

August 1991

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

•
*Friends' Response
to AIDS*

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*Reflections
on Forgiveness*

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*Robert K. Greenleaf:
Servant-Leader*

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**Among Friends**

Gifts and Community

I am not a victim and I am not dying of AIDS. I am a strong, loving, and whole person who is living and learning with AIDS." Keith Gann's words challenged us. His article ("Swimming in Deep Water," *FJ* February 1988) was the first we received from a person with AIDS.

"Many Friends," Keith wrote, "have special gifts of healing. I encourage them to make those gifts available to people with AIDS. . . . I live in a world of people who are capable of being strong, loving, and whole. We ultimately share all our experience, our joys, and our sorrows." Until his death in 1990, Keith continued to speak out on AIDS, establish close friendships, and encourage people to share their gifts. Even as he became weakened by illness, his spirit and sense of wholeness remained strong. His sense of empowerment and capacity to find community touched others.

When Patrick Kent died January 22, the issue of AIDS became far more personal for me. I met Patrick in the 1970s soon after I joined Central Philadelphia (Pa.) Meeting. I loved his personal energy, keen English wit, and passion for the arts. His messages in meeting often challenged me. I admired his editing and writing skills as well. As editor of our meeting's newsletter for several years, he brought a brightness and enthusiasm.

As Patrick's health declined rapidly this winter, my meeting did what it does best—to hold one of its members in close loving care. Friends ministered to Patrick in a variety of ways. Some of us visited him in the hospital. Many sent cards, took meals, held him and his family in the Light. In the last weeks of his life, when Patrick was too ill to come to meeting, several of us went to worship with him. I participated in such worship one evening shortly before his death. It was a deeply spiritual gathering. The ministry was powerful, the sense of community strong.

In May we published a Forum letter written by a woman whose husband has AIDS. She noted that she had seen no articles on AIDS last year in the JOURNAL. "Why," she asked, "is there no outcry, no concern, no support among Friends for those of us suffering [from AIDS]?" The response from our readers was immediate and took many forms: personal letters, articles, reprints from other publications, notes of concern. I forwarded copies to her and have been in touch by phone. The Viewpoint, an article by John Calvi, and the special Forum starting on page 7 reflect some of the responses received. We invite Friends to continue to share their thoughts.

Finally, may I recommend a pamphlet published by the Family Relations Committee of Philadelphia Yearly Meeting, *A Quaker Look at Living With Death and Dying*, by Phyllis Taylor (\$4.75 postpaid from Friends General Conference, 1216 Arch St., Phila., PA 19107). The author's last chapter on AIDS concludes: "Finally, we can just be with the person [with AIDS] and his or her loved ones—by touching, by quietly talking, by listening to music, or by sharing the silence. By doing so we will gain a sense of community, an awareness of the preciousness of life and health, of courage as one proceeds into an uncertain future, and a sense of following what God calls us to do in making the beloved community more real to a hurting world."

Vinton Deming

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FRIENDS JOURNAL

August 1991
Volume 37, No. 8

Features

7 A Ministry of Touch

John Calvi
Excerpts from a healer's journal

12 Being Present for Another

Ted Hoare
Listening, reflecting, holding each other in prayer

14 Reflections on Forgiveness

Rick Herrick
Authentic love and acceptance are the essence of religion.

16 Sorry, Dan, Peter, and Tom . . .

Arthur S. Harris, Jr.
The prime time network boys don't tell it all.

18 A Question About Peace

George E. Keenen
Our metaphors reveal what's on our minds.

19 Dear Helpful Hannah . . .

Sydney Chambers and Carolynne Myall
Try this flow chart for speaking in meeting.

20 Robert K. Greenleaf: Servant-Leader

Larry Spears
To him, management meant a more holistic approach to work.

22 Seeking the Truth

Jack Powelson
Does one's righteousness depend on one's political correctness?

24 On Truth and Bananas

Deborah Fink
Spirituality is not separate from economic and political reality.

Cover photo by Margaret Rice

Departments

2 Among Friends

4 Forum

5 Viewpoint

7 AIDS Forum

27 Witness

28 Reports

30 Notes Between Measures

31 QUNO Notes

32 News of Friends

34 Bulletin Board

35 Calendar

36 Books

38 Resources

39 Milestones

40 Classifieds

43 Meetings



Jim Cain

Why Anonymous?

I was so pleased upon receiving my second issue of *FRIENDS JOURNAL* to see the issue of sexual abuse and its impact on women's perspectives being addressed (*FJ* June). I was very glad to have found a religious journal willing to speak to the realities of women's experiences. The article was excellent, but my pleasure in it was greatly reduced by your choice to force anonymity on its author.

What happened? What legal concern was so compelling that you chose to prop up the walls of her and so many other women's shame and isolation, rather than joyfully support them in tearing them down? Your concerns about the "sensitive nature" of the article was a direct message to her (and at least 1/3 of all women) that if they are not embarrassed to share their names, they should be. Naming yourself is a vital part of naming your experience. You robbed her voice of a lot of its strength when you erased her name.

Allison Allen
Priest River, Idaho

Something is on my mind and I have to ask about it: the decision—against her will—not to publish the author's name of the beautiful piece, "Sexual Abuse and Women's Response to War and Peace" (*FJ* June). Rightly or wrongly—and I don't know which—I cannot help wondering if you are being unnecessarily timid. I am troubled.

A suit by the author's father (or another family member) would seem to me the equivalent of their committing social suicide. But I don't see how, just to avoid being sued, *FJ* can justify "smoothing things over" in a manner painfully similar to what her mother would do, and to what society in general almost always does. A suit could not only be easily defended—I believe—but could also be of immense value in bringing the whole issue of sexual abuse and war, about which she so beautifully writes, into the open.

Would you be kind enough to let me know your reasons for the decision?

Robert Murphy
Sheridan, Wyo.

...Author's Response

When I submitted my article on sexual abuse for publication, I raised the legal issues myself in my cover letter. I know, having read other pieces by survivors of abuse, that author's names (especially if they've kept their birth names, as I have) are changed by the publishers to avoid

suits. I even discussed the matter with an attorney who attends our meeting. After considering the issues as carefully as I could, I decided that I wanted to have my name appear with my article.

Even after arriving at my own conclusion, however, I was not without qualms. While a suit probably could be defended easily, it could also cause a great deal of turmoil, even if the outcome were in my and *FRIENDS JOURNAL*'s favor. While it is unlikely that any of my family members will ever see my article, I am still, frankly, afraid of my parents. When I read in Robert Murphy's letter that a suit would be "the equivalent of their committing social suicide," I thought—ah, but he doesn't know my mother! She has been very irrational throughout the whole ordeal of my "coming out" to my family about the abuse, and her behavior has been nothing if not unpredictable. I cannot count on a rational response from my family.

I really appreciate the readers of *FRIENDS JOURNAL* affirming the importance of my article. I confess that I was disappointed at first to reach a decision (made with the editor; he called me on the phone before the article appeared and we talked the matter out. I found him both straightforward and compassionate) not to use my name. I like to get credit for good work, and I have a religious conviction about speaking truth openly. But at the same time, the decision not to use my name was something of a relief, since I have not banished all my fears about my family, or about the possibility that others (some in my yearly meeting, for example) might find my article a confession of weakness and a reason to find me unreliable. Believe me, it

was not easy to make a decision about whether or not to use my name.

Politically, I think policies not to print survivors' names do more to protect the abuser than they do the abused. That's not healthy. When I spoke publicly as a survivor at the teach-in (out of which my article arose), it was empowering to me; using my name and naming my abuser feels like speaking truth to power. Confronting my family members with the abuse last December felt like speaking truth to power. If my name had appeared with my article, it would also have been a form of speaking truth to power.

But the emotional aspect of decision-making is not as clear-cut. I care about *FRIENDS JOURNAL*, and to expose a small, hard-working, dedicated staff with limited financial resources to the risk of a legal entanglement is not something I could do lightly. And, as I said, there are ways that using my name would make me feel uncomfortably exposed, too.

After my conversation with the editor, I was left with a sense that printing such articles anonymously was not a decision *FRIENDS JOURNAL* was making once and for all, but was a decision they would continue to question. With whom do they stand? What are they led to do? I felt that the staff would continue to ask themselves those important questions, in the manner of Friends, and remain open to new answers.

I am satisfied with the careful consideration the staff gave to using my name. It was not a perfect decision, but it's a decision I can live with. There just is no perfect decision in this case. I am comfortable with the outcome: I felt included in the decision-making, and I felt that I had something important to say that would get said whether or not my name appeared with the article.

...Editor's Response

The decision not to publish a byline with the article "Sexual Abuse and Women's Response to War and Peace" (*FJ* June) was one of the toughest ones I've had to make. It was made only after careful discussion with the author herself, my publishing colleagues, and one of our Board members, who is an attorney. The editor part of me said, go ahead, publish her name, don't worry about the consequences (legal or otherwise), it's the best journalistic thing to do—and it's the best way to support women who have been abused. But since I wear a manager hat too (also part of my job), I had to consider the issue more broadly. Without question there are possible legal questions involved. The *JOURNAL* does not have attorneys



Narcissa Weatherbee

AIDS: The Will Not to Believe?

Why have Friends ignored AIDS? A phrase comes to mind: "The will not to believe." Novelist Herman Wouk used these words to describe the world's unwillingness to believe that Hitler's holocaust was taking place. Corporately, the community of faith does not want to recognize a new holocaust even more destructive than the Nazi one. I have watched this will not to believe from the beginning of AIDS in this country.

At a conference of microbiologists in 1981, a colleague at the Centers for Disease Control mentioned to me that there was a strange new immunodeficient disease occurring in California in gay men. Over the next few years I watched as AIDS became a "gay disease," then a disease of minorities who shot drugs. It also became a sexually transmitted disease and a judgment from God. Whatever it was, the patient was blamed. I had the image of the lepers of the Middle Ages ringing their bells and shouting, "Unclean, unclean," as they traveled their homeless lives.

My first direct experience with AIDS was through hospice. I met John while Chris was dying. I helped conduct a Quaker-like memorial service for Chris. The little apartment was filled with friends, Chris's nurses, food, and love. In the weeks following, during John's deep grieving, Chris's mother sued John for Chris's

insurance, although the family had disowned him; John's employer went bankrupt and fired him; his landlord took his car for a bounced check; and he contracted symptoms which could be AIDS. There was no doubt that John and Chris had loved each other deeply. The last time I heard from John he was being cared for by friends in Tennessee.

My second and even more devastating experience was as an AIDS buddy with Fried. He was my age and we enjoyed good music and old movies together. He started losing his mind and I didn't understand the signs of AIDS dementia. He did have a Catholic funeral attended by his co-workers, most of whom thought he died of cancer. As a hospice volunteer I had seen many people die, but this time it broke me up.

I could not go through that again so I became involved in the faith community's response to AIDS. Slowly and even painfully the community is recognizing the weight of the disease on people's lives. The Atlanta (Ga.) Meeting has supported me in my work with the Atlanta Interfaith AIDS Network. This small group of churches and synagogues has a day care center for people with AIDS. It supplies education including speakers on the ways the faith community can respond to the needs of those affected by AIDS. The net-

work provides pastoral counseling for those who do not have a faith community or one they trust.

However, it has been an edifying struggle to get the faith community to ask about AIDS. It is as if ignored it will go away. Friends and other religious institutions must believe that this disease is nowhere near peaking. The more vulnerable have been the first wave. Now we will see it in our youth. We must have informed our children how to be responsible for their lives. We will soon be burying more of them dying of AIDS.

What disturbs me the most in the letter of the "concerned reader" (Forum, *FJ* May) is her feeling that she could not go to the Ministry and Oversight Committee of her meeting and ask for a support or clearness committee. Every Friends meeting should have designated a person or persons responsive to questions about AIDS. This includes counseling those affected by AIDS.

If Friends are not comfortable talking about AIDS and being intimate with people with AIDS, then we must ask, "What are Friends afraid of?"

Perry Treadwell

Perry Treadwell is an immunologist, investigator in men's studies, and, currently, clerk of Atlanta (Ga.) Meeting.

prepared to defend us, nor a budget to pay such costs—and such costs could be sizeable.

The author is correct. We shall continue to question the decision, and we do remain open to the Light. Sexual abuse of women is an issue Friends must address, and the pages of our magazine will be a place where that may occur. We thank all those who have written to express support for the author as well. She demonstrated great courage in speaking out on such an important issue and deserves our greatest respect.

Gulf War resistance

Rather than go through with court-martial proceedings, I have just been released from the military with an other than honorable discharge. Because of our interview with me (*FJ* May) I have received an assortment of cards and notes from Friends. These letters have been gems of encouragement and support during times that could have been extremely depressing

for me. I thank those Friends who wrote, and I thank *FJ* for its article about my sanctuary with Boulder (Colo.) Meeting.

A free conscientious objector,

James L. Harrington
Boulder, Colo.

Thank you so much for the kind editorial (*FJ* June) and all your support and the Friends support throughout this war. The letters I received from Friends around the country gave me strength when I needed it and made me feel like a member of a loving community in spite of my physical isolation and very antagonistic surroundings. If anyone you know wrote me and I did not write back, please apologize to them for me. To my knowledge, I have written everyone back, but I also know that many letters never made it to me.

To date I have received about \$1,000. This leaves me speechless. "Thank you" cannot come close to expressing my gratitude. In the future, when I am

financially able, I will contribute an equal amount in each person's name that contributed to my fine, to the Friends in Austin, Texas, who treated me so well and whom I love so much. I know they will make it accomplish good works many times its worth. In my wife and me, you have friends for life.

Agape and peace,

Dave and Patty Wiggins
Austin, Texas

Choosing faith

While Eric Johnson's article "Why I Am an Atheist" (*FJ* January) certainly caught my eye and made me think, I must say that the responses to that article disturbed me more than the article itself.

Was it someone like Eric Johnson who was in Paul's mind when he added a sentence to the effect of "If the hand says 'Because I am not an eye, I am not part of

continued

the body," to his description of the Church as the body of Christ? Holding this thought in mind helps me understand when so many Spirit-following Friends reject my own conviction about the importance of Christ.

The disturbing thing about the replies was their seeming idolatry of reason. I have not yet found a way to reconcile this with my convictions about logic, reason, creation, and the Creator.

As I understand these things, logic is a property of the created, physical, temporal world. Reason is how logic is reflected in the human mind. To apply logic to things eternal is akin to studying great architecture by looking at a single photograph. Our reason is most often three dimensional, sometimes four, and to expect an eternal, pan-dimensional being to be limited, is at best error, at worst idolatry.

If I am forced to choose between faith and reason, I hope I'll take faith every time.

Daniel W. Treadway
Ames, Iowa

Was there consensus?

"Lesbian pastor Bet Hannon was forced out of her job by Iowa Yearly Meeting." This quote (News of Friends *FJ* May) has distressed me to the extreme. As part of my professional responsibility I have served on a committee on sexuality to the Episcopalians and have been saddened by their attitudes toward same-sex relationships, all the while feeling proud to be a Friend, where I believed such prejudice not to be a part of our Society. I think the brilliant research that showed homosexuality to exist in 20 percent of every culture where the statistics are available, is clear evidence that this is a natural phenomenon. But despite that, believing in that of God in everyone, I would think this enough to rule out taking such an action against Bet, or any other person in a same-sex relationship.

How can such an august body as the Iowa Yearly Meeting take such a repressive action? Surely this action needs to be reconsidered. Am I to believe that there was consensus?!

Sally Oppenheimer
Princeton, N.J.

All stick, no carrot

Carol Atkinson's letter (*FJ* June) discusses the costs of alcohol and tobacco in our society. Interesting, but this line of thought misses the real reasons that prohibition was brought to an end. Oceans



© Joseph Trisch

of money and lack of public support led to corruption of our police and justice systems. Government cannot afford to be seen as illegitimate. One of the reasons Franklin Roosevelt became unbeatable at the polls was that "he brought back beer."

Despite the personal cost, the use of alcohol, tobacco, marijuana, cocaine, and glue sniffing are victimless crimes. No one holds your nose and forces these things on you.

The following are incarceration rates per 100,000: United States (425), South Africa (333), Soviet Union (268), Asian countries (140 or less), European countries (120 or less). Yes, we're number one!

These numbers suggest to me that building more prisons is not the way to go. Our approach to crime is all stick and no carrot. Something like half the people in jail here are in for drug related offenses. We have come rather far along with the notion that we should put everybody in jail for their own good.

Arthur D. Penser
Huntsville, Ala.

What love will do

Two comments on the thoughtful, provocative articles in the May issue about the peace testimony. First, on Jude O'Reilly Geisheker's article "When Called, I Will Go." I can empathize with his concerns about the inequities of the military draft and recruiting system. But Jude's concern for poor recruits blinds him to a far greater inequity: U.S. soldiers of whatever color and class are far more privileged than the Third World denizens they are typically used against. As the recent Gulf War has shown, soldiers are not merely sheep led to the slaughter. Soldiers are taught to kill and, with the help of modern technology, can do so with a mind-boggling efficiency. Thus, the solidarity he seeks is in actuality a solidarity with murderers, as well as with victims.

Second, I was struck by a question raised in William C. Kashatus's article, "The Dilemma of Teaching about War." He wrote that he wonders "how much the most vocal pacifists appreciate the fact that others fought and died to protect the freedom of speech they themselves enjoy

today." For one thing, wars don't protect freedoms, they undermine them. Freedom of the press was a casualty of the recent Gulf War. Or consider the plight of the Japanese during World War II, the socialists during World War I, and so on. More important, the real freedom fighters today are groups like the ACLU and FCNL—not the military, which is invariably willing to compromise the Bill of Rights in the name of "national security."

And let's not forget our own Quaker legacy. The "vocal pacifists" who founded Pennsylvania paved the way for the authors of the Bill of Rights by creating the first colony to practice the freedoms we now take for granted. As William Penn once wrote: "A good end cannot sanctify evil means; nor must we ever do evil, that good may come of it. . . . Let us then try what love will do."

Robert Levering
San Francisco, Calif.

CPS remembered

Richard Moses did an excellent job of reviewing four books on the World War II experience of conscientious objectors (*FJ* June), and his remarks about my effort were much appreciated. He did miss one other fine volume of personal memories by a Quaker, Thomas Waring. *Something for Peace* is a touching story of his personal spiritual struggle. It is available from him at PO Box 565, Hanover, NH 03755, \$10.95 plus \$1.25 shipping.

I would like to report that copies of my book cannot be ordered from Northland Press in Winona as indicated. That publisher no longer exists. Order from Dasenbrock, 3300 Darby Rd. 803, Haverford, PA 19041-1095, \$10.95 postpaid.

Readers may be able to help in a related effort to rebuild the list of former CPS men and their current addresses. A number of us are cooperating with NISBCO in setting up a regional network of computers in our homes. We hope to collect all available mail lists for reunion groups and organizations, entering them into a common file, with updated information. Researchers and writers, and those needing to reach select groups, such as those men who were part of a specific CPS project, would find such a complete computerized file a useful tool. Anyone having access to a mail list of World War II conscientious objectors, CPS or prison, please contact NISBCO, 1601 Connecticut Ave. NW, Washington, DC 20009-1035, or me at the address above.

J. Henry Dasenbrock
Haverford, Pa.

A Ministry of Touch

In our May Forum, a reader, whose husband has AIDS, shared this fact and noted the absence of timely articles in our magazine about AIDS. "Where," she asked, "are Friends' voices raised for people like us?" What follows are some of the voices of response. We will share more in subsequent issues. —Eds.

by John Calvi

Dec. 1983—In October I began to research and organize getting massage to people with AIDS. I have found that I can do massage and not get AIDS, though no one seems to know how this disease works. Through the Colorado AIDS Project and the Department of Health I began to give massage to a small group of men. It was quite a shock to enter into the lives of some of these people. It's as though leprosy has come back the way some families, friends, and professionals act. For some, it changes

John Calvi is a released Friend living in Putney, Vermont. Friends who wish to support his ministry of healing may write to him at P.O. Box 301, Putney, VT 05346-0301.

their bodies so much they dare not go out in public. Some look as healthy as anyone else, but it can be seen in their eyes that the last kiss they had on the lips was 1½ years ago.

Aug. 1984—My work this week is to help Mikel deal with his approaching death with the same grace he used to deal with his life—also, to deal with the fact that his caregivers are tired of giving to him. With Scott we are working on helping him maintain some sense of personal power while sight in his right eye leaves. For Ron we work on his recent realization that he is personally undernourished by an old pattern of giving, when he really wants to receive, which he is not good at. Last week he gave up some

Readers' Response to AIDS

One Friend's response to the AIDS pandemic

In the summer of 1988, I was invited by Friends General Conference to address the issue of AIDS during a plenary session of the yearly FGC Gathering. Through that experience, I became acquainted with a number of Friends who are doing nursing, social work, support counseling, etc., with HIV-infected people. Friends are involved with People Living with AIDS (PLAs) in many capacities, so it pained me to read a letter in FRIENDS JOURNAL from an HIV-infected woman who seems to feel Friends are not concerned about the plight of persons like her and her husband. That concern may not be reflected on the pages of FRIENDS JOURNAL, but I believe it is reflected in the lives and ministries of many Friends who are responding to people with this devastating illness.

My monthly meeting, Friends Meeting of Washington, D.C., was one of the first religious institutions in the metropolitan Washington area to open its doors to memorial services for people who have died from AIDS. At that time, the doors of many other denominations were closed because of fear, judgmentalism, and/or bigotry.

Additionally, the meeting offers a twice-monthly coffeehouse, called the Comfort

Zone, as a place for HIV-infected/PLAs and their friends to gather on alternating Saturday evenings. This offers socialization and recreation in an alcohol- and smoke-free environment, with lots of good food, music, and companionship. The meeting has also helped stock a food bank for HIV-infected people, who use much of their financial resources for medications. The meeting also supports—with money and "feet"—walkers in the D.C. Metropolitan AIDS Walk-a-thon. For these services, members of Friends Meeting of Washington received the Gene Frey Award for Religious Support from the Whitman-Walker Clinic at the 1989 Annual Volunteer Recognition Dinner—an event that attracts more than a thousand people every year.

Personally, I have been involved with the pandemic as a volunteer counseling with the Gay Men's Counseling Collective since October 1981 and as a paid staff AIDS health educator at the Whitman-Walker Clinic since June 1986. Having lost more than three dozen friends and acquaintances to AIDS and having many other friends living with HIV infection, I have grieved for ten years while working to ease the burden of my sisters and brothers, their families and friends, who suffer with this awful illness.

For the last five years at the clinic, I have done HIV prevention education on

the streets with male, female, and transvestite prostitutes, intravenous drug users, and the homeless. I've conducted formal trainings and seminars on HIV prevention with the mentally ill, developmentally disabled, the elderly, high school and college students, incarcerated women and men, employees of many companies in the metropolitan area, church, civic, and community organizations. Either I or one of the 55 volunteers of my speakers bureau respond to requests for HIV/AIDS education seven days a week from 8:00 AM to midnight. If two or more people are willing to learn, we will show up, armed with brochures, condoms, videotapes, and training materials.

Because of my expertise in working with the HIV-infected addict, I give trainings throughout the United States for the National Institute of Drug Abuse (N.I.D.A.) or the Office of Substance Abuse Prevention (O.S.A.P.). As a founder and board member of the Washington Area Consortium on HIV Infection in Youth, I have tried to reach teenagers both in the schools and street environments. I served as a consulting editor for the *Safe Choices* training manual developed by the National Network of Runaway and Youth Services for

continued

guilt about his father, and his whole face changed. Then he nervously asked to be held and cried a bit. He couldn't remember the last time he'd been held.

Nov. 1984—I am just completing one year of this work. Tomorrow I will pack my massage table, linens, and oils and drive to Denver to work with a man diagnosed last year as having AIDS. When we began working together in June he had begun a decline. He is investing a good deal of energy denying this decline, and this has left him sleepless. Using a very carefully paced massage I am able to help him move subconscious realization of his condition from his solar plexus. He begins to grieve his own life and then comes to see he could attend to his death with the same grace he used for his life.

Feb. 1986—From the audience of 100 men, a beautiful black man raises his hand and asks if there is any suspicion

that the AIDS epidemic was planned. Do any rich people have it? In a voice a bit black and faggy I say, "Well, you know, Rock Hudson didn't live downtown." They all laugh very loud. For the first time I am in a prison teaching about AIDS. Their laughter is good and rids me of the doubt I had about reaching them. They've been wanting to know about AIDS since an inmate died last summer and another last week. In the last month the clinic has overflowed into the psychiatric ward with inmates

who have AIDS. The sheets from the last death bed were burned unwashed in a field. The men are scared, and the news I have to offer them is painful. By sharing needles they have been at risk for a few years now. They may have the virus. They may have already passed it to a wife and perhaps a child-to-be. I am as tender and clear as I can be. It's a painful witness.

Oct. 1988—I begin to see clients my second week back in D.C. One fellow is



Left: John Calvi giving massage

Right: Calvi begins energy work on a person with AIDS at Brooklyn (N.Y.) Meetinghouse.

AIDS Forum *continued*

professionals who work with runaways.

I am trained as a geriatric social worker and was a secondary school teacher. Half jokingly, I respond to the question, "Why are you working as an HIV/AIDS prevention educator if you are a geriatric social worker?" with this line—"I want to see the younger generation get old so there will be future employment for geriatric social workers!" For me, the most painful and sad deaths are the ones I have witnessed in young men and women who haven't made it to the age of 25. I want to spare us all the grief of burying any more people whose lives held so much promise.

Joseph A. Izzo
Washington, D.C.

Finding joy and purpose in each day

Prejudice, bigotry, and ignorance transformed HIV-infection/AIDS from a human disease into social stigma, God's curse upon less-than-human human beings, a plague of the untouchables, that is always fatal. When my doctor diagnosed me she offered neither pity nor a time limit upon my life. She gently challenged me to live and, by her example, strive to refute the lies and dehumanization. I have chosen to be very public, believing truth and

education best serve the needs of us all as human beings whether or not infected with the HIV virus. For many of us, a time comes when we must take that ultimate chance and speak out to express our pain and fear and permit those persons who are a part of our life an opportunity to be loving, supportive, and a part of this experience. Yes, some friends and family members may turn and walk away, and we must not attempt to grasp them and force them to pretend love; rather, we can open our arms and our lives to those "living treasures" who await our invitation into our new world.

A special bond with my doctor, a birthright Friend, has made her a friend, a living treasure. Also important is the critical link with Penn Valley (Mo.) Meeting, where I find not judgment and condemnation, but an understanding family of kindred souls. They affirm me not as a "queer" with AIDS but as a human being, a man, and an expression of universal love.

I'm about to begin my sixth year of living with AIDS and my sixth month as clerk of our meeting. Truly, the Light of universal love shines in my life far brighter than I could ever have imagined, showing me not only purpose and meaning in each day's living but some of the infinite dimensions of the divine humanity we all share. This all began with a diagnosis of AIDS and my determination not to be a

victim: to accept responsibility for my own health, happiness, and well-being; to arise each day in celebration; to heal my life if not my body; and to share all of this in the spirit of love. Even in the midst of pain and death there is to be found joy and beauty, meaning and purpose and commitment, and the priceless potential of the life and love we may share during the seasons of our all-too-brief sojourn here on Earth.

Jay W. Wright
Kansas City, Kans.

Meetings must get involved

Since the arrival of the AIDS epidemic, I have been in pain with grief when dear friends suffered and died. I have also seen some with HIV go through a spiritual transformation and enrich me and all around us.

I have been angry at the failure of many Friends meetings to undertake an AIDS ministry. This can come from fear. Also I remember struggling with my own fears that came with my first knowledge that someone I cared about was HIV-positive. I pray for all to acknowledge their fears about AIDS and to increase their knowledge of this disease and to become open to opportunities for service.



Ed Druck

As an individual I have done some volunteer work with an AIDS organization in my community. I hope that the recently formed New York Yearly Meeting AIDS Task Group will increase Friends' options to do something about AIDS in a Quaker context.

Annie Fredericksen
White Plains, N.Y.

FGC Task Group is formed

The Ministry and Nurture Committee of Friends General Conference established an

AIDS Task Group in the spring of 1989. The general goals of the group are to find out what Friends are doing regarding AIDS and to find ways to support monthly and yearly meetings in these endeavors.

During the spring of 1990 the Task Group published a statement on AIDS in the *FGC Quarterly*, acknowledging the pain and isolation AIDS is creating among us. We also requested that Friends write to us about what their meetings were doing and how we might be helpful. (We continue to invite responses, c/o FGC, 1216 Arch St., #2B, Phila., PA 19107.)

At the 1990 FGC Gathering, we and Friends for Lesbian and Gay Concerns sponsored a display of more than 300

panels from the Names Project Quilt. A special effort was made to include panels memorializing Friends. Young Friends attending Junior Gathering visited the quilt as part of their program.

During the Gathering we also sponsored an evening interest group, "A Friendly Response to AIDS." The five members of the panel and the 17 attendees shared their experiences—in meetings that had given spiritual and concrete support to Friends with AIDS, in meetings doing outreach on AIDS to the wider community, as HIV-positive Friends, as Friends frustrated that Friends weren't doing more.

As of this writing, we expect to be a

continued

very near dying, though he was quite hearty before I left. "Greg, what are you doing? You told me you were just going to stick around while it was fun," I tell him. "Yes, well, my family is taking good care of me so I guess I am not ready yet," he replies. His family is in the next room, relieved that I am a professional they do not have to help. They do not want to watch. They do not touch him. They wash whenever they touch something he has touched. It is clear they love him deeply but in this setting they don't know how. The cancer has so disfigured him and made his breathing so difficult that not holding him or touching his hand hurts them nearly as

much as the idea of doing so. They are very jealous of the nurse, the friend, the former lover, and me because we touch in love and without fear. And for this the family finds something wrong with each of us.

Dec. 1989—I have been with Keith two weeks. Last night he asked me for massage and asked me what I felt. Oh, dear. So I tell him gently and clearly that I feel there is less of him each time we have worked over the last two years. Less body and physical energy and always lots of spiritual energy. He says he's been wondering if he's dying. We share many ideas about this. He's certain he'll

pass over easily at the right time and not commit suicide. He feels as though he's done his life's work and in that sense is ready to go, but simply doesn't want to go yet. He feels himself getting lighter, as though getting ready to fly away. He sees afterlife as a relief. I say I'd rather have him here, but only if it's fun for him, and I don't want him to wait until it's awful and leave in a huff without saying goodbye. I want him to watch and see when it's coming and do what's needed to make it a going-away party. He laughs at this. He's so good. It's an honor to be asked to listen to the wanderings of this tender child who will be 37 on Christmas.

Friends General Conference attendees visit the Names Project Quilt, 1990



Photos © 1990 by Bonnie Tinker

presence again this year at the FGC Gathering in Boone, N.C. Clearly Friends are being affected by AIDS on many different levels. Our concern continues.

Among Friends, as in the wider community, AIDS has evoked both compassion and fear. The fear of contagion and death gives rise to a desire to believe the person who gets AIDS is so different from oneself there is no possibility of the disease touching us or someone we love. Often this fear manifests itself as apathy and silence.

We hope monthly meetings will find the opportunity to have worship-sharing on the topic of AIDS as a reality affecting all of us. Facing our fears enables our compassion to become more accessible, both to us and to those among us, like the Concerned Reader, who need our validation and support.

*Janet Means
Sue Nowelsky
Co-conveners,
FGC AIDS Task Group*

There is no sanctuary

Among meetings actively involved with these issues is Penn Valley Friends Meeting in Kansas City, Missouri. We have had several members with this diagnosis, and at this present time Friends are creating a memorial panel to become a part of the Names Quilt Project (begun by a Friend, Cleve Jones) for one of these men who died recently. Our present clerk is a man who has lived for six years with a diagnosis of AIDS. [see accompanying letter. *Eds.*].

In 1989, a young man who had no place else to go but the streets became our resident Friend for a short time before his death. Although he was not a member or an attender, his presence was a reminder to us all that for some HIV-positive individuals there is no sanctuary from dehumanization and stigma.

Personally, I have written two books about HIV-infection and AIDS and the influence Friends have had in the healing of "dis-eased" lives. Please, may I

reassure the Concerned Reader that there are meetings and Friends, members and attenders, who are compassionately concerned and actively involved with those who have AIDS and those who are HIV-positive.

*Gary Wick
Kansas City, Mo.*

Threshing session at Philadelphia YM

Seventeen Friends were drawn to a threshing session in March at Philadelphia Yearly Meeting by the topic: Friends Response to AIDS. We discovered many common experiences. Our initial, and to some extent abiding, responses to AIDS are the emotions of fear, sorrow, and anger. In the midst of these emotions, we have recognized the importance of speaking our truth, and of affirming where we are. By standing in the measure of

March 1991—Last fall I helped half a dozen friends with AIDS to die. After seven years of this work I am both amazed and weary at the beauty and horror of this epidemic. I can feel great joy in being of help. Two of the people I helped in the fall were lovers. Joe and Julio died within a few months of each other. Julio was from El Salvador and had helped the rebel army as a teenager. When I saw him last he was lying in his hospital room in great pain. He asked me why something so painful as the epidemic had come to gay people. "Why did God do this? We are not bad!" I held him and tried to ease the terror. "I don't know if there is reason or logic to this," I said, "but if there is, maybe God wants to show what happens when tender people are put into hard places." He liked that a lot. He died not long afterward. Joe was in another hospital and could not go to his memorial, which hurt very much.

Feb. 1991—The music is not very good.

It is too white. It has the passion of white people "getting down." It is white bread fresh out of its plastic. To my right sits an old friend, someone I have loved for years. We know each other more and better than is comfortable, and this is precious. He has just found out he has the HIV infection, and he moves from laughter to fearful tears many times a day. The chorus leans into a song about AIDS. It is not a good song. It is schmaltzy and slow and needs a few beers to be thought beautiful. But the sentiment touches off a flood of tears in my friend. His body shakes silently. He hears them singing about him and about all our friends who've died. And who would be next? We are surrounded by many other people we know. They must not see this crying, because his positive test for the virus and his recent illness are not public. For now they are secrets for the treasured few. I want to hold him as I did earlier in the day, but that would burst a dam of secrecy and restraint. I move my leg next to his and

connect from knee to ankle. The man next to him is also sobbing. He is another friend of ours who also has the virus. He has just been told he should start toxic medications next week. He is terrified and bitter. They have a muted communion as the song wails on, feeling their fear with each other. They have traveled from two coasts to tell each other the same news. I feel my love for them. I am so fed up with AIDS. And this moment of great fire has burned all its wood for now.

March 1991—Claude calls with great news. After 10 years with AIDS and a roller coaster ride of near death and good health, he is being used to test a new medication. The initial test looks very good. There is no toxicity, and the drug does only what it was designed to do—to bond with the virus so that it cannot reproduce. His energy is better, and some infections are clearing. It makes us both teary. Dare we believe that the horrible can be made manageable? □

AIDS Forum *continued*

Light given us, we have come to the understanding that we must take action. And it is through our action, and through our relationships with people living with AIDS, that we can experience spiritual growth and some degree of personal resolution. Some of us have found strength in the midst of suffering, and hope in the midst of despair. Responding to the AIDS crisis has caused each of us to consider our understanding of sexuality, of spirituality, and of death.

We feel a responsibility to make ourselves available to Friends and meetings that need to talk about AIDS. If you need to talk to another Friend, I may be called at (215) 732-5079.

Many Friends are responding to the AIDS crisis in a variety of ways, but there is not a Quaker response. A meeting in June in Philadelphia provided an occasion for Friends to consider a corporate response to AIDS. A report on this meeting will be shared with Friends more widely.

*Kenneth Sutton
Philadelphia*

A personal index

I am grateful that an AIDS patient would think to scan the *FJ* index for some Friendly comfort. Thinking of essays

offered among Friends during the years, I venture to make this personal "index" for those in trouble.

- **Death**—Friends have a clear stand, as the memorial minutes of our meetings give witness. Physician Emily Wilson often said that from our birth we are preparing for our death. Do not confuse death with violent ending. Friends hold the egalitarian view that to each person one's own life is equally dear.

- **Honesty**—George Fox made the clarifying stand that our eye is eye. Honesty is a solution to the ambiguity required of concealment. If our society fears a disease, then the honest patient may enact the valiant role of saying what he or she has.

- **Compassion**—When we feel with any sufferer, we most clearly show we are following the way of Jesus, the healer. Compassion is not approval. We may utterly disapprove of the drug needle carrying the dread disease, or the promiscuous, sexual activity that endangers our young people and their newborn children. But Friends work tenderly with all such victims.

- **Proven Truth**—Friends like the work of the laboratory; they support experimentation and dissemination of fact. Any epidemic carries fears and distorted stories. Friends speak out for truth.

- **Help from other readers**—how often

have we found these headings in the *JOURNAL*, if not by title, then by embodiment in many themes?

*Thoreau Raymond
Coeymans, N.Y.*

A compassionate ministry is needed

You asked, "What are Friends thinking and doing about the AIDS crisis?" Let me say at the beginning I am not a formal Friend. I am a Southern Baptist minister who graduated from Earlham School of Religion. I recently produced a booklet for our Christian Life Commission entitled, *Ministry to People with AIDS*. Another Southern Baptist minister named Bill Amos has written an absolutely superb book entitled *When AIDS Comes to Church* (Westminster Press, 1988). We are also doing several AIDS Awareness Conferences, one coming up in June in the state of Louisiana.

I suppose all of this is to simply say that persons with AIDS deserve compassionate ministry rather than judgment. We are doing what we can to ensure that happening.

*Jim Hightower
Nashville, Tenn.*

Being Present for Another

by Ted Hoare

In his book *Thinkers of the East*, Idries Shah tells a story of three men who went on a journey together. On the road they found a coin and, having no other money, began to argue among themselves as to what to buy. One wanted something sweet, another several sweet things, and the third something to quench his thirst.

They appealed to a wise man passing by to adjudicate between them. He went to a nearby shop and bought a bunch of grapes, which he divided between them. "But this is something sweet to eat," said the first; "several sweet things," said the second; "something to

Ted Hoare joined Friends when resident in Australia and has visited meetings in North America on several occasions. He now lives in England.

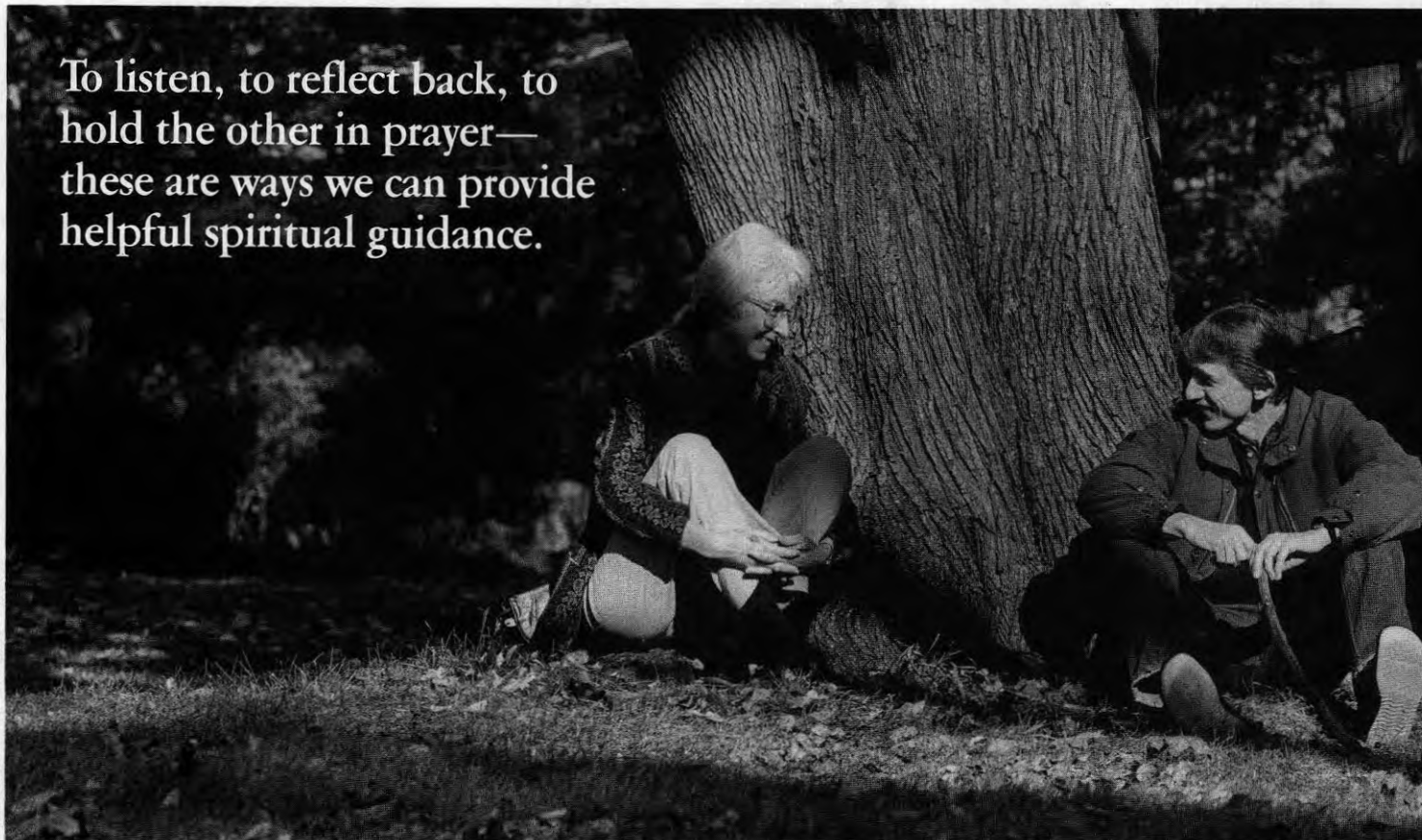
quench my thirst," said the third. Although they had felt their needs to be different, each was satisfied by the same thing.

The parable speaks to the present condition of the Society of Friends for, as Margaret Heathfield, clerk of Quaker Home Service, reported to London Yearly Meeting for Sufferings (*The Friend*, 11/11/88, p. 1439), hunger—spiritual hunger—is prevalent amongst us.

Although Friends would describe their needs differently and would look for differing means for satisfying their hunger, refreshment would come for many if they could find someone who, recognizing that God is immanent in each one of us, offers a listening ear to their story. Even in a healthy body things happen that are helped by a visit to the doctor. The same is true for our spiritual being. The time may come when, through force of circumstances, we are forced to confront our life with the truths that the ground of our being throws at us. This confrontation may come about as a result of illness, loss of job, failure of marriage, death of a loved one, or other causes. But it may also come about through a growing realization that what we have been doing in

To listen, to reflect back, to
hold the other in prayer—
these are ways we can provide
helpful spiritual guidance.

© Bruce Stromberg/courtesy of Pendle Hill





our life has lost its savor. We become disillusioned with ourself or we realize that our outward life, successful though it may have been, is bringing no satisfaction to our inward being. We feel the need to bring the two into harmony. The *Advices and Queries* of London Yearly Meeting tell us, "Remember that no one can live to (him)self; and be ready to seek counsel and help from another." To whom then can we turn?

Many Friends go to a directed retreat, usually run by the Jesuits or one of the women's religious orders. Philadelphia Yearly Meeting has even published its guide to the retreat houses within the yearly meeting territory! If we are fortunate enough to have been at Woodbrooke or Pendle Hill at the right time, we may have received help there. If we happen to be a member of a meeting

that has some wise elders, they too may be able to help, but as correspondence in *The Friend* from time to time shows, many elders themselves feel the need for support.

In the past it was recognized that many Friends had the gift of spiritual guidance. William Penn described George Fox as a discerner of spirits; Margaret Fell had a wide ministry by correspondence, as had Isaac Pennington. "Opportunities," when spiritual guidance was given, were taken by traveling Friends; we know, for instance, how Elizabeth Fry was influenced by William Savery. Many Quaker journals disclose Friends with the gift of discernment, and the Society today is the poorer because of our reluctance to recognize such a gift.

In recent years, the Society has tended to neglect the mediated ministries of teaching and elderring, emphasizing those we can experience directly. The result is some Friends now feel that, because there is that of God within, the spiritual journey ought to be a do-it-yourself affair. The Religious Society of Friends, we are told, has done away with the laity; we are all ministers. But we tend to forget that this word has many connotations, that there are differing ministries, and that each requires particular gifts. The idea that some Friends may have the gift of being able to be present to another as a spiritual guide is therefore not currently accepted.

What qualities do we need to look for in a spiritual guide? The guide is neither an authority figure nor a therapist, but one who has, for some time, been taking his or her own spiritual journey. Such people will recognize that true guidance comes not through their intellect, but when in the company of another, they act as a channel for the Spirit. Their role is not to direct, for it is the one who seeks who brings the agenda, but to be present for the other, to listen, to reflect back, to hold the other in prayer. There is no hierarchy, for each guide will have their own spiritual guide to whom they regularly turn.

How does one become a spiritual guide? First of all, it is a gift; it does not come by just taking a course and passing an exam. However, like all gifts, it will not develop unless worked upon. Several books have been published recently that help us consider whether this is a call to which we might respond. For those who feel a leading to pursue the matter, a course is now being offered by the School of the Spirit group, of Phil-

adelphia Yearly Meeting, at the San Damiano Retreat Center at Ashton, Pa. Courses are also being offered elsewhere by other denominations and Friends may find themselves welcome, for the Holy Spirit transcends denominational boundaries. There is often a recognition that Quakers may have something special to contribute. Such programs provide an opportunity to practice and test the gift. Some authentication is desirable because being present to another at their deepest level is something not to be lightly undertaken.

I recall reading that "The concept of the spiritual life is threefold: 1) Personal direct experience of God; 2) Struggle to express understanding of that experience; 3) Acting out that inspiration in our lives; but that nowadays the middle strand is almost entirely missing in the Religious Society of Friends." This is something we need to address.

Quakers do not have a fixed set of beliefs, a creed, to which they are expected to subscribe. Surely this places upon each one of us a greater responsibility to review our beliefs as they change or mature. But how many of us ever sit down with another and talk through such things as where we are in our relationship with God, whether we have any conception of God at work in our own life, whether prayer is any longer meaningful to us, and, if so, what form it may take? It is with these sorts of questions that a spiritual guide can help us. In his book *Spiritual Direction for Every Christian* Gordon Jeff writes:

The director is less a person who supplies answers than one who suggests questions for the directee to think and pray about. What I believe is called for is a greater trust in the indwelling Holy Spirit within each person and a belief that each person, in discussion with another, is likely to uncover what is their own right path. Good direction is to do with trusting that the Holy Spirit is at work in each directee, and allowing them freedom to discuss their own path, not necessarily during the direction session but in the thinking and praying they do afterwards. As in counseling the real work is frequently done after the session.

As Friends, we claim there is that of God in everyone. We talk about being able to find the sense of the meeting in which we have come together and waited upon God. Can we not, therefore, accept the idea that if we meet with another at a deep center, the Spirit will be present, guidance will be given, and we shall be helped forward on our way? □

Reflections on Forgiveness

by Rick Herrick

My first teaching job was at The Bolles School, a small, private high school in Florida. Midway through my third year there, the headmaster retired. He was succeeded by the man who managed the school finances. One of the first things the new headmaster did was fire me.

I was deeply hurt. I believed I had been a good teacher and had received no communication from the school to indicate otherwise. I remember going to his office that day thinking I was about to be promoted.

The shock of being fired soon turned to anger. The real bitterness I felt toward the headmaster took on a physical dimension. I had trouble sleeping at night, and my stomach was often tied in knots. The situation was made worse because I held it all inside—I didn't share the shame and hurt with anybody.

I kept going over and over the events of my three years at the school. What had I done wrong? How could this be happening to me? My career was ruined. The bitterness and anger increased.

After a month of this, I decided I either had to seek professional help or put the matter totally out of my mind. I was too shy to seek professional help. So, how was I going to put this man out of my mind?

The answer slowly came that I must forgive him—unconditionally. About six months prior to these events, a colleague from the school had recommended a book on Eastern meditation. I combined techniques from the book with Christian practices of contemplative prayer and began to work daily on the problem.

Gradually, I saw the situation differently. I came to see the headmaster's action not as an attack on me, but an attempt to hire his own people and to steer the school in his direction. I also came to realize that my own actions

Editor of Quality Living magazine and an avid reader of FRIENDS JOURNAL, Rick Herrick lives in Valle Crucis, North Carolina.

*The more
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were directed more at furthering my career than enhancing the welfare of the school. During my time at the school, I had worked hard to finish a dissertation, publish an article, and had sent out several applications seeking a teaching position at the college level.

We had both acted to further our own self-interest. I learned, through the inner work, to view him no longer as my enemy but as a fellow traveler out to make his mark on the world. Once I came to this understanding, the forgiveness was easy. I was now able to think of my former tormentor as friend. My mental anguish along with the accompanying physical symptoms were healed.

This experience taught me two lessons about forgiveness. The first is that we forgive for our benefit, not for the benefit of the other person. The mental hurt was mine, not his. His action was justified from his point of view. It was my problem that I had misinterpreted his action as an assault against my self-image as a teacher.

Secondly, I learned that the heart is

a muscle. It is a well-known fact that physical exercise increases the ability of the heart to do work. The more the heart is exercised, the more efficient and effective it becomes. The same is true with the spiritual heart. The more we forgive, the easier it becomes. The benefit is extraordinary—a deep sense of inner peace.

The Death of Dad

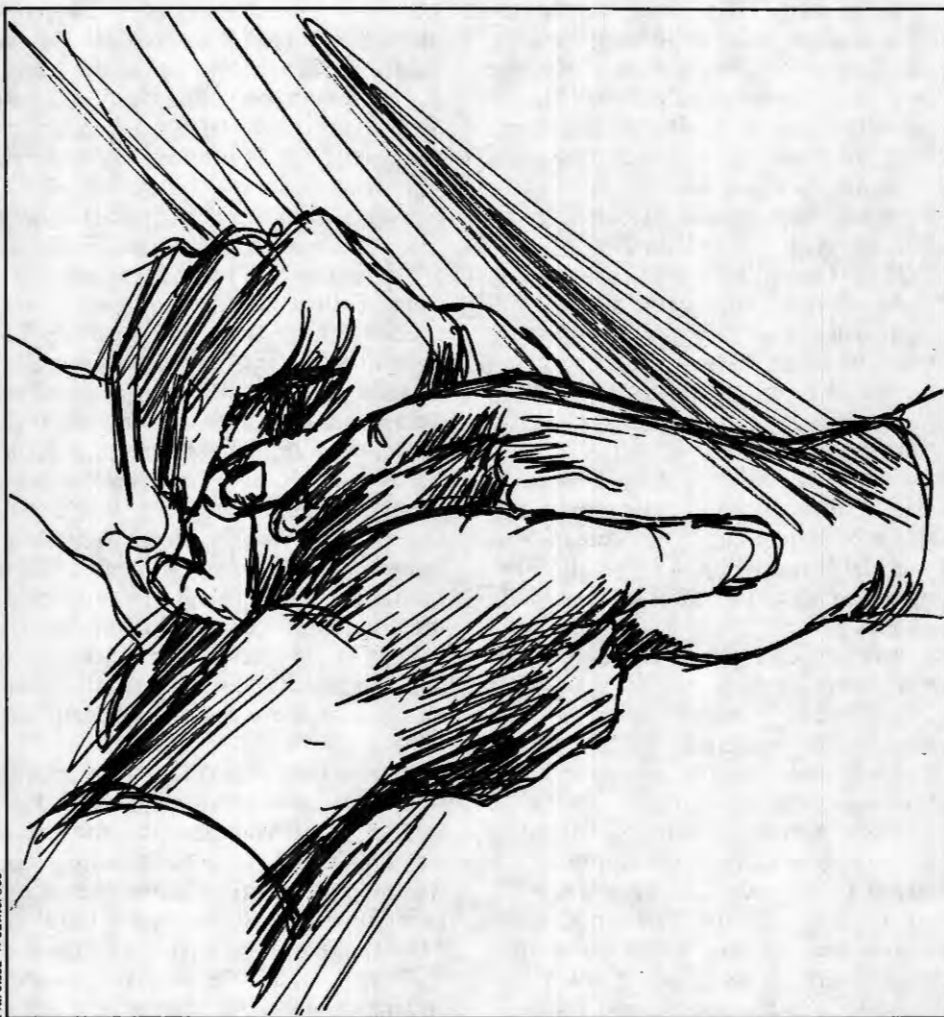
My father died on June 18, 1990. His death followed a nine-month siege during which time his heart and lungs failed and his body became riddled with cancer. I was fortunate to live nearby and could spend a lot of time with him at the end. He had been, without question, a wonderful father. Watching him die was both anguishing and enlightening.

It was also on occasion quite annoying. He could be a very difficult patient—mad at mother, short with me, angry at the hospital staff for seemingly petty reasons, uncharitable in his general conversation. Nothing was ever quite right. It was as if a spirit of meanness descended.

I tried to gain perspective on such moments by thinking that this response came from a man who had lost control of his world. He was hooked to an oxygen machine, which severely restricted his movement, had little use of his hands, and very little strength. His mind remained sharp, although he seemed puzzled by his condition and at times quite scared. He resented his loss of control.

Most hospital visits, however, were rather routine. We watched TV, mother did the crossword puzzle, I read a book. We talked about old friends, old times, members of the family. Dad was funny (he so often was) and charming. The visits were pleasant.

One afternoon mother and I returned from lunch to an extraordinary change in my father's attitude that was subtle but unmistakable. He was his funny, charming self, but different. His presence had an aura of forgiveness and love,



which he quietly communicated to us. Everyone and everything was forgiven. He was at peace with himself and his condition and in love with his world.

I drove home that evening thinking quite differently about forgiveness. It is more than a decision about a specific person or set of events. It is, rather, a general approach to living, a way of looking at the world, a frame of mind produced by a spirit of goodness and love that permeates one's entire being.

Cove Creek Baptists

I am a person who welcomes religious proselytizers when they come to the door. One morning I was blessed with a visit from two lovely ladies from the Cove Creek Baptist Church. They sat down with Bibles in hand and quickly began talking about what a difference it made now that "Christ had come into their lives."

After a time the conversation turned toward my religious convictions. I told them I did not attend a church, was not

really interested in doing so, but that spiritual practice and matters of religious faith were the central focus of my life. I also told them about some of the books I was reading and showed them my journal. They were a little confused.

Upon leaving, Irene blurted out: "Are you a Christian?" I answered that it depends on how *Christian* is defined. "I am a Christian as Mahatma Gandhi understood the term," I said. I explained that although Gandhi was a Hindu, he had been very impressed with the teachings of Jesus. In response to a similar question, Gandhi replied that he was a Christian if being a Christian meant trying to live according to the Sermon on the Mount. "I am a Gandhian Christian," I concluded.

That answer did little to end their confusion, but to their great credit they returned the next week and each week thereafter for the next nine months. Two deeply religious women with a fundamentalist approach to the Scriptures and a Gandhian Christian began a religious dialogue that greatly enriched my life.

We differed often on questions of scripture and theology, but over time we came to understand we held much in common.

The high point in our relationship came when I attended a revival at their church. They were proud that I came. I was excited about attending my first revival in a small Baptist church in the mountains of North Carolina.

The service began with prayer and song, followed by an emotional sermon by a traveling preacher who specialized in revivals. Then came the testimonials—people coming before the congregation to confess their sins and to witness to how Christ had changed their lives. I watched with academic interest and some skepticism.

In the midst of this ritual, a young couple in their twenties walked slowly to the front. There was a hush of silence. The young man, with obvious difficulty, began to speak. Though the church was small, it was very difficult to hear him. The young woman gently took his hand, looked at him lovingly, and the young man gained confidence. He confessed to the congregation that he had been cheating on his wife for the last two years; however, Christ had recently come into his life to save both him and his marriage.

I was impressed with the man's courage. What happened next was unbelievable and totally unexpected. The entire congregation gathered around to hug him and forgive him. My lady friends introduced me to his mother-in-law, who couldn't contain her pride and newfound love for this man. There was literally a spirit of forgiveness in the air. It moved me deeply. I embraced my friends and thanked them profusely for including me in what became one of the core religious experiences of my life.

As I drove home, my first thought was: "Well, Rick, Nixon went to China and you encountered genuine forgiveness in a fundamentalist Baptist church." Then a deeper and far more important thought emerged. What I had just experienced was the essence of religion. Questions of belief and ritual matter little. What is important is the spirit of forgiveness—the authentic love and acceptance that flows among and through human beings. The act of forgiving allows love to flow. The source of love is a mystery (most attribute it to God); however, as was evident to me that night at the Cove Creek Baptist Church, it has the power to uplift and transform one's life. □

Sorry, Dan, Peter, and Tom...

by Arthur S. Harris, Jr.

In the early '40s, Selective Service tapped me halfway through college. I hopped aboard a train and spent several undistinguished years at Quaker-run CO camps in Tennessee and North Carolina. Most of our news of the war's progress, in those pre-TV days, came from some powerhouse 50-kilowatt radio station such as WBT Charlotte or WHAS Louisville.

As television soon came along, I figured World War Two was our last radio war with reporters such as H. V. Kaltenborn and Edward R. Murrow creating "word pictures" of London's devastation by V-1 and V-2 rockets.

From now on, wars would be seen, at first in black-and-white and then in color, in living rooms. The Korean War was black-and-white, whereas the Vietnam War was a mix of black-and-white and color.

It never occurred to me that the Gulf War would come to me 50 years after Pearl Harbor by radio. Yes, *radio*! But that's what happened.

Away from yellow plastic ribbons (made by the folks who bring you police and fire lines) and an almost unanimous media frenzy, I spent the duration of the war in Mexico. We started going to Mexico for a few winter months 22 years ago; at the time the whole family, including three sons, made it down.

Nowadays just Phyllis and I stay at the 16-room Hotel Principal in the mountain-rimmed city of Oaxaca in southern Mexico. Over the years we've become friendly with the owners, Jorge and Diana Brena.

A few years ago, returning from a late breakfast with them and about to recline for afternoon siestas (except for restaurants, nearly everything shuts down in Oaxaca during the hot afternoons), I turned on my portable shortwave radio, which is no larger than a paperback book, to hear alarming news: the Challenger space probe had exploded shortly after liftoff; crew feared lost. The Voice of America and the American Forces Radio network (not yet transmitting from a satellite) kept us informed. To this day I have never seen a video of the explosion.

That's how it is for many gringos in Mexico—we get our world news on shortwave radio. Nearly all of our gringo friends, some of whom live year-round in this pleasant inland city, are experienced at tuning in to shortwave. They

Arthur S. Harris, Jr., a member of Wider Quaker Fellowship, lives in Arlington, Vermont.

know which bands to try at various times of the day to receive the Voice of America from Washington, D.C., the Canadian Broadcasting Corporation from Montreal, the BBC from London, not to mention other European and Asian stations.

Even friends fluent in Spanish ignore Mexican newscasts. Most satellite dishes are owned by well-to-do Mexicans, who watch Hollywood-made movies.

So, with the Gulf War coverage, I'll have to stay out of the debate whether Dakota Tom of NBC was better than Texas Dan on CBS or that Toronto high school dropout, Peter Jennings, with the north-of-the-border accent on ABC. So far as I was concerned, The World Service of BBC was the clear winner. No hysteria, little flag waving. A calm, measured presentation even when broadcasting live from London's Bush House, calling in reporters from Washington and Dhahran. No hype, no frantic Scud-chasing on the measured voice of the BBC.

I understand that U.S. television, due to military news censorship, showed no U.S. dead or wounded. But the BBC, admittedly subject to Gulf censorship, was quite descriptive, often when a rotating reporter had returned to London. They spoke of dead enemy soldiers and civilians lying on the side of the road. In some ways radio, harder to control than TV, gave a more rounded view. I can now understand why some participants in the war against Iraq (what will historians call it? Surely not "Desert Storm"?) related back in the states that when they really wanted to know what was happening they too tuned in to the BBC there in the desert. Their own AFRTS was heavily programming music and sports.

Although I consider myself a red, white, and blue USAer, I thought our own Voice of America fell behind the BBC. The VOA was too jingoistic. Although they carried some live briefings and Bush's addresses to the nation, they often sounded canned. (In fact most BBC newscasts are live, whereas VOA makes some use of taped newscasts.)

Most of us are so obsessed with the ratings war between CBS, NBC, and ABC that we forget that while these networks are financed by advertising, we, the taxpayers, support nearly 2,000 employees of the Voice of America, most of them in Washington, D.C. (They are not a happy lot these days.) And while

we can read newspapers that editorialize on the plight of the Kurds, we can actually hear what our government's view is. Yes, the VOA broadcasts daily editorials "reflecting the view of the United States government" heard by millions throughout the world.

Overall, I thought the best U.S. broadcasts came from Boston on the international shortwave facilities of the *Christian Science Monitor*. You'll recall that a few years ago the daily paper was trimmed back, its editor quit, and money was channeled into radio and TV. The loudest signal on the band in southern Mexico came from the *Monitor's* 500 kilowatt transmitter in Cypress Creek, South Carolina. An equally strong transmitter is beamed to Europe from Maine.

Until the Gulf War, shortwave listening in the States was largely confined to hobbyists. But as things heated up in the desert, radio stores were running low on shortwave radios. A store in Vienna, Virginia, which specialized in them, had its shelves all but emptied in no time. Some buyers, of course, were government types who wondered how the BBC was treating the conflict. Others may have had it with overheated network TV anchors and wanted to see what Cologne or Amsterdam or Vienna was saying.

Curious, though, that not a single person has asked me, on my return from Mexico, how that country viewed the war. What editorial slant did the newspapers in the world's largest city take? Nobody seems concerned. Are we so self-centered up here above the Rio Grande that we don't care? Or is Mexico just sand, sun, and sea—except, of course, when there's an oil shortfall Mexico might help out with?

Mexico was not a supporter of U.S. aims and hardly paid lip service to Bush. In fact, not only did some Mexico City newspapers editorialize against the U.S. aggression (Mexico has had experience with U.S. aggression), but anti-war rallies were held publicly throughout the country, even in placid Oaxaca, where we were staying. Many from the states wore badges reading, in Spanish, "North Americans Against the Gulf War." Such hand-lettered badges "positioned" the wearer as different from the "Bomb-'em-back-into-the-Stone-Age" patriots who wanted to see Iraq's leader dead and who now, in late spring, find over 100,000 of his people (soldiers and civilians) dead and dying, and Hussein still in power.

President Salinas told his nation that war was "unjust and inhumane," and the head of the PDR (which some say actually won the presidential election of 1968) was outspoken. Cárdenas, who

has a strong following in Mexico and was robbed of the presidency, said the United States was undertaking the war purely to gain control over Middle East oil supplies.

Now having been back from Mexico long enough to catch up on my reading, I see the print media was hardly unanimous in supporting the Gulf War, a wrong assumption I had made in far-off Mexico.

Out West, *The Rocky Mountain*



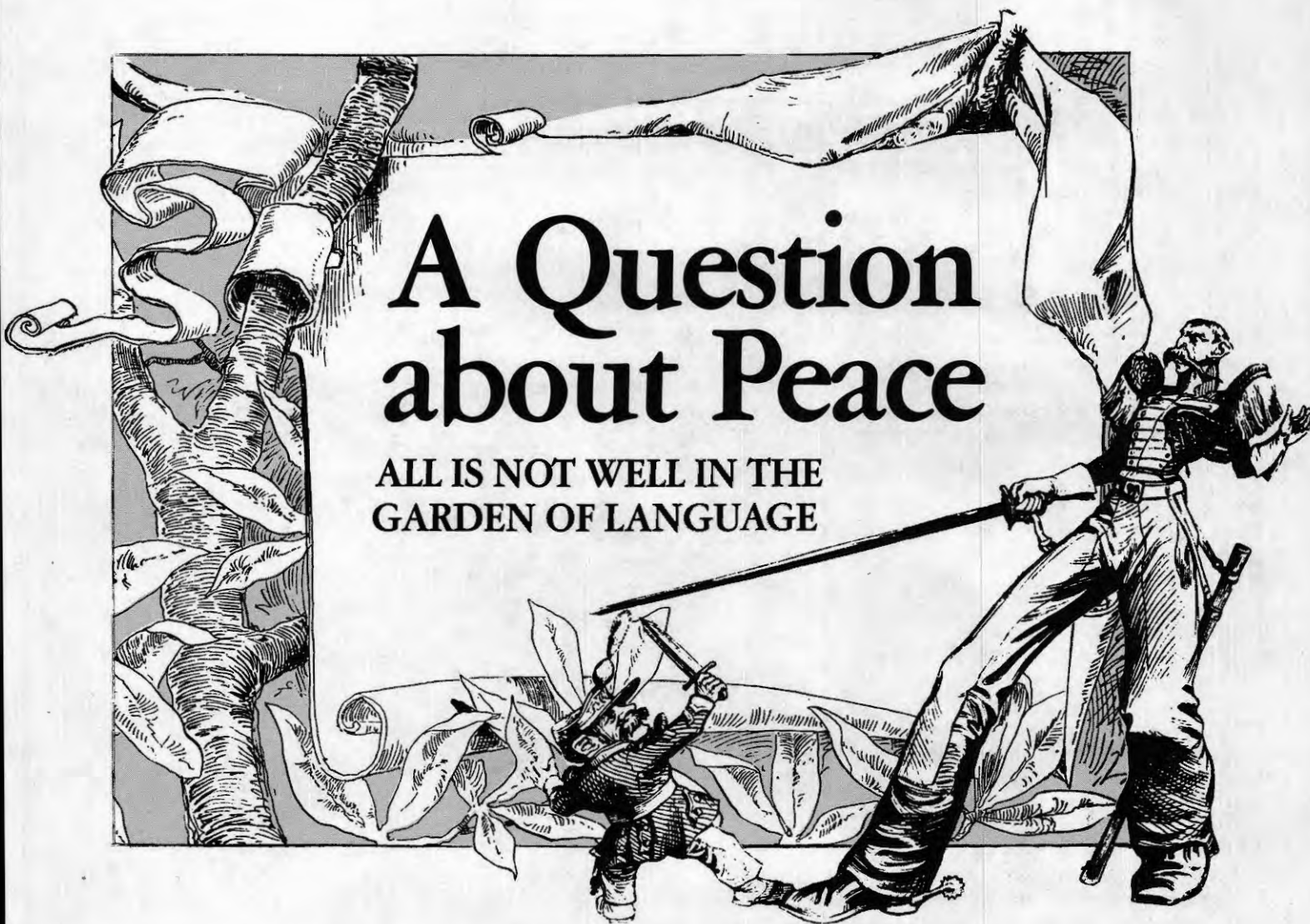
Arthur S. Harris

While most U.S. households hung glued to their TV sets, a Friend in Mexico found new value to the shortwave radio coverage of the Gulf War.

News of Denver opposed most of Bush's moves. Here in the East (once-editor Martin Nolan left his editor's post), *The Boston Globe* hammered away at the aims and methods of the Bush war. In fact, New England's largest daily acquired the nickname "the peacenik paper," a name given to it by the weekly *Phoenix*. *The Berkshire Eagle* was not far behind the *Globe* and hardly a gung-ho mouthpiece for Washington.

Nobody was surprised at *The Village Voice*, *The Progressive*, or *The Nation*, all of which opposed the war. No, the real shocker was that ultra-chic glossy, *The New Yorker*. From August onward, this supposedly stodgy weekly magazine was critical of The Bush Rush to War. And even now, in its April 22 issue, the magazine asks:

Given the environmental catastrophe sparked in Kuwait and the chaos and carnage unleashed in Iraq, the Gulf War may begin to look less and less like a victory in the months ahead. Wars don't have happy endings. The only happy part is that they end at all. □



A Question about Peace

ALL IS NOT WELL IN THE GARDEN OF LANGUAGE

by George E. Keenen

All is not well in the garden of language. It is overrun with the kudzu of bad puns. The simile flowers are infested with hype. Journalism is destroying the vernacular. That great aide of Language, the dictionary, has fallen into circular reasoning: in Webster's *New World*, the twelfth definition of *bad* is "good".

The euphemisms are failing. Double-talk mites have weakened the rhetoric. A blight of clichés has hit the irony. Worst of all, war metaphors have infested the metaphor trees, which threaten to bear bad fruit.

My neighbor is fighting a War against Fat. Her husband has declared War on Crabgrass. My pharmacist has offered me a weapon in the War on Plaque. We recently suffered a Newspaper War, a Price War, and a Redwoods War. Of-

ficials have recently declared victory in the war against the medfly. We even have a SILO (a chain retail stereo outlet based on a war metaphor) in our town.

Some war metaphors are generated by politicians. We have had the Cold War, the War on Poverty, the War on Crime, the War on Cancer, the War on Drugs, the War on Hunger, the War on Illiteracy, etc. Each comes complete with its enemies, weapons, warriors, and real (not metaphorical) victims. Such wars are fought primarily in the media, and are never won.

In the War on Poverty, for instance, L.B.J. was the warrior, money was the weapon, and the poor were both victim and enemy. Another president, Jimmy Carter, not only declared war on inflation, he decreed that the word not be spoken. (His chief inflation warrior, Alfred Kahn, spoke it in public and was rebuked. Kahn, resorting to metaphor, began calling it a banana.)

Curious about the seeming superfluity of war metaphors in our culture (as

a writer I'm aware that no one has yet written an epic of peace), I called George Lakoff, a world-renowned linguist who specializes in metaphor (*Metaphors We Live By*, Lakoff and Johnson, University of Chicago Press).

"Does our culture have more war metaphors than other cultures?" I asked.

"We don't know yet," he said.

"Why are there so many of them?" I asked.

"You have to understand what a metaphor is," he said. "You probably learned in grammar school that metaphor is a method of direct comparison used by writers to intensify their language."

"Like Shakespeare?" I asked. "'Life is a tale told by an idiot,' or 'all the world's a stage?'"

"Yes, but metaphor is a great deal more than just a nice figure of speech," he replied. "Our thought processes are largely metaphorical. Which means, we use metaphors to think."

I was starting to get it. So that's why people go around calling one thing an-

George E. Keenen is the owner of City Bakery, in Ventura, California.

other. Wilt is a stilt. Brazil is a helpless giant. A face is a landscape. A handshake is a bridge. A quarterback is a general. A general is a quarterback. A car is a cougar.

According to Lakoff, we use metaphors because we generally think by comparison. Nothing in our experience is self-defining. Everything is at least partially defined in terms of something else. Time to some is money. That's a metaphor frequently reflected in our language: You're *wasting* my time. How did you *spend* your time today? He's living on *borrowed* time. You need to *budget* your time. Did you use your time *profitably*?

Lakoff has already discovered hundreds of these "structural" metaphors in everyday speech. Listen: "Look how far we've come" (Love is a journey); "The wheels are turning now" (The mind is a machine); "Time flies" (Time is a moving object); "I can't take my eyes off her" (Seeing is touching); "Onward Christian soldiers!" (Religion is war); "I think I'm going to score tonight" (Lust is a game); "I can't digest that notion" (Ideas are food); "My life is empty right now" (Life is a container).

Not every metaphor is universal. Some are culture specific. Our culture sees inflation as an enemy. But in Uruguay they see it as a disease. Time may be money to us, but to Pueblo Indians, it doesn't make sense to *budget* time, because for them, whatever else time is, it isn't money.

George Lakoff said that the fewer metaphors there are for something, the harder it is to think about it. For instance, Samoans have no concept of grief, and no metaphors about it. As a result, many Samoans who feel grief commit suicide, because they can't think about it. It's a major problem there.

Thinking about peace isn't easy, either, I've noticed. In fact, when war metaphors are discussed, someone invariably asks, "But what's a *peace* metaphor?"

I asked Lakoff the same question. He said he didn't know. He said he thought peace could be a family, in which each person was given equal care and protection. But that metaphor is not in current usage.

I am writing this on the first day of 1991, under a dire cloud of real war. And I'm asking, what is it about peace that keeps its inspiration from enduring?

Dear Helpful Hannah. . .

by Sydney Chambers and Carolynne Myall

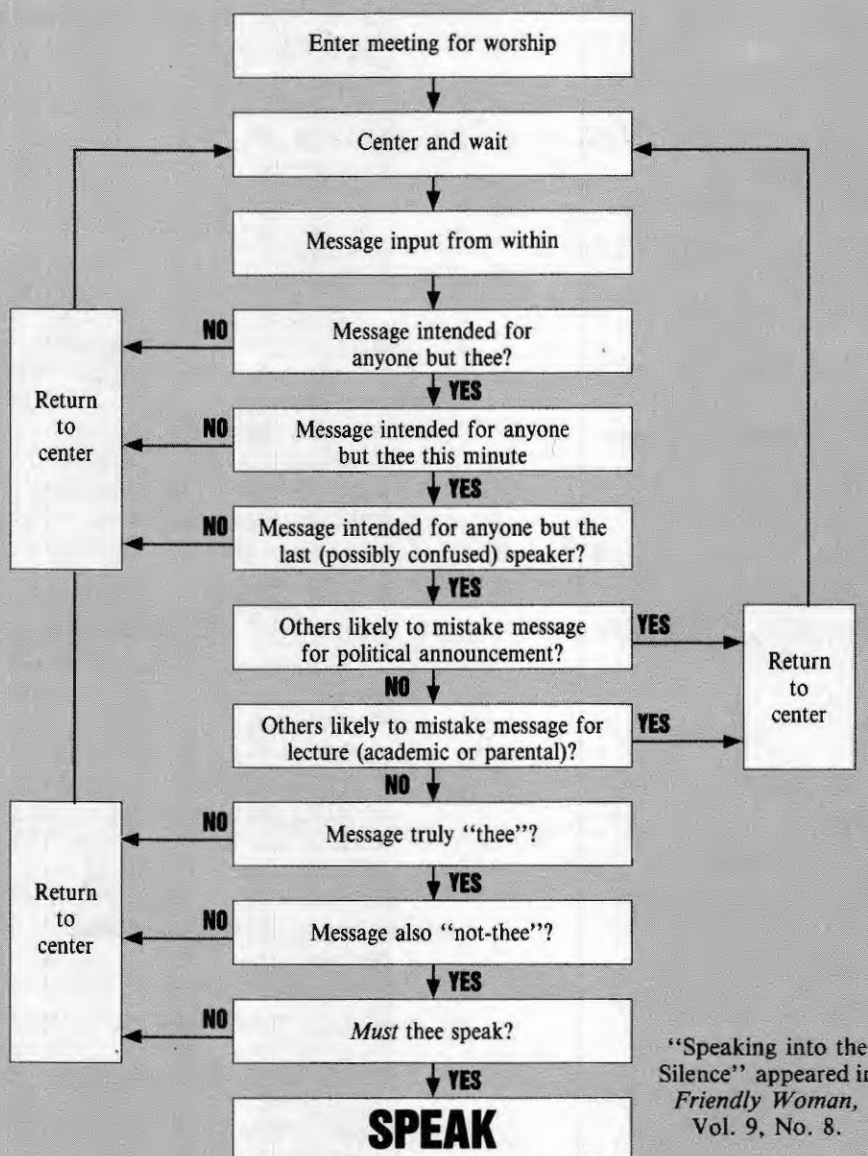
Dear Helpful Hannah,

I have been attending Quaker meeting for worship for the last year, ever since I left home to enter college. But I still don't understand how to know when to speak in meeting. What should I do?

Uncertainly Silent

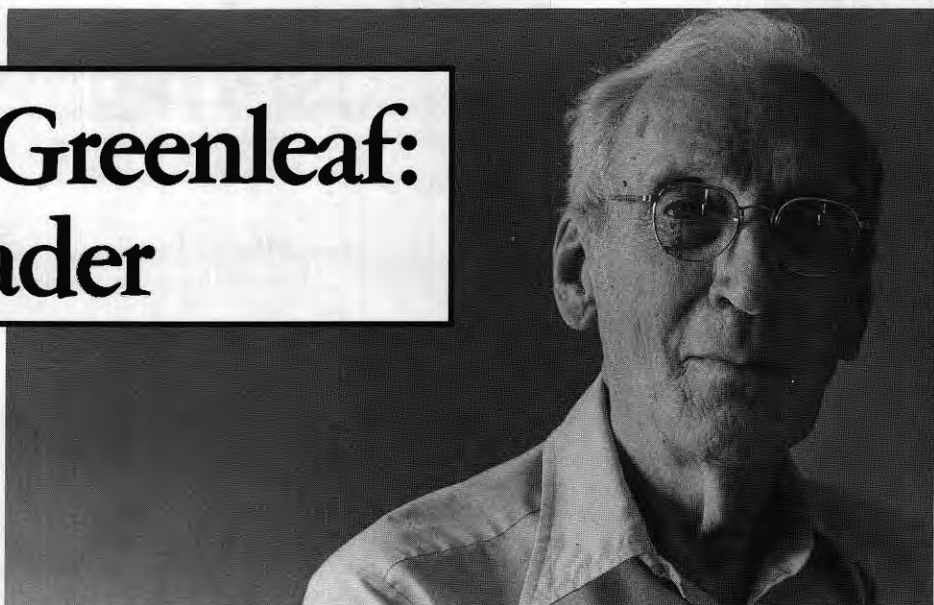
Dear Silent,

Over the years, Friends have developed guidelines for "bringing a message" which thee may find in *Faith and Practice*, etc. etc. But Quaker classics present these guidelines in a format which may be difficult for the visual young people of the Computer Age. I hope this flow chart, **Speaking Into the Silence**, will help.



"Speaking into the Silence" appeared in *Friendly Woman*, Vol. 9, No. 8.

Robert K. Greenleaf: Servant-Leader



Marilyn Futterman/courtesy of the Robert K. Greenleaf Center

by Larry Spears

**His attempts
to put Quaker
beliefs into action
continue to have
a quiet but
powerful impact.**

It is a rare occurrence for a Friend to become better known outside of Quaker circles than inside, but such is the case with Robert K. Greenleaf, who died Sept. 29, 1990, at Crosslands retirement community, in Kennett Square, Pennsylvania, at the age of 86. A former member of Monadnock (N.H.) Meeting and Kendal (Pa.) Meeting, Greenleaf's pioneering work in developing the servant-leader idea continues to have a quiet, but powerful and growing impact upon people working within large and small institutions.

During the 1970s, a half-dozen articles by Robert Greenleaf appeared in the pages of *FRIENDS JOURNAL*. However, it was a series of essays and books on the paradoxical concept of servant-leadership, written during that decade and published by Paulist Press and the Robert K. Greenleaf Center, that brought him to the forefront in issues involving leadership, management, and the creation of a more caring society through promoting change in our many institutions.

Greenleaf spent most of his organizational life in the field of management, research, development, and education at AT&T, retiring in 1964 as director of management research. He subsequently held a joint appointment as visiting lecturer at M.I.T.'s Sloan School of Management and at the Harvard Business School. In addition, he held teaching positions at Dartmouth College and the University of Virginia. His consult-

ancies included Ohio University, M.I.T., Ford Foundation, R. K. Mellon Foundation, Lilly Endowment, and the American Foundation for Management Research.

Upon his retirement, he launched a whole new second career, becoming a noted author, lecturer, and consultant on leadership and management issues. In 1964 he founded the Center for Applied Ethics, a not-for-profit organization which became the Robert K. Greenleaf Center in 1985.

Greenleaf's concept of servant-leadership encourages increased service to others; a holistic approach to work; promoting a sense of community; and sharing of power in decision making to build a more caring society. In 1970 he published *The Servant as Leader*, which was the first in his series of essays on the servant-leader concept. In the 20 years since, more than 200,000 copies of this work have been sold worldwide.

In this seminal essay, Greenleaf defined the servant-leader concept this way:

The servant-leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or at least, not be further deprived?

Larry Spears is executive director of the Robert K. Greenleaf Center. An attendee of Indianapolis (Ind.) First Friends, he serves on the Board of Managers of FRIENDS JOURNAL.

The practical applications of servant-leadership are of keen interest to people working within all kinds of institutions. A number of for-profit and not-for-profit corporations have jettisoned their traditional hierarchical models in favor of Greenleaf's proposed organizational model of *primus inter pares* (or "first among equals"). This model advocates a group-oriented approach to analysis and decision-making as a means of strengthening institutions and creating a better, more caring society. It emphasizes the power of persuasion and seeking consensus over the traditional "top-down" form of leadership. In essence, it reflects Greenleaf's attempts to put Quaker beliefs into action outside of the Religious Society of Friends.

Robert Lynn, former vice-president for Religion at the Lilly Endowment in Indianapolis, Indiana, has said, "Greenleaf had an important voice in the shaping and thinking about management of corporations and not-for-profit organizations. He was immensely appealing to people in both the business and private world who were looking for some way of combining their exercise of power with the understanding of their religious faith."

Servant-leadership cuts across all sorts of boundaries. It is an idea which has been embraced by both religious institutions and secular corporations; by non-denominational universities and by seminaries; and by trustees and staffs of both for-profit and not-for-profit organizations.

At the heart of the servant-leader concept is the importance of a leader to nurture both the institution and individuals affected by the institution. As Greenleaf said in *Institutions as Servant*:

Caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built. Whereas, until recently, caring was largely person to person, now most of it is mediated through institutions—often large, complex, powerful, impersonal; not always competent; sometimes corrupt. If a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them.

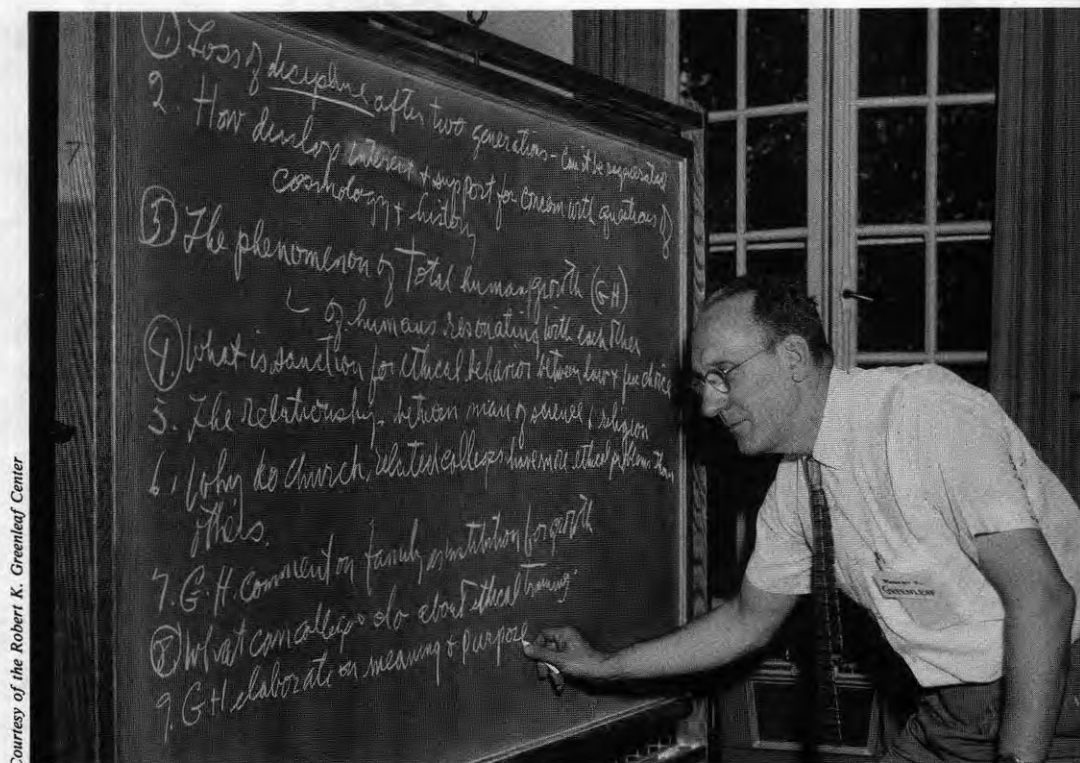
Another important aspect of Greenleaf's writings on servant-leadership involves the roles of boards of directors and trustees within institutions. His

essays on these applications are widely distributed among directors of profit and non-profit institutions. Greenleaf urged trustees to ask themselves two questions: "Whom do you serve?" and "For what purpose?"

In *Trustees as Servants*, Greenleaf writes:

We live amidst a revolution of values, some good, some bad. . . . And one of the good consequences, in my judgement, is a greater disposition of able people . . . to work in

ly published essays. His impact on the wider world grew out of his embracing Quaker beliefs and attempting to put them into action within institutional environments. His writings have a growing influence on countless readers. His work is increasingly quoted by other authors; in fact, more has been written about Greenleaf and servant-leadership during the past year than ever before. Most importantly, the practical applications of his ideas continue to pop up within a



Page 20: Robert K. Greenleaf in a 1988 photo. Above: Greenleaf leads a discussion group, about 1960.

teams rather than to strive to be *prima donnas*—not so much for idealistic reasons as because the word is getting around that it makes a more serene and fulfilled life.

The power of persuasion by servant-leaders was of great interest to Greenleaf. He frequently cited the example of John Woolman's successful efforts, over a period of 30 years, to individually persuade 18th century Quaker slave-holders to abandon the practice. Woolman's method, said Greenleaf, was one of gentle, clear, and persistent persuasion. Greenleaf used this example from Quaker history to emphasize the power and influence individuals can have upon society.

Robert K. Greenleaf authored two books, *Servant-Leadership* and *Teacher as Servant*, published by Paulist Press. Additionally, he wrote many separate-

variety of large and small institutions worldwide.

In a 1975 article, "On Being a Seeker in the Late Twentieth Century" (*FJ* Sept. 15, 1975), Greenleaf addressed modern-day seekers: "There is a theory of prophecy which holds that prophetic voices of great clarity, and with a quality of insight equal to that of any age, are speaking cogently all of the time." Greenleaf, himself, continues to speak to all of us with power and clarity through his encouraging notion that each of us should strive to be both servant and leader. □

For more information on servant-leadership, contact the Robert K. Greenleaf Center, 1100 W. 42nd St., Suite 321, Indianapolis, IN 46208; (317) 925-2677.

Seeking *the* Truth

by Jack Powelson

What is spiritual? What is secular? Many Friends believe the border is vague: we live our spirits in our everyday lives. But sometimes, it seems to me, Friends may falsely elevate economic and political issues to a level of spirituality.

Do Friends believe the answers to injustice are given us by God? If so, can we dispense with economic research and analysis?

In the economics that I studied in graduate school and that I have tried to impart to my students, there are certain rules for fact-finding and analysis, which, it seems to me, are sometimes ignored in Friends' publications and Friends' utterances. They cannot be summarized in a few sentences, but here is the flavor.

For fact finding, stand apart (as best one can) from your prejudices or ideology. Leftists and Rightists, radicals and conservatives should agree on facts, for they are, after all, facts. If we can't discover facts for sure, then let us depend

Jack Powelson, a member of Boulder (Colo.) Meeting, is professor of economics at the University of Colorado. He is the author of Facing Social Revolution and Dialogue with Friends (Horizon Society Publications, Boulder).

on high probabilities, achieved through large, random samples in objectively-structured studies. Use primary or scholarly sources where possible. Be wary of "facts" assembled by interest groups.

For analysis, include all the data any reasonable person of any persuasion believes are germane. Avoid selective perception of information that yields a preordained conclusion. Always present both sides and show why, on balance, you come down on one side (if you do). Compose your generalities from specifics, never the other way around.

When I protest about some Quaker publication, I am often told that "economists disagree," which is true. But our disagreements rarely extend to whether the proper fact-finding or analytical methods have been used.

Here is an example of faulty analysis, surely done in all innocence. The main speaker in a yearly meeting told us, in worshipful tone, that Friends ought to pay higher prices for Central American bananas. When the meeting ended, we sank into silence.

Yet I could not feel spiritual. I knew that the incomes of poor pickers depended not on the price of bananas but on the wage level of the region. If we paid higher prices, we would only increase the profits of banana companies, reduce the quantity picked (a fundamental law of supply and demand), and throw some pickers out of work. Yet there was no way for me to protest, for this was a spiritual gathering.

A fact-finding example comes from the May 1990 issue of the *Newsletter* of the Friends Committee on National Legislation. Here, a table showing "1990 taxes versus 1977 taxes adjusted for inflation" told us that the top 1 percent were paying \$84.4 billion less in taxes in the later year. I knew the table was incorrect for two reasons.

First, 1990 had not yet ended, and no one knew how much anyone would pay. But second, richer people have been paying more in taxes, both absolutely and relatively to the total, after the tax reforms than before. This surprised me when I first discovered it. But the information comes from IRS data, an original source I have studied carefully, for all brackets and for several comparative years. There is no doubt it is fact.

Why are the rich paying more? No one knows for sure; we have the data but not the reasons. But I believe giving up tax shelters and paying higher capital gains tax more than offset the

lowering of rates for the upper brackets.

I discovered FCNL used the data of an interest group, Citizens for Tax Justice, which selectively perceived lower rates for higher brackets but apparently ignored loss of tax shelters and higher capital gains tax.

Since many in Congress look upon FCNL as a source of unbiased facts, a few more examples like this could damage its reputation and that of Quakers as well.

An analytical example comes from a recent publication of the American Friends Service Committee, *The Global Factory: Analysis and Action for a New Economic Era*. In this publication, the AFSC criticizes multinational corporations for opening up plants (*maquiladoras*) on the other side of the Mexican border, for two main reasons: (1) by moving, they create unemployment in the United States, and (2) they pollute Mexico.

Both reasons may be true. But what the information left out—which I submit an objective observer would consider relevant—is it is much easier for U.S. workers to find other jobs than Mexicans, because job availabilities here have been greatly increasing. U.S. workers have greater unemployment protection than Mexican, and as our firms move abroad, other firms (Japanese, for example) come to the States to employ those who lost jobs. Finally, our total manufacturing output and employment

have not diminished, except in the current recession, which we presume is temporary.

As a result, it seems to me, the AFSC proposed to protect the jobs of relatively well-off U.S. workers at the expense of Mexicans, whose alternative opportunity is probably hunger or worse.

The AFSC authors obtained their information from a book with an axe to grind, called *The De-Industrialization of America*. This book in turn quoted, out of context, an author who studied the ill effects of *general* unemployment, which *De-Industrialization* (and hence AFSC) improperly translated into the effects of unemployment caused by a firm moving to Mexico. In *general* unemployment, workers cannot easily find other jobs, but when a specific plant shuts down during a generally prosperous period, they often can.

Nor did the AFSC take into account longstanding historical evolution, in which manufacturing for centuries has moved from high-wage to low-wage areas, and the increased demand for workers in the latter places always raised wages and promoted industrialization (North to South in the United States, for example). Nor did it mention training in new technology and financial endowment of educational institutions in Mexico that multinational corporations have undertaken. Among others, the Monterrey Technology Institute is a prime beneficiary.

I submit that an educational work, which this document purports to be, should have included all arguments, pro

and con, and then told on balance why AFSC accepts what it does. When only one side is presented, the document is dogmatic, not educational.

The most sensitive point for me has been the under-developed world, whose economics has been my special area for three decades. Economists virtually all agree that a major cause of hunger is the agricultural policies followed by almost all third-world governments. Farmers are required to sell their output to government agencies at low prices and to buy their seed and fertilizer from the government at high prices. Because of this squeeze, their earnings plummet, they abandon their fields, and crowd the city slums. With fewer farmers, people go hungry.

When governments by their pricing policies take away all the earnings of land, then any land they "give" the peasant becomes worth zero. It is as if they gave away government bonds with face value of, say, \$100,000, but which could not be redeemed or sold and which paid no interest. They would be scraps of paper.

Sandinista Nicaragua was among the countries that "gave" land to peasants but took away earnings through the policies mentioned above. Yet, to my dismay, I found that defense of the Sandinistas for their "care of the poor" had become almost an article of religious faith among Friends. Denver AFSC announced in their newsletter a celebration of the Sandinistas' tenth anniversary of their overthrow of Somoza only a few months before they were themselves

If Friends seek the truth, we must judge facts by social science methods more than by our prior perceptions.



© Martha Tabor

voted out. Friends have conveniently looked aside as Sandinistas murdered political opponents. The AFSC sympathetically printed the Sandinista government's "explanation" of atrocities that it committed against indigenous peoples (*Breaking With a Bitter Past*, Statement by AFSC Board, August 1987, p. 9). All this has nothing to do with the Contras, whose support I opposed as much as anyone.

It is not simply that Friends' organizations operate under different rules from the social sciences or that their conclusions are different from my own. It is also the air of righteousness attached to those doctrines. Paying higher prices for bananas, believing that the rich control the tax system, condemning multinational corporations, and blanket support for third-world government policies seem now to have been elevated to Truth in parts of the Society of Friends.

This new "spirituality" is reflected in many ways: in vocal ministry, in announcements after meeting and on the bulletin board, in the topics chosen for discussion groups, in the speakers we select for major occasions, and in all ways that reflect the culture of the Society of Friends. These are such subtle themes that I doubt many Friends give them a second thought.

A recent study of rumors, reported in "Science Times" (*New York Times*, 6/4/91), submits that there is a human tendency to shape and perceive events according to one's prior world view. Of course, Friends are human like others. But if we seek the truth, we must judge facts by social science methods more than by our prior perceptions. Otherwise, we raise error to spiritual truth, much as the Catholic church equated "terracentrism" ("the sun circles the Earth") with God in the 16th century.

I recall AFSC work camps of the late 1940s, high school and college institutes, and educational teams aboard student ships to Europe; how they scrutinized all facts and all sides of issues; and how they reflected upon them through Quaker values.

But if I should come in fresh today, pick up some Quaker literature, and sit two or three times in a meeting, would I feel comfortable? Would I wonder how fundamental was today's spiritual base? Or would I decide that one's "righteousness" depended on what Pat Gilmore of Denver Meeting has called one's "political goodness quotient?" □

On Truth and Bananas

by Deborah Fink



Masterville/Free Library of Philadelphia

Beginning with an image of the secular and the sacred that separates things of this world from things of the spirit, Jack Powelson's article connects this dualism to his concern for a single, objective standard for truth in the material plane. Facts are, after all, facts. Drawing out the implications of this world view, he finds sectors of the Religious Society of Friends to be constructing their spiritual testimony on the basis of error. Reading his statement, I have reflected on my own beliefs and the differences that emerge from what might seem to be minor, aesthetic choices.

Rather than locating spirituality on a plane above that of economic and political reality, as Jack Powelson does, I think of spirituality in terms of deepening and rooting the events of the world. With the image of plants in the earth, I think of roots that go down, reaching toward the Center, which is the spiritual core that unites everything. The energy that holds the earth together is not separate from the energy of the universe; it

is not separate from spirit; nor is it separate from matter. For me, finding spirituality is seeing through the illusion of separation and knowing the root system that connects all things to each other and to the Center.

From this it follows that how we get along together, how we get our food, how we build our houses and how we handle our wastes are all spiritual questions, if examined at their roots—radically. I do not like it when Friends treat these questions as merely surface phenomena, as if we were pushing chess pieces around, being smart and winning points. When it feels to me as if Friends are doing this I fidget and grouse, perhaps something like the way Jack Powelson fidgets and grouses when what he hears violates his principles.

But our differences go beyond whether we look up or down to find the Spirit. I came to Friends during the Vietnam War, a time when the underpinning assumptions of white U.S. culture were disintegrating; and I needed a religion that helped me sort through the chaos. I was opposed to the war, but I didn't like to hear people say the United States should stop the war because it was bad for our economy or because it was costing too many U.S. lives. From Friends I got a different message—an outcry at the tak-

ing of any human life, a rejection of violent means to accomplish anything, a commitment to the human integrity of the political opposition, a willingness to take risks, and a dogged determination to persevere. Friends drew the connections that made spiritual sense of my impulses. They were unifying the spiritual and the political.

It is Friends' discernment of connections—the patterns that bring together the discord and chaos into stillness and truth—that I continue to find intriguing and creative in Quakerism. I have little interest in a religion that dichotomizes experience: When I hear discussions of disembodied spirituality I get terminally bored; they remind me of questions of how many angels God can put on the head of a pin. Nor do I need to attend Quaker meetings to hear detached discussions of world affairs. I want to explore the interrelations, to know how things happen and what they mean; and I find wisdom and support for this often enough in Friends.

For me it takes nothing away from the Spirit to believe that the Spirit reveals itself in the unfolding events of the world. This is what I understand in the image feminist Friend Sequoia draws of the "poured out" God, the God that empties herself in the creation of the world. The happening of the world is the ripening of the Spirit, and I am a part of this, not separate from God. What I do with the beauty and power that is in me matters. The Spirit is manifest in my intellect, my strength, my culture, my emotions, and my life experiences: These are the ways given to me to know and act.

God is both infinitely diverse and always the same, just as waves on the ocean are separate and diverse, yet still the same substance. My understanding—my infinite grain of truth—will differ from that of others. I and other Friends who live in western Europe or North America are uniquely privileged to know certain truths, just as we are woefully unable to understand certain other conditions experientially.

It is no accident, for example, that British and North American Friends testimony on nonviolence has evolved in the context of the most violent culture that has ever existed on the earth—a culture that has spread itself across the world murdering, pillaging, enslaving, and oppressing other peoples. We have the highest homicide rate in the world. We watch murders on television

Deborah Fink is co-clerk of Ames (Iowa) Meeting. She serves on the Iowa Committee, the Nationwide Women's Program Committee, and the Board of the American Friends Service Committee. Her review of The Global Factory appeared in the August 1990 FRIENDS JOURNAL.



for enjoyment. Our children play at killing each other. Violence is laced in the bananas we eat for breakfast, in the coffee and sugar that keep us going, and in the computers that organize our lives. We have experienced aspects of this violence and have meditated on our participation in it and the paradox of the benefits we all reap from it, even as we reject it. Friends have come honestly by their testimony against violence. In this, we are truly speaking from the center of our lives. We know deeply and radically that what we say is true. For most Friends, nonviolence is not a tactic but a continuing challenge.

Yet knowing this to be true is not the same as insisting that everyone in the world must come to our truth to be worthy of our friendship and support. Different revelations emerge from different historical experiences. Many of the world's revelations of the spirit are compatible with Quakerism or complementary to it; some seem to be oppositional. I do not believe we will find spiritual unity until we have fully honored diversity.

Different perspectives produce different facts and different criteria for absorbing and interpreting facts. A lot of ferment about proper fact-finding and analytical methods exists even within the social sciences of European and U.S. intellectual tradition. Much of this relates to decentralizing authority and to the recent insistence on hearing voices previously discounted. Where once scientists sought facts to capture the "one true story of how things are," many now acknowledge the simultaneous val-

idity of multiple, even contradictory, findings. Social scientists are in the midst of searching discussions on where authority lies, how we use logic, how we know something to be true, and what we discount. Science is not abstract truth; its findings are always relative to the political and social system in which it is embedded. For me, recognizing the political nature of science makes it more complex and more real. I also find this view of science to be compatible with Quakers' nondogmatic, decentralized search for truth.

As one who came of age in the Vietnam era, I carry a skepticism that borders on the cynical. I believe that my government lies and that the mainstream media routinely distort information. Having seen too many erudite and righteous untruths, I probably wouldn't accept a set of figures from the government as an "original source" from which to evaluate others' statements. I don't believe anyone can give me a definitive answer that settles my seeking; I mentally file virtually every fact I know according to its source. Nor do I think I will ever know "all the facts" about anything. There are an infinite number of facts in a blade of grass—and infinitely more in the web of human complexity. I see multiple sides to complex questions—not just two sides. For me, reaching an understanding involves experiencing, listening, or reading broadly, weighing, sifting, and waiting. Accepting a diversity of authorities in no way implies acceptance of all statements as being equally true; it implies that truth is more complex than it appears. Some of what

I hear I may decide is nonsense—simple nonsense or profound nonsense that can bring new openings. None of my admitted uncertainty means I have no right to my beliefs or that I must leave the large questions to those who know for sure.

Because I believe knowledge is complex and sometimes contradictory, I don't expect any one rendition to fully enlighten me. When I read a publication of the American Friends Service Committee, I read it as a reflection of an extended and continuing meditation on the spiritual and political meanings of pacifism and social justice. A publication such as *The Global Factory* cannot begin to present all arguments on every side of an issue. This book links problems caused by transnational manufacturing corporations in poor countries with workers' problems in the United States. It presents the insights of two AFSC programs and is a much needed, broadly accessible work in progress. Friends and others are invited to use *The Global Factory* as a discussion guide and to use it critically, not as a Bible. The issues raised in *The Global Factory* mean something in terms of the freedom and spiritual integrity of a large number of people, and that is its value. I would hate to see the acceptance or rejection of this or any other message held as a litmus test of one's Quakerly righteousness. [*The Global Factory* is published by the American Friends Service Committee and costs \$7.50.]

If Quakers are going to argue about the price of bananas, I hope we do it deeply, respectfully, diversely, and actively. □

Science is not absolute truth; its findings are always relative to the political and social system in which it is embedded.



Chua-on Rin/fret/AFSC

Witness

Breaking the Bitterness Barrier

by Jessica Shaver

People from around the world will gather in Japan this month, as my family has done in previous years, for the 46th anniversaries of the atomic bombing of Hiroshima and Nagasaki.

In my experience, most U.S. citizens don't want to be reminded of the bombs we dropped. If they allow themselves to think about them at all, they do so uneasily. The very word *Hiroshima* puts many in the States old enough to remember World War II on the defensive. The immediate responses may be, "Well, they started it!" and "What about Pearl Harbor?!" and "The A-bombs saved U.S. lives and ended the war."

By contrast, in Hiroshima and Nagasaki this August, there will be a different spirit, a spirit of mourning. Although we sometimes assume the Japanese attitude toward us is one of blame and condemnation, and brace to counter it with our own accusations, the message of the Japanese is not one of bitterness. They do not attempt to justify Pearl Harbor. They feel only profound sorrow for the suffering the A-bombs caused—and a determination born of that sorrow to see that no one, anywhere, experience one like it.

I think it's time to break the bitterness barrier, time to stop pointing fingers, time to let go of the blame, with its underlying shame and guilt. Here's one way we could do that:

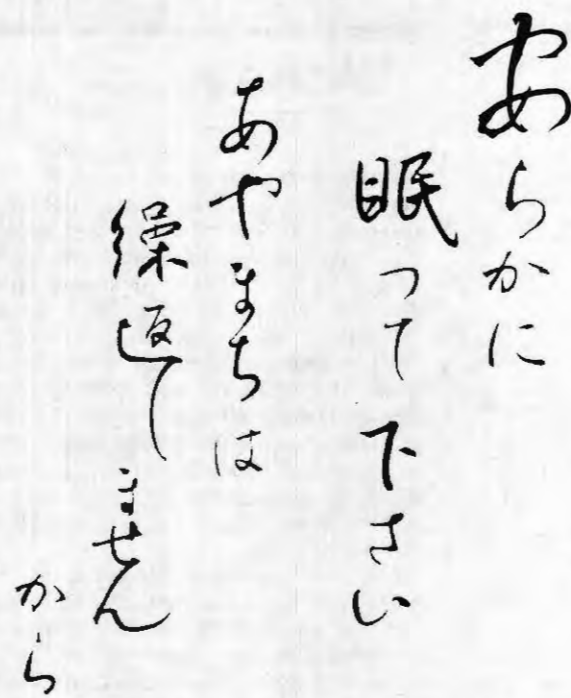
This December 7 will mark the 50th anniversary of Pearl Harbor. Veterans will be gathering in Hawaii to commemorate the unprovoked attack upon the United States. I want to challenge those veterans to extend an official invitation to the survivors of both atomic bombs to attend the ceremonies.

I think they will be surprised to find many of the survivors of Hiroshima and Nagasaki are not military men like themselves but men who were grade school students then, women who were young housewives. These people didn't want a war any more than we in the States did.

Hiromu Morishita is one of our many friends who is a hibakusha—one of the "fire-bombed people." Now a professor of calli-

Jessica Reynolds Shaver is a writer whose work has appeared in Moody Monthly, Christian Life, Family Circle, FRIENDS JOURNAL, and others.

Calligraphy by Yuki T. Brinton



graphy, he was a schoolboy in 1945. He was standing with other students by a bridge when the B-29 flew over Hiroshima. No siren sounded, but suddenly there was a flash a thousand times brighter than the sun and an explosion that canceled out all other sound. The 7,000-degree heat melted his left ear, the side of his face, the backs of his hands.

Emiko Okada was eight. Seeing her city in flames left her terrified of red sunsets. Michiko Yamaoka was 15. She was gazing at the bomb when it exploded and for a second, she says, it was beautiful, so multi-colored. The next instant it had turned her world to hell.

"No one looked human," she says. "People were aflame. There were hands and arms in the debris and voices crying, 'Mother, help! Teacher, help! Water! Water!'"

"Soon the river was so full of bloated corpses you couldn't see the water. Right in front of my eyes, my best friend jumped in to the river and I never saw her again." She pauses as the translator echoes her words. "The bomb to end the war killed over 200,000 people in three seconds." She is not accusing anyone. She is just stating facts.

Three days later, it all happened again in Nagasaki. We have good friends there, too, survivors of the bomb which took 74,000 lives, half of them Catholic and many of them children. I don't know any survivors who hate the United States, but all of them hate the atomic bomb.

I grew up in Hiroshima. Six years after the war ended, our government assigned my father, Earle Reynolds, to study the effects of the first A-bomb on the growth of the children there. During our three years on a U.S.-Australian Army base, I found so many four-, five-, and six-leaf clovers that even as

a first-grader, I wondered whether their abundance was a result of radiation.

What began as impersonal research for my father eventually became a very personal concern on the part of our entire family, leading us in 1958 to sail a yacht into forbidden areas of the Pacific Ocean in protest against nuclear testing.

Our yacht was overtaken by a U.S. destroyer and my father arrested—although my parents, my brother Ted, a Hiroshima yachtsman, and I had all entered the zone deliberately. After a lengthy trial resulting in a conviction, the sentence was overruled in a higher court.

For many years, my father taught peace studies at the University of California, Santa Cruz, attempting to encourage U.S. citizens to prepare for peace with the commitment and planning that we prepare for war, and to develop an economy that benefits more from peace than from war. (Even my mother's mother felt strongly enough about this to transfer her shares of stock in companies such as railroads, which profited from war, to what she considered more innocuous ones.)

In all of this, as an expert in the field of radiation (although his findings were suppressed by the Atomic Energy Commission when they were trying to get U.S. support for our nuclear testing program), my father deferred to those he considered the real experts on radiation—the hibakusha. More and more they were looking to our family to be their voice to the rest of the world.

My mother, Barbara, devoted 15 years of her life to the hibakusha. As a new Hiroshima grew up around them, these people had become outcasts, living in shacks overhanging Hiroshima's rivers, unable to find or hold jobs, afraid because of their ugly

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Witness *continued*

keloid scars even to be seen in public. With weakened resistance to illness, hibakusha also lived in terror that any fever or malaise they or their children felt might be the beginning of the fatal radiation disease to which they had watched one friend after another succumb.

My mother taught the hibakusha simple handicrafts, which she sold in the States so they could make a living. She gave them the confidence to appear in public, despite their disfigurement, and even to speak to groups about their experience. She visited patients in the A-bomb hospital and told them about the love of God.

She took groups of hibakusha on two peace pilgrimages around the world to present their message: "No more Hiroshimas!" to teachers, students, legislators—any group that would listen. She founded the World Friendship Center in Hiroshima so foreign visitors could meet with hibakusha and learn first-hand what had happened there. For her efforts, the mayor of Hiroshima made her an honorary citizen of that city.

When my mother died last year, the loss was covered in every newspaper in Japan. Two Japanese TV stations sent reporters and camera crews to cover the memorial service in Long Beach, California, where Barbara had lived for ten years, close to me and my family.

She had understood what the hibakusha are trying to tell all of us. They don't care about assigning fault. They just want to appeal to the rest of us to resolve our differences without nuclear weapons, without war. Only once, in all the years our family lived in Japan, did we encounter bitterness. It was in Hiroshima's A-bomb hospital, where, years after the war ended, those who had survived the initial blast, the shock wave, the heat, the "black rain," were succumbing one by one to radiation poisoning.

One patient, in an unprecedented breach of Japanese reserve, rallied to accuse my mother, as an American, of killing her.

My mother waited as the dying woman vented her fury and hatred. Then she gently covered the woman's hand with her own. "I understand how you must feel," she said. "Please forgive us for dropping the bomb."

In mutual pain they cried together.

Days later, Barbara returned to the hospital. The first person to greet her was this same patient, not only still alive but up and recovering. Releasing the bitterness had enabled her to recover.

We in the United States need to release the blame and bitterness, too, so we can recover as a nation. December 7 could become a symbol of that release, a day that would no longer "live in infamy," but testify to healing and reconciliation. □

Reports

Spiritual Ways of Knowing

How is God knowable and totally other? How do I find God? How does God find me?

These were the questions on which participants focused at Southeastern Yearly Meeting on April 3-7, held at Lakewood Retreat Center near Brooksville, Fla. Renee Crauder, from Radnor (Pa.) Meeting, led the gathering in exploring the theme "Spiritual Ways of Knowing: deepening our relationship with God and exploring the role of prayer." She also delivered the J. Bernard Walton Lecture, entitled "This We Know Experientially."

SEYM has a service project in Managua, Nicaragua, and an evaluation process is underway. The situation in Nicaragua has changed with the change in government, the end of war and of the U.S. trade embargo. The new director of the SEYM project, Jon Roise, shared his experiences and ideas at yearly meeting.

Year by year, more children come to the annual session, and programs have been improving. Of 174 attendees, 42 were below the age of 19. The intergenerational contra dancing and games were full of laughter, joy, and love. In a different mode, but in the same spirit, the generations met in worship-sharing. Costs of food and lodging for Young Friends were met by contributions. Now SEYM has put this cost into its budget, and parents will know ahead of time what their costs will be.

In plenary sessions, SEYM reviewed its finances and the work of committees. St. Petersburg (Fla.) Meeting presented a minute that began "Southeastern Yearly Meeting welcomes gays and lesbians within its communities and invites them to participate fully in worship and service." The minute was approved. The yearly meeting also approved monthly meeting status for Fort Myers Preparative Meeting, which increases the number of meetings in SEYM to 16.

The issue of realignment with Friends United Meeting was discussed, and Friends decided the matter needs to be considered prayerfully by meetings during the year and taken up at the 1992 annual session. A good starting point was provided by a workshop on the spiritual roots of unity and diversity among Quakers, led by Keith Esch, of Earlham School of Religion, and Bob Allenson, an SEYM Friend.

Alison Oldham of FCNLC gave a workshop on Quaker activism, which touched on the Persian Gulf War and our reactions to it. This topic was also the theme of many conversations during the yearly meeting. There were new faces and voices adding new flavors

to the beloved and familiar mix of yearly meeting. There is never enough time to spend with friends, both old and new. However, there was more time set apart for worship this year, and the blessing of that time spent with God and each other flowed through the rest of yearly meeting.

Gay Howard

Soul-Mystery-Earth

In the high desert behind San Diego, Calif., 50 participants at the tenth annual retreat of the Southern California Conference on Religion and Psychology met to consider the theme "Soul, Mystery, and Earth: Coming Back Home." Rancho del Cielo, a Presbyterian conference grounds, offered an expansive mountain vista, natural stone gardens, silence, birds calling in oaks and pines, hiking, and rumors of snakes, coyotes, and mountain cats.

The April 12-14 gathering began with Joe Franko of Claremont (Calif.) Meeting asking each person to choose an animal to identify with that night. Young or old, large or small, fierce or timid, totems came to mind as we sat in a circle and meditated. Then out of the silence, Shepherd Bliss spoke about connections between rebirth and renewal of the soul with mythology. Shepherd is a group animator and community builder who also teaches psychology and men's studies at JFK University. Telling us stories, drawing analogies, singing poetry about earth, darkness, and healing, Shepherd was accompanied by a background of drum rhythms by Charlie Miller, Roberto Almanzan, and Joe Whitehead Roberts, from the Bay-area group, Sons of Orpheus.

The weekend took us, in small groups and in assembly, through poetry, song, mask-making, journal writing, personal sharing, dance, and the exploration of dreams. Our efforts were beautifully summarized in the final meeting for worship. Out of the silence, Connie Zehr and Tracy Wilson carried two heavy white sacks to the center of the floor and emptied them. With a rush, two piles of filtered sand, one dark brown, one rust-colored, created twin peaks, parted by about one meter of space. Then Connie and Tracy each took one end of a long iron rod and slowly pushed the rod clockwise through the peaks. As it circled twice, a yang-yin figure appeared. We fell into contemplation of the symbol.

Unity in diversity, male-female, dark-light, old-young, good-evil—dualisms dissolved for us into comradeship that went a long way toward mitigating the sickness we all were suf-

fering as a result of the Persian Gulf War. We left feeling well and strong enough to go back to the "real" world, to our tasks, confident in the enduring power of earth and sky.

Jean Gerard

Partial Test Ban Treaty Conference

A conference to consider the Partial Test Ban Treaty (PTBT) was held in New York on Jan. 7-18. The treaty's 117 parties include the United States, three states of the Soviet Union, and the United Kingdom.

Most parties at the conference acknowledged modern technology makes it possible to detect nuclear explosions with precision, given political will to establish monitoring. In fact, the Comprehensive Test Ban Treaty (CTBT) is fully verifiable with radioactive detectors, satellite and aircraft imagery, and on-site inspections, which complement seismic information. However, the United States and the United Kingdom argued that the problem of "decoupling" (muffling of the nuclear explosion by detonating the device in a large, underground cavity) cannot be solved.

Parties at the conference split over the appropriate timing and forum to negotiate a CTBT. Non-aligned nations suggested that with no technological obstacle and the Cold War over, it is time to convert the PTBT to a CTBT. However, the United States and United Kingdom argued they and their allies still must rely on nuclear deterrence and continued testing to ensure safety, effectiveness, and survivability of their nuclear weapons.

Many developing countries not only criticized the adherence to nuclear deterrence as obsolete, but considered the continuing waste of resources on nuclear tests unjustifiable when parts of the world are facing poverty, starvation, and economic stagnation.

After intensive consultations, the conference adopted a decision acknowledging the complex nature of a CTBT, especially regarding verification of compliance and sanctions for noncompliance. The decision mandated that the president of the conference continue to pursue those issues through consultations.

The vote was: 74 in favor, two against (United States and United Kingdom), with 19 abstentions. The Soviet Union supported the decision, while most of its former eastern allies abstained. The Western alliance was breached when Australia, Denmark, Iceland, Ireland, New Zealand, Norway, and Sweden cast affirmative votes.

Fang Li

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Notes Between Measures

When the trumpet calls

by Rebecca Martin Young

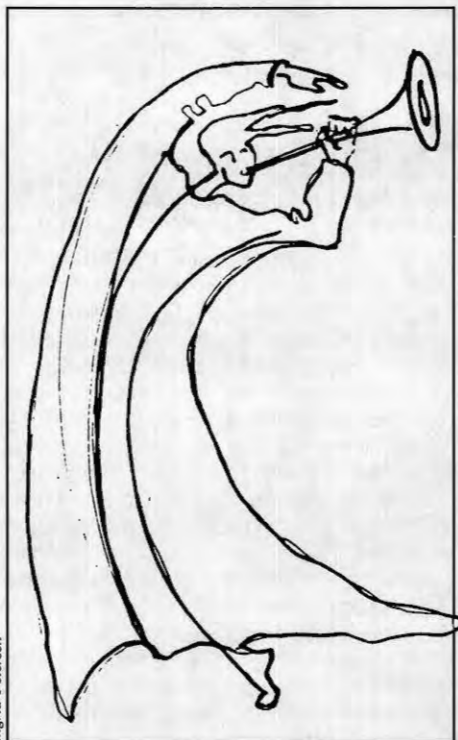
I am delighted to share with you this month an example of "a Quakerly use of music for healing, meditation, spiritual growth, and celebration," which I received from Lee Pennock Huntington of Norwich, Vermont. Lee wrote me a beautiful letter and included with it the transcript of the Service of Joy for the life of her late husband, William Reed Huntington, who died Feb. 18, 1990. I wish, along with Lee, that the entire service could be printed here, but must instead share with you selected portions of what Lee termed "a magnificent, and profoundly moving experience for all who shared it, with music an integral element. . . . I think the last segment, William's musical vision, perhaps most beautifully expresses the concept of harmony on an earthly and a heavenly scale."

The service opened with a Mozart *Adagio*, followed by the singing of "Joy to the World." Stephen Cary spoke:

Friends, . . . as you can tell from the hymn we've just sung, this is going to be a celebration, not a wake. We are celebrating the life of one whose warmth and humor and charm and whimsy and adventurousness and commitment have touched all of us. We're going to sing, and we're going to hear music. We're going to have, too, a time of quiet after the manner Friends, where each of us, out of the silence as he or she may be led, may rise and share with us whatever thoughts may come.

[Bill] let me into his life, there to savor the shining facets that made him a diamond among men. There was Bill the pacifist, the faithful laborer in the vineyard committed to moving the human family just a little closer to the Kingdom—in Europe with the American Friends Service Committee overseeing all the Quaker work on the continent . . . after . . . the Second World War. It was the Bill of North Africa succoring the suffering refugees from the terrible war between France and Algeria. There was Bill in New York directing the Quaker work at the United Nations. And there was Bill on the far reaches of the Pacific Ocean trying to sail the little vessel *Golden Rule* into the area where nuclear testing was going on, to make a gesture to end the curse of atomic testing. . . . There was Bill, the marvelously creative architect. . . . And then finally, there was Bill, the adventurer.

The Rochester Madrigal Singers sang a



Ingrid Petersen

mantra, followed by "Morning Has Broken." Then another song was introduced, which uses the final words of Ansel Adams's autobiography:

I know that I am one with beauty
And that my comrades are one.
Let our souls be mountains;
Let our spirits be stars;
And let our hearts be worlds.

Lydia Sparrow told of a wonderful letter received from William the Christmas after her son died. ". . . This greeting of overriding love and joy is brought to you all and each and every one of you through the kindness and musical eloquence of the bearer and the collaboration of your good neighbor, . . . because, while searching for an adequate way of speaking to you and embracing you this particular morning, I was prompted by a mere wisp of the great Holy Spirit of Christmas, which suggested, out of the blue, that a trumpet might be more articulate than anything else that I could say or do or send you." The letter came on Christmas morning, accompanied by the amazing sound of trumpets playing carols in Lydia's backyard!

There are so many more beautiful and moving tributes to this wonderful man, but, due to space considerations, I will skip to

Jennifer M. Huntington's tribute. She read a quotation from *Pilgrim's Progress*, at Lee's request:

Mr. Valiant-for-truth was taken with a summons. . . . When he understood it, he called for his friends and told them of it. . . . When the day that he must go hence was come, many accompanied him to the riverside, into which as he went he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded on the other side.

Jennifer also related one of the last conversations Lee had with William, a glimpse of the love and work they had together:

One night, some days before his death, about three o'clock in the morning, William awakened Lee in great excitement. "The muses are arranging everything!" he exclaimed.

"Arranging. . . ?" she asked.
"The whole thing!" he answered. Articulation was not easy for him, and he had to search for some of the words, but his exultation overcame the difficulties. "What do you call the music? The first part of the music?"
"Introduction?" she ventured.

"No, no. . . ."
"Prelude?"
"YOU know." (The word he was seeking was *overture*, but she did not think of that until afterward.)

With great eagerness William gave voice to his vision. "When the director raises his stick, his baton, everyone has to be ready. YOU have to be ready for the cue. Are you ready?"

He listened intently in the silence. Then, "Can't you hear it? It's the harmony of perfection, the perfection of harmony!"

"Harmony of the earth, the cosmos?" she asked.

"Yes, yes! It's everybody all together, doing what they are supposed to do! It's marvelous!"

And then again, to her, "Don't miss your cue!"

There was a long pause.
At last he said, "The conductor didn't raise his baton. . . ." Then he spoke quietly, "The moment has passed."

Two weeks later, again at three in the morning, the moment came. The conductor raised his baton, and the glorious music sounded, and all the trumpets sounded for him on the other side.

QUNO Notes

Building a New World Order at the United Nations

The building of a new world order has been a long-standing effort at the United Nations, and one that the Quaker United Nations Office (QUNO) works to encourage and support. What are the elements of a new world order as seen from UN headquarters?

Several aspects would be the same as those identified by George Bush, namely the transition to collective security and reliance on the rule of law. There is another important aspect—environmental protection and sustainable development—which needs to be added to our vision of the future. Recent initiatives undertaken through the UN are helping shed light on, and in some cases further, these important cornerstones of a more peaceful and just world order.



Collective security and the Gulf War

In individual interviews and in group meetings being arranged by QUNO with diplomats and secretariat officials, we are helping track lessons learned and lost in the international community's handling of the crisis brought on by Iraq's invasion of Kuwait. The view emerging is that the initial, universal response of condemnation and action to reverse this aggression was the closest coordination of collective security in the UN's history. The U.S.-tailored resolution #678 of late November effectively removed the UN from handling the situation, a result probably not fully understood by most member states at the time. QUNO is now in the process of evaluating the costs of that action against other possible outcomes and of identifying other paths that might have been taken.

The United Nations Decade of International Law

The 1990s has been declared the Decade of International Law by the General Assembly, following an initiative by the Nonaligned Movement. It is a time to review and strengthen the many areas of international relations where the rule of law has been introduced and developed to set guidelines and

standards for behavior. QUNO has initiated a program for information on and support for the Decade of International Law, beginning with a briefing paper on the subject now available from our office. We plan to arrange meetings for government representatives and seminars for our constituencies to take stock and encourage action on the decade's goals as the program progresses.

1992 UN Conference on Environment and Development

A central element of a new world order—and one that has not yet received much support in Washington, D.C.—is the initiation of globally coordinated action to protect our environment and put both industrialized and developing countries on the track of more sustainable development. A UN conference of major proportions is being organized for June 1992, to be held in Brazil. In preparation, governments are meeting in a series of mega-negotiating rounds to produce the programs, financial and legal commitments, and development guidelines needed to secure the earth for future generations. The 1992 conference won't be the end of this effort, only the beginning, but a very important beginning it is.

The Quaker UN Office is supporting this UN undertaking in several ways. We help channel information on the range of conference issues to government representatives, to help clarify and expand their views, both from the scientific sphere and from the realm of service-oriented experience. As an example, in May our staff participated in a global symposium on the role of women in environmental protection and sustainable development and will bring to this the results of years of Quaker field staff experience in developing programs around this question. Another major contribution made by QUNO is in organizing and hosting off-the-record weekend conferences for senior negotiators, where they can work on critical issues in an informal but structured setting before facing them in formal sessions.

A new world order is not simply a dream or a political slogan. It is what is required of us in this generation. We at the Quaker UN Office believe the United Nations will play a leading and essential role in getting us there, and we are working to support that dynamic process.

Stephen Collett

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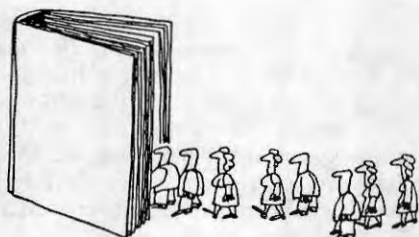
News of Friends

Joining the urban ministry training program at the Chicago Fellowship of Friends will be Karen Mendenhall, from Iowa Yearly Meeting. She began her 10-month service in July, after being interviewed by Steve and Marlene Pedigo at Earlham School of Religion in April. Karen attended William Penn College with Steve and Marlene. The Chicago Fellowship of Friends inner-city ministry focuses on programs for young people.

Recommendations by the National Commission on Crime and Justice call for attention to the roots of crime; changes from punishment to alternatives to imprisonment; and community based programs to prevent crime, help crime victims, and help released prisoners become contributing members of communities. The recommendations also call for close examination of the role of race and racism in our present system of punishment. The commission was convened in 1990 as part of a year-long program of the American Friends Service Committee focusing on problems of criminal justice policy. The commission's work, which coincided with the 200th anniversary of the U.S. penitentiary system, included hearings and other public sessions. Among the commission's membership are people from minority rights groups, state and congressional officials, a public health administrator, two ministers, people who work in corrections, and a former inmate. Copies of the commission's report and recommendations are available by writing to the National Commission on Crime and Justice, 1501 Cherry St., Phila., PA 19102, or call Linda Thurston at (215) 241-7130.

Truly, their cup runneth over, says Ellen Gonzalez about copies of FRIENDS JOURNAL received at Casa de Los Amigos in response to a request in our May issue. The hospitality center in Mexico wanted two specific back issues of the magazine to fill out its collection, which was to be bound and kept for reference for local Quakers and guests. The FRIENDS JOURNAL office was not able to help, because our own supply of those issues was exhausted. As a result of readers' generous response, the Casa will send us the extra copies it received to replenish our own supply. The help of all who sent copies and offers of assistance is most appreciated.

More room for books and students will be the result of a \$3.8 million addition at Earlham College's Lilly Library. The work began in June, is scheduled for completion in December 1992, and will provide 40 percent more space. The addition will be three stories high and will wrap around the present library to create a glass-enclosed atrium.



One feature of the addition will be the Arthur K. and Kathleen Postle Archives, housing the documented history of Earlham and the college's collection of Quaker materials, including the world's largest collection of Quaker genealogy records. The 5,000-square-foot archives will be climate and temperature controlled and will feature an expanded study area for scholars and visitors. The library addition is part of a building and renovation plan that is financed by a \$34 million fund raising campaign completed last fall. Other projects include a visitors center at Conner Prairie Museum, a classroom building at the School of Religion, and two new residence halls.

A posthumous award for public service and work with delinquent children was awarded to Thelma W. Klaver by the Delaware House of Representatives on May 8. Thelma Klaver, who died April 8 at the age of 89, started her career as a biology teacher. After marrying Martin A. Klaver, she helped form the group that became the League of Women Voters of Greater Wilmington and was active working with young delinquents and on the state's juvenile correction system. She later taught handicrafts at the Delaware Art Museum. The resolution passed by the state House of Representatives listed her major civic, educational, and artistic efforts and commended her for her service to "untold numbers of Delaware children." At the time of her death, she lived at Kendal-at-Longwood, a Quaker retirement center in Pennsylvania, where she served on the first Board of Directors of the Residents' Association. She was also on the Board of Managers of Pendle Hill.

The new manager of William Penn House in Washington, D.C., is Martha A. Penzer. She is known among different branches of Friends, and her particular interests are interfaith dialogue and the arts. Most recently, she lived in Richmond, Indiana, where she was the 1987 Cooper Scholar at the Earlham School of Religion. The William Penn House, located on Capitol Hill, provides overnight hospitality to visitors traveling to the nation's capitol under the weight of a concern. Seminar groups are also offered on current issues and the political process.



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Bulletin Board

- To commemorate the 300th anniversary of George Fox's death, the quarterly publication *Quaker Religious Thought* will publish two special issues this year. Issues #75 and #76 will contain perspectives on Fox's life and message: the centrality of Christ, Fox's understanding of the church, his spirituality, his use of the New Testament, and his psychological profile. There will be debate of the theological and historical dimensions of current interpretations of Fox and early Friends. Contributors include H. Larry Ingle, Larry Kuenning, Eric Mueller, Alan Kolp, Paul Anderson, and Arthur Berk. These two issues are available for \$3 each. Subscriptions to the journal are \$10 for four issues, and \$18 for eight issues. To order or subscribe, write to Theodore Perkins, *Quaker Religious Thought*, 128 Tate St., Greensboro, NC 27403-1837.

- Orientation and training in nonviolent peacemaking for participants in Peace Brigades International (PBI) will take place Sept. 13-19 in Stanstead, Quebec, Canada. Teams of PBI volunteers are at work in Guatemala, El Salvador, and Sri Lanka. Their work includes accompanying threatened individuals and groups, disseminating information on the conflict, and peace education. Potential volunteers for Central America teams are required to speak Spanish and make at least a six-month commitment. Volunteers for teams in Sri Lanka must speak English and make at least a two-month commitment. There will be two parts of the session offered: orientation and training. The weekend orientation session will be held Sept. 13-15 and will cost \$50 for registration. The training session will be Sept. 13-19 and will cost \$100 for registration. Deadline for application is Aug. 28. Write to PBI, 158 Downey St., San Francisco, CA 94117, or call (415) 564-9707.

- Proposals for workshops are being accepted for the 1993 Triennial of Friends United Meeting. The triennial will be held July 13-18, 1993, at Hamilton College, Clinton, N.Y. The theme will be "Proclaim the Year of the Lord." Topics for each of the four days, respectively, will be spiritual empowerment, good news to the poor, deliverance and healing, and proclamation. Ideas are welcome and may be sent with a short description of the proposed workshop and leader to Triennial Workshops Subcommittee, 101 Quaker Hill Drive, Richmond, IN 47374. Deadline is March 1, 1992.

- A sex education program for young people with severe learning difficulties is due to be published this year by Learning Development Aids in Cambridge, England. The re-

source for the program, entitled "Living Your Life," offers information in seven teaching units, starting with basic information on sexual differences, and moving through exploration of different emotions, relationships, and roles and how they change through life. There is a unit on socio-sexual skills and on sexual choices and their consequences; on pregnancy, birth, and caring for a baby and the feelings this responsibility may arouse in people who are used to being cared for themselves. The program is designed to be flexible and adaptable to different levels of understanding. It is supported by the Joseph Rowntree Foundation's Disability Programme. For information, contact Ann Craft, Department of Mental Handicap, Floor E, South Block, University Hospital, Queens Medical Centre, Nottingham NG7 2UH, England.

- Used Christmas cards are needed to support social work projects in India. They may be sent to Oriol Pujol, Sadhana Society, Flat 39, Daulat Nagar (10-1), Santacruz (W), Bombay 400054, India.

- A retreat for Quaker families is planned at Camp U-Na-Li-Ya, near Green Bay, Wisconsin, for Oct. 5-6. The theme will be "Our Spiritual Journey." Programs will be available for both children and adults. For information, contact Phil Mounts, 505 E. Wisconsin Ave., Neenah, WI 54956, or call (414) 725-0560.



- An educational tour of Russia, linking ecological understanding with Christian concern for the land, will take place Aug. 15-Sept. 4. Entitled "Christian Ecology in Russia," the tour will examine Soviet ecological problems and the role of the Russian church. There is room for 150 participants from the United States, who will be joined by Soviet citizens on an inland cruise ship from Moscow to Zaborok, Leningrad, Valaam, and small villages in northern Russia. The trip is organized by the North American Conference on Christianity and Ecology and the Soviet cooperative, Save Peace and Nature, in association with the Russian Orthodox Church. For information, write to Christian Ecology in Russia, c/o NACCE, P.O. Box 14305, San Francisco, CA 94114.

Calendar

AUGUST

July 30-Aug. 3—Mid-America Yearly Meeting, at Friends University, Wichita, Kan. Contact Maurice Roberts, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391.

July 31-Aug. 4—Iowa (Conservative) Yearly Meeting, at Scattergood School, West Branch, Iowa. Write to Iowa (C) YM, RR.#6 Box 266, Decorah, IA 52101, or call (319) 382-3699.

3-6—Indiana (Conservative) Yearly Meeting, at Earlham College, Richmond, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304, telephone (317) 284-6900.

3-7—New England Yearly Meeting, at Hampshire College, Amherst, Mass. Contact Elizabeth Cadden, 118 Walnut St., Manchester, NH 03104, telephone (603) 688-3251.

3-8—Evangelical Friends Church, Eastern Region Yearly Meeting, at Malone College, Canton, Ohio. Contact John P. Williams, Jr., 1201 30th St., N.W., Canton, OH 44709, telephone (216) 493-1660.

4-10—Pacific Yearly Meeting, at Craig Hall Complex, Chico, Calif. Contact Jane W. Peers, 808 Melba Rd., Encinitas, CA 92024, telephone (619) 753-6146.

6-9—Tenth Anniversary Missouri Show-Me Peace Walk, a 63-mile walk for nonviolence from Kansas City to Whiteman Air Force Base, home of 160 missile silos and the Stealth bomber. For information, contact Hearthen, 3728 Tracy, Kansas City, MO 65109.

7-10—Iowa (FUM) Yearly Meeting at William Penn College, Oskaloosa, Iowa. Contact Del Coppinger, Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717.

7-10—North Carolina (FUM) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Billy Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, telephone (919) 292-6957.

7-11—Ohio Valley Yearly Meeting, at Wilmington College, Wilmington, Ohio. Contact Ellen Hodge, 4240 Cornelius Ave., Indianapolis, IN 46208, telephone (317) 923-8880.

9-18—Central Yearly Meeting, at Central Friends Camp, southeast of Muncie, Indiana. Contact Ollie McCune, Rt. #1, Box 226, Alexandria, IN 46001, telephone (317) 724-3587.

11-14—Tenth Annual Peacemaking Conference in Montreat, North Carolina. Theme: "Breaking Down Walls." Keynote speaker: Jim McGinnis. For information, contact Montreat Conference Center, Box 969, Montreat, NC 28757.

11-18—Canadian Yearly Meeting, at Pickering College, Newmarket, Ontario, Canada. Contact Anne Thomas, 91-A Fourth Ave., Ottawa, Ont. K1S 2L1, Canada, telephone (613) 235-8553.

13-18—Jamaica Yearly Meeting, at Happy Grove School, Seaside, Jamaica. Contact Kenneth Joseph, 11 Caledonia Ave., Kingston 5, Jamaica, W.I.

13-18—Ohio (Conservative) Yearly Meeting, at Stillwater Meetinghouse, near Barnesville, Ohio. Contact Edward Kirk, 182 Bethesda St., Barnesville, OH 43713, telephone (614) 425-4109.

14-23—Fifth World Conference of Friends, this section to be held in Chevakali, Kenya. This is one of three locations at which Friends World Committee for Consultation will hold the 1991 world gathering.

15-18—"Called to Be God's People, A Quaker Christian Gathering," at Quaker Hill Conference Center, Richmond, Indiana. Presentations by Terry H.S. Wallace, Christopher Stern, and Lucy Talley. Worship will be a significant part of the gathering. Sponsored by The New Foundation Fellowship. Scholarship and travel help available. Registration, room, and board: \$90. To register, contact John Brady, 623 Pearl St., Richmond, IN 47374.

18-31—Middle East Witness in Palestine and Israel. Delegations will visit the occupied West Bank, Gaza Strip, and parts of Israel. For information, contact Middle East Witness, 515 Broadway, Santa Cruz, CA 95060.

22-25—15th Annual Quaker Lesbian Conference, at Camp Howe, Goshen, Mass. Scholarships and sliding-scale fees available. Camp is wheelchair accessible. For information, contact P. Attwood, 159 Hancock St., Cambridge, MA 02139, or call Jude at (617) 522-9533.

24-29—International Young Friends Gathering

1991, in Kenya, following the FWCC World Conference in Chevakali, Kenya.

24-Sept. 10—Pacific Yearly Meeting Peace Tour to the Soviet Union. Contact Melissa Lovett-Adair, 1570 Lena, Arcata, CA 95521, telephone (707) 826-0156.

28-Sept. 1—Tanzania Yearly Meeting, at Mugumu, Tanzania.

Late August—East Africa Yearly Meeting, East Africa (S) Yearly Meeting, Elgon Religious Society of Friends Yearly Meeting, and Nairobi Yearly Meeting.

SEPTEMBER

12-14—Conference on FUM realignment, for representatives of those yearly meetings involved. To be held at the Holiday Inn, Des Moines, Iowa. Contact Del Coppinger, Iowa Yearly Meeting, P.O. Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717.

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Books

Reaching for the Moon

By Kenneth W. Morgan. *Anima Publications, Chambersburg, Pa., 1990.* 207 pages. \$18.95/paperback.

This is a U.S. scholar's account of his 60-year search to understand the many religions of Asia. The writer, Kenneth W. Morgan, is a Quaker, professor emeritus of religion at Colgate University, a leading authority on the history of religions, and a beloved teacher in his field.

Ever since his graduate student days, Ken has sought answers to his many questions about things other religions regard as true, good, and sacred. This has taken him to many parts of Asia, Africa, Europe, and the United States. His search has been humble, straightforward, and sincere. The telling contains many anecdotes about things seen and people who guided him, including Tagore and Gandhi. He most values followers who have a strong sense of awe, wonder, and joy in the world, those for whom "the religious path is a way of life conforming to and expressing reverence and gratitude to a reality seen as sacred."

The realities rest on the observable regularities of the natural environment, including constant change, with which Asian seekers identify their own lives. Many of the religions differ in explanations and observances, so each path has its own validity. Ecumenical efforts are not part of the Asian tradition. But nowhere can one experience complete reality, as shown clearly in Zen master Hakuin's famous 18th century painting of a monkey reaching for the moon's reflection in the water.

While many of the teachings are in the Scriptures, the various arts express the experience of those who walk on their own path. Always the aim is to strengthen the good in the world and to increase harmony among human beings and with the natural world.

Another important mark of all Asian religions is the need to quiet the mind and the body so one can become receptive. There are many ways to learn how to meditate, and the author's explanation of the disciplines of reflective meditation for self-cultivation is followed by his equally full explanation of devotional meditation that leads to right action in the outer world. From such practice each follower must decide how his own experience fits in with and enriches his understanding of what is true, what is good, and what is sacred reality.

None of this is easy. The meditator does not seek tranquility for his own personal therapy. Rather, it is a discipline to come closer to one's own way, and to enter into

ever deeper discoveries. This has indeed been the author's own experience, and he explains how negative by-paths and constant conformity to religious groups lead away from increasing one's own awareness and ability to increase the good in the world.

This is not a book to be read amid distractions. It is precise, comprehensive, and opens many doors that will lead the reader to walk with more devotion on the individual path. For those who truly seek, it is worth following this joyful Quaker's lifelong search.

Theodore Herman

Theodore Herman is professor emeritus of geography and director emeritus of peace studies at Colgate University. He is a member of Lancaster (Pa.) Meeting.

In Brief



Recovering the Human Jesus

Recovering the Human Jesus

By Kenneth Ives. *Progressive Publishers, Chicago, Ill., 1990.* 301 pages. \$21/paperback. We interpret our experiences like a puzzle, rejecting information that does not fit into our internalized structure. In this historical and scientific treatise on the human Jesus, readers are encouraged to analyze the evidence objectively, which explains Jesus from a social context: how the events of that era and the way people interpreted those events influenced their description of Jesus' life. We are encouraged to examine how these same events molded Jesus' teachings and actions, and how his divinity is either refuted or substantiated by different schools of thought.

What Does the Bible Say About Suicide?

By James T. Clemons. *Fortress Press, Minneapolis, Minn., 1990.* 126 pages. \$8.75/paperback. Women attempt suicide three times more often than men, but percentage wise, our elderly commit the most suicides. This book uses biblical texts to show the controversy in defining suicide on a moral level, and urges discussions from religious communities to deal with this serious prob-

lem. Questions are presented, such as, did Jesus commit suicide? How do we interpret Scriptures today when they were written in a different social and political climate? The spiritual concepts presented are that God is the only source of life and freedom who can inspire us to be compassionate, love one another, and to create better support systems in our political, social, and mental health areas.

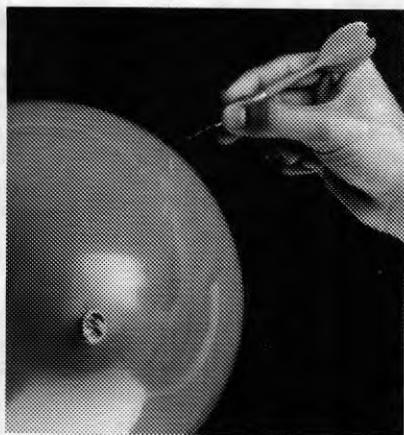
Thomas and Elizabeth Foulke of Gwynedd Friends Meeting: What Love Can Do

By Norma Adams Price and Barbara Sproggell Jacobson. *Mesa Verde Press, Cortez, Colo., 1988.* 222 pages. \$4.95/paperback. (Available from Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086. Please include \$2 for postage and handling.) The story of two Quakers, Thomas Foulke, an attorney, and his wife, Eliza, a teacher, unfolds in saga-like fashion, using direct quotes from Eliza and friends. They meet life's challenges, sorrows, and joys and have a profound influence on all who meet them, especially the Japanese students whom they welcome into their home. We see the evolution of Thomas and Eliza, going to Japan, affecting organizational policy at Gwynedd (Pa.) Meeting, and becoming strong leaders and role models. As spiritual teachers they were embodiments of Quaker ideals, emphasizing simplicity, worship, commitment, and seeing God in all.

Theology of Peace

Edited by Ronald Stone. *Westminster/John Knox Press, Louisville, Ky., 1991.* 190 pages. \$10.95/paperback. In these 12 essays written from 1938 to 1965, Paul Tillich, a religious socialist from Germany, expounds his theories on love, power, justice, democracy, the rights of the poor, and the creative divine essence that gives us hope and unifies all of humanity. He explains the need for ecumenical dialogue, international order, and he criticizes capitalism, nationalism, Bolshevism, anti-Semitism, and the nuclear arms race. Tillich did not support the American Friends Service Committee when it stood against weapons testing and the nuclear arms race and for pacifism. However, in 1957 he signed a statement with another organization against these same things. This became his position against first-strike use of nuclear weapons although he deemed use of nuclear weapons to be necessary to defend ourselves in case of attack. He was a faithful realist who did not expect a utopian world, but hoped for small victories over evil.

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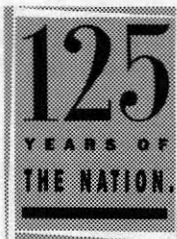
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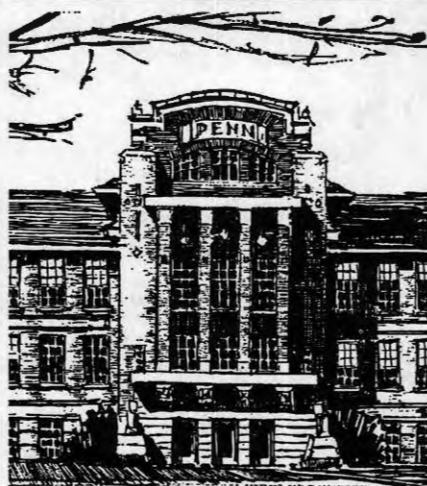
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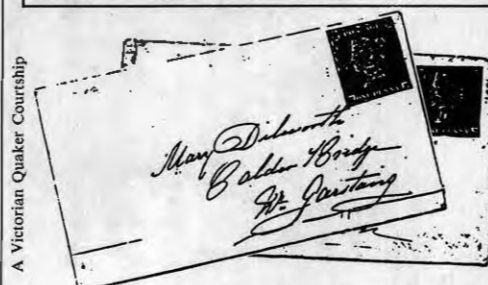
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Resources



• **A Victorian Quaker Courtship: Lancashire Love Letters of the 1850's** features the correspondence of Jonathon Abbatt and Mary Dilworth, assembled by their great-grandson, John Abbatt. These letters are personal, touching, and humorous, as they demonstrate the concern, care, and forthright manner of two simple Quakers in rural England. To get a copy, send \$15.95 to Friends United Press, 101 Quaker Hill Drive, Richmond, IN 47374.

• Three recent Pendle Hill pamphlets include: **Milestone 70**, a journal by Carol Murphy exploring the texture of her daily life, books she is reading, messages in meeting for worship, and memories; **Improvisations and Spiritual Disciplines**, a look at keeping the sabbath, reading the Bible, keeping a journal, tithing, and praying, as seen through the eyes of musician Carol Conti-Entin; and **To Meet at the Source: Hindus and Quakers**, a discussion of similar values between two religions that seem quite different on the surface, written by Martha Dart, who, with her husband, Leonard, has spent considerable time in India.

• **The Journal of Chalkley Gillingham: Friend in the Midst of Civil War** is a 40-page pamphlet published by Alexandria (Va.) Meeting. It chronicles the period from 1861 to 1872 when a few families set out to establish a working Quaker community without slaves. The author writes about how the community was "torn asunder" by the Civil War, leaving the religious fabric frayed and tattered. To get a copy of the pamphlet, send \$4 to Gillingham Fund, P.O. Box 5623, Springfield, VA 22150. Proceeds benefit a scholarship fund for young Friends.

• John Macmurray was a unique 20th century philosopher in his exploration of the universal relationship between philosophy, religion, and psychology by creating a "philosophy of the personal." In **Becoming Real: An Introduction to the Thought of John Macmurray**, Jeanne Warren argues he was ahead of his time in seeing "self-understanding is no longer a luxury but a necessity." Warren includes excerpts of Macmurray's talks and publications, and her own analysis in this 32 page pamphlet. Send £2.50 to the Ebor Press, Huntington Road, York, YO3 9 HS, England.

• Peace Stationery, fold-up notecards that require no envelope, are available in 20-sheet packs for \$2, plus postage. Write to Wilmington College Peace Resource Center, Pyle Center, Box 1183, Wilmington, OH 45177.

• *Peace and Taxes . . . God and Country* is a new guide for seeking clearness on war tax concerns. Written by Chel Avery, with the War Tax Concerns Support Committee of

Philadelphia Yearly Meeting, this pamphlet has many helpful suggestions for the structure, content, and process of a clearness meeting for individuals considering war tax refusal. The financial, legal, and emotional ramifications to the individual, the individual's family, and meeting are discussed and listed for easy reference. Send \$2 to the Publications Committee, PYM, 1515 Cherry St., Phila., PA 19102.

Milestones

Births/Adoptions

Coulthurst—*Louren Opal Coulthurst*, on Dec. 17, 1990, to Desiree L. and Lawrence J. Coulthurst. The father and paternal grandparents, Lawrence and Carol Coulthurst, are members of Somerset Hills (N.J.) Meeting.

Elkinton—*Veronica Kate Jee-Yun Elkinton*, Oct. 19, 1990, in Korea. She arrived in the U.S. on Feb. 27, 1991 and was welcomed by her adoptive parents, Steven and Deborah Elkinton. Her father and paternal grandparents, David and Marian Elkinton, are members of Media (Pa.) Meeting. Her parents attend Langley Hill (Va.) Meeting.

Taylor—*Michael Gilbert Taylor*, on April 22, to Carol Gilbert and Edward Taylor. Carol is a member of Lincoln (Neb.) Meeting. Both parents attend Omaha (Neb.) Preparative Meeting.

Marriages

Blackburn-Walters—*William Walters and Sarah Blackburn*, on July 27, under care of Settle Friends Meeting, Yorkshire, England. Sarah has attended Cardigan Preparative Meeting in Wales and Bradford Meeting in Yorkshire. William is a member of Chena (Alaska) Meeting.

Burnworth-Morey—*Kimberly K. Burnworth and Patricia A. Morey*, on May 18, in Boston, Mass., under the care of Beacon Hill Meeting, where Kimberly is a member and Patty is a long-time attendee. Both added the family name Walker to their surnames.

Rehard-Nugent—*Patrick Nugent and Mary Kathryn Rehard*, on May 4, in Evanston, Ill., under the care of 57th Street Meeting of Chicago, where both are members.

Deaths

Brown—*William L. Brown*, 77, on March 8, at his home in Johnston, Iowa, of emphysema. He and his wife Alice were among the original members of Des Moines Valley (Iowa) Meeting in 1954. He was born in Arbovale, W. Va., and became one of the world's leading agricultural scientists. He played a vital role in the development of many plant breeding methods, and his career with Pioneer Hi-Bred International spanned nearly 40 years. He worked during a period of unequaled growth in farm productivity, from the

time when Iowa cornfields averaged only 45 bushels per acre in 1945, to modern harvests with yields three or more times that size. He began as a scientist at Pioneer Hi-Bred and in later years assumed leadership roles as president and chief executive officer, and finally as chairman of the board. Among his many honors and national contributions, he was elected to the National Academy of Sciences in 1980 and was appointed in 1983 as the first chairman of the National Academy of Science's Board on Agriculture. It was at his suggestion that the academy in 1984 began a four-year project on the role of alternative farming systems on productivity and sustenance, which led to release of the influential and widely read report, "Alternative Agriculture." He had a rare ability to make complex scientific issues and challenges understandable to ordinary people, with his patient explanations. He was named 1990 citizen of the year by the City of Johnston, where he lived, worked, and was on the school board, the city planning and zoning commission, and was honorary chairman of the library development committee. He is survived by his wife, Alice; a daughter, Alicia Brown Matthes; a son, William; two sisters; a brother; and two grandchildren.

Jacob—*Norma Jacob*, 81, on May 3. Born in Leavesden, England, she graduated with honors from Somerville College, Oxford University. With her husband, Alfred, she was sent by Friends Service Council to set up food distribution centers in Spain to aid children evacuated from cities during the Spanish Civil War. In 1941 she came to the United States and lived on a mountaintop farm in Vermont, where she sheared sheep with hand clippers, drove a horse and buggy four miles into the village once a week, and milked a herd of goats. After moving to Philadelphia, she obtained a graduate degree in social work from Bryn Mawr and a Ph.D. from the University of Pennsylvania. Upon her retirement, she was executive director of the Onondaga County Mental Health Association in New York. She was a member of the boards of directors at Embreeville State Hospital, La Comunidad Hispana, and Friends Journal. She was a volunteer with the League of Women Voters, Planned Parenthood, Longwood Gardens, and Chester County Tourist Bureau, where she was recognized in both 1989 and 1990 as volunteer of the year. Active in politics, she "poll-watched" at each election and was a delegate to the 1980 Democratic convention. She was seldom seen without her knitting, turning out a steady supply of

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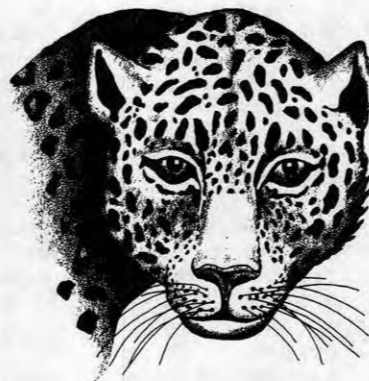
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Milestones *continued*

sweaters and mittens for the American Friends Service Committee's Material Aids program. In 1974 she moved to Kendal-at-Longwood, a Quaker retirement center, where she organized bus trips to points of interest for the residents. She was also editor of the center's newsletter and, most recently, planned presentations for the Current Topics program. She edited her quarterly meeting's history booklet and condensed Bliss Forbush's biography of Elias Hicks to pamphlet size. She was past clerk of Kendal (Pa.) Meeting and had just accepted appointment as clerk of Western Quarterly Meeting. She was active in Philadelphia Yearly Meeting and Friends General Conference. Her favorite activities included travel, square dancing and Scottish dancing, and swimming. She is survived by two children, Piers Anthony Dillingham Jacob and Teresa Jacob Engeman; five grandchildren; and one great-grandchild.

Keeler—Sanno Keeler, 43, on Feb. 17, in Redlands, Calif., of metastatic breast cancer. She was a long-time member of Santa Cruz (Calif.) Meeting and was sojourning in Inland Valley (Calif.) Meeting. She was born in Santa Cruz, Calif. Books, internationalism, and work for social justice were ongoing themes in her life. Raised a Quaker, she attended Argenta Friends School in Canada, and was the third graduate of Friends World College, after living in Norway, Tanzania, and India. She earned a master's degree in anthropology at the University of Connecticut, then served on Friends World College's Board of Directors, and directed its Latin American center in Cuernavaca, Mexico. She returned to the United States in 1973 to become principal and head teacher of Sandy River School in Maine. She went to California in 1976 to work with migrant farm workers' children. For the next 14 years, she taught English, Spanish, and basic skills in Spanish at the Watsonville/Salinas area public schools. She and her husband, whom she married in 1981, helped found the Watsonville/Aromas Amnesty International group and, along with other members of Santa Cruz (Calif.) Meeting, provided sanctuary for Salvadoran refugees. They moved to southern California in the summer of 1989, when her husband took a job at the University of Redlands. She was just starting to become active in her new community when she was diagnosed as having cancer. She had a gift for bringing people together: the Aromas Women's Literary Society and the South Country Quaker Worship Group are two continuing groups that she began. She was well-loved by her friends for her musical gatherings, her love of the outdoors, and her adventurous spirit. She is survived by her husband, Jim Spickard; and her children, Janaki and Dmitri.

Lutz—Howard Ten Broeck Lutz, 69, on Dec. 26, 1990, at Eau Claire, Wisconsin. As a student at Haverford College he was influenced by Rufus Jones, Douglas Steere, and Thomas Kelly. He was involved in reopening Radnor (Pa.) Meeting. During World War II he served four-and-a-half years as a conscientious objector in several Civilian Public Service camps and two medical experiments (one with atypical pneumonia and the other with human starvation). After the war he participated for three summers in work camps co-sponsored by the American Friends Service Committee to help rebuild communities in Finland. Reflecting on that work, he once remarked that Quakers practice what they preach; they should preach more of what they practice. In 1948 he entered graduate school at the University of

Rose Wardlaw



Minnesota, receiving advanced degrees in history and Scandinavian studies. In 1951 he married Eleanor Marston. He was professor of history and Scandinavian studies at St. Olaf College before moving to the University of Wisconsin at Eau Claire in 1957. There the Lutz family welcomed visitors from many countries and from many Friends meetings. In 1967-1968 the Lutz family lived in Stockholm, Sweden, where he and Eleanor were wardens at Friends House for the first half of 1968. He helped found Twin Cities (Minn.) Meeting and Eau Claire/Menomonee (Wisc.) Meeting. He spoke publicly to support those who resisted war and injustice. His spiritual gifts endure in the beautiful book, *Reality and Radiance*, and in his biographical sketches and translation of the work of the Swedish Quaker, Emilia Fogelklou. His Quakerly presence and guidance, his delightful stories, and his many kindnesses among Friends are sadly missed. In later years he and Eleanor underwent the trauma of separation. He is survived by his son, Jonathon Howard Lutz; four sisters, Katherine Varnes, Mary Hildebrandt, Jeanne Pearson, and Lavinia Orpen; three foster children, Elliott Marston, Daniel Marston, and Sarah Marston Gabbert; two grandsons; and former wife, Eleanor Marston Lutz.

Moore—Hugh Watson Moore, 96, on June 1. A member of First Friends (N.C.) Meeting, he graduated from Guilford College in 1920, and then served as pastor of Winston-Salem (N.C.) Meeting until 1929. In 1930 he began a 34-year career as financial secretary for AFSC. He traveled widely on behalf of the Service Committee and was a member of one of the first groups to enter Russia in the post-war era. He served on the Board of Trustees of Guilford College from 1951 until 1973 and then continued as an active emeritus member. Since his wife Alma's death in 1981, he has lived at Friends Homes in Greensboro.

Shinder—David Shinder, 44, on March 4, of AIDS-related complications. Born in San Diego, Calif., he lived in a number of states while growing up. He earned a bachelor's degree from Louisiana State University in 1969 and did graduate and post-graduate work in a number of fields. For the last 12 years he worked as curator of lecture demonstrations for the physics department at the University of Texas. Drawn to Friends four years ago after attending a memorial service of a good friend, he began attending Lone Star Friends for Lesbian and Gay Concerns (FLGC) and then Friends Meeting of Austin (Tex.). He served as clerk of Lone Star FLGC for two years and became a member of Friends Meeting of Austin (Tex.) in 1990. He was a sensitive and loving man strongly drawn toward personal growth and spiritual development. He had an inquisitive, adven-

turesome nature, with a dry wit and an appreciation for the absurd in life. His gentle spirit and abundant generosity inspired intense loyalty in his friends. He lived with his illness and his knowledge of his death with courage and commitment, continuing to seek new meaning in his remaining months and days. He attended meeting as recently as a month before his death; although he had lost his hearing and sight by that time, he was living testimony of the power of "where words come from." In keeping with his generous spirit, he bequeathed his house to Friends Meeting of Austin. His ashes will be scattered in the Netherlands, a country he loved dearly because of what he called the "humaneness" of its people.

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

Books and Publications

Jesus, Who Was He? by Mary Snyder, a new curriculum for young Friends, combines a Quaker approach to the life and times of Jesus with focused Junior Meeting for Worship. 128 pages, \$9.95. *Sharing Our Faith*, by Daniel Seeger, a 16 page pamphlet about Christian and Universalist aspects of Friends spiritual experience with suggestions for study sessions through worship sharing. \$2.00. *Religious Education Curriculum Catalog* now available. Titles for children and adults arranged by topic and age level. Send for your free copy. (Full, 40 page book catalog available in September.) Write FGC Publications, 1216 Arch Street, 2B, Philadelphia, PA 19107; or call (800) 966-4556 for book orders only.

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Positions Vacant

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* **Indian Program Director:** The Indian Program is looking for a Program Director to continue its work supporting the rights of self-government of Indian nations. Recruitment closes 7/5/91.

* **Associate Executive Secretary:** The Portland-based Associate Executive Secretary position encompasses key administrative, program and communication responsibilities for the region. Recruitment closes 8/2/91.

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Meetings

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EDMONTON—Unprogrammed worship 11 a.m. First Day. For location and other information, contact David Millar (403) 988-9335.

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.

GERMANY

HEIDELBERG—Unprogrammed meeting 11:30 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

GUATEMALA

GUATEMALA—First and third Sunday. 367922 evenings.

MEXICO

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

NICARAGUA

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

SWITZERLAND

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

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 933-7906 or 933-2630.

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

ANCHORAGE—Unprogrammed. Call for time & directions. (907) 248-6888 or 345-1379.

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

JUNEAU—Unprogrammed. First Day 9 a.m. 592 Seatter Street. Phone (907) 586-4409 for information.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86001.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

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. 318 East 15th Street, 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 Quappaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5267.

California

ARCATA—11 a.m. 1920 Zehndner. (707) 677-0461.

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 e.m. 345 L. St. Visitors call 753-5924.

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.

HEMET—Meeting for worship 9:30 a.m., 43480 Cedar Ave. Visitors call (714) 927-7678 or 658-2261.

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. to 11:30 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, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-0995.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

SANTA CRUZ—Monthly Meeting 10:00 a.m., Loudon Nelson Community Center, Paul Niebanck, Clerk, (408) 425-7114.

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

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 Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.

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 Sunday at 10 a.m. at 19 N. Tejon, basement level, Colorado Springs, CO. Tel: (719) 685-5548, shared answering machine. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

COKEDALE—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 Fellowship. Unprogrammed worship 10 a.m. Phone: 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: Bonnie Mueller, 25 Tuttle Ave., Hamden, CT 06518, (203) 228-0579.

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.

POMFRET—1st and 3rd First-days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.

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

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

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

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

Delaware

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

CENTRE—Meeting for worship 11 a.m. 1 mile east of 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—3825 Wisconsin Ave. NW, in the Arts Center. Worship at 11:00 a.m.

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 Blanchard. 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 12 noon. Contact (813) 481-4239 or 455-8924 (Naples).

GAINEVILLE—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) 585-8060.

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. (407) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. Women's Resource Center, 349 South Tuttle Ave. Clerk: Ann Stillman, 355-8193 or 359-2207.

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 and First-day school 10 a.m.; Hillsborough Developmental Center, 14219 Bruce B. Downs Blvd. Phone contacts: 238-8879 & 977-4022.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

Georgia

AMERICUS—Plains Worship Gr. 11 a.m. Fran Warren, Koinonia, Rt. 2, Americus 31709. Phone Fran (912) 924-1224, or Gene 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 10 a.m. First and Third Sundays; vegetarian potluck Third Sundays. Meets in homes of members. Marylu Kennedy (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: 10 a.m., 2nd and 4th First-days at Little White House in the country 30 miles north of Atlanta. Call (404) 889-9969 or (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 Qahu Ave. Overnight inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Contact: John Dart (808) 878-2190, 107-D Kamui Place, Kula, HI 96790; or (808) 572-9205 (Witarelis).

Idaho

BOISE—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049; or Curtis Pullin, 336-4620.

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 at Gardena Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey 263-4290.

Illinois

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

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. Please call for location. (815) 895-5379, (815) 758-1985.

DOWNERS GROVE—(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (708) 234-8410.

MCHEMERY 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. (708) 748-0184.

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. Eve Fischberg and Steven Staley, Route #1, Box 83, Loomis, IL 62661. (217) 624-4961.

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. Talbot. 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. (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.

DES MOINES—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

WEST BRANCH—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. 749-1316, 843-4895.

MANHATTAN—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

WICHITA—Heartland Meeting, unprogrammed worship 1:30 p.m., discussion following. St. Paul's United Methodist Church, 13th and Topeka. 262-1143 or 682-8735.

WICHITA—University Friends Meeting, 1840 University. Sunday school 9:30 a.m., meeting for worship 10:45 a.m. Gene Maynard and Shelli Kadel, pastors. (316) 262-0471.

Kentucky

BEREA—Meeting Sunday 9 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. Unprogrammed meeting for worship 6 p.m. (7 p.m. June, July, Aug.). 288-3888 or 288-4941.

BELFAST AREA—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

BRUNSWICK—Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meeting-house, China Road, 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, First-day school 10 a.m. at Miles Conference Center, Damariscotta. 563-3464 or 563-1701.

ORONO—Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

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.

WHITING—Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

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 Metzger, near U. of Md. (301) 445-1114.

ANNAPOLIS—Worship 11 a.m. Ed. Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Jean Christianson, clerk, 544-1912.

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.

BALTIMORE/SPARKS—Gunpowder Meeting. Worship every First-day, 11 a.m. Call for directions. Phone: (301) 472-4791 or 343-0258.

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 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, 734-6854.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (301) 820-8347, 820-7952.

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

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

SALISBURY—Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (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 11 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: Jane Westover, (508) 369-2465.

AMESBURY—Worship 10 a.m.; 120 Friend St. Call 948-2265 or 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 10:30 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 Wednesday 6:00 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmunds 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, Vestel Street, 228-1690, 228-0136, 228-1002.

NEW BEDFORD—Unprogrammed meeting for worship 10 a.m. 83 Spring St. Steven Correia, clerk. (508) 999-3798.

NORTH EASTON—Worship 10:30 a.m. First Days, Quieset House, 51 Main St., North Easton. (508) 238-2997.

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

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (508) 747-0761.

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

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

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

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: Frances Kirkaldy, 636-4711.

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Margaret Blood, (313) 769-0046.

BIRMINGHAM—Meeting 10:30 a.m. Brookside School Library. NE corner Lone Pine & Cranbrook, Bloomfield Hills. Clerk: Margaret Kanost (313) 377-8811.

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.

KEWEENAW—Unprogrammed worship, First-day school. P.O. Box 94, Houghton 49931. (906) 523-4191.

Minnesota

DULUTH—Duluth-Superior Meeting. Unprogrammed

worship and First-day school at 9:30 a.m. Sundays, 1730 E. Superior St. Elaine Melquist, clerk: 722-1267.

MINNEAPOLIS—Minneapolis Friends Meeting, 3125 W. 44th St., Mpls., MN 55410. Unprogrammed worship, 8:30 a.m.; First-day school and Forum, 10 a.m.; Semi-programmed worship 11:15 a.m. Summer worship schedule is 9:00 and 10:30. (612) 926-6159.

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 663-7969.

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

ST. CLOUD—Unprogrammed meeting 3:00 p.m. followed by second hour discussion. 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. each First Day at Unity Church, 2214 E. Seminole St. Contact Louis Cox, (417) 882-3963.

Montana

BILLINGS—Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call (406) 656-2163 or (406) 252-5065.

HELENA—Call (406) 449-6663 or (406) 449-4732.

MISSOULA—Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 728-8643.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA—Discussion 10:30 a.m., worship 11; Univ. Relig. Ctr., 101 N. Happy Hollow. 453-7918, 289-4156.

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.

GORIC—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. Clerk: Robert L. Barnett: (609) 965-5347.

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—Meeting for worship 9 a.m. and 11 a.m., except 10 a.m. second Sunday Sept., last Sunday Dec., and third Sunday June. First-day school 10 a.m. Oct. to May, Main St. (Rte. 537) and Chester Ave. (Rte.) 603. Worship also at Mt. Laurel Meetinghouse, June through Sept. 10:30 a.m., Moorestown-Mt. Laurel Rd. (Rte. 603) and Hainesport Rd. (Rte. 674). Call (609) 235-1561.

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 10:00 a.m. Wednesday at 8:00 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

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

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

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

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

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

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

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

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 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 (609) 358-3528.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Clerk: Avis Vermilye, (505) 897-7093.

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

GALLUP—Friends Worship Group, First Day 10:30 a.m. For information, call: 722-9004.

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 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 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.

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. (518) 664-6567, 692-9227, or 677-3693.

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

FREDONIA—Unprogrammed meeting 10:30 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 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA—Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

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

EASTERN LONG ISLAND (3 worship groups)
Shelter Island—10:30 a.m.; Summers, Circle at Quaker Martyrs' Monument on Sylvester Manor (inclement weather: George Fox House, end of George Fox Lane). Winters: 96 Hempstead St., Sag Harbor. (516) 725-1132.
Southampton—Administration Building, Southampton College. (516) 287-1713.
Southold—2060 Leeward Drive. (516) 765-1132.
FLUSHING—Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.
Huntington—**LLOYD HARBOR**—Friends World College, Plover Ln. (516) 261-4924 (eves.).
JERICHO—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.
Locust Valley—**MATINECOCK**—10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.
MANHASSET—Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June - August). (516) 365-5142.
St. James—**CONSCIENCE BAY**—Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.
WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

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

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

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan; unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University; unprogrammed worship every First Day at 11 a.m. At

110 Schermerhorn St., Brooklyn; unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

ONEONTA—Butternuts Monthly Meeting. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Coopers-town, 547-5450; Delhi, 829-6702; Norwich, 334-9433.

ORCHARD PARK—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

POPLAR RIDGE—Worship 10 a.m. (315) 364-7244.

POUGHKEEPSIE—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

PURCHASE—Meeting for worship and First-day School 11 a.m., Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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.

SARATOGA SPRINGS—Worship and First-day school 11 a.m. Phone: (518) 399-5013.

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 & First Day at 9 a.m., 1110 Arlington Blvd. P. Mitchell, Clerk: (919) 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. 625 Tower Street.

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

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—Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, 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 10:30 a.m. 1954 Indianola Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.

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

DELAWARE—Unprogrammed meeting and First-day school, 6:30 p.m., chapel room on the second floor of the OWU Memorial Union Building. (614) 369-0947.

GRANVILLE—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.

KENT—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chapel, 1435 East Main Street. Phone 673-5336.

MAANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA—Unprogrammed worship 10:30 a.m. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OSHERLIN—Unprogrammed meeting, First-days: (216) 775-2368 or (216) 774-3292.

PARKERSBURG—Mid-Ohio Valley Friends. Phone (304) 422-5299 or (304) 428-1320.

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, Betty Wagner, (513) 767-8021.

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

Oklahoma

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); 4 p.m. worship, 5:15 p.m. forum, 6:30 p.m. potluck, each First Day. Call for location (918) 743-6827.

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.

FLORENCE—Central Coast Meeting for worship 11 a.m., Second and Fourth Sundays. (503) 997-4237 or 997-7024.

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

SALEM—Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

ABINGTON—First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

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

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (215) 874-5860.

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

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

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

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

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

DUNNINGS CREEK—First-day school/Meeting for worship begins 10 a.m. NW Bedford at Fishertown. 623-5350.

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

ERIE—Unprogrammed worship. Call (814) 866-0682.

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. Summeytown Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 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.

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

LEHIGH VALLEY-BETHLEHEM—First-day school and adult discussion 9:30 a.m. Meeting 10:30 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

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

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

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

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

MEDIA—Worship 11 a.m. (10 a.m. 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 10 a.m. Rte. 252 N. of Rte. 3. (215) 566-4808.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Phone: 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD—First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

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

CHESTNUT HILL—100 E. Mermald Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

FRANKFORD—Unity and Wain Sts., Friday eve. 7:30 p.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.; 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 6/10 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—Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (215) 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. 135 W. Philadelphia St. (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 a.m. 335 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6048.
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. Penny Wright, 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.
CORPUS CHRISTI—Unprogrammed worship 10 a.m. Call Charles Arguelli, (512) 991-2505.
DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ward Elmendorf, 828-2071; or call 821-6543.
EL PASO—Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 584-5589.
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. (409) 762-1785.
HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Kerrville, TX. 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, Dee Rogers: (713) 358-3711 or Meetinghouse: (713) 862-6685 for details.
LUBBOCK—Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8921.
MIDLAND—Worship 5 p.m. Sundays. Clerk, Mike Gray, (915) 699-5512.
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 Methodist Student Center, 102 Belknap. Third First Days, 9:30 a.m. meeting for business with pot-luck at rise of worship; Lori Ratcliff, clerk, 13647 High Chapel. San Antonio, TX 78231. (512) 493-1054.

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) 873-4821 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—Maury 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.
NORFOLK—Unprogrammed worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 626-3861 for information.
RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.
RICHMOND—Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.
ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.
VIRGINIA BEACH—Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rad., Virginia Beach, VA 23451.
WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.
WINCHESTER—Hopewell Meeting. 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE—Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.
OLYMPIA—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.
PULLMAN—See Moscow, Idaho.
SEATTLE—University Friends Meeting 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.
SPOKANE—Unprogrammed worship. 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

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

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

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Jill Hardy, clerk, (414) 337-0904.

MADISON—Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 & 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 & 8:30 p.m. Children's Classes at 11:00 a.m. Sunday.

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

Wyoming

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.

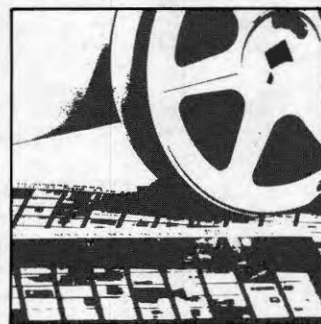
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FRIENDLY FACTS ABOUT RETIREMENT LIVING AT STAPELEY

What our residents and others say about us

Retirement communities aren't for everyone. Nor are they all alike. But if you're pondering a retirement move, study your options and consider the advantages of living at Stapeley.

1. Stapeley residents are happy that we offer continuing care. Whether they live independently, need a little assistance or skilled nursing care, Stapeley can serve them today and into the future.
 2. Stapeley residents know they can rely on the health care that we offer, and area hospitals and doctors who treat our residents agree. Stapeley staff cares for residents with respect and affection with a regard for dignity, self-confidence and independence.
 3. Stapeley residents appreciate our Friendly service, which is synonymous with our Quaker tradition. One of our residents summed it up this way: "I know that when I have needs, Stapeley will meet those needs."
 4. Stapeley residents like the family atmosphere and nostalgic charm of Stapeley Hall, our turn-of-the century building. We've added traditional touches to Stapeley West, our bright, modern apartments and health care center.
 5. Stapeley residents are pleased that we're experienced. We've offered a homelike atmosphere to retirees at this spot since 1904. Stapeley's reputation for excellence is built on that experience.
 6. Stapeley residents like being in historic Germantown, a location which provides them with opportunities for cultural and recreational activities. Public transportation and the Stapeley van make libraries, stores and downtown Philadelphia easily accessible. Residents have created a prize-winning garden in our urban oasis.
- Stapeley residents know that we're moderately priced. Retirement communities can be expensive. Stapeley is comparatively affordable.

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