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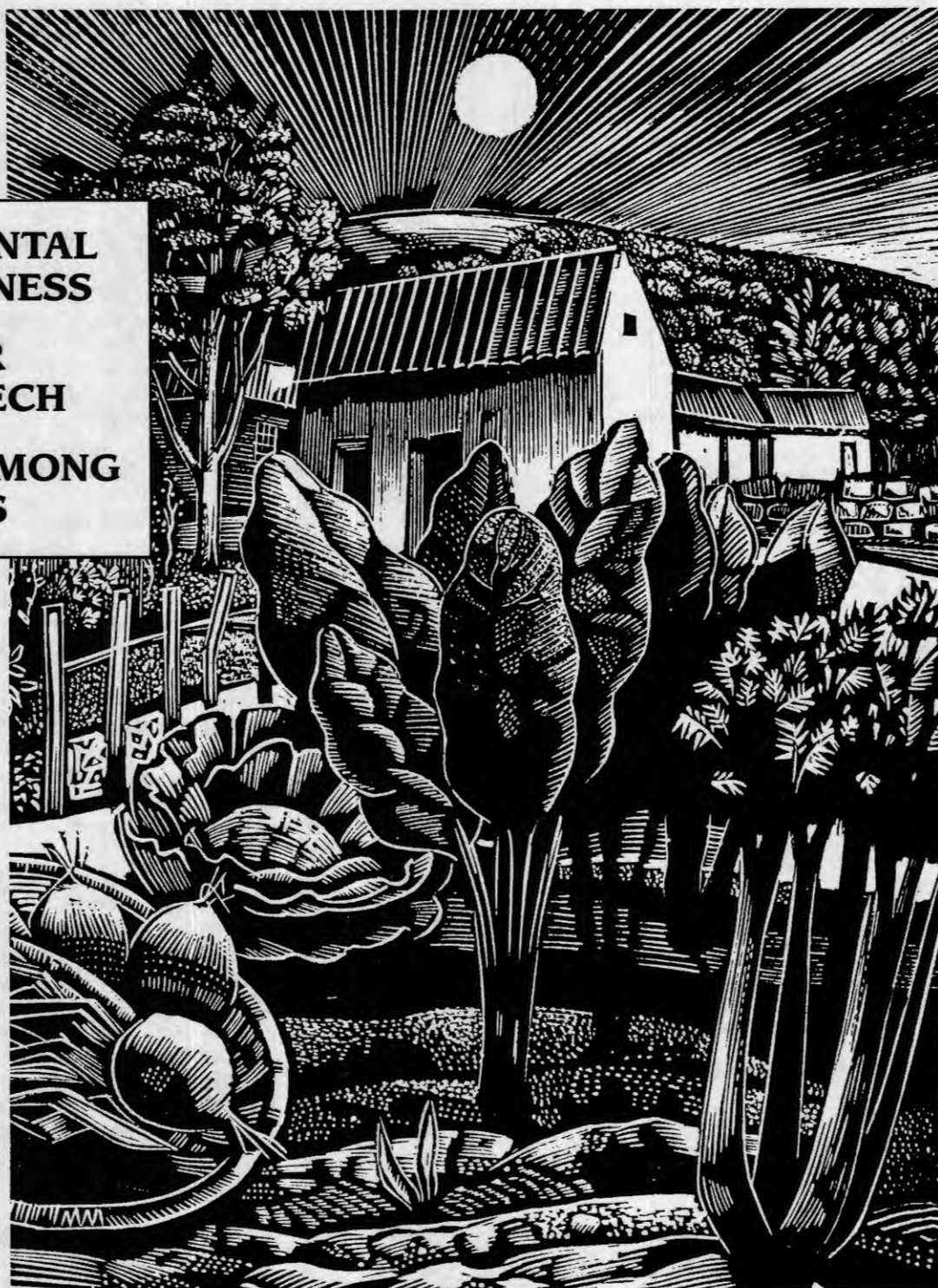
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**ENVIRONMENTAL
CONSCIOUSNESS**

**QUAKER
PLAIN SPEECH**

**TRAVELING AMONG
FRIENDS**



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**Among Friends**

Hard to Tell

I have a painful confession to make. I suffer from the tendency to make stereotypes. I do struggle with the trait. After all, I'm a Quaker. Friends are not supposed to pass quick judgments on others. We look for the inner light within each individual.

But it's hard work for me, sometimes, and I often fall far short.

My own large, urban meeting doesn't make things easier for me either. The cast of players is constantly changing at worship on any given Sunday. Tourists may be there attending worship just once to see what it's like with Quakers for an hour. Visitors may show up once because they're in town for a conference of Quaker Kite-Flyers International or such.

On any given First Day it's hard to tell the members from the visitors. I spend an inordinate amount of time during worship looking at people and trying to decide which ones are the kite flyers, which are really Presbyterians from Toledo who followed the tour map wrong and are waiting for the sermon to begin.

With bona fide members of my meeting I don't do much better. It has taken me years, I'm sad to say, to see people as separate from their meeting responsibilities. Though I may be visiting with someone during coffee hour and they wear a nametag, I'll still find myself talking to Sally Property Committee or Bill Clerk or Ida Peace Committee. There never seems to be enough time to find out who else in the crowd likes to bake 12-grain bread or go to Phillies games or watch Masterpiece Theater. Donna First-day School Committee always interrupts and asks for volunteers to take kids apple picking next week; Mona Newsletter reminds us of the next deadline. Then coffee hour ends.

It's always a revelation when I discover all members of Property Committee are not limited in their thinking to doorknobs and drainpipes. Some of them can converse on a variety of interesting topics. Likewise, not all meeting clerks spend off-hours listening prayerfully to others' discussions trying to state the consensus. I knew a clerk once who crammed far too many items into the agenda of his daily life.

As to committed peace activists in meeting—well, some of them really blow it in their personal lives. One such Friend I know showed her true colors once when I was visiting. First of all, she served me hot water and a tea-bag in a Styrofoam cup. Later she screamed and threw a pillow at her dog when it puddled on the rug. And will you believe: there were California grapes on the counter not far from a Caesar Chavez poster.

So how do I kick the stereotype habit? I got some insight when biking recently with my son, Andrew. As we came to a stop sign and waited for traffic to pass, a van appeared playing loud music. A bunch of tough looking guys inside appeared to have been drinking. Andrew and I winced and hoped they would move along. When one of them tossed and broke a bottle on the sidewalk, I was furious. "Hey, come on," I shouted, "people have to walk there!"

A burly guy emerged from the front seat. He had an embarrassed, boyish grin on his face and was wearing a "Women Hold Up Half the Sky" T-shirt. "Hey, sorry, man," he said, "I'll clean it up." As we were biking off he waved and was tossing pieces of glass into a trash can.

Vinton Deming

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Cover: wood engraving by Michael McCurdy, from The Man Who Planted Trees, courtesy of Chelsea Green Publishing Company



Toni Truesdale

Ending polarization

Thank you for printing the excellent article by Nanlouise Wolfe and Stephen Zunes (*FJ* February) updating *JOURNAL* readers on the many sides of the difficult issue of abortion. What a challenge they present—not only to respect the differences among Friends, but to be the peacemakers for the angry polarized debate going on in the nation!

I don't quite know how one would begin such peacemaking. My hope is that time may calm some of the furor.

There are other issues which may rise in importance and overshadow the abortion anger. One is my own concern for overpopulation, which your writers rejected as being secular, reactionary, and out of place in a discussion among Friends. I feel called upon to defend it. I contend that overpopulation is not only a spiritual issue, and forward-looking (perhaps too far forward for some to want to look), but an issue that someday may just make abortion no longer debatable and thus bring about a solution of sorts. How? Because when people realize how rapidly the 5 billion people

now on earth are increasing, they will recognize population control is imperative if anyone is to survive.

China, once the despair of the world because of its teeming, poverty-stricken millions, has used compulsory birth control backed up by abortion to limit every couple to only one child. How much better to use voluntary birth control and voluntary abortion before it comes to that!

The authors of your article suggest the population crisis is only a matter of food shortages to be cured by simple living and redistribution of the world's resources. This sounds a little behind the times to me.

The population crisis is no longer merely a question of feeding all the people in the world. It is the question of an environmental crisis caused by exploding numbers of people producing pollution; space to dispose of garbage and toxic wastes; poisoned air and water from power plants, cars, and industrial chemicals; and the stress that overcrowding entails.

The time is already here when we must do more than live simply. We must have a new and spiritual understanding of our place in the universe, a new reverence for life, for the whole delicate web of life on this planet. No longer do humans have dominion over the earth: as stewards we must preserve what life there is on earth, for there may not be any other life in the universe.

Those deeply involved in the difficult abortion conflict may consider overpopulation a peripheral issue, but before very long it will undoubtedly begin moving closer to center. The choice then will be to control population, or simple living itself may become impossible.

Amy Webber
Haddonfield, N.J.

I wish to thank Nanlouise Wolfe and Stephen Zunes for their thoughtful approach to Friends and abortion. Their articulation of those elements which make each position worthy of respect, and their call for recognition on both sides of the inherent shortcomings of either position, exemplify a truly Quakerly approach—a much needed one in this climate of arrogant, party-line thinking. Their pastoral warning against strong emotions expressed through polarizing tactics that jeopardize thoughtful reflections, dialogue, and Quakerly searching will, I hope, be considered seriously and thoughtfully by Friends.

I also read with much gratitude Thomas Jeavons's article, "Rediscovering Symbols For Our Time." He articulated well something I have tried, fairly ineffectively, to convey to my own meeting—the worthiness of symbols for worship and of seasonal celebrations of Quakerly values. I, too, love the Advent season and its focus on expectant waiting. Thom's analogy comparing special occasions for focusing on various spiritual truths, to the special practice times for artistic and physical disciplines was very helpful. We Quakers do well to look openly, searchingly, and appreciatively, as Thom Jeavons does, at the practices of other faiths, such as the monastic hours of prayer.

Joyce Hooley-Genrich
Morgantown, W.V.

She will show us

Lately I have found three rules for behavior which, if I follow them, will keep me centered and in the Light.

Probably they are very personal and won't work for many others, but in case there are Friends for whom they will work, I thought I would pass them on. None of these is original, and all have many variations:

1. You're never going to get anywhere, so you might as well enjoy the trip.
2. It just doesn't matter.
3. No shame, no blame, i.e., if you are without shame, then you will be without the need to blame others; if you don't blame others, you will be without the need to shame yourself.

Finally, a cautionary note: These are not absolute rules, but if you will allow her, God will show you the appropriate moments for applying them.

Larry Kelly-Mahaffey
Austin, Tex.

A contagious illness

I would suggest to all who would bring an end to war as an institution that warmakers are the victims of an illness just the same as are alcoholics, co-dependents, child abusers, and many others who engage in antisocial behavior; that the illness is contagious; and that charges of "moral weakness" are ineffective. Only in the deepest compassion for their lot can we hope to address their illness. How to do this, however, remains a puzzle to me.

I would welcome correspondence with people who feel they have answers to these questions.

Roger S. Lorenz
Box 979
Oroville, WA 98844

Need for research

Denise Hart's article "Healing Pregnancy Loss" (*FJ* January) and the pictures by Anne Blood-Patterson are moving. We should be more aware of the possible emotional impact of miscarriages, and meetings should be ready to provide support.

I did not need such support after my miscarriage. To the best of my recollection, my reaction was like Denise's hygienist's: "Too bad—try again." Why did Denise and I respond so differently? First, I had one baby and took it for granted I could have another. Then again, there may have been physiological differences between us. It is conceivable, too, that I adopted the psychological stratagem of denial—refusing to face unbearable pain, hiding

it even from myself.

The experience of chosen abortion may run a similar gamut from seeming indifference to deep grief, except that here simple grief may be complicated by double-mindedness in making the decision, by guilt feelings (whether justified or not), and by other emotional problems. Coming from diverse religious or agnostic backgrounds, clients of mine in psychotherapy (and sometimes their husbands) have been suffering as long as ten years after abortions. I advocate neither "pro-choice" nor "right-to-life," but I believe decisions should be based on evidence. Before any legislative measures or court precedents are established either way, it is vital to determine by research the scope of the health effects of abortion.

Surgeon-General Koop has been seriously misrepresented as stating abortion does not damage physical or mental health. He did say research attempting to prove damage is biased, but he added that research attempting to prove no damage is equally biased. And that denial may influence the apparent results. In other words, we do not know one way or the other. He urged a massive, unbiased study of the effects of abortion and pregnancy on women's physical and psychological health. All women—indeed, men too—should work to have such a study authorized and financed.

Elizabeth McLaughlin
Tucson, Ariz.

Continued on page 6

Viewpoint

An End to State-Sanctioned Murder

I was talking to a friend the other day. He told me he was saving up some money for a radio. He said it would help him cope.

Last night they took him out of here in handcuffs and a leather restraining belt. He was babbling about something, yet he seemed unconcerned, almost happy, as if he didn't realize what was happening to him. Today the guards told me he was in the hospital, under four-point restraints.

I live on death-row, and I've lost count of the number of friends and other people I've watched as they went insane. And it scares me, sometimes. I've seen them go slowly, gradually, over a period of weeks or months. And I've seen them go quickly, literally overnight. I'm not sure which is worse.

I'm one of the lucky ones. I have a wife who loves me, and a very close friend, a Quaker. They give me support, encouragement, and hope. Without them I'd probably be like Mike, the one they took out of here last night.

Supporters of the death penalty say it's not cruel or unusual punishment to electrocute (or gas or hang or poison) a person. But it is. Not only is the execution cruel and unusual; the prolonged confine-

ment and isolation a person experiences while awaiting execution is, in itself, a very cruel and unusual punishment.

Death row is a place where, except for being handcuffed, belted, shackled, and frisked by guards, you never feel the touch of another human being. That's something that can't be described. You have to experience it.

I was married on death row, behind bulletproof glass, wearing handcuffs. I don't know what my wife's hair feels like. She's "on death row" too, as are all the families and loved ones of death row prisoners. They suffer with us; they feel the pain, frustration, loneliness, and fear that we feel in here. They're sentenced to our deaths.

As I write this letter it is New Year's Eve. It's also the eve of a new decade. And it seems to be the start of a new era in Eastern Europe, the dawn of freedom and human rights in those countries. I hope and pray this will also be the decade when the leaders of our own nation end the practice of state-sanctioned murder.

Scott Blystone
State Correctional Institution
Pittsburgh, Pa.

Welcoming Friends

Ann Levinger's article "On Welcoming Friends After Meeting" (*FJ* January) seemed to me to echo our meeting's experience in Chester River (Md.). The practice of asking every person present to introduce him or herself following the close of worship, not just newcomers but everyone, has helped us to be an increasingly close, inclusive, warm, and welcoming group, I believe.

I first encountered this practice at Beacon Hill Meeting when I was visiting my son living in Boston. Beacon Hill is a large meeting with many visitors, but the procedure did not seem to take too much time. Though on just one exposure I would not remember people's names, I enjoyed the feeling of all-inclusiveness and friendship that hearing everyone's name generated. Because it took time it seemed there was space for feeling part of the group, and because it felt caring and not perfunctory, I felt easy talking to others later.

Years ago when I first attended my own meeting, it was very small, with an average attendance of perhaps 12. Friends had a wonderful practice of sharing bits of news about their lives after meeting for worship. Since those early days, the meeting has doubled in size, and this practice had mostly faded away. It seemed that if each meeting attendee had a space of his or her own—claimed by sharing one's name, not followed too closely by the next person's name—we might all feel we had time to share our lives as well as to give the necessary and inevitable announcements. And indeed it has worked out this way.

We not only share events in our lives but also the thoughts and ponderings that didn't seem to be appropriate for expression during worship.

Anything that adds to the closeness of our meeting community is extremely valuable both spiritually and socially. It relieves the awkwardness the clerk feels when, because of missed meetings, she treats a non-newcomer as a newcomer. It also relieves the awkwardness any of us feel when we have forgotten a name we should know, yet are too embarrassed to ask.

Should small meetings do it even when there are no fairly new attenders or visitors present? For the sake of continuity and to save the person closing meeting from having to make the decision every week, we decided to do it even when we were sure everybody knew everybody. This led to one amusing incident when a holiday fell on Sunday and only three people were able to attend. With tongue in cheek we told our names to each other.

In the early days in this country, Friends were a geographically close community. They often lived in rural areas, where everyone in the small community was a Quaker. They shared work and social life as well as worship and knew each other well. It is different today. We need to be aware that a feeling of community and closeness is not an automatic happening in our meetings. Let us be alert to any creative idea that can strengthen us.

Martha G. Werle
Chestertown, Md.

I've freshly been with well over 1,000 different religious groups including various Quaker meetings. Whatever my role, I've seen the need Ann Levinger addresses. "Things" are all too much like turning on a TV, catching the scene, and leaving the room. It isn't at all just a Quaker problem. Nor do I think "the Mt. Toby Meeting solution" adds much beyond recognizing the problem. Having 60 people "introduce" themselves hardly seems more effective than having three.

By far the best solution I've seen I first encountered among certain of the Mennonites around Kalona, Iowa. They have a custom that no one for the first time with them leaves without being effectually invited to one of their homes for a meal. This is not at all a universal Mennonite custom! But the results are wonderful where it is practiced. I've made life-long Mennonite friends as a result.

With Quaker groups this would be quite easy since our meetings often have the blessing of being small with limited numbers of visitors.

My Quaker beginnings were at the Evanston (Ill.) Meeting. Had I not attended some special group study sessions there and also met one of their number at a Catholic contemplative meeting, my Evanston connection would not have occurred.

Christopher Crow
Clinton, Iowa

Measuring the cost

Recently, I saw a compelling photograph. It showed Raymond Barnard of Hallstead, Pa., leaving the funeral for his son, Army Staff Sgt. Larry R. Barnard, killed in Panama.

Burning with grief, he clutches a folded American flag as he would clutch a son. He walks past three soldiers at attention, their guns poised upward. Agony is etched on his face.

This picture should be captioned "War Is Hell."

Jeff Bullock
Downingtown, Pa.

Unexpected humor

I enjoyed Vinton Deming's "All Seriousness Aside" (*FJ* March), but I failed to find the usual Friendly humor stories in that issue.

I found that the placement of ads on page 37, however, more than made up for this absence! At the top was an ad for Friends Hospital. Then, if that did



John Gummere/FOC

not help, there was an ad for funeral service underneath. At the bottom was the ad for Journey's End Farm Camp!

To top all that, while I was reading about "the light" (being mentioned several times in the March issue), my mind wandered to this imaginary dialogue:

Bush: EGAD! Look! There are a thousand points of light!

Aide: O my gosh! Here come a thousand Quakers!

Elmer Harvey
Grand Marais, Minn.

A poor review

I was frankly appalled at your review of *Fidel and Religion* (FJ January). At this point, to think Castro and his economic policies are valid models to be followed by others is indeed amazing. A recent *New York Times* article cites that even Daniel Ortega of Nicaragua took a more eclectic, less dogmatic view of economic planning, much to Castro's consternation and ridicule. If someone chooses to believe Castro is on the cutting edge of Christian economic fairness and utopia-building, so be it. I think there are quite a few residents of south Florida who would beg to differ.

But what really disturbed me is lumping all Third World countries together as though they were some undifferentiated mass of nations who all go into their debt problems the same way, i.e., through corrupt leadership. I have worked with Brazilians and know something of their economic problems, caused in great part by ambitious expansion programs in the '60s and early '70s, financed by borrowing on credit and then being caught terribly short due to the oil crisis (Brazil has no oil and must import). To generalize across the board that leaders in every Third World nation embezzled funds and threw these countries into economic tailspins is irresponsible and demeaning. It's like lumping "South Americans" together, ignoring the fact these countries have different cultures, language, and history.

After reading the review, I felt I learned little about Fidel, little about his views on religion, a little more (although nothing surprising) about Fidel's political stances, but a lot about the reviewer's prejudices and emotional reactions. That's not my idea of a professional book review.

The crux of the review was the sentence "At this point, I felt a stab of recognition of what has haunted me for years—our perfectly rotten, unfair,

unequal, undemocratic, and un-Christian distribution of income and wealth." If you have problems with this country's economic system, don't couch it in terms of Fidel Castro, religion, and Third World debt. If you review a book, review it; don't use it as a sounding board for your own personal prejudices and contentions with other issues, for which the book only provides a foil. That's not professional; it's dishonest, and does any book a disservice and injustice.

Alison Price
Philadelphia, Pa.



The good old days

In a biography of Joseph John Gurney, David E. Swift quotes from a letter Gurney wrote back home to England in which he describes a potluck dinner that took place in Jefferson County, Ohio, 1837: "We had fricassee chicken, beef cutlets, fried ham, two kinds of excellent bread, two kinds of butter, sweet potatoes, potato pie, pumpkin pie, apple and current jelly, mashed apples, stewed plums, preserved pears, apple pie, rice pudding, tomatoes, cucumbers, beets, new butter, virgin honey, milk, tea, coffee, and apple sauce, peaches, and cherries."

A perennial topic among Friends has been, how can we return to the spirit of early Friends? It seems to me that we have a long way to go. Yours to the last mouthful,

Joseph Levenson
New York, N.Y.

Middle East views

Your article, "Homecoming," by May Mansoor Munn (FJ March) was saddening, touching, depressing. It is usually the horrible fate of children to be hurt (in so many ways) by the mistakes/actions of grown-ups.

Let us hope the Arab governments and their leaders will not hide their heads in the sand any longer and finally agree to talk peace with Israel, face to face (as peace talks have been held throughout history). The problems exemplified and exacerbated by the intifada, and peace in the entire region, are inseparable.

Solomon Tuller
Brooklyn, N.Y.

As a Friend raised in a Quaker family with partly Jewish ancestry, a former AFSC work camper, a resident of the Middle East for seven years (where I gained understanding of the Zionist Palestinian problem and its possible solutions), I rejoice at the clarity and spirit of Edmund Hanauer's article (FJ December 1989).

Without offending, I hope I may now confess that the July 1989 article by Mel Shralow so departed from the spirit of John Woolman, and so expressed the views and policy of Yitzhak Shamir—without giving the Palestinian or non-Zionist Jewish view—that I felt the JOURNAL had been the victim of a piece of propaganda.

Perhaps the most encouraging thing about Hanauer's article is that we are reminded that Zionism is not Judaism, and has been strongly opposed by illustrious Jews of the past, including cabinet minister Edwin Montagu (pre-WWII), and Albert Einstein, both of whom deplored its inherent violence and feared the results of attempting subjugation and expulsion of Palestine's indigenous Muslim and Christian population.

It is also cause for rejoicing that now U.S. Jews are losing their fear of speaking out against the denial of civil rights, the seizure of lands and property, and the killings done by Israel using U.S. tear gas, weapons, and money for further expansion. I hope Congress will begin to realize Jewish opinion is not monolithic, and legislators need not fear ending hitherto blind support for the program of the Zionist lobby.

Fred H. Richards
Boyertown, Pa.

Traveling Among Friends

by Margaret Hope Bacon

In 1723 Susanna Morris, 41-year-old mother of 12, set out to visit Friends in Carolina, Virginia, and Maryland, accompanied by a companion, Ann Roberts. Crossing the Chesapeake in an open boat, the two women were carried out to sea, then shipwrecked off the coast of Virginia, where they remained six days without food and water before they were rescued. They then continued their ministry. Five years later, having had another child, Susanna set off for Old England, was shipwrecked off the coast of Ireland at the time the world called Christmas, and survived three days in the icy breakers without getting so much as a cold. She traveled in Ireland and Great Britain and Holland for several years. On a second trip to Holland she was again shipwrecked off the coast, and landed where no one spoke English. She nevertheless was able to get in touch with Friends and continue on her journey. This was a woman who did not give up easily.

I thought about Susanna as I boarded a plane bound for Hawaii and Australia last summer, accompanied by my husband, Allen. We were giving up a month of summer in Maine for a month of winter in Australia, and we were com-

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, is the author of many books, including Valiant Friend: The Life of Lucretia Mott, The Quiet Rebels, and Mothers of Feminism.



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mitted to a tight schedule, moving rapidly from monthly meeting to monthly meeting all down the East coast. We were also going to attend a WILPF conference in Sydney, and be Friends in Residence at the Quaker School in Hobart, Tasmania. But whatever minor hardships the trip presented, they were clearly as nothing to Susanna's lot.

It was the inspiration of Susanna Morris and her many sisters who crossed the great ocean for Truth's sake in the 18th century that opened to me the possibility that I might travel among Friends. My research into the lives of the early traveling Quaker women ministers made me want to share their stories.

I also felt a need to share with Friends my growing conviction that the testimony on gender equality which arose at the birth of the Quaker movement was no casual item on a list of Quaker testimonies, but lay at the heart of the concept of creating a holy community of equals. Just as Christianity itself was a rebellion against the patriarchy of the time, as Jesus argued for love instead of force as the organizing principle of the universe, so George Fox and Margaret Fell advanced the idea that given the inward Christ as teacher, women and men could return to the state before Adam's fall, the state in which God created them as helpmeets to one another.

And if this were true, if gender equality was a primary testimony of Friends, what ought we to be doing about it today? Ought we be committed to undoing sexism in our homes, meetings, schools, and institutions? Were we bound to ad-

dress the rampant sexism in our society just beyond the meetinghouse door? What programs had Friends evolved, or were evolving, to address violence and economic discrimination against women in our society?

My interest in raising these issues among Friends coincided with a concern within Friends World Committee for Consultation to create a worldwide dialogue on gender equality. As a result, FWCC, Section of the Americas, asked me to travel in the fall of 1988 for six weeks, visiting Friends in Texas, New Mexico, Arizona, Utah, British Columbia, Washington, Oregon, and California. The trip to Hawaii and Australia in the summer of 1989 came as a sequence.

The two trips were quite different in character. In 1988 we attended 40 meetings in both Friends churches and meetinghouses, as well as on college campuses. We ate 25 potluck suppers, and slept in 21 different beds! In Australia we visited only five meetings, and participated in five shared meals, as they call them. In the Southwest and West of the United States we were interested to learn more about Evangelical Friends, and pleased to find how much we had in common with them. In Australia, Friends are less diverse, but the great spaces that separate meetings create a whole new set of problems and opportunities. We were enormously impressed with the dedication with which such a small group of Friends keeps the Society alive under trying circumstances.

In fact, overall, my impression from both trips is that the Society of Friends is alive and well today, keeping up with the challenges of the times, and developing strong meetings despite small numbers and great distances, which is true also in much of our West. Going from meeting to meeting was heartwarming; we felt at home wherever we happened to land.

But how, I am asked, did all these Friends react to my thoughts on gender equality? And how stands the Society of Friends today on this issue? I took no surveys and have nothing but impressions to go on. Looking back, I remember individual rather than group reactions.

I remember a young homemaker in Houston, Texas, who had chosen to stay home with her young children and felt threatened by the notion of gender equality, and a middle-aged man in New Mexico, who shared her disturbance. A male student at George Fox College asked me if I proposed to go hunting with my hus-

band. I personally do not believe the concept of gender equality demands we all share gender roles; only that the choice is open to us. However, the image of feminists as somehow demanding uniformity and threatening a division of gender roles is still a reality to be reckoned with. Given the climate among Friends, I thought it was courageous of these people to speak to it.

Five times I had the experience of preaching in Evangelical Friends churches. I was accorded attentive audiences, and in two of the churches the young pastors seemed very enthusiastic. One wanted to raise money so I could publish

Feminism is currently a hot issue in Australia, along with issues of the environment.

a book of journals of the early Quaker women ministers. Another confessed to me he had never been able to accept the idea of women in the ministry until he heard me, and he wanted me to pray for him that he might be able to move forward in his understanding. Two young pastors in Texas were also very interested in my message, but could not understand why I could not join them for a pro-life march in the afternoon.

On the other end of the spectrum, in several of my meetings in the West I met women who were so tired of the patriarchy woven into the Judeo-Christian religion that they were exploring the study of goddesses and of witchcraft as an alternative to Quakerism. While I can understand this position, I personally am committed to searching out the feminist threads in both our Christian and Quaker traditions.

Several of my memories are poignant. A young woman was so touched, not by anything I said, but by the fact Allen was willing to travel with me as companion, and what she perceived as the partnership between us, that she wept in

The Society of Friends seems alive and well today, developing strong meetings despite small numbers and great distances.

speaking of it in meeting. And in Australia another young woman, mother of three and facing a divorce, talked to me of her problems, hoping because of my age and my years as a Quaker I might somehow know the answers. I gave some standard advice, but I felt pitifully inadequate to help.

In a meeting in the West, I talked about the oppression of women in the larger society. "None of us in this room tonight may have suffered from sexist oppression," I said, "but we need to find ways to make ourselves sensitive to the suffering of our sisters." After meeting, a young woman in the audience made an arrangement to consult with me the

The concept of gender equality does not demand we share gender roles; only that the choice is open to us.

next morning about publishing her journal. When we talked, she told me the journal related to her experiences of trying to overcome the sexual abuse she had suffered as a child from her grandfather and her father, and later from an abusive husband and an abusive son. Once more I fell back on standard advice, but felt totally inadequate to her need. I have wondered often since whether that particular meeting knew, or could help with the torment going on within that attender. Are there such women in my meeting today? If so, we are not very good at helping them reach out to us.

Having read a good bit about the machismo of Australia, I was surprised and heartened to discover Australian Friends are at least as advanced as American Friends on the issues of gender equality, probably more so. Feminism is

currently a hot issue in Australia, along with issues of the environment. In fact, ecofeminism seems more prominent there than here. In Melbourne, where an enterprising member of the meeting persuaded the local paper to publish an interview with me, there were crowds of strangers at the meetinghouse both for an all women's meeting one evening and a talk before meeting next morning. Several of these new attenders asked how they might come to be Quakers. In Hobart, a couple, the Lindsays, are sharing the job of principal at the Friends school, as well as home and family responsibilities. And I had the joy of meeting and being interviewed on national radio with Jo Vallentine, a young Quaker woman who successfully ran for senate on the anti-nuclear ticket and now speaks and travels while her husband takes care of their young children.

It was in a meeting in Australia that we heard one man elder another for the use of sexist language. He did it so beautifully it brought tears to our eyes. I realized I was especially touched because I had never before heard a man do that. The burden of such eldering has fallen to women, and often it is the youngest, less sure women in our meetings who have felt the weight of the concern.

Staying in the homes of Friends both in the United States and Australia was itself of interest. While there were many couples who had worked out the sort of partnership relationship in marriage which we find here and there throughout the long history of the Society of Friends, some were struggling with considerable pain over issues of gender roles within the family. It is very hard to change, especially if you have grown up in an earlier generation where strictly defined roles for men and women were the norm, and outside the Society of Friends, which has traditionally dissented from that norm.

In fact, change in the small things in life is sometimes more difficult than change in the large issues. It may be easier to walk on a picket line than to come to terms with who babysits the grandchildren, or to correct a clerk who is dominating a meeting. But if we are talking about a social transformation that begins with ourselves, then these small changes are the ones that matter.

Wherever there were women's groups within the meetings, I met with them. I came away convinced they continue to play an important function in helping women who are in distress over some aspect of gender roles, and in firming the

resolve of others to speak to exclusive language or other aspects of sexism within the meeting. Yet there are dangers to these groups if they become too separatist and reinforce a sense of powerlessness to make meaningful changes in the meetings and Friends' institutions. Since George Fox, some of Quakerism's best feminists have been men, and they too need to talk about how it is to live in opposition to the norms of society. For myself I am ready to talk in mixed groups about the changes we need to make in ourselves and our meetings.

My overall impression from these travels is that the Society of Friends is verbally but not viscerally committed to making gender equality a reality. We give it lip service, but we are still not deeply committed to making changes. The continued resurgence of exclusive language in our meetings shows we do not really care enough to elder the users. And few among us have grasped the vision of moving toward gender equality as a way to counteract violence, pollution of the environment, and indifference to human suffering that mark a patriarchal society. Women's rights is viewed as one issue among many, not a fundamental approach to social change.

As I traveled I advocated some hands-on involvement in issues that affect women as a way to start. Our own meeting, for instance, is helping with a residence for homeless women, hoping this experience will sensitize us to institutional sexism and help us see our way a little more clearly. The American Friends Service Committee has a number of programs addressing the needs of poor women. Unfortunately, it is not always possible for local Quakers to become involved.

Whatever else my travels did, they gave me a renewed respect for Susanna Morris and her sisters who traveled in the ministry. There were times during these trips when I felt "the Lord owned me," to use Susanna's phrase, and the words I spoke were inspired and reached the hearts of my listeners. Other times I felt "shut up to communication," or "in prison" as early Friends would say. But while these women refused to speak when they were not "in the life," I felt impelled by politeness to go ahead anyway. I am not ready to say that is wrong, but I admire the purity of motive as well as the dedication which drove those Quaker women long ago to cross the ocean for Truth's sake. We have much still to learn from them. □

Hearing Impairment In Our Friends Meetings

by Shirley Magraw



As our population ages, most of us will face some degree of hearing impairment—if not our own, then that of a family member or close friend. Today the majority of us have a measurable hearing loss by age 60, initial losses that are not compensated for or recognized. Because of the effects of long exposure to noisy environments, we can anticipate this as an increasing problem. Hearing doesn't inevitably fail with age. Elderly shepherders in the Pyrenees have been found to retain the acute hearing of the young to a great age, but the noise pollution in our present environment will almost certainly exact a toll.

Our Friends meetings for worship are largely silent, so why the Quaker concern for the hearing impaired? As one who has had a progressive hearing loss for 20 years and who has worn a succession of hearing aids for 15 years, I can speak first-hand of my frustration when I miss the vocal ministry. One feels walled out, isolated—and if one hears what is said imperfectly but nonetheless has an insight he or she might feel moved to share, the hearing-impaired person will hesitate to respond with that thought lest it be irrelevant. It is obvious that if even one of the group is thus isolated, the meeting is diminished; in fact, depending on what is said and the manner of delivery (whether through a microphone or without the aid of amplification), there are often several or sometimes many who do not hear.

Any attempts to rectify this problem will at best be imperfect, but what are the responsibilities of the hearing impaired, and what can the members of the group—both as individuals and as a meeting—do to be helpful?

Responsibilities of the Hearing Impaired

Consider getting a hearing aid. Some people are reluctant to admit they have a hearing loss, and their refusal to use

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that help is a burden to their associates. Those who face up to their problem and "do their part" find hearing aids are expensive and have limitations and annoyances—but they *do* improve reception. (Go first to a clinic for evaluation, not a dealer, who may not have the brand that would be most useful for you.) Hearing aids and other assisting devices are constantly being improved, and that means they should be rechecked at least every two years. For instance, newer ones have much better directional reception, and an aid in both ears is now recommended if the proper balance can be achieved. Using both also helps give a broader range of frequencies and amplification.

Sit or stand in the most advantageous place to hear and see those who are speaking, when it is possible to do so. (First Day morning in Minneapolis includes both unprogrammed and semi-programmed meetings for worship, with a brief message delivered at a lectern over a microphone.)

Don't assume others know you are hard of hearing or wearing aids. Several times I've been amazed to have long-time acquaintances say, "Have you thought of a hearing aid?" I've used them for 15 years!

If you're traveling alone by air, the magazine *SHHH* suggests you let airline personnel know you may miss overhead announcements of delays, boarding, emergencies, or connecting flights.

Share your knowledge and experience about phone amplifiers, TV headphone jacks, and publications in this field. Several theaters in the Twin Cities—both stage and cinema—are equipped with good infrared receiving systems you can pick up in the lobby.

Finally, the hearing impaired should stop worrying about making embarrassing mistakes or imposing on others. Don't! It is a loss for all concerned.

Responsibilities of Others

Now I would like to address ways others can help when speaking to a person with a hearing loss.

The concept of "lip reading" has been expanding to "speech reading" or "cued speech." We all do this to some degree, but especially those with a hearing loss. So face the light and the person and keep your hands away from your face. Don't repeat—instead, rephrase; the person is probably missing a key word or two. Much speech is understood from context. Know that names are par-

ticularly difficult for that reason. Name tags (a useful custom in Minneapolis Meeting for several years) are helpful. Say: "It rhymes with . . ." or spell it. Many sounds look the same on the lips: "phone" and "vote," or the letters B, P, and M. I have never seen anything written about mustaches and beards, but unless they are trimmed well back from the lips, lip reading is more difficult.

Background noise—even a quiet fan, conversation by others, or music—can limit reception. Turn it down or move it away. In a restaurant, the best location is to sit against a wall or a window curtain.

Responsibilities of the Meeting

How can we address this problem as a meeting? As a hearing-impaired person, I have many times left meeting in despair, feeling its format can no longer meet my needs. Our meeting recently improved the amplification system, which is a great help to me in hearing the planned messages and educational programs. It would be helpful as well if the lectern could be placed so the light falls on the speaker's face rather than coming from behind.

As concerned and loving meetings, we could recognize how large a problem this is in terms of numbers of persons affected—both those who are fully aware of their hearing limitations and those

who are not or may be denying it. We could recognize the enormity of the disability for those with serious hearing impairment who for that reason may not have been able to take full part in their meetings for many years.

With respect to meeting for worship, we should reflect on what might be called the "etiquette" of speaking either over a microphone or out of the silence. Friends meetings may have a special problem in that most speakers are not trained in public speaking and those who speak out of the silence do not have an amplifier. Moreover, those speaking infrequently may do so hesitantly, softly, or half apologetically.

Consideration for others straining to hear (not merely the hearing impaired) suggests the following techniques be adopted: Rise to speak. If possible, face the light to enable all to see your face and lips. Be aware those seated at any distance are likely to have trouble hearing, and hence speak so as to be heard in the far corners of the room. If it is necessary to read a message, slow down, keep the head up as much as possible and hands away from your face.

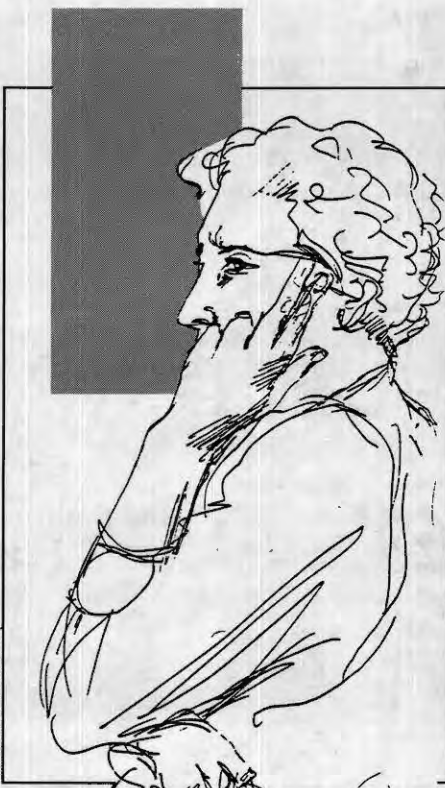
As a visitor one year at Canadian Yearly Meeting, I was rather amused at first to see raised hands with fingers wagging as a signal for silence, but it was effective. Maybe we should think about a modification, such as moving fingers just above and behind the ear if the speaker's voice is not carrying to the group, especially during monthly meeting for business.

All of this demands effort on everyone's part. I thought I was fully aware and appreciative of my husband's endless patience and support for my hearing loss, but it was brought home even more forcefully lately, as his own hearing reached a problem level.

It is, of course, not all grim or vexatious. More than occasionally there are hilarious exchanges akin to Mr. Magoo's shortsightedness. "Are you thirsty?" "No, it's Friday"; or, perhaps, "Did you say the meeting is on First Day?" "Yes, Thursday." □

We know of two meetings—Abington (Pa.) and Newtown (Pa.)—which have installed a Personal PA System in their meetinghouses. For information on this amplification system contact Williams Sound Corp., 5929 Baker Rd., Minnetonka, MN 55345. Do readers have other resources to share with us?

—Eds.





Lucy Savarese

Prism

Swoop the crystal into my pocket—
secure and secret landscape
for my fingers to explore
while my head handles business.
Sometimes a fossil tooth will do
or a tough shell off the shelf.

God scoops my soul into Her pocket.
Runs Her fingers down its sides,
feeling the fine edge for chips.
But sometimes She lifts it to the light
to see if it reflects.

Don't drop it, God!
I'll break.

—© 1989 Dorothy A. DiRienzi

Foreign Tongue

God
How can we expect to talk to you
When we don't speak your language

—Dawn Pheifer Grib

Reflection, Refraction, Diffraction

Words return to haunt from different places
What we say reflects upon us
Returning what we wish we hadn't said
Revealing corners once dark and closed and safe
Lover and community bend us back into ourselves
Accepting; not breaking us
Nursing change and clarity and focus
Until we pass through darkened glass
becoming transparent rainbows

—James B. Livingston

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Minneapolis, Minnesota.*

A CALL TO CONSCIOUS

by John Perry

We can no longer make an object out of this "home planet" for one simple reason: it is "graced by life" (to use Carl Sagan's phrase). As Einstein has taught us, creation is an ongoing process, and life extends beyond the smallest atom, let alone the smallest cell. I know life in the flash of the neutrino. I know it reflects the presence of the Spirit. I know we are called into obedience to that Spirit and are facing a profound spiritual crisis.

I see this crisis reflected in our separation from the very source of all creative inspiration. Trees are no longer seen as reflecting the sacred. The earth is used to harbor our trash, our nuclear wastes, and our missiles. The uncertainty of life leads directly to the population explosion in underdeveloped countries, to their need to ravage their natural resources to provide fuel or a little food

for the overdeveloped world.

Here in the Northeastern United States, where we desperately need bio-regional developments incorporating sustainable living and a symbiosis between city and country, our priorities seem woefully misplaced. I have a friend who lives on a sheep farm by a state forest in upstate New York. It is no longer economical for her to raise the sheep, and unless she mows the hay, she will have a field of goldenrod. The kitchen garden has already fallen victim to her need to take two part-time jobs, and without the sheep, the barn and the house may be in a race to see which collapses first.

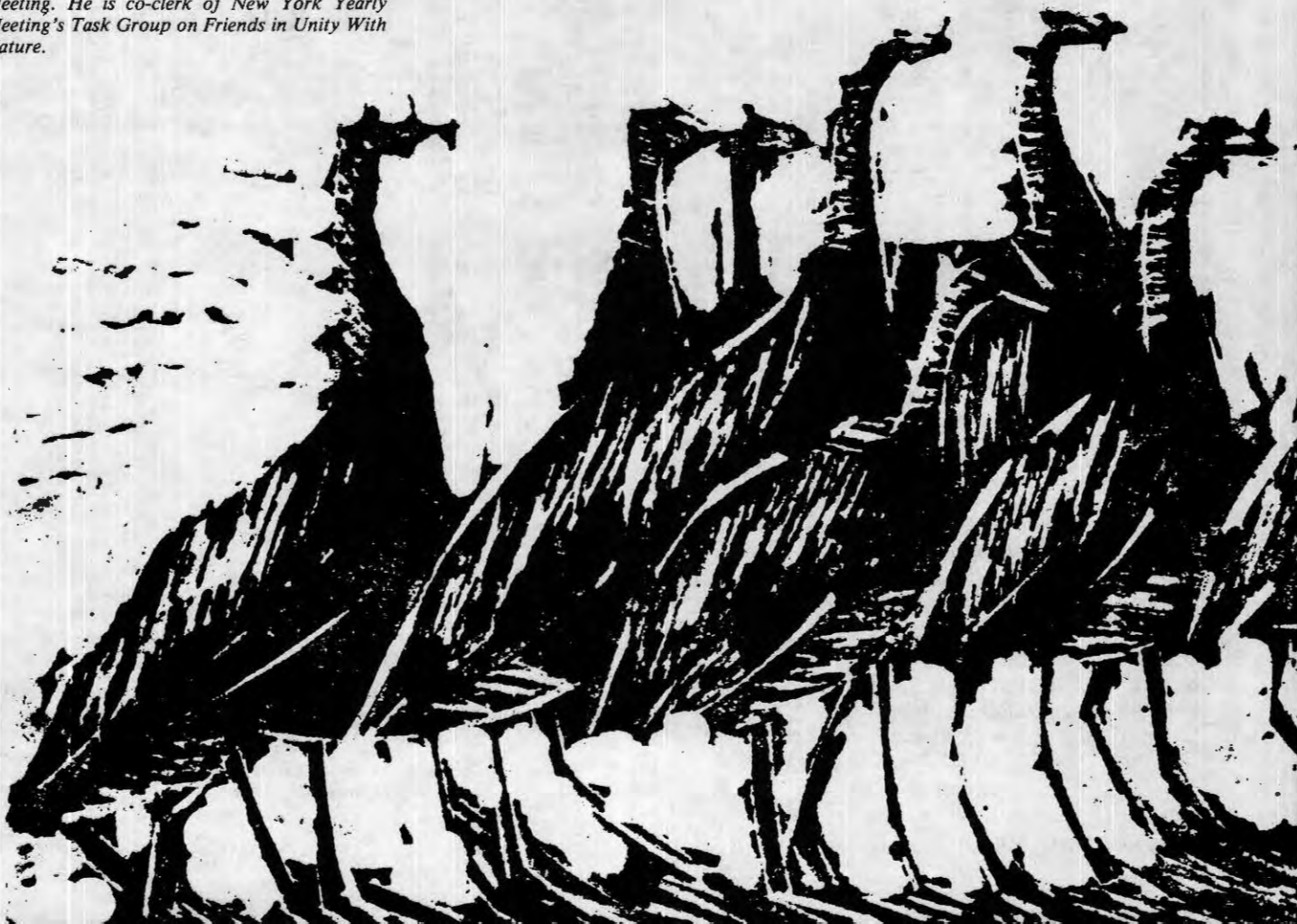
Of course, without the sheep and with the goldenrod, the land will still be beautiful—at least for a while. And without the sheep, there will be fewer people eating lamb and a little less methane in the atmosphere—and perhaps that's O.K., too. But there will be fewer lambs to wobble to a ewe's teat and fewer ewes to be helped as they give birth to lambs. Already, without the compost

heap and garden, tomatoes don't taste quite as good, and the vegetables are no longer crisp and sweet straight from the earth. Without birthing and without a failed harvest or two, there's less to reinforce the mutual dependency in all of creation. The farm becomes a great view to hike through or land to shoot game on.

This sheep farm is only 100 or so acres. If enough people give to the Nature Conservancy, perhaps its beauty can be maintained. But perhaps not. A developer has already made an offer for the farm.

I should note I am aware of some useful projects that point the way to multi-use, sustainable, rural development. Nevertheless, to make them work, planning and zoning boards, bankers, real estate agents, prospective buyers, and landscape architects have to be particularly imaginative—and the architect and developer must be particularly resilient.

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SNESS

Furthermore, even if you, the enlightened developer, don't insist on waterless toilets, you should be very aware of the difficulty of financing ecologically sensitive, passive solar, affordable housing. The local market (like the rest of the world) may not yet be ready for you.

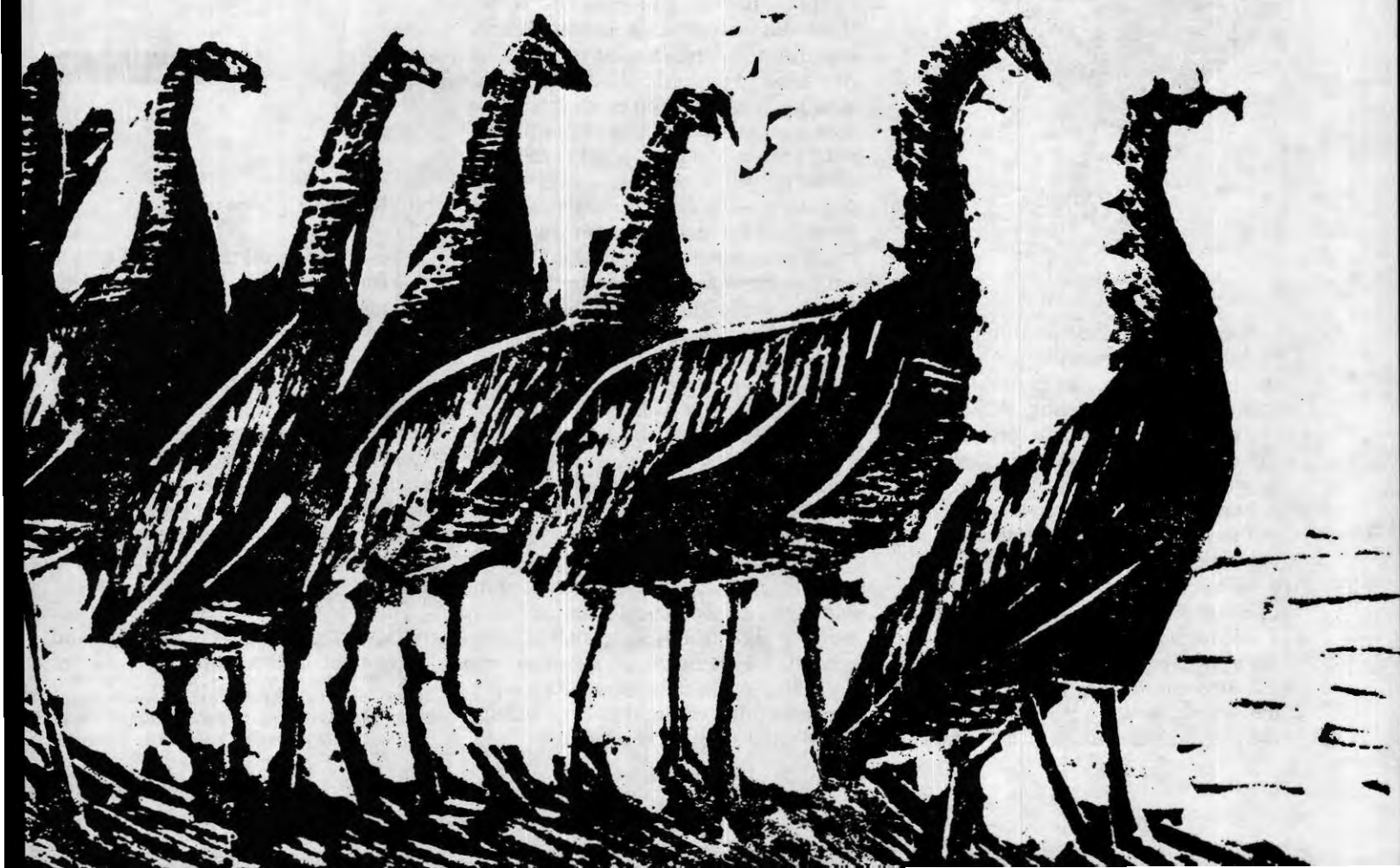
A board chairman once suggested that a strategy I was advocating for a division under siege was "swimming upstream." As I finished reading the Global Tomorrow Coalition's guide to "Our Common Future" (the Report of the UN's World Commission on Environment and Development, available for \$2 from the Coalition, 1325 G St., NW, Washington, DC 20005-3104), I sensed we shall be swimming upstream for quite a while. Moreover, if we are swimming simply to clean things up so we may survive, I suspect we shall drown. We are working on something much more important than saving ourselves. If we drown, the planet will go on without us, and other forms of intelligence and consciousness will likely emerge. So it seems

**How do I
compost, care
for my lawn,
avoid being a
party to
pollution?
How can I
act locally,
while thinking
globally?**

to me we need to be talking about creating an infrastructure for *all* of life and one that will permit wonder and awe to

emerge in us as we experience the neutrino, the microbe, the wobbly lamb, the living cell in the tree, and the transforming cell in the rock. And that's a qualitatively different activity than clean-up for survival, and it's one that calls not for discretionary funding but for baseline funding. And so all the projects and all the political lobbying and all the policy thinking that goes on to get this baseline level of commitment is creation affirming and life affirming. As such, that work is also a form of worship.

Joseph Campbell and others have pointed out we live by our myths and our metaphors, and these are reflected in our language. When we in the Western world examine the cultural effect of our Judeo-Christian heritage, we must think carefully of the implications of the Genesis story and especially of the meaning of "dominion." Using the Earth's resources as something for man's benefit (and I mean "man"—check the biblical pecking order!) and referring only to some index called "standard of living" results in a growth and development



mentality that has taken us from apparent material poverty into the poverty of the spirit. It has not effectively dealt with quality of life or security. The concept of stewardship and caring for the earth is a welcome step forward from "having dominion" over the earth, from "taming" its wilderness or "conquering" its mountains and "exploiting" its resources. Nevertheless, I have also come to question grounding my work for eco-change in the concept of stewardship. It tends to justify a hierarchical view of power flow rather than an organic, cellular one. It is not enough to be the good steward in the sense of feeling responsible to someone (or to God or to each other) for something (the care of the earth).

I hope all of us will examine the con-

support of sustainable development, of the Valdez Principles (a corporate code of conduct for the 1990s), and of all the positive global effort for structural change. A call to consciousness is neither a call to a crusade nor a call to wear a hair shirt. It is a call to act from the ground of our being in our daily lives—to think (perhaps even to be mindful, to meditate, or to pray) as we shop and cook and drive and set policy for producing our companies' goods and services—and especially as we select political candidates and develop business leaders.

I am also convinced we must call for business leaders to fulfill their role in harnessing resources and helping bring about the eco-relationship change we need. They cannot be left in an adversarial relationship. My experience with major corporations is that they can work very effectively to implement policy directives. What we need is an awareness project to promote the need for, and examples of, positive responses. It might be sponsored in cooperation with the Global Tomorrow Coalition. It might even be joined with UN activity and with work on the Valdez principles and be called Project LEAP (Life/Earth Awareness Programs).

The environment and the sheep farm and the polluted Great Lakes and the virgin timber can no longer be "something out there." Our bodies exactly manifest the earth in their proportions of water and minerals. We are the earth. And heaven can be on earth if we first seek it in ourselves. So the question we must answer is at least as old as the 17th century: "What canst thou say?" And so I ask myself: What is my experience? How do I compost, care for my lawn, avoid being a party to pollution? Where am I seeking help? How am I acting locally, while thinking globally? The three key action points in what I have read and listened to in the last 18 months seem to be: provide, preserve, and protect. (They might even be a motto for Project LEAP.) But I am also hearing a call for groups to speak truth to power about the importance of all life spirit and to use that as the touchstone for local and global action.

My personal reference points for some of this thinking are religious, and, although I am a practical person, I know religious bias makes some people uncomfortable. I sense that although we Quakers have been trying to live simply for some time, we are only now waking up to what this really means. □



Joseph Levenson

cept of consciousness as an alternative to dominion or stewardship. Our role in this organic whole, this Earth life, is not that of the separate being, the steward, the shepherd responsible for the flock, but of the head responsible to the body of which we are a part. Each one of us is a cell in that very vulnerable head; each cell has life and consciousness.

I am convinced we are responding to a call to consciousness (or to obedience, as some would say). It is not so much a call for a *change* in consciousness as for a *fulfillment* in consciousness, even a fulfillment *through* consciousness. As individuals, we must therefore recognize the spiritual dimension of our work in

A Quaker Talks About Jesus Christ

by Renee Crauder

Jesus was on the periphery of my life for many years. I was aware of his place in human history, but I eschewed Jesus as God, Jesus resurrected, Jesus as Christ. I did appreciate Jesus' life and especially the Sermon on the Mount as a way to live. I also felt that what is described in the New Testament happened a long, long time ago, and too much of it was no longer relevant to my own life. The picture *The Presence in the Midst*—a ghostly Jesus hovering over a gathered meeting—did stir me and stay with me.

This orientation influenced my life as follows. I did not read the Bible, nor did I have much interest in doing so, except

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as reference for literature courses I was teaching. I felt what God had given us humans—ability to think, feel, understand, organize—was enough to get me through my life. I allowed the fundamentalist evangelicals to put me off Jesus by their rigidity and self-righteousness. When I read Quaker literature, I mostly skipped the parts about Christ our teacher, except in the ethical and moral dimensions.

During those years, God was for me a transcendent God—a God who had made me and everything else in the universe, who cared about me and everything else in a *general* but not in a *particular* way, a God who was totally unknowable, and who certainly was not interested in the day-to-day running of my life. I had no problem with belief in God, but the idea of a person as God was not acceptable, even though I believed, along with many Friends, that Jesus emptied himself so totally of himself that God filled him completely. To me, that still did not add up to Jesus' being God.

Except for regular attendance at meeting for worship, I did not pray regularly.

This perspective of God and Jesus began to change about a dozen years ago when we were living overseas and holding meeting for worship in our home for three Quakers and some friends. Several things served as catalysts.

I felt a call to deeper prayer.

Out of the responsibility for our little meeting came a need for me to read, or reread, Quaker classics I hadn't touched since I was a teenager. I was particularly struck by George Fox's strong belief in Jesus our God. His passage, "Christ has come to teach his people himself" spoke to my condition. I was becoming teachable.

At Easter that year I spoke during our Quaker worship on the meaning of the Resurrection. I felt it had truly happened, because where else would love come from?

I began to read other books on spiritual subjects, but not yet the Bible. That would come later.

Perhaps most germane, I began to share with some spiritual people my deepening and strivings and my dimly seen need for a personal God. I found a spiritual director. She was on a more deliberate journey to God than I was. She had been where I was and could discern where God might be leading me.

I began to yearn for an understanding of Jesus as intimate companion/guide/lover/beloved/friend/God.

As a Friend, I had enormous help in growing closer to Jesus, because of our lack of preconceived notions of "Jesus is this," or "Jesus is that," or "this is the way you have to go." Jesus himself could show me the way to him.

Growing close to Jesus took a long time, and I can point to no peak experience that "set" the relationship, which in any case keeps growing and evolving. What happened was that gradually—through a combination of reading, the accessibility of those for whom Christianity is central, my own teachability and desire for greater intimacy with Jesus, daily prayer, and, as I understood later, God's drawing me to Godself through Christ—God became immanent; Jesus Christ entered my life.

For me, spiritual intimacy—by this I mean being with someone with whom I can share great yearnings and trivial doings, always as a way of becoming more the person God wants me to be—became possible with Jesus precisely because he had been a human being and so understands me completely. The extra dimension in our relationship is the love I know Jesus has for me—and for every person. God also loves me immeasurably, in a more transcendent way. My faith in God through Christ continues to deepen as my love relationship with Jesus grows.

I began to read the Bible regularly, especially the Psalms and Gospels. Bible stories, especially from the New Testament, which I thought I understood, continue to amaze me with their depth as I gain more understanding and sensitivity to them. I have also had the help of the Ignatian tradition. I make an eight-day retreat each year at a Jesuit retreat house, where a more traditional yet experiential approach to Jesus is practiced. I filter this experience through my Quakerism.

How has this close walking with Jesus and accepting Jesus as God and as a way to God helped me? Often a particular incident in Jesus' life will give me help in a particular situation in my life. I am awed at Jesus' courage in fulfilling God's will for him in such a nonviolent way. I try to lead my own life as authentically. I feel I am walking in the tradition of early Friends (alas, without their courage!), who found Christ the Way—God's Word as

found in John I.

As mystics and members of the priesthood of all believers, we Friends are responsible for our own YES to God, and I am finding my own unique way to the divine.

Now, you are welcome to poke holes into my theology. It's all right if you do so, because I have found there are some things I am not to understand. A story will illustrate: I was at a dinner, sitting across from a hospice nurse. I asked her if she ever prayed with her patients. She, a Presbyterian, in learning I was a Friend, asked, "Do you people believe in God?"

"Oh yes," I said. "How about you Presbyterians?"

"Oh yes," she replied, and asked, "What about the Trinity?"

Well, I thought, what *about* the Trinity? In good counseling fashion I turned the question around and asked, "And what do you Presbyterians think about the Trinity?"

The answer came swiftly. "We think it's a mystery."

Relieved to have my answer, I replied, "Friends do too."

So, is it God *versus* Jesus Christ? Not at all. It's not "God or," or "Christ or"; it's God *and* Christ *and* Holy Spirit. I have given up trying to understand what I cannot understand, and instead try to use that time to discern how God wants me to live and to ask Jesus' help and assurance in carrying it out.

You might want to ask about Jesus' miracles—walking on water, changing water into wine, curing the paralytic. I feel we are only dimly aware of the great dimensions of life. Hamlet knew that, and we do too. The bumblebee is aerodynamically unable to fly: its body is much too heavy for its wings. We've all heard stories similar to that of the two friends who lifted a 3,000-pound car off a third friend pinned underneath. When they had the car off the injured man, one held the car up while the other pulled their friend to safety.

We have only such intimations of what love can do.

For me, Jesus had become the manifestation of God par excellence. Jesus is Emmanuel—God-with-us, a constant, immanent presence in whom I live and have my being. I have answered London Yearly Meeting's Query: "Do you seek to follow Jesus, who shows us God and is himself the Way?"

Oh, yes. □

'I'm a Thee, Too!'

by Heather Anne Paxson

One Friend
examines the use
of Quaker
plain speech
in her own
family.

Last year for a linguistic anthropology class, I conducted an "ethnography of speaking" on my family over Thanksgiving break to compare our use of plain speech with that of 17th-century Friends. What follows is an edited version of the resulting paper. I was interested in looking at the ways each member of my family used pronouns—how and when—and also why they were used. What meaning do they hold, both consciously and unconsciously? I then looked at plain speech

of 17th-century Friends for comparison. I was curious to define and explain, in both historic and contemporary context, a practice which made my family unique to practically anyone I knew.

My father was born into a Quaker family active in the Society of Friends in the Philadelphia area for over 300 years. Both sides of his family used "thee" pronouns with family members while he was growing up. My mother, by contrast, was raised in a Methodist church, but since marriage has attended Friends meetings and eventually joined the Society. My sisters, Jessica, 16, and Laura, 13, and I have grown up as members of the St. Louis Friends Meeting. We are the only Quakers in our school district and one of two active Quaker families in our southern Illinois town of 13,000.

I collected my "data" regarding pronoun use within my family by tape-recording verbal interaction at home and through quick notes once in the car after outings. On the final day of my visit, I conducted brief interviews with each member of the family to elicit conscious thoughts on individual use of *thee* and on perceived motivations and meaning. Despite far from ideal methods and resources, I believe I collected enough samples of both plain and standard pronoun use to draw some basic conclusions.

First, some general observations. My father demonstrated remarkable consistency in his use of plain pronouns with family members. In fact, the only instance in which I found him to use *you* in the singular at home was as an inclusive *you* in the place of *one*. My sisters, though, use a singular *you* almost exclusively, while my mother performed the most switching.

I looked at a number of possible motivating factors for use of plain speech in going over the examples of our usage. The first of these is topic of discourse. The conversations recorded could be called organizational, trivial, or even silly everyday conversation in a bustling family with three teen-agers. Topic of discourse does not seem to contribute overwhelmingly to our pronoun usage. As was noted earlier, topic is irrelevant to my father. A sympathetic "Yea, thee's had a hard day" to my mother and a reprimand to my sister, "Laura, eat thy Brussels!" just as naturally receive the simple pronoun. While my sisters would generally say to each other, "What were you playing earlier?" or "Do you want to help me set

the table?," there are a few set phrases which naturally receive "thee." Politeness phrases often carry the simple pronoun, as in "Thank thee, Daddy." Table talk follows plain speech patterns, as for example, "Would thee pass the salt?" This seems rather ironic in that the plain pronoun and verb forms in their "plainness" feel to us to be polite forms. A topical situation which consistently would *not* follow the plain style is insults. While "I love thee" comes naturally, "I hate thee" is not in our vocabulary. In such cases, the message implicit in the speech act cannot be separated from the tone in which it is transmitted.

The tone of speech indicates the degree of emotional solidarity behind one's words. An expression of emotional affinity sounds warm and friendly while antipathy is expressed in tones revealing regret or hostility. My mother tends to employ the plain form in affinity and sympathy: "Is this what thee likes?" and "Yes, I know, I saw thee [awake at 6:00 this morning]." Generally she switches to the common form when upset or apologetic: "Jessica, you're going to have to get gas; I was late and didn't have time." Laura used *thee* to express tender sympathy and to offer comfort to our mother, and then immediately switched to *you* to challenge Jessica and defend herself: "Mama, want to play Nintendo tonight, to make thee feel better?" [to Jessica] "See, I told you! [that Mom would want to play]." Of course not every instance follows this pattern, but the general tendency to use *thee* in emotional solidarity and *you* in antipathy can, I think, be assessed.

By cultural tradition, our use of plain pronouns is restricted to addressing our close family members. After my father used the plain form with my mother since before their marriage, she gradually picked it up out of habit, and my sisters and I heard *thee* from our parents when learning to speak. While such "group membership" determines the speaker and addressee, it does not necessarily restrict the hearing audience. This was exemplified by my mother the night I returned home for Thanksgiving. On her way to bed she said to me, "It's so good to see thee," then turning to my boyfriend sitting next to me, added, "It's good to see you, too, Pat." Although she felt comfortable using "thee" in front of my boyfriend, my mother would not address him with it. When presented with this example, my mother

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expressed surprise; the switch was completely unconscious.

Despite a willingness to use plain speech when addressing a family member in front of a non-family member in the setting of our own home, I wondered if a foreign setting or "social context" would inhibit plain speech use. In the interview, my father denied any conscious effort to avoid using *thee* with family members in public. The rest of us, on the other hand, admitted the likelihood that we would be less inclined to use *thee* in public contexts. One morning during my stay we ate breakfast at a Waffle

House. According to my (unrecorded) observations, general table talk still followed the simple format, but, with the exception of my father, pronoun use outside politeness forms conformed to the standard. It cannot conclusively be proven with my limited data, however, that this was due to the social setting and not to other local factors, such as topic or solidarity.

In general, the determinants of the usage patterns I assessed vary from speaker to speaker. Pronoun usage from my father is determined almost exclusively by group membership of the

addressee. For my mother, social context, message content, and emotional solidarity each contribute. My sisters seem to use plain language either in habitualized expressions of politeness, or as tools to influence parental responses by emphasizing emotional solidarity. The variation in pronoun use thus reflects a variety of in-group positions and motivations.

My mother married into this speaking tradition; her plain pronoun use was acquired as an adult and is motivated largely by a desire to enter into the "in-group" not of the Society of Friends, but of her husband's family. To her it symbolizes intimacy and family unity. Although she ideologically concurs with the Quaker notions of equality, the use of *thee* for her does not embody this principle. The importance of the familial solidarity embodied by the use of plain pronouns was made clear to me through my recollection of my uncle (father's sister's husband, and not a Friend) exclaiming to my mother one Thanksgiving, after she had addressed him as "you," "Hey—I'm a *thee* too!"

My generation of Paxsons, although born into this religiously based linguistic tradition, does not show a strong inclination to preserve the 300-year-old family usage of plain pronouns. A definite generation gap has emerged. I suggest that a significant factor in this gap is the geographic severing of our nuclear family from the Philadelphia area. The support network my father enjoyed growing up near Philadelphia, where his extended family lived and where his grandparents used plain language with their Quaker friends, was never present for us. The only reinforcement of plain pronominal use we ever received was at annual Thanksgiving gatherings with my father's sister's family. Otherwise, we were never addressed as *thee* outside the home and never heard others use *thee* among themselves. A second possible contributing factor to this generation gap lies in the fact that both my father's parents come from established Quaker families who use plain speech, whereas our mother has acquired only partial usage. I do not think plain language was ever shunned by my sisters and myself—on the contrary, we think it is "neat"—but when reinforcement is lacking, it is difficult to acquire a non-standard social dialect.

In speaking of Friends' linguistic practices, I would like to draw a distinction between the meaning and the moti-



"Thee little you, thee!"

vation behind the "simple" pronouns. By *meaning* I am referring to the conscious significance plain speech held/holds for Friends; by *motivation* I mean its social and ideological rather than religious function. For early Friends, the use of a single pronoun to address every individual regardless of comparative social position expressed the Quaker value of egalitarianism, which is rooted in the belief in "that of God" present within everyone. The meaning of plain speech holds religious value. The corresponding motivation behind plain speech was two-fold. First, Friends' belief in Truth with a capital T, a literal truth which allows for no double standard, led them to continue to use *thou* when the increasingly fashionable use of *you* in addressing one person was grammatically incorrect and literally untrue. Secondly, as *thou* became equated with commoners, the use of a "thou of contempt" by Friends, as Richard Bauman explains, "became a means of attacking the fleshly pride that demanded honor and deference. . . . The honorific form was deliberately rejected to exert a humbling effect upon the person addressed, a reminder of the vanity of wordly honor." Plain speech became a vehicle for condemnation of non-Friends. While, as I maintain, meaning is religiously based

and motivation is social and philosophical, all factors behind early Friends' use of the plain pronouns reflect a belief that "proper godly behavior was an eternal standard to be upheld over custom, which is transitory."

Friends' radical speech practices were met with hostility; as William Penn reports, his use of plain speech once elicited the retort, "If thou thoust me, I'll thou thy teeth down thy throat!" Out of their persistence in the face of acute sufferings, however, two important functions were performed. In an outward sense, plain speech publicly expressed the joy of direct communication with God; it signified and indeed shouted to the world that the speaker was a member of the Religious Society of Friends. As a tangible declaration of several Quaker values, plain speech became a key aspect of Quaker witness, following George Fox's exhortation to Friends, "Let your lives speak." In an inward sense, plain speech has been seen as the basis of a "solidarity semantic" among Friends. It is certainly true that a distinct social dialect of sorts served to bond together and define a Quaker "in-group," especially when confronted with physical threat. I would extend the notion of solidarity a step further, for the solidarity was perceived as an alternative to society at large. The persistent use of plain pronouns separated Friends from the society and even the world. Society shunned the rebelliousness and perceived threat of Quakers, but the separation was a conscious and moral separation on the part of Friends to express disapproval with the injustice and ungodly behavior common throughout society.

The sociopolitical situation of the Society of Friends has certainly evolved over the past 300 years. Not only do Friends no longer face persecution, they have fallen into the cracks of society's woodwork. Except around Philadelphia, Friends meetinghouses are widely dispersed. Even within the Society, the ideological split in 1827 between the Hicksites and Orthodox has left the legacy of a theological chasm between unprogrammed and programmed Friends. No strong sense of solidarity currently unites all those who call themselves Friends, and so no outward linguistic expression of group solidarity could possibly persist. Within certain circles of the Society, however, plain speech is still practiced on an intimate level. While the function of Quaker

plain speech to sever Friends from the rest of society has lost validity, some sense of internal motivations underlies the plain speech practices that continue.

Ezra Kempton Maxfield cynically maintained in 1926, "Today users of the 'plain' language seem impelled solely by sentimental reasons, if not by inertia." While sentimentality does contribute to its use, and Friends are notoriously stubborn and slow to change, this is a very shallow assessment. A slightly more favorable conclusion, recognized in American linguistics, is that plain pronouns used among Friends "Seem to be a survival of the solidarity semantic," but I believe the factors underlying contemporary use of *thee* and *thy* transcend mere social considerations. Given that the social context in which Quakers live and the structural usage of plain pronouns have changed, I hypothesize that the motivations behind pronoun use have been altered, but the original function has adapted to embody a revised meaning of plain speech.

When asked in the interview, my father explained that contemporary usage of plain pronouns among some Quakers "functions to remind you that we may be in the world but not of it." Although today plain speech, only used among a few Friends, makes no public statement, it still expresses a deep internal and personal commitment to the same moral separateness practiced in the lives of earlier Friends. As my father elucidates, "This society is in many respects, I think—well, 'hostile' may be too strong—but not in accord with some of the Friends' values, especially in relation to concerns about peace and reconciliation."

Quaker plain speech can be seen to have evolved from causing a rebellious social separation, to publicly expressing moral discord with society, to today internally symbolizing moral separation from outer society. Tradition alone cannot account for the use of plain pronouns among Friends today; religious beliefs make an essential contribution. While plain pronouns signified to early Friends an expression of equality and a denouncement of social hierarchy, I suggest they may mean to Friends today a denouncement of social injustice, war, and prejudice. The meanings of plain language are predicated by different social situations, but the underlying consideration has therefore remained an allusion to the presence of "that of God" within everyone. □



Jean Price Norman



Armenian nationalists
demanding autonomy
at a Moscow rally, 1988

New Russia's Primer

by Jack Powelson

**What happened
to the dream that
a people would
be well-fed, well-
housed, healthy,
and educated?**

As gates opened in eastern Europe this past year and thousands thronged into the West, my mind jumped back to 1930. It was then the conflict began that haunted me for six decades: whether any economic system can cause us to be moral, or whether morality springs mainly from within.

My mother, as I recall, had just shown me *New Russia's Primer*, produced in the Soviet Union. It portrayed a caring society. The people would be well fed, well housed, healthy, and educated. Nine years old, I was too young to reason, but my mother was persuaded, and I adopted her beliefs.

Six years later I was pinning socialist leaflets on the high school bulletin board. Among them an allegory, "The Parable of the Water Tank," depicted a village water supply monopolized by

the powerful while the poor could not drink.

My first doubts dawned when I studied economics in college. The pure economic system described in 1854 by a Frenchman, Leon Walras, was like a beautiful, well-oiled machine. Its equations explained why, with no central direction, we produce just the number of bananas we need, just the right amount

of bread, and so on for all our goods; why the price of each item covers only its cost, including a fair return for labor and capital; and why the money supply is exactly the right amount.

Walras opened a new "Austrian" school of economic thought, named after the nationality of those who followed him. Combining Austrian theory with "classicals" like Adam Smith and John Stuart Mill, Alfred Marshall wrote the laws of supply and demand in 1890.

Learning how Marshall's economy fit together was an exhilarating, almost spiritual experience for me, something like a religious conversion. It reminded me of how the universe fits together so beautifully. Was this God's work? In contrast with socialism, where central planners chose the products and their prices, Marshall's market economy stressed the power of millions of individuals making millions of choices.

But if it was God's work, humankind had distorted it. Walras described an unreal world of perfect competition. The real one was uglier. Its monopolists and

Jack Powelson is a member of Boulder (Colo.) Meeting. His article arose out of a discussion on eastern Europe among Boulder Friends, and Jack wishes to thank them for their assistance. The discussion took place a few days after the Berlin Wall opened.

A Chinese pro-democracy student, camped in Tiananmen Square, 1989



Jack Ronald/Earthamite

imperialists contravened the purity of economics. Still, it seemed to me then—as it does again today—that the perfect theoretical system is a goal. To approach it, we must correct the imperfections.

But perhaps our real world was so much askew that the imaginary perfection could never be reached. Should we then reject the market system for socialism?

I turned to Adam Smith's invisible hand: "every individual . . . intends . . . only his own gain. And in this he is led by an invisible hand to promote [the interests of others]." Should I reject the beautiful paper system of Smith, Walras, and Marshall because it promoted one's "own gain," hence greed?

But those who stressed the gain saw only one side of the coin. If we start from the other side—the interests of others—then Smith's assertion made moral sense. I was still in the free market camp.

Then I thought of undue accumulation. Marshall's supply and demand told why wages and profits were what they were, whereas Marx had questioned whether they were just. Wages could still be too low and profits too high morally; a few people could still accumulate riches while many were poor. Maybe socialism would cure all that.

But with Franklin D. Roosevelt as president, I swung back to economics. The New Deal promised both efficiency of the market and moral distribution of wealth. If economics left some with too much, the excess could be taxed away. The poor could be subsidized, with social programs to help and employ them. Moral choices would modify the market.

I joined the Religious Society of Friends in 1943, and from then on my economic principles had to conform to my Quaker beliefs. Alas, the choices we in the United States have made since the 1930s—to promote militarism, damage the environment, discriminate by race or gender—are not what most Friends want. Does the problem lie in an economic system based on greed, or in the choices we have made with free hearts and minds?

To extirpate greed from so many hearts and minds seemed a herculean task. Would it not be better to have a system that forces us into moral decisions, one in which justice is done because the system compels it? Back I swung toward socialism!

But when I saw the real world of government direction—as I did while work-

ing in over 30 countries of the underdeveloped world—and when I read history, back I swung again! Just as our own system does not work as it should theoretically, neither does socialism. However, if we are to correct one system, capitalist or socialist, which should it be?

The flight from eastern Europe and the repression in China answer that question for me.

What *New Russia's Primer* did not tell me in 1930 was that to collectivize the farms, Stalin's government was killing 14.5 million peasants, partly by shooting them, partly by confiscating their grain, and partly by destroying their farms and leaving them to starve. How could a system that started out so cruelly go on to perform in a caring way?

When I first praised the aims of the Chinese revolution in 1949, I did not know the repression of Tiananmen Square lay ahead. Nor did I know that from 16.4 million to 29.5 million Chinese would starve to death because of the Great Leap Forward in 1959-60. Nor did I know that thousands would be tortured or killed during the Cultural Revolution of the 1960s. More recently, I have talked to some survivors of that "revolution," whose tragic stories are an indelible part of me.

I was led to study other centrally-directed economies. In a large number—such as Algeria, Ethiopia, Nicaragua, North Korea, and Vietnam—the government took power violently and proclaimed collective farming without consulting farmers. In Tanzania, the army forced farmers into socialist villages and burned their huts so they could not return home.

Farmers in all these countries had to sell some or all of their crops to government monopolies at low prices and buy their seed and fertilizer from similar monopolies at high prices. Squeezed and discouraged, many left the farm. Overcrowded city slums, stagnant food production, and hunger are the legacy.

One big puzzle I have not resolved: how so many people living under such a system can favor it. Yet I know many do.

Several reasons occur to me. The people are politically indoctrinated in the schools. More likely, by the definition of socialism, most urban laborers work for the government and most farmers are in government-sponsored cooperatives. They can hardly oppose their employers. Even more likely, people are

conservative, afraid anything different will be worse than what they already have. Most likely of all, people are so furious with the brutality of the previous regime that they live on the dreams of socialism. It may take decades for reality to sink in.

Whatever the mix of reasons, I must make up my own mind what is right and wrong, and my mind may differ from the dominant thinking of victims or others who live in the situation. This applies not only with respect to socialist countries, but also with U.S. citizens, South Africans, and even within the Society of Friends.

Given the economic behavior of socialist governments, we begin to understand why the Soviet economy has not produced the food, education, and housing it promised; why citizens tighten their belts in Poland and Czechoslovakia; why Chinese sneak into Hong Kong;

**The perfect
theoretical system
is a goal.
To approach it,
we must correct
the imperfections.**

and why Germans pour through the Wall.

It is because the socialist leaders did not have the faith that Smith, Walras, and Marshall had, that an unsupervised people might provide efficient and just results, albeit with—I would add—some modification necessary through taxes, subsidies, and social programs. Instead, the socialist leaders thought that to ensure justice, choices about prices and production all had to be made by them. Not only did they seize enormous power, but the task of managing all the businesses and farms in the country was far beyond their capabilities.

As a result, factories and farms produce too little, have used the wrong technologies, and have eaten up their capital. Housing is short, lines are long,

health care and education poor, shelves empty, and many are hungry.

Not only that, but there has been corruption as well. Even if the leaders are themselves not corrupt, the system requires many bureaucrats at lower levels to make decisions that favor some and harm others. A little bribery will smooth the way.

All these failures are structural; they cannot be corrected by better choices within the socialist system. Bureaucrats cannot run an economy; when power is concentrated, corruption cannot be stopped.

But where these faults occur in our system, they can be corrected. We have many founts of power, including our Friends meetings, other churches, and spiritual movements. No one has total power to say nay.

Yes, I have heard our government is directed by powerful interests, and "the



A Soviet traveler returning from outside the country, 1988

people" have little choice. But such a perspective does no justice to the power of the concerned individual, who has always been the focus of Quaker thinking.

We learned from the Nixon years that if we don't like our government we can throw it out. Polls today show that most of our fellow citizens think the president is doing a good job. If Friends do not agree, then we have not persuaded enough others to demand moral choices.

Almost 60 years after reading *New Russia's Primer*, I know neither we nor our friends in socialist countries can depend on any system to force us to do what is right. We have much to do to correct the ills of our own society. But morality can flow only from the hearts and minds of people. □

Making an Active Witness

by Stephen Zunes

For those of us who focus on social change, a debate often takes place among Friends: specifically, how does change occur? Should we focus primarily on dialogue and reconciliation, or are there times when creative and nonviolent direct and symbolic actions are more appropriate?

For example, during my brief tenure with Friends Peace Committee in Philadelphia nearly a decade ago, I was severely chastised for helping circulate a petition signed by hundreds of clergy which called upon the Israeli government to abide by the provisions of the Universal Declaration of Human Rights. It was feared that affiliating Friends with such a project would jeopardize dialogue between the Peace Committee and certain Philadelphia-area Jewish groups that supported Israeli government policies. Similarly, at a recent public forum when I questioned why the Quaker United Nations Office did not support UN efforts to impose sanctions on member states which violated international law, QUNO representatives responded that to do so would make it difficult for them to continue their dialogue with such member states.

In my anxious calling to take a stand for peace and justice, was I risking the less dramatic but far more important process of reconciliation and understanding? Or were the others simply wasting their time talking with representatives of right-wing organizations and brutal authoritarian governments that were too set in their institutional and ideological direction to realistically be persuaded, and therefore needed to be challenged more directly?

These differences in attitudes underscore another facet of this debate among Friends. We all believe there is that of God in every person, thus everyone is ultimately reachable. Yet there are times, I fear, some Friends naively underestimate the power of certain institutions to so distort individuals who are part of them that attempts at dialogue become of questionable worth. We can occa-

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Terry Foss/AFSC

We must neither lose sight of the nature of the individual nor of the nature of the system we are up against.

sionally enable an indoctrinated individual to see a more enlightened perspective, but usually the best we can hope for is that he or she may drop out of that particular institution. The institution, meanwhile, continues on its destructive course.

It is a rare time in history that a few converted individuals will be able to bring an entire institution with them. There are many more occasions when it may be more appropriate to work with empowering the general population to such an extent that the entrenched institution will simply be unable to continue functioning in the face of a popular movement demanding change.

There is no real contradiction between those of us who seek radical social transformation involving destruction of certain oppressive institutions in society and those who seek reconciliation. The key is in recognizing the difference between the oppressive role and the individual forced to play that oppressive role. For example, the individual militarist can be reached, appealed to, and loved. The war system, however, needs to be abolished. It cannot be reformed, humanized, or made just.

The failure of most pacifists has been that in their concern for individuals in oppressive roles, they have failed to recognize the inherent oppressiveness of the system. The failure of secular revolutionaries has been that through their commitment to abolishing the oppressive system they have failed to recognize the inherent goodness of the individuals in these oppressive roles. Friends have the opportunity to overcome both limitations and thereby play a major role in social transformation.

In certain ways this relates to the old Christian dictum to "hate the sin but love the sinner." The difficulty comes in the course of struggle, in figuring out creative ways to effectively challenge a powerful, entrenched system while rec-

ognizing the goodness of those involved in roles ultimately not of their own choosing.

Whether it be leafletting, demonstrating, committing civil disobedience, or seizing factories, none of these efforts will be successful unless we are also committed to reaching individuals. Yet the failure to recognize that individuals are trapped in powerful self-perpetuated institutions stronger than the sum total of their parts allows this oppressive society to continue unabated.

In short, we must neither lose sight of the nature of the individual nor of the nature of the system we are up against.

George Fox was never hesitant to take a disruptive direct action approach. Some 20th century Quakers have carried on this tradition, including such advocates as A. J. Muste and George Lakey and organizations such as A Quaker Action Group. Most Friends, however, are more comfortable with the John Woolman model of quiet persuasion to achieve a political goal, believing confrontation tactics, even if nonviolent and practiced in a spirit of love, create unnecessary divisiveness and make reconciliation difficult.

I cannot help but question if quiet persuasion is really sufficient in a mass society with the continued threat of nuclear war, environmental destruction, and ongoing oppressive economic and social institutions. While we must watch for the tendency to unnecessarily alienate important segments of the population we are trying to reach or to engage in senseless martyrdom out of our own guilt, surely there is a role Friends can play to actively force change on an institutional level. While the oppressive society may indeed be crumbling under its own weight, we still need to encourage this process before it takes the rest of us along with it in a nuclear fireball or other catastrophe. At the same time, we must help build a new society to take its place, which requires living a lifestyle and upholding the values we seek in such a new society.

Perhaps Jesus most clearly illustrates this kind of balance: he worked with individuals, healing the sick and afflicted and stressing individual salvation, but he also forcefully cleared the money changers from the temple and directly challenged the authority of a corrupt and oppressive ruling class. Both were necessary elements in the creation of God's Kingdom. He clearly decided his calling was more than to simply be a righteous

individual and a good carpenter. So must we make such choices, even if it means placing ourselves in uncomfortable situations.

The late radical activist Abbie Hoffman recounted one of his most impressive contacts with nonviolent witness. During the Chicago 8 conspiracy trial, co-defendant Bobby Seale was being brutally beaten by uniformed officers while tied and gagged on a chair in the courtroom. Another co-defendant, David Dellinger, rushed to the scene to stop the beatings. After Dellinger was dragged away by other officers, Hoffman exclaimed in approval, "Dave, I thought you were a pacifist!" Dellinger replied that it is the obligation of pacifists to intervene to prevent violence, even if it means placing oneself between the policeman's club and the victim.

Even in a less dramatic interpersonal situation, such direct intervention is not easy for most Friends. If we see a child being yelled at and hit by an angry parent

for how to respond, but it is clear we can no longer separate the personal and the political. We cannot live godly and righteous lives in isolation from the world around us. We must realize oppressive institutions cannot change unless individuals change, and individuals cannot change unless institutions change.

At a time when nouns seem to be constantly turning into verbs, the concept of "witness" appears to be going in the opposite direction. Witnessing, in the Quaker sense of the term, cannot be passive. Until we live in a just society, to witness must be an active—often difficult—process, for it requires that we confront powerful, entrenched entities we would often prefer to ignore, or, at best, that we express our dismay at a safe distance. Sometimes, in order to speak Truth to power, we have to raise our voices.

Quakerism was born in a time when professing our faith placed us in direct confrontation with an oppressive social



in a crowded supermarket, how do we react? Most Friends, I imagine, would turn away, feeling distressed, at most silently saying a brief prayer. A more appropriate response might be to intervene in a manner that appreciates the hard work of the parent, perhaps offering to watch the child for a few minutes, but making it clear that such violence cannot be tolerated under any circumstances.

How often do we as Friends take such decisive actions? Can one be a pacifist, or any kind of moral person, in such a violent and immoral society and keep it to ourselves? There is no easy formula

order. Early Friends did not enjoy the luxury of quietly living out their faith without engaging in political struggle. Let us not allow the freedom of religion we now enjoy to lull us into complacency. Our faith offers us the insight to reach for that of God in every person, something secular activists are unable to do. Our witness offers us the opportunity to struggle for the creation of the kind of society where our vision of the world as it should be can become a reality, something few religious practitioners are willing to do. We can no longer separate faith and witness. Too much is at stake. □

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Witness

Martin Luther King, Jr.'s First Use of the Courts

by Homer A. Jack

At the height of his fame, Martin Luther King, Jr., was invited to testify to a congressional committee on civil rights issues. He was asked how he became active in civil rights. The 1963 Nobel Peace Laureate from Georgia replied that he became involved when, as a young seminarian, he and some of his friends were refused service by the proprietor of a roadside cafe. They had the owner arrested and went to court.

That experience occurred 40 years ago, June 12, 1950, at what was then called Mary's Tavern in Maple Shade, New Jersey.

At the time, Martin Luther King, Jr., was 21 and in his second year at Crozer Theological Seminary in Chester, Pennsylvania, a short distance southwest of Philadelphia. This was King's first extended residence in the North. He remained at Crozer for three years, socializing and occasionally preaching in the greater Philadelphia area.

On the Sunday evening of the incident, he and a fellow black student, Walter McCall, from Crozer and Georgia, and two young women from Philadelphia went inside Mary's Tavern and sat at a table. When one of the men went to the bar to order a pitcher of beer, Ernest Nichols, the owner and bartender, refused to serve them. He announced that the drinking hours for beer had ended that evening. The visitors said they would take any soft drink—perhaps ginger ale? Nichols still refused to serve them: "The best thing would be for you to leave." King warned him New Jersey had a civil rights law prohibiting discrimination. (The owner could be fined up to \$500 or serve up to 90 days in jail.) Then Nichols became abusive, disappeared, returned with a gun, and shot it four times into the air. Reportedly, he shouted, "I'd kill for less."

King and his companions left Mary's Tavern and went to the Camden police. A police officer returned to the tavern with them and arrested Nichols for carrying a concealed weapon and violating the civil rights laws. The Camden NAACP offered to help with the legal proceedings. Almanina Barbour—the daughter of King's mentor in Chester, the Rev. J. Pius Barbour—was a law student at the University of Pennsylvania. She persuaded two white law students to visit Mary's Tavern under the same circumstances to find out if they would be served. They were, and then they promised Almanina they would tes-



Peg Averill/LNS

tify at the trial. In the end, however, they refused to testify, pleading that to do so might "hurt our careers." Finally, the Burlington County Grand Jury dismissed the case against Nichols.

Within one year after the Maple Shade incident, Martin Luther King, Jr., graduated from Crozer as head of his class. Within eight years, King was back in court, this time as head of the Montgomery Bus Boycott. Within 13 years, he became a Nobel Peace Laureate. Within 18 years after Maple Shade, he was assassinated.

Today Mary's Tavern, after a succession of owners, has become Moorestown Pub. Ernest Nichols sold the tavern in the 1960s. He died in 1976 and was buried on January 15th—King's birthday! Almanina Barbour has had a distinguished legal career in Philadelphia (and is a member of the Religious Society of Friends). Nichols' attorney, W. Thomas McCann, is now a retired New Jersey judge and practices law in Moorestown, New Jersey. Of the two erstwhile students who refused to testify, one is a well-known lawyer in Chicago and the other a prominent attorney in Philadelphia. Walter McCall was minister of a large church in Atlanta until his death a decade ago.

Recent owners of the pub included Mervin and Flora Handler. Mervin in 1987 said he would like to find the original newspaper account of the 1950 incident, frame the clipping, and hang it on the wall above the bar. Flora, more practical, wondered out loud whether the bar could somehow become a national landmark, and then the tavern could perhaps qualify for a tax break!

And so Maple Shade takes its place among those locations forever associated with Martin Luther King, Jr.—Atlanta, Chester, Boston, Montgomery, Albany, Birmingham, Washington, Oslo, Selma, Chicago, and Memphis. These sites are as important to the United States' history as similar places associated with Mohandas Gandhi in India or, today, with Nelson Mandela in South Africa.

Homer A. Jack, a Unitarian Universalist clergyman, attends Swarthmore (Pa.) Meeting.

Reports

Working for Harmony Between Hemispheres

Cherry blossoms greeted Friends as they gathered in Washington, D.C. during an unusually warm March for the annual meeting of Friends World Committee for Consultation, Section of the Americas. There were some 230 Friends present, including FWCC representatives from Canada, the United States, Jamaica, Mexico, Honduras, Costa Rica, Bolivia, and Cuba, with visitors from Guatemala, Ireland, and England, and members of related groups. The theme was "Harmony Between the Hemispheres."

FWCC's local host, Florida Avenue Meeting, invited participants to the meetinghouse to hear about the experience of being a Quaker meeting in the nation's capital. Meeting archivist, Sarah Hadley said the meeting was built in 1930 so Friends from all the states could worship together. The late President Herbert Hoover, a Quaker, attended the first meeting for worship. The next Quaker president, Richard Nixon, never attended.

A panel on environmental issues was moderated by Steve Elkinton of Baltimore Yearly Meeting. He asked panelists, "How do your Quaker faith and the values that grow out of your faith shape your relationship to the environment?" Doris Calder, who grew up on a farm in New Brunswick, expressed her deep concern for the sacredness of creation. Wilford Guindon emigrated to Costa Rica 40 years ago with a concern for development learned from his grandmother and father. Robert Cory, retired director of William Penn House in Washington, D.C., reported on international environmental movements in which Friends are involved.

Six interest groups met to discuss aspects of the theme, "Harmony Between the Hemispheres." These included work of the American Friends Service Committee on immigration policy issues, presented by former FWCC staff member, Nelson Salinas; the role of the international community in Central America, with Barbara Elfbrandt of QUNO; and an overview of Honduras, one of the three sites of the 1991 World Conference, presented by Antonio Lopez, clerk of Honduras Yearly Meeting.

For the first time, a Latin American Friend, Francisco Mamani of Bolivia, gave the keynote address. Daniel Seeger, assistant clerk of FWCC, Section of the Americas, introduced Francisco Mamani as a third generation Friend, pastor of Iglesia de la Buen Pastor in La Paz for the past 23 years, and clerk for the committee that translated the Bible from Spanish to Aymara. Francisco Mamani referred to the place in Ephesians where Paul describes the unity that comes

from the heart of God. He reminded Friends that Jesus prayed for unity in the church and that his life demonstrated we are all one. Francisco said the first priority for Bolivian Friends is to present the Truth that Jesus Christ is the Savior. He said he has discovered through his contact with other Quakers that this is half the Truth. Material service is the other half, the complete gospel.

Bolivian Friends service projects, including schools and an ambitious medical program, were among the many international Quaker aid projects approved during business meeting. Two new projects were added to the long list of projects Friends outside the United States have undertaken with support from the Section of the Americas. These are the Jorge Fox College in Honduras and Swanbrook in Dublin, Ireland.

Reports from the Quaker Youth Pilgrimage, the Friends Committee on Scouting, International Young Friends, and Friends in Youth Work pointed to FWCC's increased involvement with youth. Sally Hindman reported that the Friend-to-Friend project, which grew out of the 1985 World Gathering of Young Friends, has paired more than 60 Friends churches and meetings in 20 different countries and 32 yearly meetings throughout the world since September 1989, thus involving some 7,000 Quakers.

Other business included: appointing a Bilingual Communication Committee and a Development Committee; approving the idea of a Quaker study center in Latin America; continuing the present policy of respecting the conscience of staff who refuse to sign the form required by the Immigration Reform and Control Act of 1986; and accepting a political action statement on appropriate ways to use FWCC as a vehicle for expression of prophetic leadings. Retiring treasurer Robert Gray presented a balanced budget, which, after difficult discussion about necessary staff and program cuts, was approved.

Spanish- and English-speaking Friends share a love of talk, but at this annual meeting Friends did some nonverbal communicating too, through song and dance. Musical ministry at the Florida Avenue Meeting on Friday night, led by Susan Shaughnessy and Jay Eldeman, ended with everyone singing in Spanish and English. On Saturday night Bolivian musician Patricio Mamani played pipes, bringing an ancient and pure sound from the altiplano into the crowded hotel dining room. The Friendly Folkdancers, from Northern Yearly Meeting, performed international dances, and Friends of all ages joined them on the dance floor.

Sunday's concluding worship was full and deeply felt.

Sharli Powers Land



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Life of the Meeting

Anger

by Joshua Brown

It's explosive. It's chilling. It wrecks relationships. It gives people the energy to change. It is deeply disturbing. It can be somehow satisfying. It burns. In the dictionary, it comes right between "angel" and "angina," which may give some clue as to how perplexing it is to us. It is both freely expressed and solidly condemned in the Bible. It makes us feel guilty, and it makes us feel good.

Anger is one of the most powerful emotions in the human personality. All of us feel it, whether we want to or not. Most of the time, we don't try to understand what we're feeling, or face the consequences of what we feel. We try to bury it, or we lash out, often at someone who doesn't deserve our anger.

In the Sermon on the Mount, in Matthew 5:21-24, Jesus says all of us know the command, "Thou shalt not kill." But he expands that command, and says anger makes us liable to judgment. Insulting people or calling others fools makes us liable to hell fire. Christians have been somewhat wary of expressing their anger ever since.

At the same time, we do feel anger. So we're caught in a bind between feeling angry and feeling guilty about it.

It may be helpful to look more carefully at anger. Another saying from the Bible is found in Ephesians 4:26: "Be angry, but do not sin; do not let the sun go down upon your anger. . . ." The idea here is not so much that anger is wrong, but nursing it is. Sin is another word for broken relationships, with God or with another person. "Be angry but do not sin" means not to let our anger break things, like relationships.

There are a couple of kinds of anger. There is anger which flares up and as quickly dies down again. And there is anger which takes work to keep going. Grudge anger, organized anger, anger as a way of life, anger that preoccupies all our thoughts and makes normal life impossible—this is what destroys us. Some people who say they have a short fuse are really doing a slow burn all the time.

Anger can be useful. Some people never say what they really feel unless they're angry enough to tell the truth. Or they may never get up and move until they're upset. Anger may be the only energy such people have. But it's dangerous. It's sort of like climbing a ladder—sometimes you need to get up there in

Joshua Brown is pastor of Adirondack (N.Y.) Meeting. This article is reprinted from his meeting's newsletter, where his writing appears regularly in the column, "Food for Thought."



order to do something, but if you don't watch it, you can break your neck! So use that ladder if you have to, if you can't do what needs to be done any other way. Sometimes anger is the only way to do something, or say something. But don't use it if you don't have to.

Before climbing that "anger" ladder, before giving in to it, take a long, careful look at the feeling first. What is behind your anger? What is it that is making you so angry?

Often what is behind anger is *fear*. What are you afraid of? What has gone wrong, or could go wrong? Sometimes it's *frustration*—when you want something to happen that won't or can't. Is what you want realistic? Is the other person or the situation likely to change? If not, what else can you do? Sometimes what is behind anger is a desire to *control* that is being threatened. Do you get angry if you don't get your way? And do you get angry often? Anger can also rise when we see something that isn't fair, should not be, or is somehow wrong.

The first step is always to admit you're angry. The Psalms are filled with passages which talk about anger—at oneself, at others, even at God. They can help give words and a voice to things we feel but can't bring ourselves to speak about.

The next step is to examine your anger. Where does it come from? Am I angry at what's right in front of me, or am I really angry at something else? Where did it come from? What other feelings are mixed up with it? Is any of this my fault? What have I done to set this situation up? What is the other person, or God, feeling? Is this anger fed by truth, or does it create confusion?

The third step is to act. It may mean having an argument; it may mean going somewhere to cool off. It may be resolved with a simple statement, "This makes me angry!" Perhaps it will need a long, careful effort to get something done. Bear in mind, though, that projects based in and fed by anger often bear fruit we don't like.

Another thought to carry is that some actions are dead ends. Drinking because you're angry doesn't help anything; neither does beating up people you love. Suicide solves

nothing and leaves a lot of pain. Even being quiet can be a dead end, since the same problem can come up again.

A good question is always, "What will this solve?" Whether the problem that led to the anger is long-term or short-term, it's better to do something that is a solution, rather than get angry over the same thing again and again. If you find yourself in a pattern of being angry all the time, what you're doing may not be helping. Breaking that pattern, and especially looking to see what things feed that pattern, may be important.

Does God get angry? There are many passages in both Old and New Testaments that say God does. But God is slow to anger, quick to forgive, and looks to heal rather than hurt. If we are made in God's image, if we are followers of Christ, we will do the same. □

Queries on Anger

Since yearly meeting I have found myself concentrating on the anger and hostility I have sometimes felt in our meeting (which I have felt at times in any of the three or four meetings I have known well in different parts of the world), and I envisioned a meeting with healthy use of anger. This anger would give the energy for change and a chance for personal insights. I have worked on some queries which might be helpful to consider, or provide a springboard for other ideas.

- Do you accept your anger as a God-given gift?
- Do you express your anger? Do you express it safely?
- Do you differentiate between various expressions of anger: that which you acknowledge as your own disappointment or loss of expectations; that which wounds others in hurtful actions or words of blame; and contained hostility which perpetuates anger?
- Do you make use of the energy which anger releases, the opportunity for personal insight and growth, and the chance for deep reconciliation?
- Do you seek ways of resolving personal conflicts creatively in your meeting?

Nancy Wilkinson
Canberra, Australia

(Reprinted with permission from The Australian Friend, journal of The Religious Society of Friends in Australia.)

Then and Now

On the Old Oregon Trail

In 1847 a pioneer family, the Whealdons, came on the overland trail from the Midwest (Ohio or Illinois) to Oregon Territory. Isaac Whealdon brought with him his wife, Mary Ann Grewell Whealdon, and his children, Elizabeth, Sarah Ann, and William. He also brought apple, pear, and peach seeds, with which he was able to start a nursery when he arrived in Oregon Territory. Elizabeth Mudge, née Whealdon, wrote of their overland journey:

As our train of "Prairie Schooners" was nearing Oregon (it may have been near Fort Hall, of that I am not positive), McLaughlin [sic] joined our party, evidently he was then returning from a trip to the Rocky Mt. . . . [John McLoughlin was a physician and fur trader in charge of the Columbia River country for Hudson's Bay Company in 1824-1846.] He journeyed with us several days. I remember at nights he and father would sit by our camp-fire and for hours would discuss philosophy, religion, political questions and the Oregon country. He was very affable to all of us, and he and father became congenial friends. I recall that one brilliant night, after a long conversation, McLaughlin said, "Mr. Whealdon, I must ask you one rather personal question—in what faith were you reared?" When father answered, "The strictest branch of the Religious Society of Friends," McLaughlin remarked, "I knew it, I knew it! A most fair and godly people." McLaughlin looked through father's box of books, picked up his old Arithmetic and said: "Mr. Whealdon, treasure all these, for books and schools will be scarce in Oregon."

I remember the rough, dangerous Barlow Trail, particularly where we crossed over the mountains. The ground was terribly steep and rocky. At one place the oxen were taken from the wagons and led separately down the grade. The women and children went afoot, while the men eased the wagons down with great ropes, snubbed around the trees.

At one time on the prairie, everyone's oxen were growing weary, so Captain Baughn, whose word was law, ordered the owner of each wagon to discard every pound of unnecessary cargo. Now we had naught that could be called "excess baggage" excepting father's little chest of treasured volumes. Now, father loved books and that order was a terrible blow. Captain realized it too, for he looked at father, winked, and said: "Isaac, out with some of them, but doesn't Betsy and Sally do considerable walking along side the wagon?" So whenever a book was dropped

gently over the side, either Sal or I picked it up, hid it in our bosom until there was a chance to smuggle it back into the wagon chest. □



(Excerpted from Mss 50 of the manuscripts collection of the Oregon Historical Society and reprinted in the Multnomah [Oreg.] Meeting Newsletter.)

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News of Friends

In celebration of their new status as a monthly meeting, Friends at Wicomico River (Md.) Meeting gathered to reflect and consider their purpose and direction in September 1989. Dana Kester-McCabe writes that members of the new meeting look to the ideals of 300 years of Quaker history for examples and goals. "We have set about this job of building 'our church' one brick at a time. We prepare the ground with our own souls and the light of God within us. With the mortar of Christ's teaching we create the foundation on which our spiritual community supports ourselves and others. Our Quaker ancestors are the architects who help us design our future. Their examples and timeless teachings help us build the framework on which we live our lives. In this 'church' the windows and doors are always open, allowing our free will to search for enlightenment anywhere."

A prayer for guidance and openness is the birthday gift Robert Allenson, a member of Tallahassee (Fla.) Meeting, would give George Bush on June 12. The Florida Friend asks others to join his prayer, following Mark 11: 22-24. In a letter to the president, Robert Allenson wrote, "I devoutly hope that our national priorities will be totally changed from polluting the earth and withholding the necessities of life from poor people to restoring the earth and helping every person to be nurtured in body and spirit. In your position as a world leader, you could take great steps toward establishing security, not through wars and atrocities, rather through helping our lives become so enriched that people will not turn to drugs for escape or to crime for personal gain or thrills."

Re-elected to the Australian Senate for her third term, Quaker Jo Vallentine represents the newly formed Green party, which advocates a broad range of environmental-related action. She started her first term in the Senate in 1984 as a candidate of the Nuclear Disarmament Party in Western Australia. The fourth in a family of five girls, Jo grew up on a farm near Perth, Western Australia. She attended a convent boarding school for six years before spending a year as an exchange student in the United States. Trained as a teacher, she was drawn into political activism—and then politics—as a result of two things: her commitment to make the world a better place when she decided to become a parent, and plans of the Australian government to build a nuclear power plant in her province. In the 1990 James Backhouse Lecture, which she delivered at Australia Yearly Meeting, she told of her background and experiences as a politician. The lecture,

• We • have • gathered • in • the • presence • of • GOD •



• To • share • & • celebrate • a • new • spiritual • community •

accompanied by a historical perspective written by Peter D. Jones, is published in a booklet by Margaret Fell Quaker Booksellers and Publishers, P.O. Box 99, Alderley Qld 4051, Australia. Cost is \$8 (Australian).

Recognized for his work building houses in Hiroshima, Floyd Schmoe has been invited to Hiroshima to receive the Tanimoto Kiyoshi Peace Award. He is a long-time member of University (Wash.) Meeting.

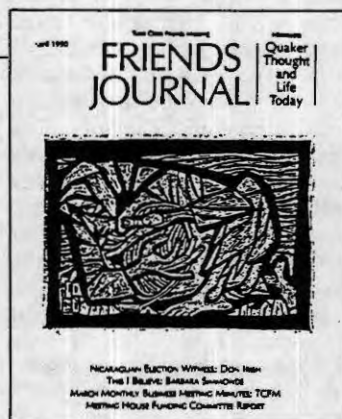
Dove Talk Radio is a peace and justice program on a public access radio station in Australia. Started by two Quakers concerned about the influence of the media on children, the weekly half-hour program offers music, interviews, news, jokes, coming events, and "dove tales." The program tries to emphasize positive and creative things and avoid gloom-and-doom approaches.

Huh?

Jaws dropped. Brows furrowed, Blood pressure rose, and silence fell as we at FRIENDS JOURNAL passed around a puzzling replica of our favorite editorial product. The very audacity of such a creation was enough to make us gasp—the Twin Cities (Minn.) Meeting version of FRIENDS JOURNAL came complete with a cover that fooled most of us at first glance, a masthead that mimicked our own, enough pages to give it familiar heft, an editorial column entitled "Among Friends," and pages of news notices in the back.

Was this a wicked parody? A vicious insult? A blatant infringement of copyright law? Only Quaker restraint kept us from crying aloud such un-Quakerly thoughts as we took turns combing its pages, looking for clues.

It took some careful reading for the truth to emerge. Perhaps the tip-off was the editor's suggestion that the illustration on the cover—a beautiful woodcut of a Kafka-esque figure contorted in anguish—"represents the editor trying to find articles for the newsletter." Or



perhaps it was the disclaimer, "The editorial committee, by the way, is innocent of this particular issue."

But to those of us who deal with the countless ideas that concern Quakers and beg for attention, the final giveaway was a subdued, if confused, notice on the next-to-last page: "Due to production hiatus and chaos, the notices on the facing page are out-of-date duplicates of the current notices which are on pages 20 or 21."

Many of us in publishing have experienced similar problems, but few of us are unwitting enough to confess it in print. It would take a fool. An April fool.

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Bulletin Board

• In celebration of 75 years of nonviolent struggle, Fellowship of Reconciliation will hold a conference July 4-8 at Lake Geneva, Wis. Speakers will include Mubarak Awad, Andrea Ayzavian, Richard Deats, Randy Kehler, Nancy Nye, John Swomley, Brian Willson, and others. Topics for discussion will be building a just community through nonviolence, East/West relations turned upside down, spirituality and the integrity of creation, youth organizing and programming, and issues of the Middle East, Latin America, and of Native American people. There will be two preconference workshops: one for youth from the United States and Soviet Union (ages 15-23), and one on the subject of "Deepening the Roots: Nonviolence Training." Registration is \$45, with scholarships available. For information, write to National Conference, FOR, Box 271, Nyack, NY 10960, or call (914) 358-4601.



• An amateur radio station and videotape facilities will comprise a communications center at Friends Camp in South China, Maine. The goal is to reach out to young people around the world. Campers will also produce a newsletter to outline their experiences to youth group leaders throughout the United States and abroad. Director Susan Morris would like to hear from youth group leaders and groups of young people who would like to participate in this communication link. If interested, send your name, address, and telephone number to Susan Morris, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935, or call (207) 923-3975.

• Celebrating 50 years of existence as a monthly meeting, University (Wash.) Meeting asks all Friends who have been associated with it to help compile reminiscences. Photographs, memorabilia, and written memories are needed to prepare for the anniversary celebration, to take place sometime in 1990. To respond, contact Margaret Terrell, 8900 Inverness Drive, N.E., Seattle, WA 98115.

Rustum Roy



• Scientist and man of faith, Rustum Roy will speak about the relationship between religion and technology at the eighth annual Henry Cadbury Event on Thursday, July 5, at Friends General Conference in Northfield, Minnesota. Rustum Roy is professor of chemistry and director of the Science, Technology and Society Program at Pennsylvania State University. He believes insights from science and technology can enrich and strengthen the faith of those who are willing to examine the world in a new, inclusive light. In addition to his extensive accomplishments as a scientist, he has explored living in intentional community and served on the board of directors of Kirkridge, a retreat center in Pennsylvania. He has also served on committees for the National Council of Churches and the World Council of Churches and was a member of the first Vatican Committee on Science and Theology. The Cadbury Event is sponsored annually by FRIENDS JOURNAL and is presented in memory of Henry Cadbury, a New Testament scholar, Quaker historian, professor of divinity at Harvard, and long-time chairman of the American Friends Service Committee. For information about attending Friends General Conference, contact Ken Miller or Lyle Jenks, FGC, 1216 Arch St., No. 2B, Phila., PA 19107, or call (215) 561-1700.

• Descendants of Quakers from Sewickly (Pa.) Meeting may have an inheritable illness known as gluten intolerance, gluten sensitive enteropathy, celiac disease, or sprue. Helen Hauschild, a descendant who lives in Elk Creek, Missouri, writes that the small number of Quakers in the Sewickly community and the prohibition against marrying outside the Society contributed to increased cases of the illness. Individuals with the illness are sensitive to a protein in wheat, rye, barley, and probably oats and millet. The small intestine reacts to the gluten by destroying its lining, resulting in decreased ability to absorb nutrients and subsequent malnutrition. Symptoms include weight loss, abdominal distention, gas and frequent bowel movements, and often lack of energy, depression, easy

bruising and bleeding, dental problems, skin problems, infertility, insomnia, poor appetite, constipation and bone pain. The disease is known as one of the mimics in medicine. For more information, write to Celiac Sprue Association/USA, P.O. Box 31700, Omaha, NE 68131-0700.

• Providing a nonviolent presence in areas torn by conflict is the focus of Peace Brigades International, which is holding a national conference Aug. 6-9 at the Peace Abbey in Sherborn, Mass. The conference will be a time for those interested in PBI to meet each other, share skills in public speaking, fund raising, and group process, and begin to develop regional support groups. The conference will also include reports from PBI volunteers from Central America and Sri Lanka. Travel costs can be subsidized for the conference. The conference is open to both those who are involved in PBI and those who are interested. For information, contact PBI, Box 1233 Harvard Square, Cambridge, MA 02238, or call (617) 491-4226.

• Walking for peace and working together for a better world will be the agenda of the International Peace Walk, to take place in the Soviet Union this summer. Trekkers from the United States and the Soviet Union will join together during three 21-day periods in different sections of the Soviet Union. The first walk will take place in July as a Russian pilgrimage to link spiritual values with international relations and reverence for all life. In August, the walk will take place in the Ukraine, and is a good choice for first-time walkers. The third walk will be in September in Kazakhstan along parts of the ancient Silk Route that once connected Europe and China. For more information, contact International Peace Walk, P.O. Box 2958, San Rafael, CA 94912, or call (415) 453-0792.

• Intellectual stimulation, professional encouragement, fellowship, and worship are the purpose of the 11th Annual Conference of Friends Association for Higher Education. Entitled "Walk Cheerfully Over the Earth," the conference will be held June 22-26 at George Fox College in Newberg, Oregon. At the opening session, Jan Wood, Arthur Roberts, and Paul Niebanck will each respond to George Fox's 1656 letter, from which the conference theme is drawn. Plenary and small group sessions will focus on Quaker studies in human betterment and peace studies. A Quaker theological discussion group presentation will examine stewardship of the Earth. There will be a concert of string music and an open-pit salmon bake in Pacific Northwest Indian style. Cost will be \$45 to

\$155. For information, contact Tom Head, George Fox College, Newberg, OR 97132.

• Friends United Meeting's Triennial session will take place July 13-20 at Indiana University, Bloomington, Ind. The theme will be "I Set Before You an Open Door," taken from Rev. 3:8. Activities will include worship groups, business sessions, discussion groups, Bible study, and chances to learn what's happening throughout FUM and the wider circle of Friends. Speakers will highlight the evening sessions. Elisha Wakube, of Elgon Friends in Kenya, will speak on mission and service. Douglas Gwyn will lecture on "The Covenant of Light." Marlene Pedigo will speak on "Witness to Our Time." Stephen Main, general secretary of FUM, will lead a session on spirituality. Musical and dramatic productions will be offered. Programs will be available for Young Friends and children, including concerts, field trips, crafts, and discussion groups. Registration forms and more information are available from the Triennial Office, FUM, 101 Quaker Hill Drive, Richmond, IN 47374, or by calling (317) 962-7573.

• Looking for a Quaker or Quaker-related book? Perhaps the new catalog and mail order distribution service jointly run by Friends General Conference and Philadelphia Yearly Meeting can help you find what you're looking for. The new catalog will list approximately 400 titles, including all publications by Philadelphia Yearly Meeting and FGC. In addition to Quaker books, the selection will include pamphlets, religious education materials, Bibles, audio tapes, and posters. Titles from 50 publishers will be included. Consultation about use of study materials is available from Liz Yeats, FGC staff member. To request a catalog, contact Friends General Conference, 1216 Arch St., No. 2B, Phila., PA 19107, or call (215) 561-1700.

• Focusing on concerns for family violence, the Meeting for Modern Sufferings of Shelter Island Executive (N.Y.) Meeting will take place on Aug. 12 at 2 p.m. The location will be the outdoor meeting place in the woods of Shelter Island. The guest presenter will be Sherry Wolfe, president of The Retreat, a newly formed shelter for victims of family violence. She will speak on the pervasiveness of violence in family life. A reception at the home of George and Kate Nicklin will follow. For more information, call (516) 283-3981.

• Peace Partners urges school children to make friendship bookmarks for Soviet children. For information, write to Peace Partners, 415 Ethel St., S.E., Grand Rapids, MI 49506.

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Nonsense of the Meeting

Moments from the Meddling for Busses

Friends at Mt. Toby (Mass.) Meeting came up with a number of new ideas for their "Nooseladder" this April. We share a few excerpts with you here. —Eds.

1. **Mystery and Warship** recommended that Kali, a Pendle Hill sheepdog, be approved for membership in Mt. Toby Muddy Meddling. This is only the second time a nonhuman has ever applied for membership in the Religious Society of Friends. Kali's application has been under consideration for several months, both because of the complex issues and the tight schedule of interpreter John Doolittle, Fulbright scholar from Britain, who is very much in demand in the kennels.

Kali is one of the rare ones among us who has experienced the joys of true conversion. Formerly an attack dog employed by the Department of Defense, she was present at a nonviolent, silent witness organized by Friends several years ago. In a statement jointly prepared by Dr. Doolittle, Luna Barker from M & W, and herself, Kali says, "It used to be I had a bone to pick with everybody. I was vicious, no doubt about it. But then, it must have been what you Quakers call grace or something. . . . No matter how many Quakers I bit, they didn't bite back. Somehow that changed me. It got me thinking. I mean, what was I doing for the world, anyway?"

Kali is now training to be a school crossing guard. She is active in attending peace witnesses in the New England area and with Friends United for the Natural. M & W found Kali's behavior exemplary and consistent with Friends' principles.

After a lengthy discussion, including whether to offer Kali a regular or junior membership, Friends approved accepting her into membership. A hardship lunch to welcome Friend Kali will take place sixth First Day of Fifth Month. Dog biscuits will be served.

2. **Mary and Martha Committee** reported on progress in complying with the moment of the Muddy Meddling in 1960: "All food served at the caffeine bar and hardship lunch must be environmentally, politically, and nutritionally sound, as well as cheap."

Lettis Regarde reminded Friends this Moment is in the meeting handbook under "Food, What Can Be Brought to the Meetinghouse."

The effort to inspect all dishes brought to

hardship lunch is delaying the eating of lunch. Friends are asked to label their dishes with the percentages of the following: salt, sugar, cholesterol, fat (saturated and polyunsaturated), and whether they are nonveg, veg, lactoveg, ovoveg, macro, or micro.

Friends wishing to drink unpasteurized milk are asked to supply their own. It was noted that unpasteurized milk is the only drink allowed in the worship room, if imbibed on the back benches by Friends under 14 months of age.

The standard for fruit—that it not have been pollinated by killer bees, be grown next to marigolds, and be guarded by ladybugs—was so difficult to ascertain that M & M asked for additional members and assistance from Friends United for the Natural to guard all doors. This will also assist the coffee problematique, for some Friends have been seen bringing unmarked jars of instant coffee through the nursery door.

Friends United for the Natural brought this query: Do you protect the natural environment against abuse, by not wearing or bringing disposable diapers into the meetinghouse? After a discussion, meeting agreed the traditional Friends Advice "wear it as long as thee can" should apply.

3. **The Ruminating Committee** reported that in one year the Committee on Committees laid out our meeting's committee membership in one way, but another year's Committee on Committees laid it out in another way. Because of these variations, RC recommended appointing a *Committee on Committees on Committees* to review all past Committee-on-Committees structures and recommend the ideal one. Meeting approved. The new Committee is to be known as the "CCC."

4. **The Meddlinghouse Committee** had been advised by a moment from the last Meddling for Busses that the toilets had too little space to allow the user to open a door to depart (without climbing onto the seat to avoid the swing of the door). MC recommended appointing a John Committee to plumb into this problem. Meeting approved, with members to be all Friends with first name "John."

5. **Meeting** closed with ten moments of shuffling and squirming.

Regretfully submitted,
Chafe Eaglesibs, Wordmiller

Books

A Shallow Pool of Time

By Fran Peavey. New Society Publishers, Philadelphia, Pa., and Santa Cruz, Calif., 1990. 155 pages. \$34.95/hardcover, \$11.95/paperback.

This informative overview of the AIDS epidemic is in the form of a personal journal, plus six related writings. A comedian and teacher known for environmental, peace, and social change activism, Fran Peavey observes virtually every facet of this devastating epidemic, especially as it affects her home city, San Francisco. In 1988, she discovered she herself is HIV-positive. At this point her journal begins to chronicle a deeply moving personal journey. The six writings are a potpourri of AIDS-related topics: a poem, a prayer, three essays, and an open letter to a tourist in San Francisco.

This book is for you, even though you may believe a book about AIDS is not your concern. It is everyone's. The author becomes everywoman/man, holds our hands, and takes us on her journey. She gives a face and voice to women and men who are HIV-positive or afflicted with AIDS, to their partners, friends and "care partners," to their physicians and ministers, to (often bigoted) politicians, and to AIDS landscape in the United States in general. With keen insight and sensitive judgments, she also examines the social aspects and politics of AIDS. We meet segments of our society reacting toward people with AIDS out of fear, prejudice, bigotry, and hysteria. On the other hand, we encounter individuals who become more generous, think of others' needs, and become quietly heroic.

Fran Peavey's writing is down-to-earth, often poetic, humorous, and matter-of-fact. She knows when to pose questions, and she asks the right ones. She discusses, educates, cares, and offers her gifts of healing. She gives practical information on such topics as safe sex, support groups, and maintaining one's self-esteem. The reader never experiences the tedium often associated with the journal format.

We live with the author's and her friends' nightmares, uncertainties, anger, and frustrations. However, this is primarily a journey of courage and compassion. It is one of reassurance, love, and, above all, hope. Fran Peavey can be deeply spiritual, meditative, and philosophical. In these days, the journey of someone who tests HIV-positive cannot lead to wellness, yet the author charts ways to healing. We learn about the gifts adversity brings: "Victory was in how you handled whatever came along, not just winning the length-of-life battle."

Fran Peavey is truly a pioneer. When she

discovered she was HIV-positive, very few women were known to carry the AIDS virus. She believes she acquired the AIDS virus from contaminated blood during a transfusion. In 1988 there were virtually no women's support groups, homes for women and their children, or special services for women. She organized friends and put on a fund-raising concert to encourage Bay Area organizations to provide residential services to women, to educate people that women also have AIDS, and to let HIV-positive women know they are not alone.

Though no longer Quaker, Fran Peavey's values speak to our condition: "God is found in all life. . . . My social dreams center around justice, environmental harmony, and respect for diversity." She follows the non-violent route and fosters understanding wherever possible. And she discovers great treasures found in waiting: "The old is dead, the new is not yet ready to be born. We are in the in-between time—and so we wait."

Joel Sartorius

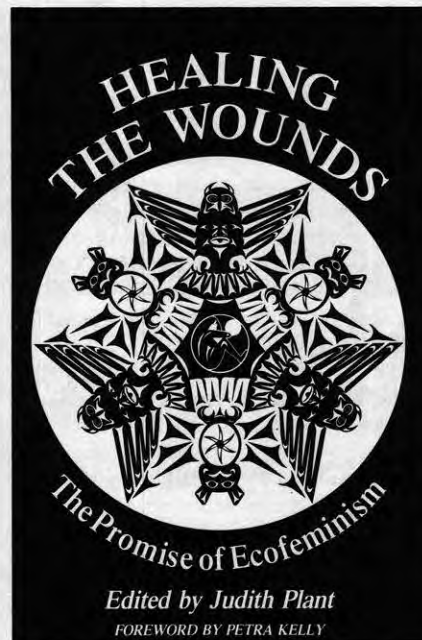
Joel Sartorius is a member of Central Philadelphia (Pa.) Meeting.

Healing the Wounds: The Promise of Ecofeminism

Edited by Judith Plant. New Society Publishers, Philadelphia, Pa., 1989. 276 pages. \$12.95/paperback.

Ecofeminism teaches us the destruction of earth's natural resources is intimately connected with the rape of women. Historically, women and nature were both seen as "other," different, something wild to be tamed or controlled, something fearful to be measured and managed. In combining feminism and environmentalism, contributors to this anthology look at this connection in a new way, with the ultimate goal of saving the planet. Ecofeminism is seen not as a political party to be voted on once every four years, but as a personal day-to-day commitment to radically transform our perception of the human species and its place in the natural world.

Judith Plant has put together an amazing patchwork of issues, with the common thread of ecofeminism. She and her contributors trace attitudes about women and nature from Galileo and Newton to the ecology movement of the '60s and Ronald Reagan. For example, could it be that the error or the environmental movement of the '60s was that technology and capitalism were seen as the enemies when patriarchy may



have had a stronger influence? This volume speculates that patriarchal ecology reveres women and nature as pure and virginal, to be left untouched, whereas the ecofeminist sees women and nature as active participants, always adapting and changing. Native cultures used so-called "wilderness" for millennia without damaging it, and "Third World" civilizations existed for centuries before white men offered "assistance" in their development.

Healing the Wounds offers analytical essays on economics, legislation, language, health practices, sexuality, and spirituality, as well as emotionally-charged poems, myths, and rituals. I was challenged by a new perspective on the misuse of animals in medical research, and admonished by a biting critique of "naturalists" who experience the outdoors in synthetic sleeping bags and tents. In the section on spirituality, authors point out it is no wonder humans feel alienated from nature. When religion teaches you the earth is corrupt and our true home is heaven, there is no need for stewardship of this temporary resting place.

This compelling book shows that when men stop taking pride in their domination of women, and when all humans stop feeling entitled to dominate other species and nature, we can approach the future with new integrity.

Eileen Coan

Eileen Coan was recently a student at Pendle Hill and now lives in Swarthmore, Pa. Her professional background is in mental health education.

Building a Peace System

By Robert A. Irwin. ExPro Press, Washington, D.C., 1989. 312 pages. \$14.95/paperback.

As most peace activists now realize, focusing on weapons, war, and arms control cannot bring about a sustainable peace or ensure the survival of the human species. A more holistic approach addressing a range of related issues and alternatives, such as non-provocative defense and common security, is needed.

The author suggests that building such a system "incorporates feminist, cultural, and psychological analyses; defines criteria for an economic system consistent with stable peace; examines New Age thinking; presents strategy ideas; treats the roles of racism and the structure of U.S. politics in the war system; and suggests ways to choose and sustain one's own work for peace."

Building a Peace System may be the most comprehensive manual to date on the interwoven issues of peace, ecology, and social justice. In addition, it doubles as an extensive study guide and bibliography on transforming our current war system to a global peace system. As former chairperson of the Exploratory Project on the Conditions of Peace (ExPro), Robert Irwin provides complete instructions for organizing a 7- or 15-session study group using the manual with supplementary readings. Noam Chomsky, Elise Boulding, and Petra Kelly are among the more than 100 authors whose works are covered.

The author examines the current war system and the ineffectiveness of deterrence, arms control, and defensive weapons systems such as star wars. He explains the necessity of envisioning a future of peace and creating models of what that future may be like. He discusses various proposals for world governance and alternative security policies, and he categorizes the elements of a peace system into four layers: conflict prevention, conflict resolution, peacekeeping intervention, and defense by popular nonviolent resistance. He then concludes with an overview of the prospect and strategies for building a global peace system with the inevitable involvement of superpowers, and other nations. Rather than a formal structure imposed by authority, Robert Irwin envisions "a peace system growing from multiple initiatives, at many locales and levels." In short, he advises readers to understand the big picture, including long-term possibilities for developing a peace system, and yet to begin small specific steps now that will lead in that direction.

Irwin's hopeful vision is grounded, not in

escapist fantasy, but in realism. His goal is not to prescribe a specific program or formulate an ideal beyond human possibilities. It is rather to provide a thorough overview and analysis of the best thinking to date on the problem of war and violence in our global society and how an imperfect but genuine global peace system might be brought about. In this he has succeeded commendably.

Herb Ettel

Herb Ettel is a graduate student in journalism at Temple University.

In Brief

In and Out the Silence

By Elizabeth Brimelow. Quaker Home Service, London, 1989, 110 pages. £5.5/paperback. This book is for adults who feel a commitment to the spiritual nurture of Quaker children and young people but find it difficult to carry this out in a religion without a creed. The author's approach to teaching is to work with children on what they already know. Her clear and concise ideas for First-day school are thorough and delightful. For example, in the section on learning to appreciate silence, she includes the following ideas for parents or teachers: help them listen for the softer sounds by speaking quietly and not interrupting; help them associate silence with pleasant things like cuddling or being in nature; develop non-verbal signals for when quiet is essential, such as winks, nods or a hand taken. Topics and themes and activities for religious education make this book a wonderful resource.

Spiritual Warfare: The Politics of the Christian Right

By Sara Diamond. South End Press, Boston, Mass., 1989. 292 pages. \$12/paperback. If you think cash-flow troubles and sex scandals have eliminated the Christian Right from post-Reagan power, this author tells us to look again. Lost amidst press coverage of these dramas is the more important story of the Christian Right's step-by-step attempt to take over secular institutions and form alliances with unsavory elements of our national security. This well-documented and startling work of investigative journalism looks at religious broadcasting as political propaganda; the Christian Right in the electoral arena; the "pro-family" attack on public education and on reproductive and gay rights; and the ramifications on the military of belief in the coming of Armageddon.



Ternay/Hammer of Justice

Hammer of Justice

By Liane Ellison Norman. Pittsburgh Peace Institute, Pittsburgh, Pa., 1989. 234 pages. \$12.95/paperback. On Sept. 9, 1980, Molly Rush and the Plowshares Eight forced their way into a General Electric weapons plant, damaged two nuclear warheads with hammers, and poured blood on classified documents. On Aug. 14, 1670, William Penn led a meeting in the manner of Friends on a street in London. Both were arrested and stood trial for acting on their convictions. Neither wanted to be a celebrity or a martyr, but both have become gentle heroes in history. *Hammer of Justice* is the story of Molly Rush, what she did, and why. Penn's story follows as a parallel; similar situations 300 years apart. It is a work of investigative journalism and oral history.

Gathering a Life

By Jeanne Lohmann. John Daniel and Company, Santa Barbara, Calif., 1989. 61 pages. \$7.50/paperback. Jeanne Lohmann is a poet whose work has appeared in FRIENDS JOURNAL. When her husband was diagnosed with terminal cancer, she chronicled their three-year journey by writing. This book is a collection of short prose pieces that are a tribute to his life and death, their 35-year marriage, and her honesty. She describes her fear, her memories, and her rage with the accuracy of how they really happened, not in the denial of metaphor.

Radical Spirits: Spiritualism and Women's Rights in 19th Century America

By Ann Braude. Beacon Press, Boston, Mass., 1989. 268 pages. \$24.95. Was spiritualism, not the Religious Society of Friends, the first religion in the United States to treat women and men equally on all levels? Along with belief in the possibility of communicating with the dead, spiritualists, like Quakers, called for radical political and social reforms. In *Radical Spirits*, Braude shows how a major religious force, started by a splinter group of Quakers in the last century, was the forerunner of much of the New Age movement today. By specifically examining the overlaps between women's rights and spiritualism in the 1880s, she draws our attention to strikingly regular occurrence of blurred lines between religion and politics in U.S. culture today.

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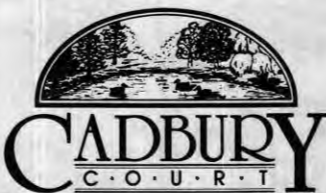
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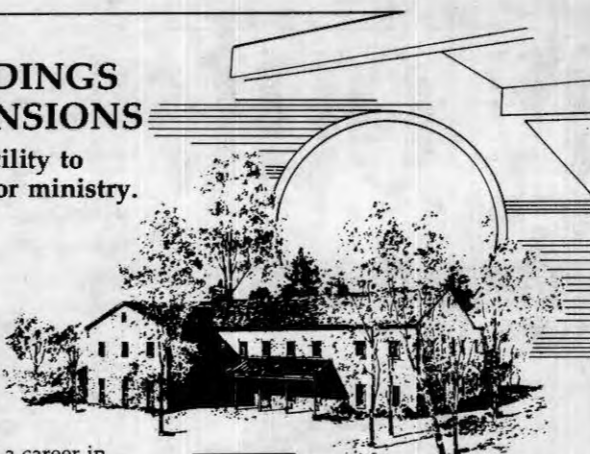


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Resources

• The second edition of Conscience Canada's *The First Freedom* by Gisela Ruebsaat is relevant to all readers who are, or have considered, diverting a portion of their taxes into the Peace Tax Fund. This booklet reviews the legal history of conscientious objection for taxpayers in Canada and provides an overview of new charter decisions and recent court cases. The cost of publication and distribution of the booklet is supported by a grant. To receive a copy, send \$2 to Conscience Canada, Inc., P.O. Box 601, Station E, Victoria, B.C., V8W 2P3, Canada.

• For those who have opted for community service in lieu of high income and now are feeling the need to save for retirement, *Simple Living Investments*, by Michael Phillips and Catherine Campbell, offers a blueprint for long-term frugality. Looking at the realities of old age, health, and traditional investments, this 60-page paperback offers words of hope. Available for \$6 from Clear Glass Publishing, 62 Stanton St., San Francisco, CA 94114.

• A new report from the Center for Democratic Renewal ties the increase in violence towards gays and lesbians to the anti-gay bigotry of white supremacist organizations. Titled *Quarantines and Death: The Far Right's Homophobic Agenda*, this 40-page monograph examines why gay men and lesbians are targeted by the far right, the nature of homophobic violence, and the steps needed to confront anti-gay bigotry. Send \$5 to CDR, P.O. Box 50469, Atlanta, GA 30302.

• *Women, Poverty and Progress in the Third World* by Mayra Buvinic and Sally W. Yudelman is the topic of the summer 1989 Headline Series published by the Foreign Policy Association. This 64-page booklet analyzes the economic contributions of women in developing countries, and critically examines the efforts of government and donor agencies to improve women's status and living conditions. Recommendations are offered on policies to move women and their families out of poverty. Cost: \$5.75 postpaid. Discounts available for quantity orders. Write: Foreign Policy Association, 729 Seventh Ave., New York, NY 10019.

• ... *Where the Words Come From: On Natives and Quakers* is a transcript of a talk given by Noel Knockwood at Atlantic Friends Gathering, New Brunswick, in May of 1987. Knockwood is a Micmac Indian who describes the connections between his religion and Friends, including views on marriage, equality, elders, worship-sharing, and

Milestones

the Light. A description of a pipe ceremony is included. Ask for Canadian Quaker Pamphlet No. 28, Argenta Friends Press, Argenta, B.C., Canada, VOG IBO.

- *We Can Do It!*, a peace book for kids of all ages, helps parents and teachers create a dialogue with children about their fears of war and their hopes for peace. It uses the alphabet to encourage children to stand up, speak out, and work for peaceful alternatives. Example: "H is for Hiroshima, a city in Japan where an atomic bomb was dropped and thousands of people lost their lives and the city was destroyed. . . . H is also for hope, happiness and harmony, what the world needs instead." Send \$3 to Namchi United Enterprises, P.O. Box 33852, Station D, Vancouver, B.C., Canada V6J 4L6.

- The River City Nonviolent Resistance Campaign is a Pittsburgh-based effort to promote security and justice through demilitarization. *The Other Westinghouse: Weapons and Waste*, is the campaign's attempt to expose the role Westinghouse plays in the development and production of weapons that threaten our security, our environment and our economy. The booklet looks at the weapons Westinghouse makes, the dangers posed in their production, alternatives, and suggests things ordinary citizens can do. Send \$4.50 postpaid to River City Nonviolent Resistance Campaign, 5125 Penn Ave., Pittsburgh, PA 15224.

- Mary Joan Park, at Little Friends for Peace, has written two new illustrated workbooks: *Creating a Peace Experience* (\$9.95) and *Peacemaking for Little Friends* (\$7.95). Together these books provide a wealth of material for parents and teachers to organize and run a peace camp. The author includes detailed lesson plans, activities, games, and resources, as well as instructions for teaching topics such as War Toys, Global Awareness, and Peacemaking. Add \$1.25 for first book, \$.30 for each additional, for shipping, and send to LFFP, 4405 29th St., Mount Ranier, MD 20712.

Births

Frey—*Victoria Christine Frey*, on Feb. 8, in Tulsa, Okla., to Christine Frey and Thomas Daryl Frey. Thomas and his parents, Daryl and Blanche Frey, are members of Lake Forest (Ill.) Meeting.

Marriages

Grant-Knight-Reed—*Paul Russell Reed and Hilda Theresa Grant-Knight*, on Dec. 23, 1989, in Jamaica. Paul is a member of Newtown (Pa.) Meeting.

Deaths

Cadbury—*John Warder Cadbury III*, 77, on Feb. 13, 1989, at his home. The son of John Warder Cadbury, Jr., and Rachel Reeve Cadbury, he was born in Moorestown, N.J. He attended Moorestown Friends School and Earlham College, transferring to Cornell, from which he graduated in 1936. He married Elisabeth H. Rowntree in 1942, and they made their home on the banks of the Rancocas River near New Lisbon, N.J. She and their daughter, Alison Cadbury Seuter, survive him. He worked at the Academy of Natural Sciences in Philadelphia, Pa., during the 1930s. He spent most of the time during World War II in England as a representative of the American Friends Service Committee. He returned to work in the AFSC office in Philadelphia. Later he worked in a holly nursery and then was in charge of an experimental greenhouse at the Fox Chase Institute for Cancer Research. His intense and infectious interest in everything to do with the natural world, most especially birds, was well-known to his friends in the United States and England. He was a member of Moorestown Meeting and attended Arney's Mount Worship Group.

Cadbury—*Thomas Lloyd Cadbury*, 69, on March 23, of viral pneumonia in San Francisco, Calif. He and his wife Emma lived in Gualala, Calif. He was born in Germantown, Pa., to John Warder Cadbury, Jr., and Rachel Reeve Cadbury. He was educated at Moorestown Friends School and Haverford College, graduating in 1942. He was inducted into Civilian Public Service and served at camps in Ohio and California. He worked for more than 20 years for the Los Angeles city school district and became director of processing operations of seven junior colleges in that area. Many remember him for his gentle integrity, love of music, and sense of humor. He was a member of Moorestown (N.J.) Meeting. He is survived by his wife Emma, four stepchildren, and five step-grandchildren.

Kain—*Richard Morgan Kain*, 81, in Louisville, Ky. A member of Louisville Meeting, he was an author and professor emeritus of English at the University of Louisville, where he served on the faculty for 35 years. His books and numerous articles focus on James Joyce and other figures of the Irish renaissance. He was awarded a Fulbright lectureship at the University of Turin in Italy in 1961 and lectured at universities throughout the United States. He donated thousands of items to the University of Louisville library, and his working collection of books, manuscripts, and files attracts scholars from around the world. A native of York, Pa., he received his doctorate from the University of Chicago in 1934 and started his teaching career at Augustana College in Sioux Falls, S.D. He also taught at Ohio Wesleyan



Alice Cope Wills

University. In 1958 he was chairman of a committee opposing routing of an interstate highway through Cherokee and Seneca areas. He is survived by his wife, Louise; a daughter, Constance K. Milner; two sons, Richard Y. Kain and David H. Kain; a brother, William H. Kain; and nine grandchildren.

Vail—*Ruth Russell Vail*, 103, on Dec. 22, 1989, at Kendal-at-Longwood, Kennett Square, Pa. The daughter of a Cleveland railroad worker, she was one of six children. She graduated from Westtown School in 1905, went to Western Reserve University, and attended Wellesley College for one year. She taught at Lansdowne Friends School and married James G. Vail in 1910. She transferred her membership from Cleveland (Ohio) Meeting to Media (Pa.) Meeting in 1911, where their home was a warm and loving gathering place for countless Friends events. They traveled extensively on behalf of Friends and were living in India, where he was doing work for the American Friends Service Committee, when he died in 1951. Ruth was perhaps the longest-time member of Ministry and Elders (later called Worship and Ministry) in the history of Media Meeting. Many years ago she was made a recorded minister, and became the meeting's last surviving one. In her vocal ministry, she drew from Scripture and the life of Jesus, relating her messages to everyday life. She is remembered for her joyful efforts to be helpful and encouraging to others. In spite of losing her sight in later years, she remained active and involved in affairs and discussion groups at Kendal, and she continued to value her family and be interested in other people. She is survived by her son, Philip; four grandchildren; and six great-grandchildren.

Watts—*Jerome Hosmer Watts*, 77, on Sept. 20, 1989, in Red Oak, Texas. Born in Amherst, Mass., he graduated from Lawrence College in 1934 and received a master's degree in 1938 from the University of Michigan. During World War II, he spent time in a Civilian Public Service camp as a conscientious objector. He taught in two colleges before moving to Dallas, Texas, in 1951, where he worked as a surveyor for the city for 23 years. He retired in 1974. He was one of the earliest members of Dallas Meeting and South Central Yearly Meeting. He was a regular attendee at Friends General Conference Annual Gathering until he became ill with Alzheimer's disease. He is remembered as a remarkable Quaker who kept his lifestyle simple and contemplative and was true to his inner self. He is survived by a daughter, Alice; two sons, Jerome Theodore and Michael Lawrence; and two grandchildren.



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For information write or telephone

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500-B Glen Echo Road
Philadelphia, PA 19119
(215) 247-3354

Calendar

JUNE

May 31-June 2—Nebraska Yearly Meeting, at University Friends, Wichita, Kans. Contact Laurence Pickard, Rt. 1, Box 207, Wyandotte, OK 74370, or call (918) 786-3753.

1-4—Norway Yearly Meeting. Contact Hans Eirik Aarek, Dronning Ragnas GT9, N-4010 Stavanger, Norway.

2-4—Switzerland Yearly Meeting. Contact Mary Bruderer, 10 Dumphaldenweg, 4133 Pratteln, Switzerland.

3—Open house, 2:30-4 p.m., at The McCutchen, a Quaker boarding and nursing home, at 21 Rockview Ave., North Plainfield, N.J.

8-10—"Defining Our Ministry As Quaker Women," one of two conferences for women exploring gifts of vocal ministry. This conference to be held at Quaker Hill Conference Center at Richmond, Ind. (See also June 15-17.) Sponsored by the Meeting Ministries Commission of Friends United Meeting. Contact Mary Glenn Hadley, 101 Quaker Hill Drive, Richmond, IN 47374, or call (317) 962-7573.



Karen Smith/Friendly Woman

14-17—Lake Erie Yearly Meeting, at Bluffton College, Bluffton, Ohio. Contact Clemence Mershon, Rd. 2, Box 159, Conneautville, PA 16406, or call (814) 587-3479.

15-17—Northeast Regional Conference of Friends World Committee for Consultation at Briarwood Conference Center, Monument Beach, Mass. Theme is "Faith into Action." Contact Sidney Cobb, 1 Water St., South Easton, MA 02375, or call (508) 238-3345.

15-17—"Defining Our Ministry As Quaker Women," one of two conferences for women exploring gifts of vocal ministry, this one to be held at Woolman Hill in Deerfield, Mass. See June 8-10 for details.

20-24—Friends Church Southwest Yearly Meeting, at Rose Drive Friends Church, Yorba Linda, Calif. Contact Lind Coop, 6521 Washington Ave., Whittier, CA 90601, or call (213) 947-2883.

22-24—Conference of Quaker Archivists and Historians biennial meeting at George Fox College, Newberg, Ore. Contact Thomas D. Hamm, Dept. of History, Earlham College, Richmond, IN 47374, or call (317) 983-1200.

22-24—William Penn College reunion of students and faculty members who were there in the 1940s. For information, contact Roy or Martha Hampton, 3322 Stone Rd., Springfield, IA 52336.

22-26—Friends Association for Higher Education 11th Annual Conference at George Fox College, Newberg, Ore. Theme is "Walk Cheerfully Over the Earth." Speakers will be Jan Wood, Arthur Roberts, and Paul Niebank. Cost: \$45-\$155. Contact Tom Head, George Fox College, Newberg, OR 97132.

JULY

1-7—Friends General Conference 1990 Gathering at Carleton College, Northfield, Minn. The theme is "A Time to Mend." For information, contact Ken Miller or Lyle Jenks, FGC, 1216 Arch St., No. 2B, Phila. PA 19107, or call (215) 561-1700.

4-8—Fellowship of Reconciliation National Conference, celebrating the Fellowship's 75th anniversary. To be held at Lake Geneva, Wis. Contact Fran Levin, FOR, Box 271, Nyack, NY 10960, or call (914) 358-4601.

5-11—Wilmington Yearly Meeting at Wilmington College, Wilmington, Ohio. Contact Rudy Haag, P.O. Box 19, Cuba, OH 45114, or call (513) 382-2781.

11-15—Gathering of Friends in Kotzebue, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752, or call (907) 442-3931.

11-15—North Carolina (Conservative) Yearly Meeting, at Chowan College, Murfreesboro, N.C. Contact Ray Treadway, 710 East Lake Drive, Greensboro, NC 27401, or call (919) 274-9608.

12-16—North Pacific Yearly Meeting, at Pacific Lutheran University, Tacoma, Wash. Contact Carol Giantonio, 1520 Tyler, No. 5, Eugene, OR 97402, or call (503) 344-0428.

9-14—Rocky Mountain Yearly Meeting, at Quaker Ridge Camp, near Woodland Park, Colo. Contact John Brawner, P.O. Box 9629, Colorado Springs, CO 80932-9629, or call (719) 570-1267.

13-17—Intermountain Yearly Meeting, at Fort Lewis College, Durango, Colo. Contact LaDonna Wallen, 525 E. Alameda Drive, Tempe, AZ 85282, or call (602) 967-6040.

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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.

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? Penington 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. Asociación 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

Again available: the classic book *Catholic Quakerism* by Lewis Benson is now in its fifth reprinting. \$7.50 + \$1.50 postage from Friends book stores, or directly from Philadelphia Yearly Meeting Publications, 1515 Cherry Street, Philadelphia, PA 19102.

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-3, 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. CL3, P.O. Box 1361, 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. J3, 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.

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

For Sale



New! Woman and her symbols.

Three videotapes, written and narrated by Mary R. Hopkins and produced by Claire Simon. Tape I, *The Great Mother Earth*. Tape II, *From Earth Mother to Love Goddess*. Tape III, *Women Reclaiming Ourselves*. Stimulating and fun for discussion groups on the subject of art, environment, health, history, psychology, and women's spirituality. \$50 per tape or \$135 the set of three. Also, still available: *Crones: Interviews with Elder Quaker Women* at \$18.50. Write: Quaker Video, Box 292, Maplewood, NJ 07040.

Opportunities



The FGC Directory for Traveling Friends

(1990-91) lists over 890 families, worldwide, offering hospitality to Friends traveling with letters of introduction from the meetings they attend. Send \$18, postpaid, to Friends General Conference, 1216 Arch St., 2B, Philadelphia, PA 19107, or call (800) 966-4556.

Participate in Quaker Cooperative Community. Homesites and rentals available. Friends Lake and Cooperative Community is a 90-acre woods and lake residence, retreat, and recreation 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.

Consider a Costa Rican study tour. February 7-18, 1991. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabana, OH 45169. Phone: (513) 584-2900.

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North Carolina Friends: Displaced southerner may relocate to western N.C. (Asheville or Winston-Salem) and wants to correspond with local Friends. Will you paint a picture of life in N.C. for me? Write Pam Leland, P.O. Box 850, Newark, DE 19715.

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.

Study Spanish in Quetzaltenango, Guatemala. Individualized instruction, family living, excursions, social/cultural conferences. CASA. Box 11263, Milwaukee, WI 53211. (414) 372-5570.

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.

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

Wellington Meeting (New Zealand) is seeking wardens for its Friends Centre. No remuneration, but flat and utilities provided. Suggested term is 9-12 months. Would suit retired couple. Details available from Warden's Committee, Box 9790, Wellington, New Zealand.

Unique opportunities 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 five faculty as well as interns with skills in houseparenting, sciences, English, math, writing workshop, administration, maintenance, secretarial skills, gardening, farming, sports, drama, art, music, guidance, and food buying. There are special openings for an academic dean and a maintenance coordinator. 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.

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.

Part-time field secretaries for Friends Committee on National Legislation. Interpret the work and financial needs of FCNL to constituents. Position in western territory is available immediately. Northeastern territory to start in fall. Send inquiries or suggestions to David Boynton, FCNL, 245 Second Street, NE, Washington, DC 20002. Phone: (202) 547-6000.

Dean of Program at Pendle Hill. Seeking experienced teacher/administrator for program of religious and social studies. Pendle Hill is a Quaker adult study center with residential, extension, and publication programs. Candidates should have demonstrated achievement in scholarly, teaching, and administrative areas and commitment to religious, especially Quaker, values. The dean of program exercises leadership in planning and carrying out Pendle Hill programs with core teachers and other program staff. The dean lives on campus and takes part in all aspects of



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the residential community. Position available September 1, 1990. For further information call Margery Walker (215) 566-4507.

The Weekend Workcamp Committee of the Philadelphia Yearly Meeting seeks to hire a person (3/5ths time) to assist the program director. Primary duties include supervision of weekend workcamps (12-15 per year), office responsibilities, assisting with maintaining the network of organizations and individuals with whom the workcamp interacts. The annual salary is between \$9,448-13,699, plus liberal benefits. For application materials, contact Michael Van Hov, 1515 Cherry Street, Philadelphia, PA 19102. (215) 241-7236. Application deadline is August 31, 1990 with the position to be filled as soon as possible.

Caring individuals needed for positions as workleaders and houseparents for a community-type psychiatric treatment and rehabilitation facility. Located on a beautiful 600-acre farm in western Massachusetts. Involves leading small groups in various work tasks and activities. No experience in the health field necessary. Room, board, health, insurance and salary. Call (413) 528-1804 or submit resume and have three references mailed directly to Gould Farm, Monterey, MA 01245.

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.

Positions Wanted

Position sought with a retreat/conference center or a community for social transformation. Southwest/Western United States or abroad. This Quaker/Buddhist poet with MA in International Human Services, multi-lingual, over 5 years' administration experience, workshop facilitator, and nurse seeks challenging and interesting position. Please write: Box 153, Nyack, NY 10960.

Philadelphia Quaker woman seeks job: housesitting, being live-in companion, or just housecleaning and gardening in the suburban Philadelphia area. Reasonable rates. Please contact: Christina C. Larmi, 6905 Wayne Ave., Philadelphia, PA 19119. (215) 844-1615.

Rentals and Retreats

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.

British Friends, leaving their Hampshire home for a 3-month visit to New Zealand from October through December 1990, would be pleased to rent the house to Friends visiting from the U.S.A. It is a picturesque and comfortable waterside cottage in Lymington, a well-known sailing resort on the Solent, and on the edge of the New Forest. Easy rail access to London (2 hours), 4 bedrooms, 2 bathrooms, lounge and dining area, large kitchen, gas-fired central heating. Large garden, etc. Further details and costs from Beth Cantrell, Waterside Cottage, Waltham, Lymington, Hants. SO41 5SD, England. Phone: 0590 672388.

Maine Cottage. Southport Island—Boothbay Harbor region. Sleeps six. Quiet location, water view. Beaches, lighthouse nearby with restaurants, theaters just across the swing bridge. \$400 weekly. Wayne & Mary Homan, 448 E. 10th Ave., Conshohocken, PA 19428. (215) 828-3192.

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

Guadalajara, Mexico. House for rent, July and August. Furnished, 3 bedrooms, 2½ baths, big garden in beautiful neighborhood. \$150/week. Echeverrie, Av. Las Fuentes 134, Las Fuentes, Guadalajara, Jalisco, Mexico. Phone: (36) 46 01 64.

Pocono Manor. Large mountain house suitable for family reunions or committee retreats. 7 bedrooms. 3 full baths. Beds for 15. Large porch overlooking Bear Mountain. Hiking trails along the Swiftwater. Fully equipped. Bring sheets and towels. Weekends, or by the week. Contact Jonathon Snipes: (215) 736-1856.

Hawaii—Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. \$75/2 nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

Downeast Maine. Cabin on shore surrounded by wildlife

preserve. Fully equipped. Sleeps two adults, 3 small children. Secluded, beautiful setting. \$200 per week, utilities, two week rentals. June-September. (215) 649-7037 or 223 Buck Lane, Haverford, PA 19041.

New Hampshire: farmhouse, two bedrooms plus, furnished, quiet location, hiking, swimming, canoeing, near North Conway shops and restaurants. \$200/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

Schools

The Meeting School, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, 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.

Electrical Contractor: commercial, industrial, residential. Repairs and installations. Michael P. Walton, 2830 Bristol Road, Warrington, PA 18976. (215) 343-9577.

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.

Investments you can feel good about! Investment certificates are available from Friends Extension Corporation which will earn you a good interest return (currently 7½% on 3-year certificates). They will also help to promote the growth of Friends by providing funds to assist in building new meetinghouses, schools, etc., or making needed repairs to existing ones. We are Friends helping Friends. For information contact: Kathryn Williams, Administrator, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. (317) 962-7573.

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.

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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.

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. Mervelet, Quaker House, Petit-Saconnex.

WEST GERMANY

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

UNITED STATES

Alabama

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

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

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

Alaska

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

Arizona

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

MCNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 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, 1600 Sacramento, P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meeting for worship, First Days, 9:45 a.m. 345 L. St. Visitors call 753-5924.

FRESNO—Unprogrammed meeting. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485.

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

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

LA JOLLA—Meeting 10 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

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

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

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

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 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1488 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. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

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

SANTA CRUZ—Meeting for worship 10 a.m. Loudon Nelson Center; Laurel & Center Streets. 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) 586-2686.

FORT COLLINS—Meeting for worship and First-day school 10 a.m. 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. Center for Humanities, 10 Pearl St. Phone: 347-0866.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY—Litchfield Hills Meeting (formerly Water-town). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

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

CENTRE—Meeting for worship 11 a.m. 1 mile east of 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 10:30 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. 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

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

FT. LAUDERDALE—Worship group. (407) 495-9642 or (305) 523-6169.

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-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: Summer Passmore. 371-7845 or 955-9589.

ST. PETERSBURG—Meeting, First Day School, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

STUART—Worship group. (407) 286-3052 or 335-0281. 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 Akemi Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamnui 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: 966-3861 or 852-5812.

EVANSTON—Worship 10 a.m. 1010 Greenleaf, 864-8511.

GALESBURG—Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-7097 for location.

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-8410.

McHENRY COUNTY—Worship 10 a.m. (815) 385-8512.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.

OAK PARK—Worship 10 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 386-5150.

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

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

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

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

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

Indiana

BLOOMINGTON—Meeting for worship 10:30 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 Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. David Hadley, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Hugh Barbour (317) 962-9221.

SOUTH BEND—Worship 10:30 a.m. Bulla Rd. Shed: U. Notre Dame map, B5 82. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

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

Iowa

AMES—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

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

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, 336-2914.

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. (Summer—9 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 meeting for worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, Gerald Robbins, clerk. (207) 923-3088.

EGGEMOGGIN REACH—First-day Worship 10 a.m. Sargentville chapel, Rt. 175, 359-4417.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Miles Memorial Conference Center, Damariscotta. 563-3464 or 563-1701.

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

PORTLAND—Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO—Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

Maryland

ADELPHI—Worship 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, 734-8854.

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 10:30 a.m. Location varies, call 693-0512 or 693-0040.

NANTUCKET—Unprogrammed meeting 10 a.m., June 15–Sept. 15, Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestal Street, 228-1690, 228-0138, 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, Quesset House, 51 Main St., North Easton. (508) 236-2997.

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: 237-0266.

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

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

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: 349-1754.

MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and first-day school, P.O. Box 114, Marquette, 49855. 249-1527, 475-7959.

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.

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

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

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

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

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 Hight Sts. (513) 885-7276, 897-4610.

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

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 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 meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

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—Meeting for worship 11 a.m. Sunday. 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.

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

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

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 Pennsbury reconstructed manor home of William Penn.

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

GOSHEN—First-day school 10 a.m., worship 10:45 Goshenville, intersection of Rte. 352 and Paoli Pike.

GWYNEDD—First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Summerville Pike and Rte. 202.

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

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

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

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

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

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

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

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickles. Betsy McKinstry, clerk, (215) 444-4449.

LANCASTER—Meeting and First-day school 10 a.m. 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. Newark Rd. and Rte. 926.

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

MEDIA—Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June., 125 W. Third 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 Gorton, (717) 458-6431.

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

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

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

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

Minnesota

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

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

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

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

ST. PAUL—Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, Macalester College two blocks east. Call (612) 699-6995.

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

Missouri

COLUMBIA—Meeting for worship and First-day school 10:30 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. 10 a.m. Call (816) 931-5256.

ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.

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

SPRINGFIELD—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

Montana

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

HELENA—Call (406) 449-8663 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. 46th. Phone: 488-4178.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO—Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 747-4623.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Chip Neal, (603) 742-0263, or write P.O. Box 243, Dover, NH 03820.

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

HANOVER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Jack 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, 924-6150.

WEST EPPING—Unprogrammed. 10 a.m. on 1st and 3rd First-days. Friend St. directly off Rt. 27. Clerk: Fritz Bell (603) 895-2437.

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A S. Pitney Rd. Near Absecon. (609) 652-2637 or 965-4894.

BARNEGAT—Meeting for worship 11 a.m. Left side of East Bay Ave., traveling east from Rte. 9.

BURLINGTON—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

CAMDEN—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.

CAPE MAY—Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

CINNAMINSON—Westfield Friends Meeting, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

CROPWELL—Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

CROSSWICKS—Meeting and First-day school 9:30 a.m. (609) 298-4362.

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

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

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

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

MARLTON—See CROPWELL.

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

MICKLETON—Worship 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. (609) 624-1165.

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 Preparative Meeting, at Brunn School. Worship and First-day school, 5 p.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 Piera 985-7409. Winter in homes.

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

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

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

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

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

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

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

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

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

HUNTINGTON-LOYD 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 Starwood. 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.

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

PHILADELPHIA—Meetings 10:30 a.m. unless specified; phone: 241-7212 for information about First-day schools.

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

CENTRAL PHILADELPHIA—15th and Race Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

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

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

GREEN STREET MEETING—45 W. School House Lane.

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

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

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

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

POTTSTOWN-READING AREA—Exeter Meeting. Meetinghouse Rd. off 562, 1 and 5/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

QUAKERTOWN—Richland Monthly Meeting, 244 S. Main Street, First-day school and meeting for worship 10:30 a.m.

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Box R 196, Radnor, PA 19087 (215) 525-8730 or 688-9205.

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

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

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

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

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

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

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

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

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 425 N. Light 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. Goshen and Warren Rds., Newtown Square, R.D. 1.

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

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

YORK—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.

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

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

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.

FARRAGUT—Worship group. St. Elizabeth's Episcopal Church. 690-5491.

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 Balch, clerk 452-1841.

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

CORPUS CHRISTI—Unprogrammed worship 10 a.m. 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 at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

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: Sue Rosier (512) 698-2592.

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 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-9921.

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 563-3345, or 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone (801) 359-1506, 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, 5 p.m. Sundays, Rte. 33 West. (703) 433-8574 or 885-7973.

LEXINGTON—Mawry River Meeting. 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.

SPOKANE—Unprogrammed worship. 747-7275 or 534-0793.

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

BELQIT—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. 1715 10th St., Menomonee, 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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