England designed the
symbol to inspire spontaneous conversations
after many instances of making the Quaker
connection at the end of a train ride, ferry
ride, or meal. For prices and descriptions,
write: Rachel Hodgkinson, 300 Gloucester
Road, Bristol, BS7 8PD, England. Portions
of the profits will be donated to the Young
Friends Annual Appeal.

Quaker Alley, a burial ground in Strouds-
burg, Pa., is in disrepair. Established by the
Hicksite branch of Friends around 1830, this
45-grave cemetery needs \$7,000 to restore
its former simple beauty. Worn gravestones
have been toppled by vandals, the brick wall
surrounding the property has sections in
danger of collapsing, and the large iron gate
at the entrance has fallen from its hinges.
Friends Bob Bauer and Ted Jenkins have
joined forces to take on this project. While
acknowledging that cemeteries are a low pri-
ority for most folks, they are both excited
about the potential to make a little park, a
place to spend some quiet time, in the mid-
dle of a growing city. They also hope to do
a complete inventory of the gravesites and
would welcome any historical records readers
might have about Stroudsburg Quakers, be-
fore and after the Hicksite split. Some of the
family names included in Quaker Alley are:
Walton, Palmer, Phillips, Gaunt, and Folkes.
Descendants and others interested in this ef-
fort should contact Robert Bauer, 819 Itaska
St., Bethlehem, PA, 18015.

Quaker Alley



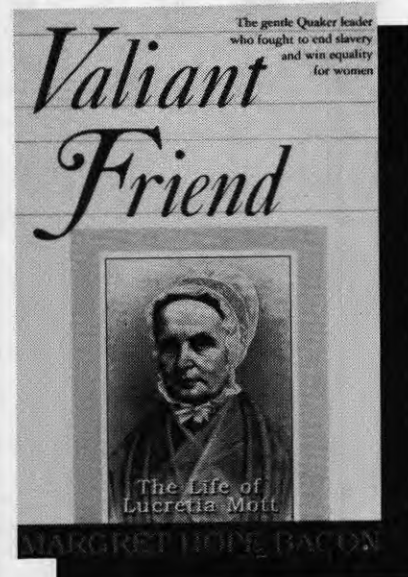
Photo courtesy of the Smithsonian Institution

Alice Paul

The Alice Paul Centennial Foundation was
able to purchase Paulsdale on January 30.
Alice Paul was the Quaker suffragist instru-
mental in gaining the vote for women, and
she was author of the Equal Rights Amend-
ment. As reported in FRIENDS JOURNAL last
April, the foundation needed \$500,000 to
purchase her 150-year-old birthplace and
turn it into a national conference center for
leadership development for women. With
\$135,000 raised already from gifts and con-
tributions, the foundation secured a loan for
the remainder from a consortium of New
Jersey banks. The loan must be repaid in
three years, and more money is urgently
needed to restore the home, which is listed
on the National Registry of Historical Places.
To learn more about Alice Paul and this ef-
fort, contact: The Alice Paul Foundation,
P.O. Box 472, Moorestown, NJ 08057.

Violence on Saturday morning network pro-
gramming is at the lowest level in more than
a decade, according to the National Coali-
tion on Television Violence. The war car-
toons "G.I. Joe" and "Transformers" are
gone, as are the super-hero shows such as
"The Incredible Hulk," "Spiderman," and
"Mighty Mouse." While dramatic physical
violence and acts of revenge are less common
now, over 50 percent of Saturday children's
programming teaches violent and/or anti-
social behavior. This new research shows that
the current decrease in acts of violence is still
more than double the level of violence on
prime time television. NCTV is monitoring
the new cartoons "Beetlejuice" and "Dun-
geons and Dragons" for unnecessary ghoul-
ishness. They are pleased to recommend
"Chip 'n Dale's Rescue Rangers," "Duck-
tales," and the award-winning Discovery
Channel. NCTV attributes the improvements
to widespread protest against war toys and
pressure from Congress.

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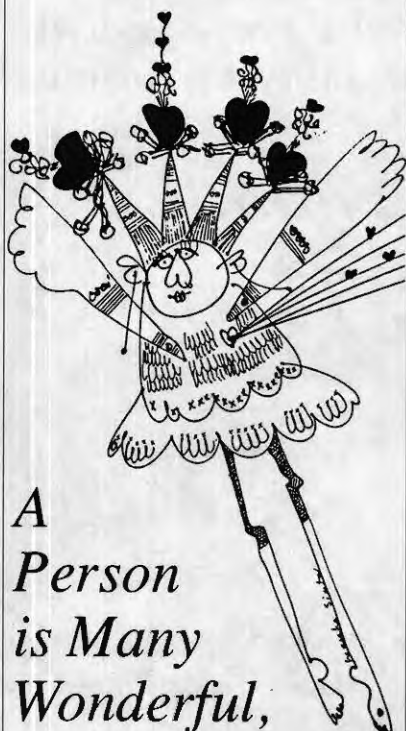
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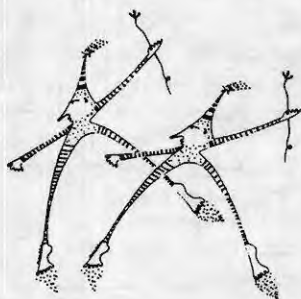
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Bulletin Board

- Exploring a wholistic world view from scientific, artistic, and religious perspectives will be the focus of the Quaker Universalist Fellowship's spring gathering on April 28 from 11 a.m. to 9 p.m. at Moorestown (N.J.) Meeting. Leaders will be Jack Mongar and Carol MacCormack, Friends from England who are teaching a course at Pendle Hill entitled "Science, Spirituality, and the Mystical Tradition." The program will also include group discussion and spiritual sharing. Low-cost lunch and supper will be available. Child care and overnight hospitality can be arranged. Contact Carolyn Terrell, QUF clerk, 5308 Knox St., Phila., PA 19144, or call her at (215) 842-3342.

- A seminar on "Conscience, Commitment, and Community, the Search for the Spiritual and Institutional Requirements for a Peaceable World" will take place May 11-13 at Powell House in Old Chatham, N.Y. Sponsored by New York Yearly Meeting's Peace Concerns Committee, the seminar will feature peace movement professionals and volunteers leading five workshops. Leaders will be Stephen Collett, of the Quaker United Nations Office; Marian Franz, of the National Campaign for a Peace Tax Fund; Alison Oldham, of Friends Committee on National Legislation; Lawrence Apsey and Stephen L. Angell, of NYYM's Alternatives to Violence Project; and John Schoonbeck, of NYYM's Right Sharing of World resources committee. Tuition is \$110, including room and board, with scholarship money available for those who could not otherwise attend. Child care will be provided. To register, contact Powell House, Route 13, Old Chatham, NY 12136, or telephone (518) 794-8811.

- How to lobby effectively will be the focus of a seminar for senior citizens at William Penn House on May 13-17. Called "Elderlobby Seminar: Friendly Persuasion on Capitol Hill," the gathering will include briefings by experts from Washington, D.C., congressional visits, and discussions. William Penn House is a student seminar and hospitality center in the nation's capital. The Elderlobby Seminar will cost \$185, including room and board. There is space for 17 overnight guests, but an additional eight can be accommodated at the conference on a daytime-only basis at a lesser charge. Registration deadline is April 23. Contact Elderlobby Program, William Penn House, 515 E. Capitol St., S.E., Wash., DC 20003.

- High school seniors who have made outstanding contributions in community service are sought as nominees for the Yoshiyama Awards, which bears a gift of \$5,000 over

two years. The program is sponsored by the Hitachi Foundation, a nonprofit organization established to foster effective leadership, community service, and global and social responsibility. Those young people who receive the awards will be selected on the basis of their community service, not on academic achievement or extracurricular activities. Students need not be college-bound to be eligible. In 1988, six winners were selected. Nominations will be accepted from teachers, school principals, community leaders, or clergy. Deadline for nominations is May 15. Information on content and format for nominations is available from The Hitachi Foundation, 1509 22nd St., N.W., Wash., DC 20037, telephone (202) 457-0588.

- A conference for New England Quaker women in ministry will be held April 20-22 at Grotonwood Conference Center in Groton, Mass. Participants will address the questions: What does it mean to be a Quaker woman doing ministry today? How do Friends recognize ministry? How do we discern leadings to carry out our concerns? How do we find support? Participants will engage in worship, worship-sharing, workshops, and play. Cost is \$45-\$60. For information, contact Minga Claggett-Borne, 5 Longfellow Park, Cambridge, MA 02138, telephone (617) 876-6883.

- The 1990 calendar of yearly meetings is now available from Friends World Committee for Consultation. To get a copy, send a stamped, self-addressed envelope to FWCC, Section of the Americas, 1506 Race St., Phila., PA 19102.

- Commemorating the 50th anniversary of the Nazi invasion of Western Europe during World War II will take place at a Celebration of Conscience at Bryn Mawr College on Aug. 3-5. The conference will feature speakers Dave Dellinger, a leader in the witness against war since 1940, and Eva Michel, coordinator of peace movement relationships for Action Reconciliation of West Germany. Forums and workshops will be offered on a range of topics dealing with the peace movement, conscientious objection, war tax resistance, and related subjects. Worship, sharing, fellowship, a concert, and award ceremony will also be offered. Young participants (ages 15-24) are especially encouraged to come. Cost is \$125, including room, board, and conference materials. The conference is sponsored by six national peace organizations and endorsed by many others. Contact Peace Tax Foundation, 2121 Decatur Place, N.W., Wash., DC 20008, as soon as possible.

Books

Belonging Always

By Philip Mooney. Loyola University Press, Chicago, Ill., 1987. 176 pages. \$12.95.

The name of John Macmurray (1891-1976), Scottish philosopher of religion and Quaker by choice, is not likely to be familiar to U.S. Quakers. This is understandable and yet unfortunate because his original and profound understanding of the mystery of humans and their longing for friendship is sorely needed in this age of indifference and alienation. Quakers should be proud to claim his as one of their own.

Philip Mooney's fine book, one of the first devoted to John Macmurray, presents the reasoning behind Macmurray's idea that humans are born to be friends. As Macmurray once wrote: "All meaningful knowledge

thoughtful and relevant insights on every page as the author explores our personal lives in a world which fuels self-interest. He shows how fear, distrust, and resentment permeate and distort our lives and make authentic friendship difficult, often impossible. Finally, the author discloses Macmurray's belief that the religion of Jesus is the best response to our longing for friendship and community.

Stanley M. Harrison

Stanley M. Harrison is associate professor of philosophy at Marquette University.

Being in Love: The Practice of Christian Prayer

By William Johnston. Harper & Row, San Francisco, 1989. 171 pages. \$14.95.

"Prayer shakes the universe," states Irish Jesuit priest William Johnston in *Being in Love*. Written in the form of letters to a friend who is starting a new prayer center, the author notes that the great writers on prayer—John of the Cross, Saint Teresa, the author of *The Cloud of Unknowing*—wrote within the context of their own history and culture, and, for us today to make use of their message, we must translate it into our own culture and experience. That's what George Fox said, too.

The title is from Bernard Lonergan, the beloved Canadian Jesuit scholar: "Religious experience at its roots is experience of an unconditional and unrestricted being in love. But what we are in love with remains something we have to find out." This reviewer found the book is more about prayer techniques than about the God we pray to. The prayer techniques are useful, although somewhat hidden in most of the chapters, often toward the end. Friends will feel comfortable with many of these techniques. In "Prayer and the Body," for instance, William Johnston sees meditation and prayer as holistic, encompassing heart, mind, and body. And how do we today develop a "praying body?" The author cites the Old Testament tradition (Exod. 17:12; 15:17) and notes that the monastic lifestyle of fasting, prayer, simple food, work, and silence brought about a praying body.

The author suggests preserving the good practices of the old ways and integrating 20th century psychological and neurological insights into our prayer ways. Loving and accepting our bodies is important for our prayer. Friends will also agree that we often find God and prayer in nature, and the

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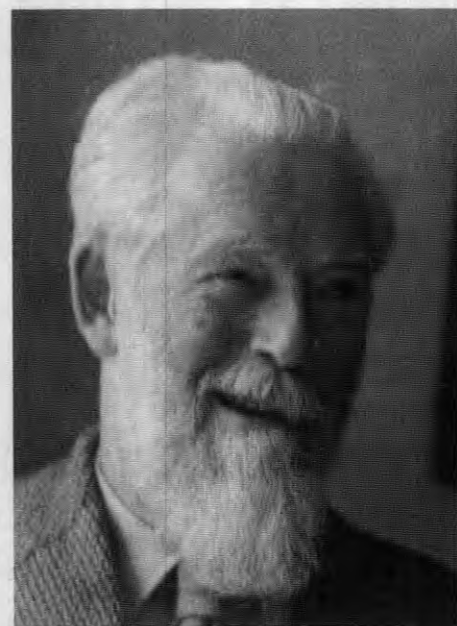
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John Macmurray

is for the sake of action; all meaningful action is for the sake of friendship." Written in a warm and engaging style, this book skillfully combines Macmurray's careful analysis with the insights of Antoine de Saint-Exupery, author of *The Little Prince*, a profound meditation on the meaning of love and friendship. Although unknown to each other, these two contemporaries saw clearly that the central human difficulty is seeing who we are and what we want. Macmurray would have endorsed the famous words of *The Little Prince*: "It is only with the heart that one can see rightly."

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Books *continued*

chapter, "The Mystery of Jesus," may well
be close to Friends' own experience.

We are urged to develop our creative
talents wherever they may lie: gardening,
painting, poetry, writing. Some of the con-
templative exercises he mentions include
walking.

All the suggested ways of prayer are in-
tended to lead us to that silence where the
prayer rests in God's presence—in the living
silence and deep peace. But, William Johnston
writes, "... do not make a fetish of silence
and ... of words. What matters is neither
silence nor words but faith and love."

The style is a bit pedantic—you have to
want to read the book. But there are riches
to be mined, for "No life has more surprises
than the life of prayer."

Renee Crauder

*Renee C. Crauder is clerk of Radnor (Pa.) Meeting
and teaches courses on prayer.*

Hedge of Wild Almonds

By Hope Hay Hewison. Heinemann
Educational Books, Portsmouth, N.H.,
1989. 389 pages. \$23.50/paperback.

The first partition erected to separate
blacks from whites in South Africa was a
hedge of wild almonds, thereby providing the
title for this major work.

Hope Hay Hewison is a perceptive Quaker
observer who has lived and worked in South
Africa and other southern Africa countries
and who has always been on the cutting edge
of the struggle against racism. Her experience
is a great asset in examining ideas argued in
another age and still being argued in Lon-
don and Philadelphia yearly meetings. The
South Africa question has been with us for
a long time.

The chronological focus of this report is
narrow: 1890-1910. It covers a crucial period
of South African history, from the time of
Cecil Rhodes as prime minister of the Cape
Colony until his death, the second Anglo-
Boer War, and the creation of the Union of
South Africa. It is a history of events and
ideas of the time, with an emphasis on the
role and thought of Friends in England. U.S.
Friends were not yet concerned.

The majority of Friends were "Pro-
Boers," so called, but really pro-justice and
pro-compassion. The Boer war is the center-
piece of the book and of the Quaker ideas
contested at the time and still being con-
tested. This is a tremendous work of research
with more information than U.S. readers will
want to know about the Quaker personalities
involved.

Such complaints as I have about this book
are directed at the publisher, not the author.
The type is too small for my generation, and
the text is difficult to read where it often runs
nearly into the binding. There is ample white
space, so redesign could have solved these
problems without adding pages.

Lyle Tatum

*Lyle Tatum is a member of the Haddonfield (N.J.)
Meeting. His work has included administration of
Quaker concerns and serving on numerous Quaker
committees.*



Something for Peace: A Memoir

Something for Peace: A Memoir

By Thomas Waring, P.O. Box 565,
Hanover, NH 03775. 1989. 127 pages.
\$12.20/paperback.

Thomas Waring was raised Quaker; he
knew from his training and believed in his
heart that all wars are wrong and that
peaceful methods of solving differences
work. His autobiography begins with his
memories of discomfort as a small boy
watching military parades in the '20s and his
test of faith in college in the '40s with a
roommate who was active in ROTC. With
plain honesty, he describes his fear of
violence and his ongoing search for clarity
about being a conscientious objector, ask-
ing himself regularly what would com-
promise his conscience.

Waring is admirable in his dedication to
working for peace, both during and long
after the war. While he was enduring ridicule
and threats for being a C.O., he was often
led to consider the much worse plight of his
peers in combat. In the middle of his own
remembering, he stops to muse poetically on

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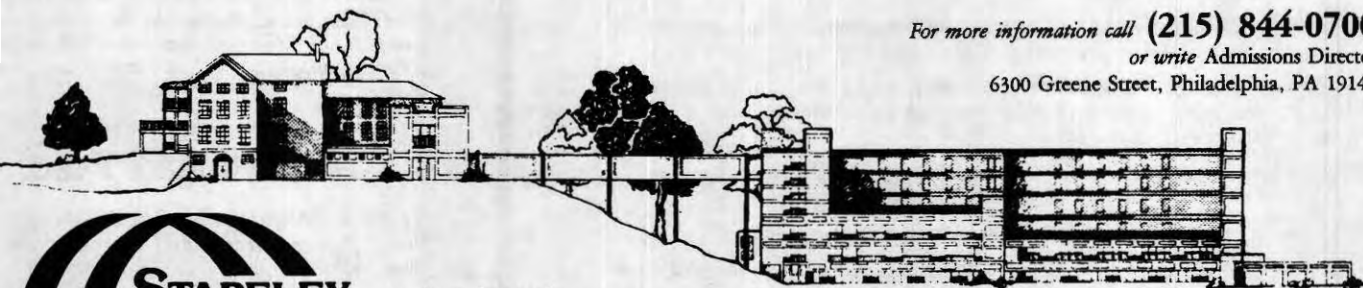
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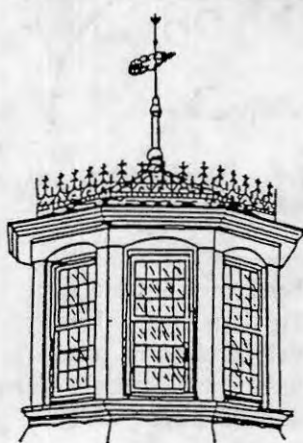


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Books *continued*

the building of the monument to the unknown soldier. Stints in forestry, mental hospitals and Finland are each described with the wonder of someone who has found himself settling into silent worship in unexpected times and places. Illustrated by his daughter, Abigail Waring Robbins, this small volume is written in the simple style of a conversation with a friend.

Eileen Coan

Eileen Coan, whose professional background is in mental health education, was recently a student at Pendle Hill. She is an attendee at Wooster (Ohio) Meeting.

A Compassionate Peace

By Everett Mendelsohn. *The Noonday Press; Farrar, Strauss and Giroux, New York, N.Y., revised edition, 1989. 321 pages. \$9.95/paperback.*

This scholarly and fact-checked report prepared for the American Friends Service Committee, confirms, sadly and depressingly, impressions gathered from a reading of newspapers over the past two decades:

- The Israelis' vision of Zion has been lost. As the dominant power in the Middle East, the Israelis (with U.S. support) have become the colonial invaders, the military occupiers.
- The oppressed have become the oppressors, especially in the Gaza Strip and West Bank territorial lands of the Palestinians.
- Continuing their 40-year effort to establish and maintain security by military means, the Israelis have rejected recent long-awaited Palestinian peace overtures. Predictably, efforts to impose Israeli will with armaments have led to civil rebellion, to stones against bullets, and to unending bloodshed.

One conclusion is that jockeying for influence in the region by the United States and the USSR must change to a united diplomatic effort. Other Arab states must be induced to join the Palestinians in recognizing Israeli reality.

In exchange for Israel's renouncing its role of oppressor and its claims to land seized in 1967, superpower and Arab states must guarantee Israel—and the Palestinians—mutual security, freedom from the threat of assault, and an end to random terrorism.

Prospects for the success of prayerful diplomacy in lieu of continued killing are not bright.

John Eisenhard

A part-time freelance writer, John Eisenhard retired from editing community newspapers. He is a member of Goose Creek (Va.) Meeting.

Brief

Disputed Questions On Being a Christian

by Rosemary Radford Ruether, Orbis Books, Maryknoll, New York, N.Y., 1989. 142 pages. \$13.95/paperback. The author correlates her commitment to liberation theology and the development of her personal identity, reflecting on her own past with the same emphasis as with the historical past of society. In doing this, she poses several questions of faith and identity which pertain to contradictions posed by history and society. These questions confront four areas of thought: Christianity and classical humanism, Jewish-Christian relations, U.S. political trends, and feminism. Ruether carries each discussion beyond theoretical contemplation as she tests her ideas against personal experience. As the ideas come together, so she develops a theology which rejects Christian exclusivism and concentrates instead on the liberation of all people within the church.



At Home in the Universe

By Oscar E. Bonny. Icarus Books, 1015 Kenilworth Dr., Baltimore, MD 21204. 1989. 160 pages. \$11.95/paperback. This is the account of intellectual awakening that brought a penniless Russian peasant to the doors of a U.S. university begging for the chance to be educated. His journal of the subsequent years of poverty and endless study that final-

ly brought him the credentials of a formal education are among the most dramatic and suspenseful chapters. This autobiography includes a complete picture of his childhood, young manhood, career as a clergyman, marriage and family, and through it all a spiritual seeking that is satisfied as he embraces Quaker faith and practice.

Losses in Later Life

By R. Scott Sullender. Paulist Press, Mahwah, N.J., 1989. 183 pages. \$7.95/paperback. The cycle of life is invariably accompanied by personal loss. The author of this book distinguishes between loss experienced as a rite of passage toward renewed strength and loss which offers a more permanent, less rewarding effect. Negative losses, frequently experienced later in life, are discussed as natural sequences which can be overcome through confrontation, emotional expressiveness, and spiritual reflection. Although the author acknowledges people experience loss differently, his approach does not necessarily include cultural variance.

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Books *continued*

The Stormtrooper's Wife

By Lisa Gobell. Ashgrove Press, Bath, England, 1988. 138 pages. £4.95/paperback. This is the true story of Maria, a young Jewish woman, wife, and mother who must flee Nazi Germany to save her life. It is also a novel tracing work of the Quaker community in England to reveal and rescue victims of the Holocaust. The introduction states this story is "an indictment of a system which creates such tragedies," and it speaks to the belief that "nothing is sent to us which does not carry an urgent lesson to be learned." It is written in a simple manner in hopes of reaching those who may never read of this era in more sophisticated politically researched documents.

Journey Into Compassion

By James McGinnis. The Institute for Peace and Justice and Meyer-Stone Books, Bloomington, Ind., 1989. 148 pages. \$9.95/paperback. The author teaches spiritual reflection by involving the reader in a discussion of frankly Christian observations and suggestions, presented as part of a "journey of faith." The author is a frequent director of spiritual retreats, and the book proceeds in a similar mode, by presenting comments on each subject and then following with points to consider.

The Community of the Ark

By Mark Shepard. Simple Productions, Arcata, Calif., 1990. 64 pages. \$8/paperback. In the mountains of southern France, a peaceful utopian community has existed for almost 50 years. It is called the Community of the Ark, with more than 100 residents. Mark Shepard, a Quaker, spent six weeks sharing their nonviolent, Gandhian/Christian lifestyle and learning their history. This small booklet describes the daily rhythm of work and devotion, their celebrations, and their hardships in maintaining the simple life.

The Tree that Survived the Winter

By Mary Fahy, illustrated by Emil Antonucci. Paulist Press, New York, 1989. 64 pages. \$6.95. Fahy, the director of Wellsprings, a sabbatical program for ministers, has written an adult fable, illustrated with simple drawings. We meet a tree that questions the purpose of the seasons and difficult times in life. In a conversation with the sun, the wind, and the humans whose lives she touches, the tree learns about the joy, self-esteem, and compassion for others that can follow a time of deep suffering. Excellent discussion tool for families and support groups for people coping with crisis.

Milestones



Births

Cook—Zachary James Cook, on Feb. 10 to Sue Willey Cook and Milton Cook. His parents and paternal grandparents, Ernest and Sara Cook, are members of Miami (Ohio) Meeting.

Dorenbach—Benjamin Allen Dorenbach, on Oct. 8, 1989, to Catherine Gilbert Dorenbach and Joseph Dorenbach. Catherine is a member of Lincoln (Neb.) Meeting.

Farnsworth—Irene Demond Farnsworth, on Oct. 7, 1989, to Elaine Wilson and Brad Farnsworth, of New Haven (Conn.) Meeting, formerly of St. Louis (Mo.) Meeting.

Hitchcock—Matthew Flint Hitchcock, on Nov. 30, 1989, and adopted Dec. 5, 1989, by Charlie and Jeffrey Hitchcock. Jeffrey is a member of Crosswicks (N.J.) Meeting, and his mother, Janet Hitchcock, is a member of Moorestown (N.J.) Meeting.

Scattergood—Alison Melissa Scattergood, on Dec. 10, 1989, in Vancouver, B.C., to Donna and Kirk Scattergood. Her father is a member of Crosswicks (N.J.) Meeting, as is her paternal grandmother, Jean Scattergood. Her paternal grandfather, Norman Scattergood, is a member of Upper Springfield (N.J.) Meeting.

Taylor—Ian Gilbert Taylor, on Oct. 18, 1989, to Carol Gilbert and Edward Taylor. Carol is a member of Lincoln (Neb.) Meeting.

Marriages

Calvi-Brewer—Marshall Brewer and John Calvi, on Aug. 26, 1989, under the care of Putney (Vt.) Meeting. John is a member of Putney (Vt.) Meeting and Marshall attends Friends Meeting of Washington (D.C.).

Geibel-McEwen—Ruth Kilpack Geibel and Tony McEwen, on Dec. 8, 1989, in San Bernardino, Calif. Ruth, a former editor of FRIENDS JOURNAL, is a member of Concord (Pa.) Meeting.

Bohmann-Boyce—Richard Lee Boyce and Martha Lynn Viehmann, on Sept. 30, 1989, under the care of New Haven (Conn.) Meeting, of which both are members.

Deaths

Allen—Alvin Allen, 85, on Jan. 20, in Wichita, Kans. Alvin was a poet, even as a boy on a Kansas farm where poetry wasn't always appreciated. He trapped skunks and sold watermelons to work his way through Southwestern College in Winfield, Kans. He became a convinced Friend after meeting his wife, Marie, at a college debate. He received

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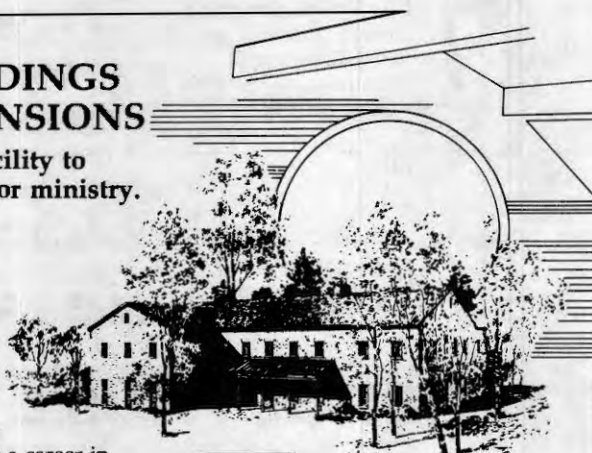
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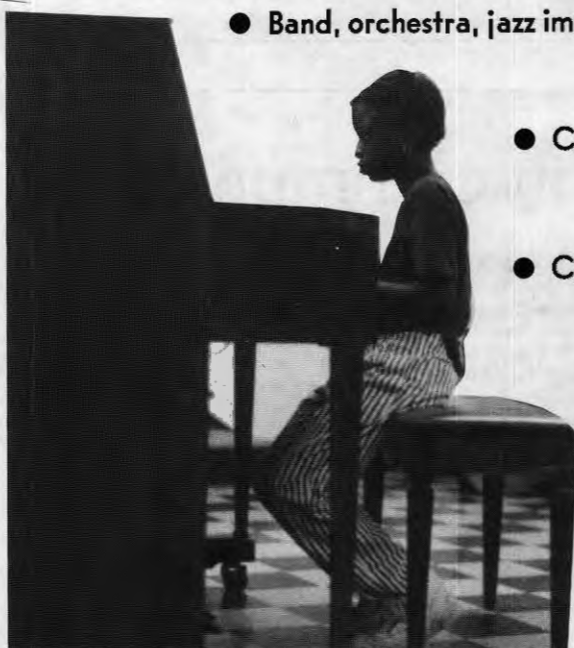
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a master's degree from Claremont College and a doctorate at Oregon State College, with a thesis on Christian education at church-related colleges. He taught at Friends University and at colleges in the Philippines, Oregon, Idaho, and South Dakota. He worked for the American Friends Service Committee in Tennessee and Kansas and with Mexican farm workers. He was active in the peace movement. He continued to write poetry all his life, winning prizes and publishing a book in 1982, *Up From the Land*. He loved sports and camping, and he played the tambourine. He is survived by his sons, Larry and Kenton; daughter, Karen; a sister; eight grandchildren; and two great-grandchildren.

Darnell—*Helen Wills Darnell*, 103, on Feb. 8, in Moorestown, N.J. A member of Moorestown Meeting, she spent many years sewing for the American Friends Service Committee and knitting caps and mittens for Head Start children, who called her "GG" for "great-grandmother." She lived her entire life in Moorestown, with the exception of four years in Montreal, Canada, when her husband's job took the family there. She spent the last 20 years of her life living at Greenleaf Friends Home. Education was of prime interest to her. She attended Friends Select School and graduated from Westtown School, where she met Howard Darnell, whom she married in 1910. She taught at Media Friends School during the five years between her graduation and her marriage. At the end of World War II, she began correspondence with a Japanese family that lasted until the last years of her life. After her husband died in 1948, Helen traveled in Europe, the United States, and Canada. She was the mother of Howard C. Darnell, Jr., Marian Darnell Fuson, and the late Ruth Darnell Sawyer, and the adoptive mother of Louis B. Hall, her nephew. She is also survived by eight grandchildren and 12 great-grandchildren.

Hintz—*Helen Hintz*, 85, on Jan. 29, 1989, in Arizona. She and her husband, Howard, came to Pima (Ariz.) Meeting in 1963, following a long commitment to Friends in New York Yearly Meeting, particularly Manhasset Preparative Meeting. A much-loved part of Pima Meeting, she resigned from membership, but the meeting refused to release her from its loving care. Some Friends recall her long and painful grief following her husband's death in 1965. In autobiographical sharing, she asked, how does one go on living and accepting the sudden loss of someone full of life? She suggested others found answers through faith, the loving care of family members, or cherishing memories, but she found solace in hard work "that so absorbed my mind and grieving spirit, as to shut out the unbearable emptiness." This hard work included taking on much responsibility for Pima Meeting, including its clerkship at one point.

Maris—*Albert Branson Maris*, 95, on Feb. 7, 1989, at Foulkeways retirement center in Gwynedd, Pa. He attended Friends Select School, graduated from Westtown Friends School and from Temple Law School. Later he received a diploma in civil engineering from Drexel Institute of Technology. He worked as an auditor and for the Democratic party at state and local levels in Pennsylvania. In 1936 he was appointed to the U.S. District Court in Pennsylvania and later to the U.S. District Court of Appeals for the Third Circuit, where he was chief judge for 20 years. After retiring, he worked for the revision of legal rules, practices, and procedures, and he heard cases until the time of his death. One of his most acclaimed decisions, based

on his concept of religious freedom, was to disallow a school board policy that expelled children for refusing to salute the flag. As a resident of Foulkeways, he served as president of the residents association and on the corporate board. He was also clerk of Philadelphia Yearly Meeting at one time. As a member of Gwynedd (Pa.) Meeting, he served on many committees and guided the meeting through thorny legal problems. He is remembered as a modest, kindly man who willingly took on humble tasks. He was a man who could brighten others' days with friendliness and could always tell the exact time of sunrise and sunset each day. He was a model of Friendly simplicity, courtesy, and integrity. He is survived by his sons, Robert and William.

McFarland—*George McFarland*, 86, on Aug. 29, 1989, in Las Cruces, N.M. A quiet person, he lived the values he held: conservation and love of the land, peaceful resolution of conflict, the importance of education, and creative use of financial resources to promote these values. He worked in forestry management in the national forests of Arizona until a severe allergy problem forced him to look elsewhere for a living. He and his wife, Elizabeth, moved to the high country near Silver City, N.M., and purchased a small rural telephone company, which, at first, meant the two of them were responsible for answering a 24-hour switchboard. George also maintained the telephone lines, which gave him the opportunity to be outdoors. In many other ways, they accommodated their daily activities to a respectful sharing of the land where they lived with desert birds and animals. Eventually, George operated a radio station, KNFT in Silver City, which broadcast wholesome, family-oriented, public service features. He was personally generous in supporting organizations whose goals he respected, and he encouraged others to seek meaningful gift-giving. Although his last years were marred by Parkinson's disease, he retained his lively interest in the world around him. Elizabeth, his wife of 53 years, was a constant source of help and encouragement. He brought courage and determination to the serious tasks of life, but he never took himself seriously. He had a playful, humorous side that helped him and his family overcome obstacles, and he never lost his positive outlook or the twinkle in his eyes.

Neumann—*Annemarie Neumann*, 87, on Jan. 10, at Crosslands retirement center near Kennett Square, Pa. She was a member of Lansdowne (Pa.) Meeting. Annemarie was born in Frankfurt, Germany, and as a child received food through the child feeding program of the American Friends Service Committee. She was a graduate of the Heidelberg School of Social Work in Mannheim and worked with private child welfare agencies in Germany. She also taught German in a boarding school in Switzerland. In 1936 she came to the United States and attended the University of Pennsylvania School of Social Work. Upon graduation she worked with the Society to Protect Children in Philadelphia. She lived with a Friends family and soon became an active member of Lansdowne Meeting. After retirement she worked as a volunteer in the office of *FRIENDS JOURNAL*. Her love of music and her ability on the recorder brought much pleasure to her fellow Crosslands residents. She is survived by a sister, Gert Graetzer, who lives in Israel.

Powell—*Margaret Satterthwait Powell*, 89, on Jan. 4, in Florence, N.J. She joined Crosswicks (N.J.) Meeting in 1954 and served on the Ministry and Oversight Committee as well as other committees during her active years.

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Calendar

APRIL

Through April 15—Lenten Desert Experience, with weekends of prayer, action, and reflection in Las Vegas and at the Nevada Test Site. Theme is "When Stones Cry Out." For information, contact Nevada Desert Experience, P.O. Box 4487, Las Vegas, NV 89127, or call (702) 646-4814.

5-8—Southeastern Yearly Meeting, in Brooksville, Fla. Contact Vicki Carlie, 3112 Via Dos, Orlando, FL 32187, or call (407) 678-1429.

8-15—Holy Week, Holy Walk, Holy Wake, a walking pilgrimage beginning Palm Sunday, from Las Vegas to the Nevada Test Site (65 miles). Easter weekend services at the test site. For information, call (702) 646-4814.

12-15—South Central Yearly Meeting, at the Christian Youth Foundation in Athens, Tex. Contact Gary Hicks, 1607 Morgan Lane, Austin, TX 78704, or call (512) 442-5623.

12-17—FWCC European and Near East Section annual meeting, Woodbrooke, 1046 Bristol Rd., Selly Oak, Birmingham, England.

13-16—Aotearoa/New Zealand Yearly Meeting, at Friends Settlement in Wanganui. Contact Elizabeth Duke, 752 Highgate, Dunedin, New Zealand, or call 640 445-607.

16—*Cry of the Earth*, a music drama by Tony Begin and Alex Davison, staged at London's Royal Festival Hall by the Quaker Orchestra and Chorus. Sponsored by Friends Provident Insurance Company.

20-22—New England Quaker Women in Ministry Conference, at Grotonwood Conference Center, Groton, Mass. Worship, workshops, worship-sharing, and play. Cost is \$45-\$60. Contact Minga Claggett-Borne, 5 Longfellow Park, Cambridge, MA 02138, or call (617) 876-6883.

22—Earth Day, with regional and local celebrations across the United States to celebrate the 20th anniversary of this day that commemorates our relationship with the Earth.



26-28—"Seeds of Peace, Waters of Justice," in Milwaukee, Wis. A multicultural interfaith gathering of grassroots activists and those working for peace, justice, and environmental concerns. Speakers will be Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, and Frances Moore Lappé, author of *Food First*. Numerous workshops, an

Nevada Desert Experience



international dinner, and concert. Registration: \$85. Contact: Seeds of Peace/Waters of Justice, 1360 N. Prospect Ave., Milwaukee, WI 53202, or call (414) 276-7920.

28—Quaker Universalist Fellowship spring gathering at Moorestown (N.J.) Meeting, from 11 a.m. to 9 p.m. Theme: An explanation of the wholistic world view expressed from scientific, artistic, and religious perspectives. Facilitators will be Jack Mongar and Carol MacCormack. Child care and overnight hospitality available. Contact Carolyn Terrell, QUF clerk, 5308 Knox St., Phila., PA 19144, or call (215) 842-3342.

29-May 6—Soil and Water Stewardship Week. Theme: "Citizens of All Creation." Sponsored by the National Association of Conservation Districts, this event focuses on local events, such as study groups, public conservation tours, outdoor religious services, and civic programs.

MAY

4-6—Piedmont Friends Fellowship, to be held at Quaker Lane, Climax, N.C. Contact Peirce Hammond, 718 Lake Boone Trail, Raleigh, NC 27607, or call (919) 783-8781.

6—Friends Historical Association's spring meeting at Frankford Meeting, Penn and Orthodox Streets, Phila., PA 19124.

10-13—Southern Appalachian Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Steve Meredith, P.O. Box 125, Alvaton, KY 42122, or call (502) 622-6175.

11-13—Denmark Yearly Meeting, in Copenhagen. Contact Vibeke Stage, Quaker Centre, Copenhagen, Denmark.

11-13—New York Yearly Meeting's 1990 Peace Institute, at Powell House, Old Chatham, N.Y. Features worship, seminars, and workshops with peace movement professionals and volunteers. Tuition is \$110, including room and board. Scholarship aid and child care available. For information, contact Powell House, Route 13, Old Chatham, NY 12136, or call (518) 794-8811.

11-13—"What's News to Use," conference at Pendle Hill for newsletter editors, led by Vinton Deming and Melissa Elliott of FRIENDS JOURNAL. Cost: \$115, with some scholarship aid available. Contact Extension Office, Pendle Hill, Wallingford, PA 19086.

13-17—"Elderlobby Seminar, Friendly Persuasion on Capitol Hill," at William Penn House, in cooperation with Friends Committee on National Legislation. Cost is \$185, including meals and lodging, with a lower charge available for daytime-only students. Registration deadline is April 23. Contact: Elderlobby Program, William Penn House, 515 E. Capitol St., S.E., Wash., DC 20008, or call (202) 543-5560.

Classified

Place your ad today, call (215) 241-7279. 50¢ per word. Minimum charge is \$10. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.

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Copy deadline: 6 weeks before publication.

Accommodations

Downtown Montreal. Apartment hotels. Special rates for Friends. Mrs. S. Black, P.O. Box 23, Ste-Anne-de-Bellevue, Montreal, Quebec, Canada H9X 3L4. (514) 457-2266. By the week or the month.

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

When visiting Philadelphia, why not stay at Stapeley in Germantown? Reasonable rates; off-street parking; convenient to transportation with easy access to historical sites. For reservations call (215) 844-0700.

Woods Hole—Cape Cod. Sojourners welcome in large, comfortable Friends home by day, week, or month. September through May. (508) 548-6469.

Washington D.C., sojourners welcome in Friends home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

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

Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

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

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

Books and Publications

Learn about orthodox Christianity. Subscribe to *Orthodox Voices*, the quarterly orthodox Christian magazine on cassette. Send \$20 for one year subscription (five tapes in all): Orthodox Voices, P.O. Box 23644F, Lexington, KY 40523.

Ecological Lifestyles: lifestyles must change to survive the coming ecological changes. Let us share plans for sustainable, cooperative lifestyles, and for the transition processes. Write Walden Three Project, Box 4307, Wanganui, New Zealand.

Again available: the classic book *Catholic Quakerism* by Lewis Benson is now in its fifth reprinting. \$5.50 from Friends book stores, or directly from Philadelphia Yearly Meeting Publications, 1515 Cherry Street, Philadelphia, PA 19102.

OKway Letters, a new form of Quakerism, free sample. Clifford Merry, 1520 W. 8th St., Los Angeles, CA 90017.

The Continuing Struggle engrossing autobiography by Hank Mayer, labor activist. Introduction by Scott Nearing. "Refreshes the soul." \$13.45. *Kids Who Have Made a Difference* by Teddy Milne. "Empowering and moving." \$4.45. *Instant Russian*, easy language introduction for kids or adults, \$5.10. Altogether, \$22.50. Prices include shipping. Shipped same day. Add \$2 for rush. Pittenbrach Press. POB 553, Northampton, MA 01601.

Subscribe to A Friendly Letter Get ten exciting back issues—free!

Now, with a subscription to *A Friendly Letter*, you can have ten of its 100-plus searching, crisply written reports on key Quaker issues and events—a \$15 value—free. Pick from the back issue list sent with your first issue. Many of these reports have been the first—and some the only—coverage of these important topics. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. Read it and see why. A year's subscription (12 issues) is \$17.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ-2, Falls Church, VA 22041.

Free Catalogue The Friendly Bookshelf

There's a unique collection of Quaker and Quaker-related books, tee shirts, music and audio tapes, buttons, postcards and other items offered in *The Friendly Bookshelf*, plus free gifts with every order. Write for your copy today: *The Friendly Bookshelf*, Dept. J2, P.O. Box 1361, Falls Church, VA 22041.

New Quaker Writing on the Bible From the Friends Bible Conference

More than 250 unprogrammed Friends attended the Friends Bible Conference last year. Most found it an exciting and enriching introduction to the Bible as a spiritual resource for Friends today. Now you can share the excitement and enrichment in *Reclaiming a Resource: Papers from the Friends Bible Conference*. Twenty Friends contributed essays to the book. Publication date is May 15, 1990. Copies are \$12.95 postpaid (two or more copies, \$11.95 each post paid) from Kimo Press, Dept. CL2, P.O. Box 1361, Falls Church, VA 22041.

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

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

For Sale



V.H.S. Video. *Crones: Interviews with Elder Quaker Women*, by Claire Simon. \$16.50 postpaid from Quaker Video, 71 Boyden Ave., Maplewood, NJ 07040.

Notice

Seeking collaborator—historian/author to edit a collection of letters spanning the 1800s from the family of Isaac Clement and Mary Sharpless. (From Philadelphia and New Jersey.) Letters reflect time period, maturation of children, civil war, travels, education, Quaker testimonies, relationships. My goal is to publish these letters if published writer thinks them worthy. Please contact: Celeste Clement, 305 Millbank Road, Bryn Mawr, PA 19010. Phone: (215) 527-2417.

Opportunities

Mind Expanding Adventure. Visit a society combining high citizenship with low consumption. Good Life Study Tours, IFDP, 145 Ninth Street, San Francisco, CA 94103. (415) 864-8555.

Participate in Quaker Cooperative Community. Homesites and rentals available. Friends Lake and Cooperative Community is a 90-acre woods and lake residence, retreat, and recreations 25 minutes from Ann Arbor, Michigan. FLC provides rental cabins, primitive camping, and lakefront facilities (raft, canoes, sauna, beach house), in addition to resident community. Great for vacation, retirement, or raising a family in a friendly environment. Inquiries: Pam Hoffer, 1217 Brooklyn, Ann Arbor, MI 48104. (313) 662-3435.

Community Living in Quaker sponsored home of 20 interested in spiritual growth, peace, and social justice. All faiths welcome. Preference to applications completed by 4/1 for June openings, 7/1 for September. Application, information: Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108. (617) 227-9118.

Fourth annual Friends peace tour of the USSR. August 24 through September 10, 1990. Meet Soviet Friends and build peace. Leningrad, Novgorod, Tallinn, Kiev, Moscow. Contact Melissa Lovett-Adair, 1570 Lena, Arca, CA 95521. (707) 826-0156.

Teachers in Quaker schools and Quakers teaching in all schools: this summer at Pendle Hill, *Sources of Renewal for Educators*, June 25-30, 1990. Leaders are Paul and Margaret Lacey. \$265 including room and board. Co-sponsored by Friends Council on Education. Scholarship help available. Call or write Peter Crysedale, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.



An inter-visitation program for Quaker youth 12-22 in home country or abroad. Also seeking interested hosts. Write QYE, Box 201 RD1, Landenberg, PA 19350. (215) 274-8856.

Volunteer opportunities in El Salvador—Spanish required, one year minimum commitment. Contact Garth Cheff & Betsy Ruth, CRISPAP, 701 S. Zarzamora, San Antonio, TX 78207. (512) 433-6185.

Personals

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

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

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

Positions Vacant

Principal—Scattergood Friends School, a coeducational college preparatory boarding high school for approximately 55 students, seeks qualified person to fill the position of principal to begin mid-summer 1990. Position involves oversight and coordination of student services, academic departments, curriculum development and faculty professional development. A minimum of an M.A. in education, or equivalent experience necessary. Teaching experience essential. Salary (including benefits) range from \$17,000-\$22,000. On-campus residency required. Application deadline: May 1, 1990. Send introductory letter and resume to: Christopher Hinshaw, Director, Scattergood Friends School, Rt. 1, Box 32, West Branch, Iowa 52358.

Intern. Spend a year in Washington living at William Penn House, dividing work between WPH and an issue-oriented Washington organization. Stipend, room and board included. One year commitment beginning in September. Apply to Director, 515 East Capitol Street, Washington, D.C. 20003 by May 15.

Arthur Morgan School—houseparents sought for small (25 student) alternative junior high boarding school in mountains of North Carolina. Job would also include a mix of other responsibilities: teaching, maintenance, bookkeeping, cooking, hiking, electives, and/or field trips. Contact Laura Kemp, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

MOVING?

Please let us know 8 weeks in advance. Send us your address label if possible. Otherwise, be sure to include your name and old zip code as well as your new address.

Friends Journal
1501 Cherry Street
Phila., PA 19102
(215) 241-7277



Scattergood Friends School, A coeducational college preparatory boarding high school for approximately 55 students, anticipates teaching positions in the following areas: Spanish, English, physical sciences, mathematics, studio, and performing arts. Scattergood Friends school requires a minimum of a B.A. degree, but does not require a teaching certificate. The following non-teaching positions are also anticipated: medical coordinator, maintenance assistant, cook, farm and garden assistant, and dorm supervisors. Married couples where both persons may be employed by the school are preferred, although not essential. We seek persons with multiple talents who are able to teach in more than one academic discipline and/or have talents in diverse fields suited to a boarding school. All persons applying for positions must be prepared to live on campus and participate fully in the life of the community. Salary (including benefits) range from \$12,000-\$16,000 depending upon experience. Benefits include on-campus housing, meals, medical coverage and retirement. Application deadline: May 1, 1990. Send resume and introductory letter to: Christopher Hinshaw, Director, Scattergood Friends School, Rt. 1, Box 32, West Branch, IA 52358.

New Society Publishers, a worker controlled publishing house, has positions in book production and shipping/fulfillment. Each collective member edits books, shares management, is committed to nonviolence and feminism. Fulltime. \$12,000, good benefits. Apply for details: Flic Shooter, NSP, 4527 Springfield Avenue, Philadelphia, PA 19143.

Earlham School of Religion is now receiving applications for a half-time appointment in Old Testament for the year 1990-1991. The appointment entails teaching the introductory courses, exegesis, and an upper level seminar; one course per term for each of three terms. This is a one year temporary appointment, and we invite applications from Old Testament Ph.D. candidates in their dissertation stage, recently retired Old Testament teachers, as well as others in a position to take a temporary half-time appointment. Review of applications begins in March. Earlham is an equal opportunity employer and encourages applications from women, minorities, and Quakers. A curriculum vitae and the names of three references should be sent to John Miller, Clerk, Personnel Committee, Earlham School of Religion, Richmond, IN 47374.

Philadelphia Yearly Meeting seeks a general secretary as the chief administrator of the yearly meeting to oversee the operations of the organization; to interpret yearly meeting services and programs to constituent meetings, and to the general public; to represent the yearly meeting in the wider religious community; and to assist committees and staff in discerning priorities in their work. A person of spiritual vision with a college degree, extensive administrative experience, and a strong background of Quaker involvement and concern is sought, to begin work July 1, 1990. Salary range: \$31,400 to \$47,000. Apply by April 16, 1990, to Dorothea C. Morse, Clerk of Search Committee, 644 Bayard Road, Kennett Square, PA 19348.

Need counselors, cook, and nurse for small Quaker-led farm camp. Skills in nature, pottery, shop, farming are useful. Younger children. Emphasize nonviolence, simplicity, environmental awareness. Carl and Tim Curtis, Journey's End Farm Camp, Box 136 R.D. 1, Newfoundland, PA 18445. (717) 689-2353.

Unique opportunity at the Meeting School to be of service at a Friends (Quaker) boarding high school in rural New Hampshire. Enjoy a family setting with teenagers where learning and living are integrated and Friends faith is practiced. We are seeking four faculty as well as interns to help in the following areas: houseparenting, sciences, English, math, writing workshop, administration, secretarial skills, gardening, farming, sports, drama, art, music, guidance, food buying, and maintenance. Experience in Quakerism, secondary teaching, and community living is helpful. Explore with us. Contact: eric maya joy, The Meeting School, Rindge, NH 03461 (603) 899-3366.

Editorial volunteer in Philadelphia area for Friends Journal. We need help writing Milestones, news briefs, short-short book reviews, and other editorial tasks. Reimbursement available for lunch and transportation. If interested, call Melissa Elliott at (215) 241-7281.

Monteverde Friends School needs elementary and secondary teachers for July 1990-March 1991. MFS is an English dominant bilingual school located in the rural mountains of Costa Rica. We offer a unique opportunity to work in small multi-graded classes. While our salaries are low, the position is rich in experience. Please contact: Jean Stuckey, Monteverde Friends School, Apdo 10165, San José, Costa Rica. Telephone 61-11-07.

School Head beginning seventh month 1990. Olney Friends school is a small Quaker boarding school with a 152-year heritage in Quaker education, grades 9-12. The 50-acre campus is set in the hills of rural, southeastern Ohio. For more information contact: J. Randall Giffen, convenor, Search Committee, 66733 Dixon Hill Road, Bellaire, Ohio, 43906. Phone (614) 676-3731.

Old First Reformed Church (UCC), offers volunteer "hands-on" experience in urban ministry. Includes working with homeless, summer day camp, jobs program, urban work camps, and congregational activities. One-year commitment begins September 1, 1990. Housing, stipend, insurance. Send resume—OFRC, 4th and Race, Phila., PA 19106.

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

Powell House, a Quaker conference center located in rural upstate New York, seeks Quaker director and assistant director. Responsibilities include: fundraising, and oversight of program, property, and dedicated staff. Compensation includes salary, housing or housing allowance, benefits package, and 4-weeks paid vacation. To start summer 1990. Powell House is under the care of New York Yearly Meeting. Individual or couple apply to John Bishop, Powell House, RD1, Box 160, Old Chatham, NY 12136.

Real Estate

West Falmouth Quaker House on Cape Cod, June 15-September 15 at \$3,300. Four bedroom property behind meetinghouse. Beach one mile. c/o Douglas, Box 720 W. Falmouth, MA 02574. (508) 563-6678.

Rentals and Retreats

Southern France. Old stone house, quiet village, near Avignon, beautiful historic region. Simply furnished, two bedrooms, sunny terraced yard, trees. \$700/month, June-September. Marc Simon, Rue de la Tour de l'Qume, 30290 St. Victor laCoste, France, or J. Simon, 217 High Park Blvd., Amherst, NY 14226. (716) 836-8698.

Rune Hill Center—A Christian ministry welcoming individuals, small groups. Focus on healing self and creation; simplicity, silence, worship and sharing. Open and guided retreats available. May 5-6, Women Mystics; June 9-10, Eco-communion and Celtic Christianity. Contact Diane and Paul Gibbons, Rune Hill, RD 2, Spencer, NY 14883. (607) 589-6392.

Adirondacks—housekeeping cabins on quiet, unspoiled lake. Fireplaces. Best selections June and September, (609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

Saltwater "Cape", Westport, Maine. On hilltop overlooking Sheepscot River. 3 bedrooms, family room. Deep water anchorage, dock. \$650 per week. Call Rentex, (207) 725-7511.

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

Vermont. Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Caroline Bailey (317) 855-2198 or 5289 Shoemaker Road, Centerville, IN 47330.

Mid-coast Maine. Spacious house, deck, pond, fields, woods, tidal cove. Sleeps 2-6. Electric kitchen, heat. Furnished except sheets, towels. Near Maritime Museum, beaches, theatres, concerts, Friends Meetings. \$500 weekly. Nancy and David Hall, P.O. Box 235, Bath, Maine 04530. (207) 443-9446.

Montego Bay—Unity Hall. Stunning view. Bed and breakfast accommodation with single Quaker woman. Couple or two women to share room. Contact Alice Rhodd, Radio W.A.V.E.S., Montego Bay, Jamaica.

Schools

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

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Services Offered

Typesetting by Friends Publishing Corporation. Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modern transmission. Call (215) 241-7282, or 241-7116 for more information.

Desktop Publishing: design, layout, and consulting. I can help you turn your manuscript into a book ready for publishing. Special Friends rates. Call Flic Shooter. (617) 661-7286

Celo Valley Books will professionally produce your book—50 copies or more—on time with personal attention and economically. 1% of profits to charity. Write: 346 Seven Mile Ridge Road, Burnsville, NC 28714.

Have a smooth move! Domestic relocation and resettling consultants, organizers, and facilitators orchestrate every aspect of your home move. Turnkey service from start to finish, door to door. "Tidy Transfers," division of J. M. Boswell Agency. Auctioneers, brokers, and appraisers. (Personal property and real estate), West Chester, Pa. (215) 692-2226.

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

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

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone, (202) 857-5462 in Washington, D.C. area, or (800) 368-5897.

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

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

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

Summer Camps

Vermont Adventure: The Farm and Wilderness camps seek cooks and counselors for a 9-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzariello, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.

Friends Music Camp, for ages 10-18: don't miss out on one of the most exciting, challenging youth programs in existence. Write P.O. Box 427, Yellow Springs, OH 45387 for brochure. Phone (513) 767-1311 or (513) 767-1818.

Remember: Friends Music Campers save \$30 for applications postmarked by April 15th. For information: P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Meetings

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

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

CANADA

CALGARY—Unprogrammed worship. Sunday, 10:30 a.m. Old Y, 223-12 Ave. S.W. Phone: (403) 247-2145.

EDMONTON—Unprogrammed worship each first day, in the basement of the Seventh Day Adventist Church, 10131 111 Ave. Phone: (403) 459-4231.

HALIFAX, NOVA SCOTIA—469-8985 or 477-3690.

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

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

COSTA RICA

MONTEVERDE—Phone 61-09-56 or 61-26-56.

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

FRANCE

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

GUATEMALA

GUATEMALA—First and third Sunday. 367922 evenings.

JORDAN

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

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 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. Marvelet, 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) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 968-3966.
TUCSON—Pima Friends Meeting (unprogrammed), 10 a.m. 931 N. 5th Ave. Information: 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, 1800 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 458-1020.
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, 9:30 a.m. Call (408) 899-2200 or 375-0134.
OJAI—Unprogrammed worship. First-days 9 a.m. Call 646-4497 or 646-3200.
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: 828-4089.
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.
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.
COKE DALE—Worship and religious studies, 10 a.m. to 12 noon. Every First Day. 3 Elm Street. Clerk: Bill Durland (719) 846-7480.
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) 586-2886.
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) 762-6669.
WOODBURY—Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 283-3627.

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, 897-7725.
CENTRE—Meeting for worship 11 a.m. 1 mile east of Centerville 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—First-day school 9:30 a.m., worship 10 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (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

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanshard 1625 Eden Court, Clearwater FL 34616, (813) 447-4387.
DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.
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 group, (813) 676-2199.
LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone (407) 622-6031.
MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (407) 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: Doris Emerson, 1551 Slavatierra Drive, Coral Gables, FL 33134. (305) 661-3868.
ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.
SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.
ST. PETERSBURG—Meeting, 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. May through October (407) 287-0545.
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. 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 NE; clerk Perry Treadwell P.O. Box 5252, Atlanta, GA 30307. (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, 4 p.m. Sundays, Unitarian Universalist Church. 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

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—(So. Illinois). Unprogrammed worship. Meets at Inter-Faith Center, 913 So. Illinois Ave., Carbondale. Discussion every First Day at 10:15 a.m. Worship at 11 a.m. Child care provided. Contact: Katie Medwedeff, (618) 687-2958.

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: 388-5150.

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) 548-4190.

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

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Rd.

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 Willbur Wright Rd., 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) 292-1455, 292-2081.

CEDAR FALLS/WATERLOO—Unprogrammed worship group, 10 a.m. Judson House, 2416 College St., Cedar Falls, information.

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 11 a.m. 749-1316, 843-4895.

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. St. Paul's United Methodist Church, 13th and Topeka.

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 meeting-house, 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. 489-2476.

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 8:30 and 10 a.m. Sunday. 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 11 a.m. First-day school and adult class 10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 543-4343, or 289-6893.

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 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, 226-1690, 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) 238-2997.

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. (508) 747-0761.

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.

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) 942-4713 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: 348-1754.

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. Phone: (612) 926-6159.

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

ROCHESTER—Unprogrammed meeting. Call (507) 82-4565 or 282-3310.

T. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 0:30-12:30. 1114 S.E. 9th Ave.

T. 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 0:30 a.m., First-day school 9:30 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 442-8328.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd. 0 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 a.m. Sundays. 432 E. Pine. (406) 728-8643.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 16th. 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.

LEICESTER—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone (603) 995-9877.

LEICESTER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Jack Shepherd: (603) 643-4138.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., First-day school 10:45 a.m. Discussions, singing, etc. may precede or follow worship. Judy Brophy, clerk (603) 673-4821, local contact, 324-6150.

WEST EPPING—Unprogrammed. 10 a.m. on first and third days. Friend St. directly off Rt. 27. Clerk: Fritz Bell (603) 995-2437.

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., travelling 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 10 a.m., First-day school 11 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.

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

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

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

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

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

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

TRENTON—Meeting for worship 10 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 Abraham, 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. Chamisa Friends Meeting, at Brunn School, Botolph Rd. Worship, First-day school, 9 a.m. (505) 983-2073.

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 Piers 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.

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

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

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

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

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) 725-2547.

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

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Child care provided. Adult religious education 9:30 a.m. First-days through June. (Mtg. July 4th through Labor Day, 10 a.m.) Midweek mtgs.: Westbury Friends School, 11 a.m.; Mondays during school year; 12:30 p.m. Tuesdays Sept.-June; formerly Garden City, 8 p.m. Thursdays.

MT. KISCO—Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

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) 623-8473.

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

SARANAC LAKE—Meeting for worship and First-day school 10:00 a.m. Phone (518) 891-0299 or 523-9270.

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) 489-6852.

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

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

GREENVILLE—Unprogrammed meeting for worship and First-day school 10 a.m. 1402 Eden Place. 758-6789 or 355-7230.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.

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.

North Dakota

FARGO—Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

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. (216) 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 High Sts. (513) 885-7276, 897-4610.

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

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 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 a.m. Quaker study group, midweek. (405) 632-7574, 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., Jenkin-town. (E. of York Rd., N. of Philadelphia.) 884-2865.

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

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

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

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

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

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

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

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 9:45 a.m., except summer. Worship 11:15 a.m. Sumnertown 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. a 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. 110 Tulane Terr. 392-2762.

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

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

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

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

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

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

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

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

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

MIDDLETOWN—Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 358-3212.

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 Girtton, (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, 279-3785.

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

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

HILADELPHIA—Meetings 10:30 a.m. unless specified; none: 241-7221 for information about First-day schools.

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

CENTRAL PHILADELPHIA—15th and Race Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

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

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

GREEN STREET MEETING—45 W. School House Lane.

HOENIXVILLE—Schuykill Meeting. East of Phoenixville north of juncture of Whitehorse Rd. and Rte. 23. 10:30 a.m., forum 11:15.

ITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (412) 33-2669.

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

OCOS—Sterling—Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 89-2353 or 689-7562.

OTTSTOWN-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.

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

ANOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Box R 198, Radnor, PA 19087 (215) 25-8730 or 688-9205.

ADING—First-day school 10 a.m., meeting 11 a.m. 108 10th Sixth St.

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

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

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

ATE COLLEGE—First-day school and adult discussion 10 a.m. worship 11 a.m. 611 E. Prospect Ave. 18801.

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

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

ALLEY—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 Prussia on old Rte. 202 and Old Eagle School Rd.

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 425 N. Hight St. Carolyn Helmuth, 696-0491.

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. oshen and Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN—Rte. 413. Gathering 9:30 a.m. Meeting or Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

WARK—Worship. 11 a.m. Clerk: (717) 854-8109.

Rhode Island

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

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

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

WOONSOCKET—Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

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

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.

JOHNSON CITY—Tri-cities, 11 a.m. Sunday; Clerk, Betsy Hurst. Home: (615) 743-6975. Work: (615) 743-5281. Catholic-Episcopal Center, 734 West Locust St.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Special Studies Bldg. N. Pkwy at University, 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 Belch, 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. Call Charles Arguelli, (512) 991-2505.

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 Wahrmund (512) 257-3635.

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

LUBBOCK—Unprogrammed worship, Sunday morning 10:30-11:30 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8920.

MIDLAND—Worship 10:30 a.m. Sundays. Clerk, John Savage, (915) 682-9355.

RIO GRANDE VALLEY—Winter worship group Sunday afternoons. For place call Laurie Rodriguez 381-4163 or Carol Brown 686-4855.

SAN ANTONIO—Discussion 10:00 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; Gail Gilbert, clerk, 14415 Brook Hollow, S.A., TX 78232. (512) 494-5839.

Utah

LOGAN—Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call 583-3345, 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, or 582-0719.

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 (802) 863-3014.

MIDDLEBURY—Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (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.

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 8:45 and 11 a.m. (childcare available) except summer, Worship only 8:45 and 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.

ELLENSBURG—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.

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

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 Jill Hardy, clerk, (414) 337-0904.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249.

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.

CHEYENNE—Worship group. Call (307) 778-8842.

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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