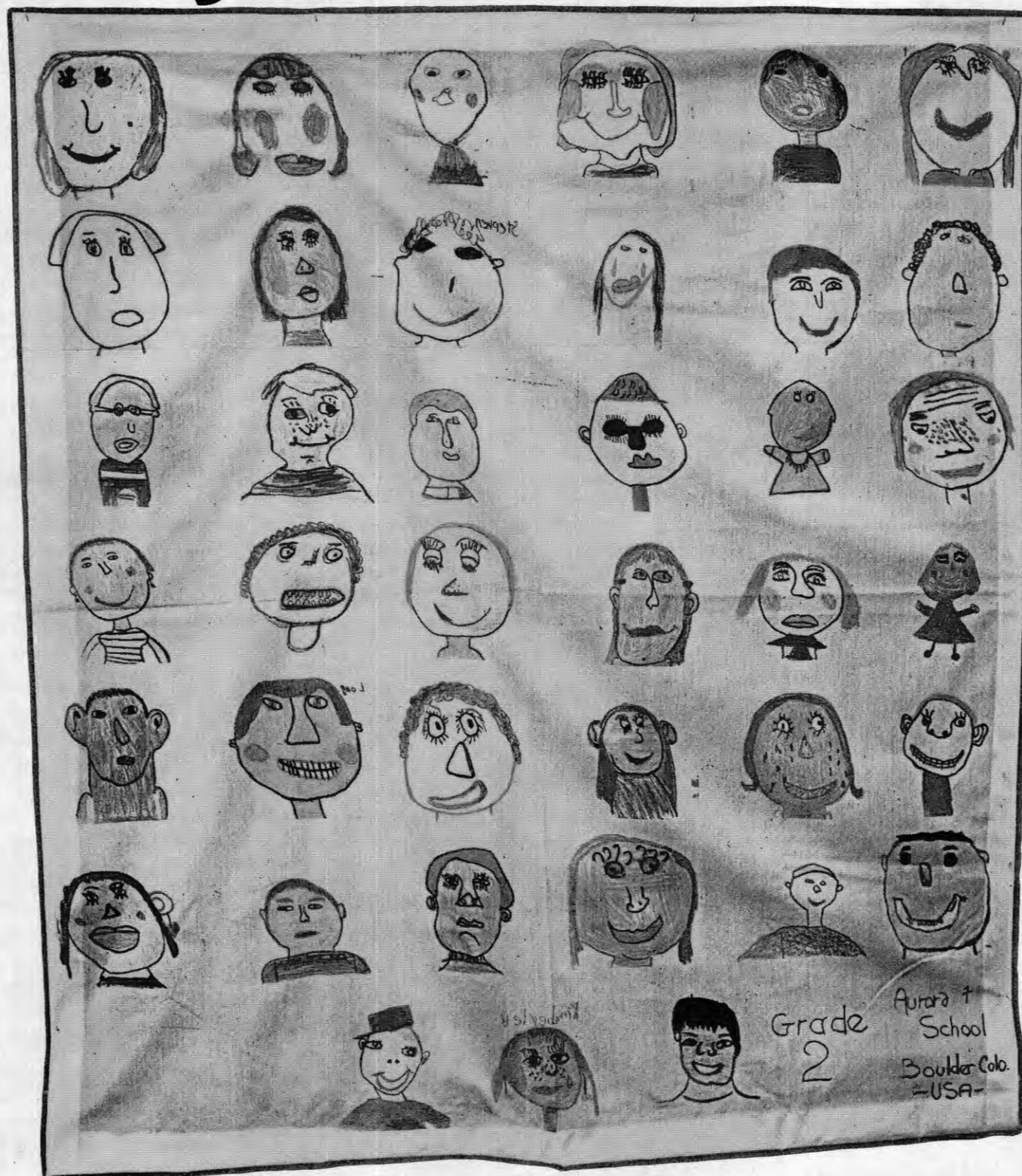


October 1991

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



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Among Friends

Christmas in October

When we are traveling among Friends, one particular question often arises: How do issues of the magazine come together? People want to know whether the articles are solicited, for instance, or if they just come in. How do we decide what to use?

Our process of receiving articles is much like an unprogrammed meeting for worship. We as editors find ourselves sitting on the facing bench, if you will, of a very large meeting—a threshing session, perhaps—one that includes Friends of many persuasions from a wide geographical area. When messages are shared with us, as they are daily, we read them carefully. Some are expressed well, others need improvement or seem less suitable. We try to exercise discernment and participate in extensive dialogue with authors. Out of this process our monthly issues emerge.

Sometimes we ask individuals to submit articles. Currently, for instance, the subject of realignment within Friends United Meeting is a topic of wide discussion. We have invited two Friends to write on the subject for a future issue. Similarly, this year marks the 50th anniversary of Civilian Public Service. Several veterans of CPS have been asked to write articles for an issue this winter. We try to be aware too of who has traveled recently to an interesting place in the world, what Friend has delivered a challenging conference address, who is traveling with a particular concern. At such times we encourage timely articles.

Our October issue represents all of this. When Imogene and Richard Angell visited us in June, Imogene brought us her article. We were moved by her account of the work of Friends in Detroit to support a Friends school, and looked forward to publishing the piece. A short time later we received, unsolicited, the articles by Thomas Woehrl on "Teaching Religion in Friends Schools" and by Alfred LaMotte on multicultural education. Spencer Coxe's article had been in a folder for over a year; we'd been waiting for the right mix of articles with which to place it. The "final examination" on page 17 found its way to us from a monthly meeting's newsletter (we receive many of them and comb them regularly for things to share). Paul Wahrhaftig was invited to report on the national conflict resolution conference. The FGC reports are a mix: some of the authors were invited during the gathering to send us their impressions; others surprised us with their reflections or photographs.

A particular delight in the current issue is a new department, the Parents' Corner, initiated by Harriet Heath. We look forward to contributions from our readers to this corner—parents and children alike—and trust this will become a valued space for good dialogue among Friends.

In closing, may we suggest a particular writing assignment for all who wish to contribute to our December issue? In 300 words or less (deadline October 14) send us your "most memorable Christmas as a Friend." Last year *The Friend* of London Yearly Meeting published the responses to such a question, and they were wonderful; brief, yet providing great depth and diversity.

We look forward to your gifts—at Christmas and at other times.

Vinton Deming

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© Martha Tabor

The front cover shows a class self-portrait on fabric made by second graders in Boulder, Colo. They gave one copy to Boulder's Sister City, Dushanbe, in the Soviet Union; the other is on display at the State Capitol in Denver.

Attention arboriculturists

Looking again at one of my favorite photographic histories—*Philadelphia Quakers 1681-1981*, by Philadelphia Yearly Meeting—I note the close association of old trees with old Quaker structures or with old Quakers. The most noteworthy association of these two is the Shackamaxon elm with William Penn, made well-known by the Quaker painter Benjamin West. In the above-cited book is a reproduced photo of a great white oak near Salem (N.J.) Meeting, which in 1676 predated Penn's gathering on the Delaware River with his Friendly native Americans.

Turning more pages I find two other old trees associated with Quakerism, the only two I remember viewing personally before my emigration from one PYM area to another PYM (*Pacific Yearly Meeting*). These are the magnificent old oak—is it a black, white, red, or other oak?—in the foreground of the London Grove (Pa.) Meeting, and the giant Sequoia near the Painter-Tyler Arboretum in Delaware County, Pa.

I suggest there are in the early Quaker areas of the mid-Atlantic states other examples of historic old trees of known association with Friendly structures or with Friendly arboriculturists. This appeals to me as a worthy topic for a Quaker writer to explore. Taking another tack, what kinds of native woods were the old Quaker meeting benches sawed from? From where were the trees cut and who were the sawyers, the joiners? Were the wooden partitions between meeting sections cut from the same woods as were the benches?

I would like to correspond with any other Friendly historians of similar mind wanderings who would fancy such intellectual explorations as mine. I would encourage him/her to write of and photo reproduce his/her information.

Edward P. Thatcher
1812 Villard St.
Eugene, OR 97403

(FJ welcomes such correspondence as well. —Eds.)

Pools of blessing?

I was fortunate to visit Scattergood Friends School in Iowa for four days recently. This high school campus is a gem. The cluster of buildings serves the school community well. A lovely frame meetinghouse stands with its back to the adjacent Interstate 80, which is hidden in a

"The Penn Elm Tree"



deep road cut. The hushed swish of trucks and cars is steady. One could wish that the corridor of traffic were set over a mile or so to the south. Yet it occurred to me during worship in the meetinghouse that the love and centeredness of that building and of the century-old school grounds continually radiate spiritual energy and peace. Some of this may spill down onto the highway. If so, drivers of trucks and autos are splashing their vehicles through an invisible, ever-replenished pool of blessing. Do these people sense a corresponding moment of light-heartedness and of relaxation from anxiety? Do travelers experience a strange and beautiful empowerment as they drive just below the meetinghouse? These questions came to me. Could it be that the Divine Presence is pleased to see a major highway touch the hem of the grounds of a committed religious community?

The fact that a similar impingement of a new highway is happening to Pendle Hill's grounds in Pennsylvania gives credence to the concept of invisible baptismal pools of the Spirit near Friends' centers and other similarly enlarged and gentled sources of spiritual power. I find it to be a wholesome image that eases and gives purpose to the discipline required of residents of at least two Quaker centers of learning, as the learners deal with the background sound of distant traffic.

Francis D. Hole
Madison, Wis.

What a puzzle!

It was nice to see my name in print (FJ July), but that wasn't my Quaker Crostic! You do have three of them from me; one you published in January 1990, the others are in your files for use.

Perhaps you might publish the

following crostic as a letter with a note explaining who actually wrote the one you published in July.

Oops!

A. FRIENDS JOURNAL's editorial standards.

8 6

B. Embarrassed sound.

3 4

C. _____ if it were mine.

11 7

D. Editors can _____ but they can't hide.

5 9 12

E. Someone who couldn't believe what he saw.

1 2 10

E	1	E	2		B	3	B	4	
D	5		A	6	C	7			
A	8	D	9	E	10	C	11	D	12

Osborn Cresson
Kalamazoo, Mich.

(When we received Osborn Cresson's letter and mini-crostic above, we immediately wrote to the real author of July's Quaker Crostic, Irven Roberts, a Friend from N. Easton, Mass. We apologized profusely and begged his forgiveness. Irven's response follows. —Eds.)

Dear Editor,

Your note about the mix-up on author of July's Quaker Crostic just came and you'll be interested in the following: Even

Viewpoint

The Valiant Three

Many Friends stood against the war fever that swept America during the Persian Gulf conflict. They prayed, lobbied their representatives, marched, and went to jail. Now they will heal the wounds and bury the dead of George Bush and Saddam Hussein's oil war.

In the hysteria of those days, the courageous actions of some young Friends may have been overlooked. They should be noted.

Noah Rorem, 13, of Kankakee (Ill.) Worship Group, lives in Essex, Illinois, west of Kankakee and southwest of Chicago. Last spring he was in the 8th grade. At his school, posters of Saddam Hussein with bull's eyes on them were being put up. Students began to sport yellow ribbons.

In response, Noah drew a big peace sign on the back of his Levi jacket and wore it to school.

At Noah's school the other students made remarks like, "Traitor!" And the comments continued throughout the school term.

Noah persevered, however, also declining to use "Honor Those Who Served" stamps.

Andrew Stout, 11, of Bloomington-Normal (Ill.) Meeting, lives in Normal, in central Illinois. At his school, where he was in the 4th grade, yellow ribbons began to sprout.

Andrew's school council voted about reimbursing their teachers, who had purchased the yellow ribbons used in the school. Andrew, along with another member, voted no. The other students didn't say anything but they looked at him as if to say, "Who do you think you are?"

Some time later, Andrew and fellow students signed a large banner to present to a visiting soldier. Andrew didn't look at the banner as he signed, feeling it couldn't be anything bad. But when he saw the banner at the rally for the soldier, he was amazed. It said, "Thank You For Our Future." He felt he never would have signed it if he had known what it said.

(Andrew commented to me later: "Thank you for our future, what does that mean?" Shaking his head, he added:

Gary Sandman is willing to pass on any letters of support to these young Friends and is interested in other young Friends' experiences during the war. Please contact him at 1203 Gladden, Columbia, S.C. 29205.



ed, "How did the world get to be this crazy?"

During the war, Andrew also participated in a silent march in Bloomington-Normal.

Jesse Hepperly, 8, of DeKalb (Ill.) Meeting, lives in DeKalb, Illinois, west of Chicago. His school, where he was in the 3rd grade, was flooded with yellow ribbons and posters.

Jesse's teacher wanted the class to write letters to soldiers saying, "Thank you for fighting for me and being willing to die for me." Jesse and some of the other students didn't want to write the letters, because they didn't want anyone to fight or die for them, but they were made to do so, anyway.

Jesse's school also sent "Support the Troops" flyers home with the students. Jesse was upset about this, too, so his teacher asked him to bring something to share with the other students. He brought "The Peace Dragon," a Fred Small song. Some of its words are: "Children wave and shout hello when it flies overhead/It calls to people, 'Please don't fight, but think and talk instead/Don't send your young ones off to war, don't poison all the earth/When you're truly big and strong, you'll understand what peace is worth.'"

Jesse's teacher confiscated the song. When his mother contacted the school authorities, she was informed that it was subversive literature and that it would endanger the safety of the troops.

Jesse has continued to struggle, however. A large boy for his age, he has refused to fight with the other children and plans are for him to serve on a student mediation committee to prevent fighting between students.

These young Friends are heroes. They have luminous courage. They should inspire us all. We are blessed to have them in our midst.

Gary Sandman

after solving it, I never checked my copy! or realized it was mine!

The Cresson family and the Roberts family were acquainted years ago at Radnor (Pa.) Meeting. Young Os and his sister were the age of my children. When one of the Cresson crostics was published in FRIENDS JOURNAL, I wrote to Os, senior, in Costa Rica. Later, I had a note from Os, junior, from Western Michigan University, enclosing a couple of other puzzles.

So, I'm now sending a note back to young Os with another crostic I made up. Let me know if you want more material!

Irven Roberts
N. Easton, Mass.

It ain't over

(Our FJ Board clerk, Sam Legg, experienced with London, England, environs, calls attention to a mistake in one of the clues to the July Quaker Crostic! Clue C was, "Where Big Ben is (3 words)" and the answer given was "Tower of London." Not so, Sam points out; Big Ben is located in the Parliament tower (Westminster Palace), not the Tower of London—located just east of the city and on the north bank of the Thames—a very different structure. So there, we fooled you all! —Eds.)

Page 4 answer: To err is human.

Our legacy

Charley Brown's message (Forum July) about the environmental future and the impact population growth will have on future generations of children deeply affected me.

Recently I attended a conference where Gaylord Nelson, past governor of Wisconsin, U.S. senator and lifetime environmentalist, told us that he felt the number one threat to human existence was our over expenditure of our environmental capital assets. And that the biggest danger to these assets was uncontrolled population growth. He suggested that the way to prevent this disaster was to develop a conservation ethic.

For Charley Brown of Wiscasset, Maine, to welcome this population growth by asserting "the spirit of God will be just as great for each child then as it is now" astounds me.

In order for the inner spirit of God to be honored, nurtured, and developed within a human being, huge expenditures of human, physical and environmental

continued

capital are required. If this capital is not available, that child's inner spirit of God shrivels and dies as we can clearly see in the eyes of starving children. Without spiritual nourishment we will ultimately create a human civilization made up of degraded morons, a population consultant recently stated.

As people of the Light of Jesus Christ we have an obligation to take full spiritual responsibility for creating the Kingdom/Queendom of Jehovah God on this planet Earth—NOW! We do this by saying "NO!" to everything that diminishes and dehumanizes life and "YES!" to everything that affirms it. We need to be spiritual warriors showing our grandchildren what it means to be responsibly alive, vital, and in love with one's self, others, and Mother Earth.

A planet with its human population under control and living in harmony with the fundamental laws of nature must be our spiritual legacy to future generations.

Nancy Laine Davis
Madison, Wisconsin

The power of prayer

In your News of Friends section (*FJ* June), a request was published from the Friends Meeting of Austin (Tex.) for prayers as the meeting considered the request for marriage of Steve and Jim.

At the July meeting for business, the meeting decided to send a second note to *FRIENDS JOURNAL* as follows:

"The Friends of the Meeting at Austin, Texas, wish to thank Friends elsewhere for their prayers for our meeting in its decision-making process regarding the marriage of Steve and Jim."

Paul Stucky, clerk
Austin (Tex.) Meeting

(Steve and Jim are to be married under the care of Austin Meeting November 2, 1991. —Eds.)

Simple gifts

Do you ever have use for tiny minusccripts? I was so struck with Margaret (Holly) Sanderson's recent message at Stony Run (Md.) Meeting that I asked if I might send it to you. The enclosed is fully three-fourths of the entire message, and is near enough to the exact words Holly used that both she and I are comfortable with it:

"God's unconditional love for us

accepts us as we are, but points to something higher which we may become."

Eleanor Webb
Baltimore, Md.

Protest letters needed

When I was in San Jose, Costa Rica, in mid-July, I learned of the case of Livia Cordero Gené, now in her 16th month in prison without a trial. What I am asking Friends to do is to write the president of the Costa Rican Supreme Court, the minister of justice, and the president of Costa Rica, pointing out the violation of human rights and asking why a trial has not been held.

Livia Cordero Gené has been identified with peace and human rights organizations; and it appears that she is being held for her political views rather than the trumped-up charge of complicity with a bomb-thrower. She has been a member of the Quaker Peace Center, the Women's International League for Peace and Freedom (WILPF), the Commission for the Defense of Human Rights in Central America, and the Costa Rica Commission of Human Rights.

It is not up to us to determine the guilt or innocence of Livia Cordero Gené, but to insist on a fair and speedy trial.

Friends involved with the San Jose Friends Meeting and Peace Center are encouraging our efforts. The WILPF, Apartado 315-1250 Escazu, Costa Rica, would appreciate receiving copies of letters sent to officials. The addresses of key officials are:

Lic. Edgar Cervantes V., Presidente de la Corte Suprema de Justicia, 103, San Jose, Costa Rica.

Licda. Elizabeth Odio B., Ministra de Justicia, Apdo Postal 5685-1000, San Jose, Costa Rica.

Lic. Rafal A. Calderon Forunier, Presidente de Costa Rica, Apdo Postal 520-2010, Zapote, Costa Rica.

Robert S. Vogel
Pasadena, Calif.

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

by Sam Legg

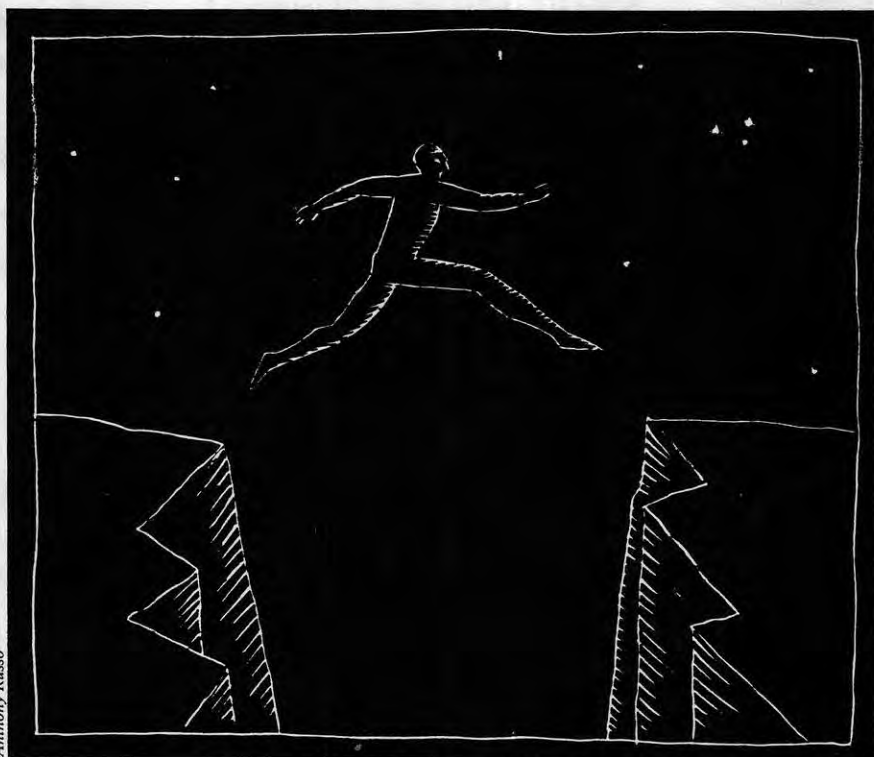
Some years ago, the United States sent a probe to Mars. It was programmed to land and acquire samples of rock/soil for study back here. What we were looking for, of course, were signs of "life." To accomplish this, the probe contained instruments capable of detecting evidence of oxygen, carbon, and the other components of life *as we know it* on Earth.

Granted, Mars is pretty close for me to be suggesting, as I do, that we might be wise to keep our minds open to the possibility that "life" could turn out to be something so far unknown to us here. The chances of a different form of life so close as Mars are, I admit, small. But what kind of probe would we send to another galaxy? Is it possible we might find there forms of life completely different from anything we could imagine?

A physicist tapped on a solid oak table and said to me: "This table is mostly empty space. Inside are myriads of molecules dashing madly about at furious speed, but the distances between them are so vast they seldom collide, yet together they still make the table." Remembering the times I have been bruised by bumping against the edges of badly placed tables, I found the description hard to accept. But what if it were true? What if our body is simply an unimaginable number of cells, each performing its destined role? Taking it farther, what if I am one of those cells in a larger body, say, the Earth? From what we keep learning about the infinitely expanding universe, why couldn't our massive planet itself be merely a cell in a larger organism, say our Milky Way galaxy? Why stop there? We could go on to see our galaxy as a cell, one tiny fragment of the ultimate creation. And if that idea doesn't make us think big enough, let's say the galaxy is a cell in the big toe of a larger being. You get the idea; we could go on indefinitely like this. And we could explain lots of the explosions our telescopes and our radio

Sam Legg is a member of Stony Run Meeting, Baltimore, Md., and clerk of the FRIENDS JOURNAL Board of Managers.

God has been speaking to humanity since there have been any humans, and will go on speaking while we last and beyond.



Anthony Russo

CONTINUING REVELATION

antennae are registering: as a cell I eventually meet and couple with another, producing a third, fourth, etc., or I get mad at another and eat or otherwise annihilate it. As the scale gets larger we explain growth as well as wars.

What if this scenario, based as it is on our human knowledge, is as ridiculous as it sounds, but for the reason that out there in the great beyond are forces and objects unknown and undreamed by humans on Earth? How do we set about beginning to encompass the immensity of the physical universe? Just as important, how do we learn to reach out and absorb some of the unknowns of the spiritual universe? How do we learn to

stretch our imaginations beyond our intellectual experiences? For instance, remembering Walt Whitman's learned astronomer contemplating the firmament, how do we define God?

Necessarily we begin with our God-given intelligence to seek "proofs" that satisfy us, most of which someone eventually more or less successfully challenges. I have long since given up trying to define God. Defining anything limits it, and who am I to limit God? God is so far above and beyond me and my comprehension that I can only accept what I cannot describe in words but what I can, and do, feel. This conveniently eliminates the temptation to create

God in my human image. It also helps me avoid pontificating that an idea or proposed action is God's will. If God is beyond my human comprehension I would be wise to refrain from announcing in precise terms what the Divine Will is. I will not presume to speak for God, however comfortable I may feel with my present insight.

This is not to say that a group of us can't assemble and quietly wait for an indication of spiritual guidance. Our experience shouts to us that indeed we can. Nor does it mean there are no eternal truths in the Bible or in the sacred writings from other religions. Again, our experience abundantly demonstrates the validity of such literature in interpreting, clarifying, often confirming the insights that have come to us in our individual prayers or in our corporate seeking in our meetings for worship. But what is so exciting is to recognize that these eternal truths can be expressed in different terms in different circumstances or eras. And so we must be open to such new light as is constantly being revealed, or at least is available, to us. Continuing revelation means to me that God has been speaking to humanity since there have been any humans, and will go on speaking while we last, and beyond. Over the years our understanding has evolved; we probably know more about God than did our Paleolithic ancestors. But there is more to know; as we learn to listen to the still small voice, we have faith that what we think is God's will at the moment will guide us in healthy directions.

Continuing revelation also means that new light, new understanding can come to us at any time and from any source, not just from our own tradition. God can, and does, speak to us from the pages of the Koran, from the heart of our beloved, from farthest space, from our meetings for worship. How important, then, that we keep our hearts and minds open to receive—to the extent we are capable—new insights. The meeting for worship is perhaps the most likely, surely the easiest place for us to do this, but it won't hurt us to try it at other times as well. □



Friends School: 'One of Detroit's Jewels'

by Imogene B. Angell

A Friends school in Detroit, Michigan? Does this concept seem incongruous?

Last fall, NBC's 20-20 sensationalized the fires set on Halloween and the gun shots that celebrate the New Year in Detroit, exacerbating the negative image the city has acquired throughout the rest of the country. Behind this image, there are many good and positive aspects to the city, the seat of an auto industry that was once the prototype of U.S. dynamism and progressive thinking. But still, a Friends school in Motown? The city of the first UAW sit-ins? The Supremes? The 1967 riots? The Bad Boy Pistons? The Grand Prix races?

Today, like other large cities, Detroit's people are plagued by problems of low income, unemployment, drugs, and violence. Due to an exodus of whites it is

predominantly black (70 percent), and recently many middle-class blacks have also moved to the suburbs. As in other large cities, homicide is the leading cause of death for black children over the age of nine, and its predominantly black school system has a poor record. Fifty-four percent of male students drop out of the public schools before they finish the 12th grade; 45 percent of female students are dropouts.

The Friends School in Detroit was founded in 1965 because a suburban independent school refused to admit an African-American student because of her race. The girl was the daughter of Wade McCree, then judge of a U.S. district court in Michigan and later solicitor general of the United States under President Carter. Civic leaders of Detroit were gravely concerned. Knowing that Quakers have a strong involvement in solid education and a long history of recognizing the worth of each individual regardless of race, they asked the newly formed Green Pastures Quarterly Meeting to found a Quaker school. A small group of sponsors pooled

enough money to get it started.

The school began with 65 students in grades one through five meeting in a storefront in Lafayette Park. Each subsequent year one grade with 16 students was added. Soon it was relocated in temporary trailers on a muddy tract of land obtained from the city in an area known as the Black Bottom. Under the leadership of Hali Giessler, who became its first headmaster, funds were raised by 1970 to erect a beautifully designed brick school building on the same site. The trailers were kept for the lower school for several years. By 1972 there were nearly 400 students. Currently it is surrounded by attractive low-cost condominiums and impressive new businesses. The hotel towers of the Renaissance Center can be seen nearby on the riverfront.

From the beginning, Detroit Friends sought to have its student body reflect the city's cultural, religious, racial, and economic diversity. It stresses students' self-respect and respect for others, emphasizes nonviolent resolution of conflict, and attempts to help students develop integrity and responsibility. It

Imogene Angell has been a trustee of Friends School in Detroit since 1985. From 1976 to 1984 she was an elected trustee on the Board of Education in Birmingham, Michigan. She is a member of Birmingham (Mich.) Meeting.

encourages diversity, openness and honesty, friendly collaboration, and cooperative interaction among all. There is a very dramatic contrast between the atmosphere in Friends School and the city outside its doors!

Friends School is not isolated from the violence and crime of Detroit. Funds have been embezzled and its building has been broken into several times in recent years with computers and other readily salable equipment stolen. The

Why did parents rally to keep the school open? Because, they said, 'there is nothing else like it for our children!'

present headmaster spent a few long nights in the building to prevent further theft, then reluctantly hired a security guard to park his marked car in the parking lot and stay in the building nights.

To help combat violence in the community, a series of AVP (Alternatives to Violence Project) workshops were brought to Friends School in 1987. Stephen Angell, then chief administrative officer of AVP, brought trainers from New York to help get the program start-

ed. Trustees of Friends School then secured a grant to provide workshops at the school for community leaders at no cost to them. Working with Save Our Sons And Daughters (SOSAD), an organization of parents (mostly African-American) whose children have been murdered, several people were trained to teach others the techniques of avoiding violence by AVP methods. After training, the new facilitators are prepared to participate in offering basic workshops for others and to help the program to expand.

During its 25 years, the school has undergone several crises. As other private schools opened their doors to minorities, Friends' uniqueness was less apparent. Students were drawn away from the small upper school to two very good magnet public high schools that offered rich academic and social opportunities.

In 1976 and again in 1987 it suffered financial crises, which led trustees to seriously contemplate closing the school. In both cases the parents rallied strongly to resist the closing. In 1976 the school was mortgaged and over \$500,000 in debt. The trustees personally loaned thousands of dollars to help meet faculty payrolls, parents engaged in fundraising, and the staff under Headmaster Tom Woehrle, with behind-the-scenes help from influential Friends and sponsors, got donations and foundation support to pay off the mortgage and put the school back on a completely debt-free basis.

In 1987, enrollment had shrunk, especially in the upper school, and though still debt-free, its reserves were so badly depleted the trustees actually announced that the school would be

closed at the end of the school year. The parents rallied en masse and demanded that the school be kept open, even though it could not provide a full program, because, they said, "there is nothing else like it for our children."

It was at this low point that miracles began. The *Detroit Free Press's* lead editorial on April 7, 1987, was entitled "BEST FRIENDS: This jewel of a school would be a shame to lose." It said:

It would be a terrible loss for Detroit, and a great shame, if lack of support in the community forced Friends School to fold. . . . Now all schools take black students, but the role of the institution at Lafayette and St. Aubin hasn't diminished: it combines academic excellence with a truly integrated, hospitable environment (the ratio of white to black students at Friends is about 50-50) and promotes a Quaker value system that stresses tolerance and teaches peaceful ways of resolving conflicts. . . .

Friends is one of Detroit's jewels and most heartening symbols. Without it, this city would simply be a worse place. This unique school deserves help from the community it has been serving so well.

The upper school was laid down, but Friends School, preschool through eighth grade, survived and limped along for two years. James Shirley, a retired principal of the Detroit public school system, who had been teaching part-time at Friends, volunteered to serve as headmaster. He worked full-time at half-pay to keep the school in operation. Because of lack of funds, the program was neither complete nor of the high quality Friends School had been offering and should offer. The dire financial situation also resulted in acceptance of students with major academic/behavioral problems as well as substantial individual reductions of tuition fees because each additional student brought in a little more desperately needed money. The school owes a real debt to those courageous parents, staff, and trustees who doggedly kept the school alive for these two years till "the way opened."

In 1989 Friends School became the beneficiary of a 1.2 million dollar bequest. An exciting new headmaster was hired, Edward M. Jacomo, who has now been able to bring the quality of the academic program back up to an excellent level. Ed Jacomo is nationally known as an educational leader. He voluntarily gave up a good position in

Page 8: The Detroit skyline from the school, and the library entrance. Left: a classroom scene



one of the affluent suburban private schools and turned down other exciting job offers because he thought he could make the most difference at Friends School. He continues to participate at the cutting edge of education discussions locally and nationally, often bringing participants into Friends School in Detroit. Though not a Friend, he fosters a rich Quaker presence in the school through silent meetings, consensus, queries written by students, noncompetitive games, and community service (including Friends students helping handicapped students at a nearby public school). Visitors to the school frequently remark about the palpable sense of boys and girls from varied backgrounds learning to live and study together harmoniously in an atmosphere that emphasizes the nonviolent resolution of conflict and the unique worth of each individual.

Friends School now has 109 students in preschool through eighth grade. It has an annual budget of \$900,000 and an excellent academic program. An administrator of one of the prominent suburban independent schools in our area remarked that it would cost them between two and two-and-a-half million dollars to run our program at his institution.

The school, however, is forced to spend substantial amounts of its reserves each year to maintain its objectives. Tuition ranges around \$4,000. However, to accomplish its mission of diversity, it must offer many students substantial financial aid. No school with a similar mission could ever support a high quality academic program on tuition alone. And Friends School in Detroit cannot raise its tuition significantly. Many of the full-pay students pay monthly installments, which sometimes are late because families don't have the money. In many cases, when parents submit applications for financial aid, the report indicates they cannot afford to pay

anything for tuition. Nevertheless, they find at least half of the tuition so their child can attend.

Quakers in this area give financial support to the school, but they are few in number and are not wealthy. Because of real concern about the Detroit public schools, local corporations that used to support Friends School are now focusing their attention exclusively on public education. (Under the Detroit Compact Program, a corporation adopts a specific public school, provides volunteers to work there, and guarantees either a job or tuition to a state university for students who comply with attendance requirements, graduate with a B average, and achieve a 19 or higher on the ACT.) Contributions to Friends School have decreased while its costs continue to escalate.

The Board of Trustees (11 of the 21 are Quakers) feels it is imperative to assess the school's situation realistically. The historical pattern of financial well-being followed by financial crisis cannot continue. The board decided that the time has come to either raise a sufficient endowment to make the school financially secure for a long time or to plan to discontinue its existence in an orderly manner. It holds that one cannot justify keeping the school open unless it can consistently maintain a quality program. A committee has been appointed, therefore, to determine the feasibility of Friends School raising those funds necessary to permit the school to maintain its program on a long-term basis without running a deficit.

Are other Friends schools grappling with the same fundamental question? Is there still a real need for Quaker education at the elementary/middle school level? What is the future for Friends elementary/middle schools? How and by whom will they be supported? □

Students from Friends School in Detroit dance with nursing home residents.



Teaching

by Thomas Woehrle

For some years now I, a Presbyterian minister, have taught courses in Bible and religion at the secondary level in Friends schools to students with a variety of religious beliefs and backgrounds. Always before me is the question: How do I teach so that I am responsible to my own beliefs, those of my students, and those of the school?

The biblical passage that I have found most helpful in addressing this query is Jesus' encounter with a Samaritan woman in the fourth chapter of John's Gospel. When the woman asks on which mountain, Gerizim or Zion, God is rightly worshiped, Jesus replies that the time is coming when neither mountain will be the place of true worship; for true worship will occur wherever one worships God in spirit and in truth. The conclusion I have drawn from this regarding my teaching is that I should endeavor to deepen and strengthen the spiritual life of my students within the traditions that are already shaping them.

Since this approach has been most challenging with regard to students who are not Christian or Quaker, I present here three cases—a Jew, a Muslim, and a Hindu—as examples of my approach.

Some years ago I first met Judy in a seventh-grade English class. She had not yet learned how to write a cohesive paragraph or to combine several paragraphs to present a thought in a coherent way. She struggled throughout the first half of the year without much success. Then one winter day she came to me excitedly, saying, "I finally understand how to write a paragraph. It came to me all of a sudden." She was right. The insight had come to her in a manner similar to a conversion experience. She was enabled to take off and write not only cohesive paragraphs but excellent essays.

Three years later in tenth grade Judy was again my student, this time in a religious studies course that featured the Bible. Her background was Jewish, but her family was not practicing and she had had no religious training. As we worked our way through the Bible, she became deeply interested in what she

Thomas Woehrle is a religion teacher at Friends Academy in Locust Valley, New York.

Religion in Friends Schools

was reading and hearing for the first time in her life. Several months into the year she confided to me that she had begun to attend classes at the Jewish community center in her neighborhood in order to become better acquainted with her faith. Near the end of the year her father told me that because of her curiosity he too began to attend classes at the community center. He expressed his deep appreciation for the way in which our religion class had led to his and his daughter's discovery of the riches of their own Jewish faith.

To have served as a midwife to Judy's discovery of paragraph writing and her religious faith gave me great satisfaction and provided me with a model for my teaching.

My other two cases come from the school year just completed. One was a senior in a new course in Middle East history and culture in which, among other topics, we studied the scriptures of Judaism, Christianity, and Islam. Faisal was the only Muslim in the class. Since his family was consciously raising him in the Islamic faith and he had made the pilgrimage to Mecca, he was an important resource. He contributed many of his experiences and perspectives to class discussions, helping all of us come to a deeper understanding of Islam.

In March we took a trip to Washington, D.C., to learn more about U.S. foreign policy in the Middle East. Learning of the existence of the Islamic center there, we made it our last stop before returning home. Faisal and I did not know quite what to expect, but we found a beautiful mosque on the edge of Rock Creek Park. The class was fascinated by it. Faisal asked if he could do his noon prayers. We said we would gladly wait while he prayed. We all watched him begin the ritual and then went outside while he finished. Upon emerging from the mosque he expressed appreciation for having been allowed to practice his faith. He obviously had been deeply enriched by the experience and the rest of us had acquired a greater appreciation of Islam.

Also this past winter, Nicole, one of my students in a required senior religion course on the Judeo-Christian tradition, came to me after the first class and said

that she had studied all of the material at the school she had just come from. After asking her a few questions, I realized that she was correct and that it would be unwise to have her take the course.

From her name I suspected that she was Hindu in background and she confirmed this, but said that she had not been raised as a Hindu. I asked her if she would like to do some independent reading on Hinduism under my supervision. She jumped at the chance. She began with two books she had at home—one a simple introduction to Hindu-

When the Samaritan woman asks on which mountain God is rightly worshipped, Jesus replies that the time is coming when true worship will occur wherever one worships God in spirit and in truth.



Irving Amen

I am convinced that in the course of our studies each of these students—a Jew, a Muslim, and a Hindu—were brought closer to God, worshipping the Divine One in spirit and in truth. I also am confident that I have functioned in the spirit that Jesus suggests in his discussion with the Samaritan woman in the fourth chapter of John's Gospel.

In all of this, my understanding of the true meaning of conversion has shifted from turning a person to Christianity from another religion (or no religion) to the turning of each person to God in the way that God makes herself/himself known to that person. In many of my students, this means the deepening of Christian belief. Yet for

Faisal it meant deepening his Islamic faith, and for Judy and Nicole it meant converting them, i.e., turning them, to the religion of their families. I hope and pray that both the Samaritan woman and Jesus would approve of this approach.

In closing, I lift up the words of Elizabeth Fry, an early 19th-century Friend who led the fight for humane treatment of prisoners in Britain. She said, "I do not fear truth. . . . Never give up the search for it; and let me take courage, and try from the bottom of my heart to do that which I believe truth dictates, if it lead me to be a Quaker or not" (Leonard S. Kenworthy, *Sixteen Quaker Leaders Speak*, p. 48). It is in the spirit of these words that I attempt to carry out my vocation as a teacher in a manner that is responsible to my students, my school, and my faith in God as I know him in Jesus the Christ. □

ism, the other on the concept of karma. Then she read the *Bhagavad-Gita* and the *Upanishads*, writing a perceptive essay comparing the two. Finally, she read the material on Hinduism and Buddhism in Huston Smith's *The Religions of Man*, writing an outstanding essay comparing the two religions. In our last conference she said that she planned to take a religion course in college to continue the study of Hinduism she had begun this spring.

Friends Schools:

Two Unmet Needs

by Spencer Coxe

The day after the U.S. invasion of Grenada, a *Philadelphia Inquirer* reporter, taking the pulse of the citizenry, interviewed a young man hanging out at the corner of Kensington and Allegheny avenues in Philadelphia. "Man," he replied, "it's great. It's about time America kicked ass." The answer, unhappily, reflects a value system far more common in our country than the ideology of this journal or of most Friends.

The query on education from *Faith and Practice* of Philadelphia Yearly Meeting asks, "How is the Friends school contributing to the mental and spiritual growth of the community about it?" It is a wholesome exercise in humility to ask what Quaker education is doing, or even trying to do, to reach "that of God" in the majority of our fellow citizens, whom the young man at Kensington and Allegheny symbolizes.

Taken as a whole, primary and secondary education offered by Friends schools in our Philadelphia Yearly Meeting area provide little opportunity for the majority element of the population—Friends or non-Friends—to profit from an education infused with Quaker values. It is a curious irony that our religious society in its first generation was made up mostly of artisans, people who made a living by their hands. Yet with few exceptions our schools do not reach out to this population, and few children of families with working-class backgrounds attend. It would be interesting, and probably humbling, to see "what love can do" with a class of Kensington children with aspirations to own an auto-repair shop or run a beauty parlor. [Kensington is a low-income, working-class section of Philadelphia. —Eds.]

Our schools cater overwhelmingly to students who score well in intelligence tests and are academically inclined. Without any conscious decision on any-

body's part, the schools have become training grounds for "people that matter." These include some children of working-class backgrounds whose parents have dreams of "my son the doctor." There was more than a hint of elitism in the remark at my monthly meeting that we should not "water down" our standards. Not only is this

form of elitism at odds with our egalitarian tradition, but it is contributing to the process that has converted the Society of Friends over the generations, at least in my own yearly meeting, into a peculiar kind of aristocracy, combining gentility, liberalism, and a high respect for intelligence and "accomplishment."

There was probably no moment at any of our Friends schools when a conscious decision was made to cater to the academically gifted. It has come about because of an evolution that affects almost all successful charitable institutions; commonly they become more and more high-powered, efficient, and "professional" as the years go by, until their character is altered and they are no

It would be interesting to see "what love can do" with a group of children with aspirations to own an auto-repair shop or run a beauty parlor.



Spencer Coxe worked for the American Friends Service Committee nationally and abroad. For 28 years he was executive director of the American Civil Liberties Union in Philadelphia, Pa. Now retired, he is a member of Germantown (Pa.) Meeting.

Barbara Benton



longer the modest effort that their founders were content with. (The American Friends Service Committee, I believe, is an example.) The process is gradual and accidental, and it is not necessarily deplorable. But it should not be unnoticed.

It is a process particularly seductive in our schools, because it brings psychic rewards to the institution and its faculty. Friends are not immune to feeling pride in running schools that send a large proportion of their graduates to name-brand colleges. Teachers have an understandable and human preference for teaching gifted children. It's more fun and more satisfying. Who would not prefer nurturing and challenging an incipient Nobel laureate to nudging a dull-normal child along the path to a diploma? More fun, yes, but is it more important, or more clearly the mission of Friends?

At this point I must inject an *obiter dictum*. When I presented the foregoing analysis to some Friends deeply involved in Quaker education, they were quick to answer contentions I never asserted and do not assert. I do not say that Friends schools cater to the rich and ignore neighborhood people of modest means. I do not argue that our schools have failed to maintain and inculcate Quaker values. Anticipating a third red herring, I want to pay tribute to Stratford and Delaware Valley Friends schools, which, as I understand, meet the needs of students with special learning problems, who could not survive the academic pressure of most of our schools. But these two institutions, like the others, are meeting the needs of "special" people. (I also recognize that there are gradations of intellectual elitism among our schools, and even disparity within some institutions between primary and secondary levels.)

Now, to return to a consideration of mission. In the old days the primary

mission of Quaker schools was to make sure that our children were brought up in the faith, and sheltered from exposure to the world and its temptations. The overwhelming majority of my classmates in the Westtown class of 1936 were Friends, and most were Orthodox. (I was a Hicksite, and felt it.) It was only a few years before my arrival that the first non-Friend was admitted, and not long before that when the first piano was admitted.

Running schools for the avowed purpose of raising children in the faith (narrowly defined) is a clear and honest mission, and can be rationally defended. We have now abandoned it as inconsistent with Friends' current perception of themselves less as an embattled remnant of holiness and more as purveyors of a gospel of relevance to all.

Quaker schools in the Philadelphia Yearly Meeting area have abandoned the original mission; indeed there are Friends who have found it difficult or impossible to enroll their children in a Quaker school, even in their own meeting's school. The sacrifice of this important mission—education of all Friends' children who desire a Quaker education—would be justified if it were the necessary price to pay for some more important mission on which our Society is

nor the best we can aspire to.

Delaware Valley and Stratford Friends schools were launched because Friends recognized unmet educational needs. My thesis is that there are still two such needs. One is the provision of a place for every educable Quaker child who wants a Quaker education. The other is an experiment—within existing schools or through a new institution—to meet the needs of blue-collar families that have no aspirations to change the color of their shirts. I do not presume to prescribe how these needs should be met; I certainly do not propose abandonment or radical transformation of existing institutions that—measured in their own and the world's terms—are enormously successful.

If the experiment of providing education to blue-collar students were to fail, as well it might, we would profit from the experience in two ways. First, we might overcome the insufferable smugness that pervades discussion of our schools. Second, we might be led to confront our fuzzy thinking about the roots of our faith, or, less charitably put, our intellectual dishonesty. We might see that in truth we run the kind of schools we do because we do not really believe that an inclusive school would validate our faith in the power of our principles.



Joe Barborese

agreed. But this is not the case. By and large our schools do *not* serve as a demonstration of the validity of our beliefs about the nature of humankind and the power of love. They do serve as a demonstration that Friends can offer to an intellectual elite a high-powered academic education infused with Quaker social values. A good ranking in the prep school sweepstakes is not, in my estimation, consistent with our values,

So we avert our eyes from the young man at the corner, and run institutions that do not interfere with our delusion that Quakerism "works." We might be led to recognize that the rightness of a principle does not depend upon its effectiveness; we would move away from a futile and misguided effort to justify our faith on utilitarian, pragmatic grounds. But that is the subject of another essay. □

A Critical View of Multi

by Alfred K. LaMotte

Our schools and colleges are now embarking on programs of "multicultural education," igniting the nationwide debate over "political correctness." Some would even say that multiculturalism is the newest secular religion, following Freudianism and Marxism, to promise salvation through social engineering. Quaker schools must ask serious questions about it.

The ideal of cultural diversity is nothing new to Quaker education. Quaker teachers have always believed with George Fox that the Light of God is poured out in every human heart, regardless of race or ethnic background, following the text of John's Gospel, 1:9: "That was the true Light which lighteth every person that comes into the world." Long before the multicultural movement, Quaker schools were witnessing to the Truth from the most liberal and diverse perspectives. But as Quaker education affirms the ideal of multiculturalism, it adds something to it, something that gives Quaker schools an entirely different tone and thrust.

Yes, we affirm the importance of hearing a diversity of voices and values. But we cannot stop there, in a chaos of moral relativism that gives equal credence to every demand, every custom, every point of view. We hold that there are certain moral absolutes, which proceed not from our artistic imagination, nor our intellectual reasoning, nor our ethnic heritage. The great Quaker testimonies of peace, justice, simplicity, and respect for the Light Within spring from a divine source which flows through us but not from us, demanding a way of life that is "in the world but not of the world." We might paraphrase this New Testament verse by saying that we live *in* culture but not *of* culture. For God transcends culture, declaring through the prophet Isaiah to every culture in the world, "My thoughts are not your thoughts!" God is not a product of human culture. And in the midst of di-



verse voices there is one supreme voice, the voice that speaks in the silence of the heart at meeting for worship, the voice of God. God is the final arbiter of cultural values, the absolute underlying the relative, the moral source for persons of every ethnicity. And we experience God in the deepest center of our soul precisely when we have transcended culture altogether.

Quaker schools do not receive their marching orders from any culture, nor from a diversity of cultures, but from a direct experience of the living God. In that experience, "You have stripped off your old self with its past deeds, and put on a new self, who grows in knowledge as it is formed anew in the image of its creator. There is no Greek or Jew here . . . no foreigner or Scythian, slave or freeman: but Christ, who is all in all" (Col. 3:9). For this reason the first Quaker worshipers vigilantly rejected all cultural images, rituals and icons, cere-

monies and hymns. Their worship was an act of transcendence, an act of liberation from any culture whatsoever.

Cultures provide us with shadowy and partial images of God, rituals that hint of divine processes, literature and art that convey, however imperfectly, some of God's qualities; but no culture can contain the Lord. A God communicated through cultural images is but an idol, a second-hand God, someone else's notion. The true and living God must be experienced directly, in that aloneness of moral decision-making and independence of heart which is true worship. To know God, we must radically distrust the images of every culture, even our own, and worship purely "in Spirit and Truth" (John 4:23). So the problem for Quaker schools is not the problem of culture, but the problem of God. It is spirituality, not multiculturalism, that should be at the center of Quaker education.

As students "strip off the old self and

Alfred K. LaMotte attends Chestnut Hill (Pa.) Meeting. He directs the Community Service Program and chairs the Religion Department at William Penn Charter School.

cultural Education

Quaker teachers see their students not merely as history, chemistry, or culture, but as continuing revelations of God in human form.

put on the new," the image of their Creator is restored in them as a deep center of moral freedom. Then and then only can they study culture in a way that will help them discern Truth from falsehood. Then and then only can they celebrate what is good in every culture, having distinguished it from the fashions of vanity, chauvinism, and greed.

But in multiculturalism there is no God, no absolute, no moral center from which to order relative cultural values. Students are simply given a confusing diversity of art, literature, and quaint custom, then told, "Celebrate all of this; it is all good." The lack of a spiritual center leads multicultural education into the following contradictions:

Unity vs. Fragmentation

Multiculturalism attempts to unite us, but often divides us. Look at the "celebration of ethnic diversity" in the world today! Croatians define themselves as

not Serbs. Armenians are *not* Turks. Sikhs are *not* Hindus. Palestinians are *not* Jews. Russians are *not* Ukrainians, and Lithuanians are *not* Russians. Many of these ethnic groups call themselves "separatists." The affirmation of one's own worldly culture will almost always involve the negation of someone else's. Is this obsession with race and ethnicity really drawing us together, or tearing us apart? Can we ask adolescents to emphasize ethnicity without inviting the dark side of ethnicity: tribalism, nationalism, and racial competitiveness? In the words of the poet Yeats, "Things fall apart, the center cannot hold; mere anarchy is loosed upon the world." Clearly, without a spiritual absolute above all cultures, multiculturalism can only bring the fragmentation of society, not its healing.

Non-Western Cultures vs. Human Rights

Multiculturalism could not have arisen in any other culture than the Western liberal tradition of human rights. Its very notion that all voices should be heard, the notion that every person has equal value regardless of race, religion, or gender, the notion of democracy itself, comes from centuries of struggle in the West for the dignity of individuals. This ideal of human rights can be expressed simply: it is individual persons, not ethnic or gender groups, who have rights; and they have rights simply because they are persons. Such a notion is no facile assumption; it was not easily won. The dignity of the individual is the luminous essence extracted from the dross of racial, religious, and sexual prejudice, through the blood of many martyrs, by the marvelous alchemy of democratic struggle in the West. It began when the voice of the biblical prophets called for the rights of "the widows and orphans and aliens in your land." Almost eight centuries ago, the Magna Carta clarified the rights of citizens. The Protestant reformation spawned practicing democracies and William Penn's holy experiment in religious tolerance. Out of these struggles came the Declaration of Independence and the U.S. Constitution, a stream of lovely tears shed down over

the centuries, nourishing us with their fragile justice. As educators in a multicultural curriculum, we must ask ourselves, is this sacred tradition of social justice simply one among many ethnic traditions, of no more value than the rest? And what are we to do when we teach non-Western cultures that sometimes contradict our notion of human rights?

If I am teaching Islam, I must teach that in an Islamic court of law it takes the testimony of two women to equal the testimony of one man, because women are innately inferior in reason and virtue. If such a concept of justice were offered in a Philadelphia district court, it would be rejected as lawless sexism. What does the multiculturalist say? Is such sexism to be valued in Pakistan but condemned in Philadelphia? Does such sexism become valid simply because it is practiced by non-white, non-Western societies? Or is there a moral absolute that transcends all cultural situations, the absolute standard of human rights? If there is such a standard, then it follows that culture cannot be trusted just because it is culture. There must be ethical categories which transcend culture. Our concern in Quaker schools is not to celebrate Islam or any other culture; our concern is to celebrate the Truth by which all persons are set free.

The same type of contradiction arises when we look at tribal violence in Africa or among Native Americans; when we look at the oppression of women in China, or the caste system in India. For thousands of years, such non-Western cultures have valued their members not on the basis of individual rights, but on their class, gender, or tribal affiliation. It is no coincidence that these cultures are turning to the U.S. Constitution and the European democracies to restructure themselves. It is no coincidence that Gandhi, an Indian, found his inspiration in Thoreau and the New Testament. It is no coincidence that Martin Luther King, Jr., in his "Letter from a Birmingham Jail," cites Plato, Jesus, the biblical prophets, and not the traditions of African society. It is no coincidence that the students in Tiananmen Square erected a model of the Statue of Liberty, that em-



blem of France's struggle for democracy, and not the ancient Chinese goddess, Kwan Yin. Could it be that the Western liberal tradition represents certain political values that are simply closer to the Truth? Closer to God's absolute standard of Justice?

Our task as Quaker educators is not to trumpet the superiority of Western values. It is to point out the Truth wherever it may be found. The ideal of human rights is taught not because it is Western, but because it is true. Asian cultures have much to teach us about the inward spiritual processes of self-knowledge. The Sioux and the Hopi can teach us a deeper awareness of our Mother, the earth. Islam can instruct us on the value of purity and the pitfalls of our materialism. But none of these cultures should be celebrated simply because they are there. They should be carefully examined for whatever truths they may offer. But all, including our own, contain much that we must finally reject. Jesus was not teaching multiculturalism, but offering us the sharpest of swords to reject the claims of all human culture when he said, "My kingdom is not of this world."

Person vs. Type

Friends, I fear that such over-confidence in worldly cultures may negate centuries of struggle for human rights and drag us back into the shackles of tribalism, where we will find ourselves defined, not by our individuality, but by our membership in a race or clan, our ethnic and biological type. Multiculturalism may

begin as a way to combat stereotypes; it ends by creating them. What are we to make of such types as "Native American", "Afro-centric", or "Euro-centric"? Is there an "Afro-centric personality"? Does this term respect the different experiences of Urba, Masai, Tsi Tsi, Zulu, or Muslim peoples? Do Bishop Desmond Tutu and "Bid Daddy" Idi Amin have the same psychological and moral "center" just because they live on the same continent? And how "African" is a black teenager growing up in the South Bronx?

What of that latest stereotype, the "Euro-centric personality"? Tell a Lithuanian his culture is the same as a Russian's. Tell a Serb his culture is Croatian. Tell a Quaker elder her culture is just like a Roman Catholic's! Are St. Paul, Karl Marx, and Ayn Rand all "Euro-centric"? I can't think of three more divergent sensibilities: They take us into utterly different worlds. The term "Euro-centric," like the term "Afro-centric," is as demeaning and insensitive as any other racial stereotype.

The final contradiction has become obvious: Multiculturalism presents a skewed definition of the human person. While professing to give humans more dignity, it finally degrades them by defining them incompletely. Implicit in multiculturalist rhetoric is a philosophical materialism that reduces human beings to their genotype. In this rhetoric there is no *person* capable of stepping out of history into the present moment and freely choosing her future. There is no spiritual *self* capable of rising above

the program of her genes, the determinism of her ethnic past. She is the product of impersonal biological forces; her fate had better be determined by educational consultants and sociologists, for she has no soul!

If I choose you because *you* are black, or gay, or female, I have missed *you*. On a college application, it is as superficial to ask you your race as it is to ask you what sign you were born under. The Nazi passports of 1939 asked no more than this.

Quaker education asks more of us. It demands more than our color and sex. A Quaker definition of the person has biblical roots and adds to the multiculturalist version an element of immeasurable dignity: that precious Light without which we cannot be fully human. Quaker teachers know that their students are "created in the image of God," the Light Within, "which lighteth every person that comes into the world." Quaker teachers see their students not merely as history, chemistry, or culture, but as continuing revelations of God in human form. Quaker teachers remind their students that they are transcendent beings, unfettered from the biological past to choose and act in freedom now. Quaker teachers teach their students to dream "that one day white children and black children will be judged by the content of their character and not by the color of their skin."

John Woolman, who ignited the anti-slavery movement in the United States, defined this transcendent spark in the human person:

A principle which is pure, placed in the human mind, which in different places and ages hath had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren in the best sense of the expression.

As a Quaker teacher studying diverse cultures, do I ask my students to seek out this "deep and inward principle"? Do I teach them to follow King's dream, honoring character instead of color? And in the moment of meeting my student face to face, to whom shall I speak? Shall I speak to her racial history, her sexual group; or to the uncontainable radiance of something more particular, more present and marvelous? Shall I speak to that of God in her? Shall I speak to her soul? □

FINAL EXAMINATION

GULF WAR 101

INSTRUCTIONS: Circle the correct answer: *do not be deceived!* Answers on page 40. Sponsored by Education for Peace and Justice, and reprinted from the newsletter of Madison (Wis.) Meeting.

1. Suppose you were living in Baghdad at the end of March of this year. Describe your living conditions.

- a. You have adequate water and sanitation, enough food, and electricity.
- b. You have adequate water and sanitation, enough food, but no electricity.
- c. You have adequate water and sanitation, but severely rationed food supply and no electricity.

d. Your water supply is polluted, the sanitation system does not work, food is severely rationed, and there is no electricity.

2. Since 1945, 23 countries have been invaded and occupied by other countries. In how many of these cases has the United States intervened militarily to expel the invaders?

- a. 23 b. 22 c. 21 d. 3

3. In 1975, when Indonesia invaded the newly independent country of East Timor, eventually killing 15 percent of the country's total population (100,000 persons), what subsequent action did the United States take?

- a. Sent troops to militarily remove Indonesia.
- b. Applied severe economic sanctions to Indonesia.
- c. Called for the United Nations to permit the use of any means necessary to expel Indonesia.
- d. Supplied Indonesia with additional weaponry.

4. During the Gulf crisis, the government of the United States expressed great concern about the use of chemical weapons by Iraq. In 1983, when the United Nations passed a resolution strongly urging the prohibition of the use of chemical weapons, 98 nations voted for the resolution, and only one voted against. What nation was this?

- a. Iraq c. the Soviet Union
- b. Iran d. the United States

5. During the Gulf crisis, the government of the United States expressed great concern over the

development of weapons of mass destruction in Iraq. In 1985, the United Nations passed a resolution urging that the development of weapons of mass destruction be prohibited; 128 nations voted in favor and only one nation voted against. What nation was this?

- a. Iraq c. People's Republic of China
- b. Iran d. the United States

6. In eight and a half years the United States dropped 66,375 tons of bombs on the people of Indochina. In the 43-day Gulf War, how many tons of bombs were dropped on Iraq and Kuwait?

- a. 1,000 tons c. 20,000 tons
- b. 5,000 tons d. 88,000 tons

7. According to the Department of Defense, what percentage of the bombs dropped on Iraq and Kuwait missed their targets?

- a. 4% b. 10% c. 16% d. 70%

8. In early February, former Attorney General Ramsey Clark filmed the results of the United States' bombing of the city of Basra. Which of the following were destroyed or severely damaged?

- a. factories and communications centers
- b. three hotels and the central market place
- c. at least ten residential neighborhoods
- d. all of the above

9. How many dollars will the U.S. Department of Defense spend *per hour* in 1991?

- a. \$50,000 c. \$1,000,000
- b. \$250,000 d. \$36,000,000

10. While the Gulf War, whose estimated cost is \$50 billion, was occurring, a cholera epidemic, threatening 125,000,000 persons, broke out in South America, owing largely to polluted water supplies and inadequate sanitation. For \$50 billion, how much of South America could be provided with safe drinking water and adequate sanitation systems?

- a. 15% b. 25% c. 40% d. 100%

SOURCES: 1. From a personal letter, Baghdad, dated 3/25/91; 2. Lentz Peace Research (Dunedin, Fla.); 3. New York Times, 5/14/78; 4. UN Resolution 38-187; 5. UN Resolution 40-90; 6. U.S. Air Force; 7. U.S. Defense Department; 8. Ramsey Clark, No Place to Hide; 9. 1992 Federal Budget; 10. Wisconsin State Journal, Senate Foreign Affairs Committee.



Trends in Peacemaking and Conflict Resolution



Peg Averill/AFPP/LNS

by Paul Wahrhaftig

For the fifth time in more than a decade I participated in the National Conference on Peacemaking and Conflict Resolution. The conference, held in Charlotte, North Carolina, June 4-8, reflects the conflict resolution field as a whole. I have found this pre-eminent gathering of North American conflict resolvers and peacemakers to be a useful measure of the growth and

Paul Wahrhaftig is president of the Conflict Resolution Center International, a worldwide resource center for people mediating racial, ethnic, or religious conflicts. He was elected, at the conference, to chair of the board of the National Conference on Peacemaking and Conflict Resolution.

health of the conflict resolution field. It was attended by 775 people. Many were practitioners, including volunteer mediators in neighborhood programs resolving nuisance cases. Others mediate divorces or environmental and public policy issues. There were trainers who teach effective problem-solving techniques in schools and communities. Completing the mix were some academic researchers and participants from overseas.

I can only report on my personal impressions within this vast gathering. I found the role of Friends to be a puzzle. For example, while the Mennonites take a strong institutional role in conflict resolution, mainly through Mennonite Conciliation Services, the organ-

ized Quaker involvement is nearly invisible. Friends' national organizations, particularly the American Friends Service Committee, are notable by their absence, although a couple of staff members were present. By contrast, the Mennonite Conciliation Services has been an exciting and important presence.

On the other hand, Friends individually took part in all segments of the conference and are an important presence in the field. Organizing a Friends worship service during the conference seemed natural. Does this reflect a situation where individual Friends have moved ahead of their institutions in recognizing opportunities the conflict resolution movement provides for building peace-

making processes into our communities?

In part, the conference was a healing process. Advocates of negotiated settlements to major conflicts felt betrayed and powerless by the U.S. government's refusal to try to negotiate in the Persian Gulf. Boulder (Colo.) Friend Elise Boulding of the International Peace Research Institute was particularly moving as she focused the group on the long haul. The Gulf, she said, was a failure, but we must renew our efforts to make effective nonviolent peacemaking an approach of first choice. She recalled the woeful student who complained to her during the Vietnam War, "I have been demonstrating for four weeks and nothing has changed!"

There were 187 panels and workshops. Here are some glimpses of the conference:

- At an informal reception for overseas visitors, sponsored by the Conflict Resolution Center International, a member of the Supreme Soviet from the Soviet Armenian Republic was locked in intense conversations with a Turkish mediator. Although the history of Armenia and Turkey is far from friendly, they explored ways Turkish mediators might help with the Armenian-Azerbaijani conflict in the Soviet Union. The Soviet, a woman, agreed to visit the mediator in Turkey if he would take her to the village that her grandfather comes from.

- Barbara Date of Peace Studies at Bethany Theological Seminary conducted a training session that emphasized the importance of developing nonviolent language. It is a major challenge to strip our parlance of war metaphors and start building peace ones.

If you have had a difficult day, you are at the "end of your rope." That new project is "dead in the water," and "heads will roll." Possible translation: If you've had a tough day your "tank is empty." That new project "won't fly," and "someone will be responsible."

- Fifteen South African conflict resolvers joined eight Eastern Europeans as they reviewed the vast repertoire of problem-solving skills developed in this country. To what extent are these skills important building blocks for new democratic structures? For instance, both groups were looking for ways of organizing civilian control of the police in societies where there is yet to be a political consensus on how society should

be structured. Although he was not present at the conference, Hendrick W. Van der Merwe's influence was visible. Van der Merwe, a South African Friend, has struggled for years to implant nonviolent conflict resolution skills into that country. It was exciting to see the depths of involvement and creativity that have sprung from his efforts.

- Former President Jimmy Carter spoke. We were reminded that no U.S. soldiers died in combat in his administration. He stressed the link between

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global peacemaking and the work that many participants were doing in their own communities.

Many of you are involved in community conflict resolution. That is very important. As a truism in our system of government, the change in attitudes and the evolution of official policy comes from the local level first, then to the state level, and ultimately to the national level.

This was the case in the environment. A city would have a bad garbage dump, or a stream would get polluted. The state government would have nothing to do with it. That was years ago. But when the local governments corrected a problem, it eventually became a state challenge and then an achievement. Then the states had disparate ap-

proaches to environmental control, and the federal government finally did something uniform.

That is what is so important about what you do. If you never are involved in Sudan, or Burma, or Sri Lanka, the fact that you are doing a good job in Charlotte, North Carolina, or Atlanta or Idaho means that the people get the conviction that in spite of serious disagreement, there is a successful way to resolve a dispute where both sides win.

That is a theoretical and practical awareness that can help to change national and even international politics.

By the end of the conference I felt that the conflict resolution field is healthy and vital. New and exciting approaches to nonviolent resolution of conflict are being made at all levels of our society. And those skills are being used abroad in the traditionally intransigent conflicts of Northern Ireland and South Africa.

However, I am convinced peacemakers will continue to sit on the sidelines of international conflicts until they learn how to counter U.S. leaders who promote power-based "solutions" to international problems. It is time for the conflict resolution movement to turn outward—to the U.S. body politic. We need to focus on building a common political strategy. We must use it to change the politics of this country so that expressions like "we'll beat their butts" will become politically irrelevant. Instead politicians will declare, "_____."

Why the empty line? I tried to think of a conflict resolution campaign slogan to end this article. Neither I nor anyone I talked to at the conference could. We simply have not invented the concise language needed to reach beyond our community of peacemakers. We must to invent imagery that will grab public attention. That is a challenge that awaits people interested in peaceful resolution of conflicts.

I urge readers of FRIENDS JOURNAL to participate in this work. For starters, send your campaign slogans to the Conflict Resolution Center International, Inc., 7514 Kensington St., Pittsburgh, PA 15221; telephone (412) 371-9884; fax (412) 371-9885. We will publish the best in our international quarterly periodical, *Conflict Resolution Notes*, and reward each entrant with a free copy. We will then build a major presentation around effective communication with the public for the 1993 Sixth National Conference on Peacemaking and Conflict Resolution, to be held in Portland, Oregon. □

Growing in Radical Faith

Growing in Radical Faith—living the questions, seeking the answers—was the theme of this year's Friends General Conference Gathering. From June 29 to July 6 more than 2,000 Friends—one of the largest post-Cape May Gatherings to date—met at Appalachia State University, Boone, North Carolina, to explore this theme. A wide variety of workshops and interest groups throughout the week, along with evening plenary sessions, provided a vehicle for such seeking.

In a year in which the Gulf War deeply affected our lives and meetings, peace-making was an important topic during the week. One plenary paired Asia Bennett, American Friends Service Committee executive secretary, with National Public Radio's Scott Simon in a dialogue exploring the role of the peacemaker. Scott's personal experience as a Friend and broadcast journalist assigned to cover the Gulf War, and Asia's views from within AFSC provided Friends with a stimulating evening. Another session featured Ohio Friend Christine Snyder in a discussion, "Seeking Simple Truth." How may Friends find simplicity, she asked, considering the heavy demands placed upon us in our work and daily lives? Sonia Sanchez—teacher, poet, and human rights advocate—read her poetry and spoke to our hearts from her African-American experience. Nancy Nye and Mubarak Awad, with extensive knowledge and experience in the Middle East, helped Friends to reflect on the nature and meaning of nonviolence.

As with most Gatherings, tough issues arose during the week, and Friends

worked hard to resolve them. When news came that a local July 4 homecoming parade for Gulf War returnees would encircle the campus, Friends wrestled with the practical meaning of "radical faith." It was agreed to schedule a meeting for worship outdoors on the campus during the time of the parade rather than carry signs of protest. Friends for Lesbian and Gay Concerns members and their supporters at FGC were upset by reports that the July Friends World Conference in Honduras might be unwelcoming to gay and lesbian Friends. The FLGC group approved a minute of concern and took steps to meet with FWCC planners in coming months. Issues of the Middle East became focused for some Friends of Jewish descent who felt Nancy Nye's and Mubarak Awad's speeches would be too one-sided in support of the Palestinian cause. There was talk by some of absenting themselves from that plenary; an afternoon interest group, well attended, explored many of these feelings.

Throughout the week, dialogue occurred. Friends for the most part listened to one another. There was good opportunity for worship. Children were ever present and brought with them playfulness and laughter. And there was am-

ple supply at the snack bar of that most Quaker food of all, ice cream—enough flavors to taste or describe.

The flavors of such a conference could be described in at least 2,000 ways. What follows are those we received immediately after the Gathering.

—Ed.

A Deeper Sharing

A Gathering of Friends. A gathering of friends. What struck me most as a first-timer to FGC was how much I felt I was with friends, how much I felt at home. It was not, however, like the feeling I got from my recent 25th college reunion, where I was renewing old acquaintances. I only knew a handful of people who were at the Boone Gathering. Nor was it like the homey feeling you might get from an intimate gathering around a fireplace. Two thousand people in one place effectively precluded that.

Rather, the sense of being with friends came from sharing something deeper. On the visible level, it was sharing a kind of Quaker lifestyle—the casual, comfortable clothing, the lack of pretense—



Sonia Sanchez (right) after her Cadbury Event presentation

© Martha Tabor

overt indicators of personal commitments to simplicity. Part of it, too, was the sharing of a kind of politics—concern about the environment, a seemingly unanimous opposition to the recent U.S. excursion in the Persian Gulf, the easy acceptance of the large contingent of FLGCers (Friends for Lesbian and Gay Concerns), the sensitivity to women's issues, and so on. It makes a big difference to know you are with people who won't challenge you about your politics and basic values. A sharp contrast with most of the rest of my life.

The Gathering was not a utopia, of course. My seven-year-old son, Reuben, quickly acquired a couple of young buddies at the Junior Gathering. Midway through the week, two of them squared off against two others in a physical fight in the big grassy area outside the dining hall. It was, to say the least, quite a remarkable sight for a Quaker gathering. Rather than shaming the kids, the parents talked about the fracas with the boys' teachers. The Junior Gathering teachers held a conflict resolution session with the children the next day and, by the end of the week, they were all buddies once again. I was most impressed.

Being with 2,000 Quakers was more than just a comfortable way to spend a week. Perhaps because it was so comfortable, I felt safe to be stretched spiritually. My morning workshop, "Patchwork Faith," which was led by Lynn Fitz-Hugh, became a tight-knit little community where everyone seemed relaxed about exploring and discussing our faith and our doubts. Two other high points: Elizabeth Watson's lectures, as I am a real fan of her writings; and Geoff Kaiser's entertaining and informed version of U.S. Quaker history.

I fully anticipate being at many more FGC Gatherings in the future. We certainly will if my son, Reuben, has any vote in the matter.

Robert Levering
San Francisco, Calif.

FGC Fourth

This July was my first experience with the wonder of FGC, and in many ways it has given me the strength and courage to make great changes in my life. I had the privilege of working with Junior



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Gathering, attending many late day and evening activities, and dancing my heart out every night. On the Fourth of July, Sonia Sanchez spoke at the evening session, and proved to be a powerful presenter. [This was the annual Henry J. Cadbury Event sponsored by FRIENDS JOURNAL, an address entitled "The Poet as a Creator of Social Values." —Eds.] Many of us were quite moved by her program, and I found myself writing these words to describe my personal experience:

In the early evening light, barefoot boys throw crumbs ragged and dirty from much clutching to baby ducklings paddling on the pond. Beneath the surface, golden carp lazily circle round, their graceful fantails bowing to one another like ballerinas in gauzy skirts.

Colors of crimson and azure cover the sky as on a finely painted porcelain, while a mischievous breeze ruffles the edges of pond, face, clouds alike. Here and there among the sprinkling of stars are homemade starbursts—backyard rockets proclaiming a hometown Fourth.

Inside a stuffy auditorium, 500 people sit oblivious, held captive by the power of a small black woman's voice reading poetry, telling tales having nothing to do

with the beauty of the evening. She speaks of a people's anguish, poverty, grief, torture, suffering ever building in intensity even as her words seem more softly spoken.

As the reading ends, a keening begins—a raw wail rising, echoing in a hundred different tongues all crying out in fear and pain and longing. And 500 people respond as if pierced to their naked souls and, gasping for breath, they swallow her cry whole.

My heart is wrenched from the safety of its naive white breast, wrung and bled. And my life is redefined in an instant along with countless others. My conscience rebukes me and refuses excuses; my vision is no longer veiled by the innocence of my birth.

In the early evening light, barefoot boys throw crumbs to baby ducklings under watchful parents' eyes as I stumble blindly from that place. Mist newly risen from the pond mingles with the tears stinging my eyes, transforming them into crystal drops as they fall silently to the waters below. And I see with newborn clarity the ever widening circles far reaching into the night, out of sight.

Anita M. Thacker
Valatie, N.Y.

Listening to God

I was the Gathering coordinator for those entering first grade in the fall. A few children entering kindergarten were also added to my group. We sang, did art projects, had stories, played and had worship around the theme of Radical Faith. So often our youngest Friends heard expressions of "listen to God," "God speaks out of the silence," "God will lead you," and so on.

I asked the group how they thought God speaks to us, and I thought the ideas would take several days to evolve. To my surprise and delight their responses came quickly and with thoughtful care. Here is what they said. I changed a few "He's" and substituted "God"—the rest is direct quotes.

How God Talks to Us

God makes storms and wind.
God sends a note in our head.

continued



Danna Cornick

God is inside everybody.
 God thinks of something and then we think of it.
 We think God's words.
 The wind says something that God says.
 God makes a picture in our head.
 If you listen very quietly you can hear God speak to you.
 God says something the wind says.
 God speaks to us in our dreams.
 God sends a message from your heart to your brain and then you do it.
 God speaks through our parents and then through us and then through our children.
 It's like God has magic and God speaks to us when we speak to God.
 God can be in any form.
 Maybe God speaks through a satellite.
 God sends a message down with magic and we don't even know it.
 God is not a boy or a girl.

Wouldn't it be wonderful if we adults could look at the world with as much faith and simplicity and confidence!

Becky Morehouse
 Pinckney, Mich.

What I Learned

In my workshop, "Nurturing Radical Faith in the Meeting Community," I learned:

Radical faith doesn't mean that you're far out, but rather that you're deep in. "Radical in any other context than the

political does not mean 'advanced' or 'extreme'; it means 'going to the root or origin; thorough.' Radical faith challenges us to put down deeper roots for vigor in spiritual growth and requires us to be both reasonable and courageous" (Heron, "Gifts and Ministries: A Discussion Paper on Eldership").

Group members shared some personal insights about faith: Faith is confidence . . . absence of fear . . . acceptance of the unknown. Faith is willingness to turn some things over to God, to relinquish the need to control. If we think of faith as a noun, we can have it today and lose it tomorrow, but if we think of it as a verb, we put it into action. If a meeting cannot yet be a faith community, it can be a hope community.

We identified at least 20 ways we minister to each other in our meetings, including:

- affirmation that "I fit in just as I am";
- phone calls and notes during tough times;

ing with those who have strayed from the Friendly path. If Friends can learn to confront each other gently over small issues, they may prevent such issues from becoming enormous. A meeting without conflict is probably one that is dying on the vine.

In Elizabeth Watson's talks about "Women in the Gospels" I learned:

Women played important roles in Christianity from the beginning, though you'd never know it from reading the New Testament. Only a handful of women in the Gospels were given names. Even if lucky enough to receive a name, a woman was almost always identified by her relationship to a man: Mary, mother of Jesus; Joanna, wife of Chuza; etc.

During the course of his ministry, Jesus broke every Jewish taboo against women. Every time he spoke a parable about a man, he followed it with a parallel one about a woman.

I realized that I do not have to be only a Mary or a Martha, and that during



Julie Turner

- clearness committees;
- saying "of course" to a request that was hard to ask;
- cross-generational friendships;
- being willing to share our pain;
- hugs!

I learned new ways of thinking about eldering, that it can include naming gifts and nurturing the clerk as well as labor-

the course of a lifetime—or a day—I may be called to either role.

By looking around and tuning in I learned:

that Friends are addicted to books and ice cream; that at the Gathering, while you may not encounter the person you were hoping to see, the unknown Friend you do encounter proves to be exactly what you need; that kids make

great fundraisers; that Friends will put up with anything . . . but not forever; that during a week of lifting mine eyes unto the hills encircling the campus, I could sometimes make out a faint outline of the footsteps of the messengers of peace.

Yvonne Boeger
Houston, Tex.

Poetically Inspired

The following prose poem was inspired by my participation in Susan Bax's FGC workshop on "God-Wrestling":

Wrestling with God (for Susan Bax)

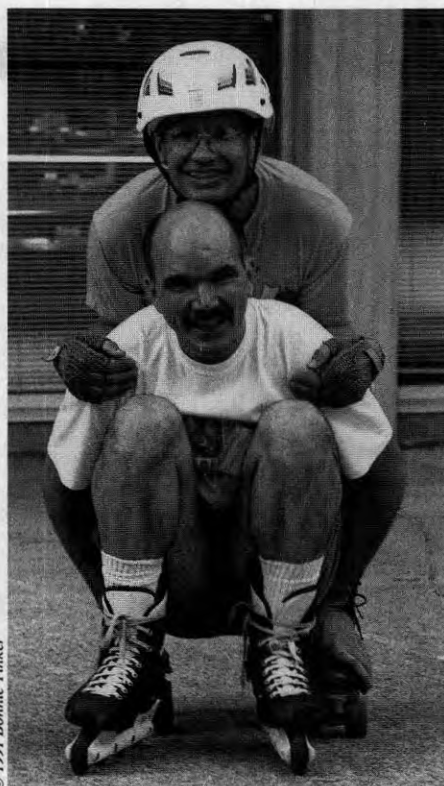
Fox wrestled, as we do, with that of God
within himself (like Jacob, who received
a blessing and a new name; like Jesus, who yielded the match to God).
He wrestled, as we do, with God in others,
using words, choosing them carefully to wrest the Logos from darkness.

Fox redefined the words he used, then did not mince them.
The Gospel is the power of God, he said,
and is eternal (from before Matthew, Mark, Luke, and John). In us it is God's Seed,
the Christ, our Teacher and Guide, shared universally.

In music, painting, dance, and touch—in all
our acts employing all of our senses, when we wrestle with God to overcome
the darkness, we seek and find the sense
of our living.

But wrestling takes place in noisy arenas;
to feel the power of God we must return,
again and again, to silence,
to wait for the Light.

Mary E. B. Feagins
Greensboro, N.C.



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In the Promised Land

I returned from the FGC Gathering happy, joyful, connected to God and to others, with the feeling that I had lived for a week in the Promised Land: a place where spirituality is discussed as easily as anything else, where I find many models of right living, where my need for more than one meeting for worship a week is met, and so much else.

One aspect was particularly precious to me because it is so rare. Back home, I have to make decisions every day about who I can safely tell that I am gay. At the Gathering, it was not an issue. Only afterwards did I realize that I had hugged, held hands with, and kissed people of both sexes without once thinking about what might happen to me if someone saw. It didn't even feel like a political act, a demonstration of our right to exist, as it so often does; that right is now taken for granted at the Gathering. Gay men, lesbians, and bisexuals are seen as part of a treasured diversity, along with people of different races, ages, regions, ethnic and religious backgrounds, family situations, and points of view.

The Gathering was the kind of community I want to live in all the time. I came home with a vow to do what I can to build it where I live.

Peter Burkholder
Bloomington, Ind.

High School Gathering

What is the FGC High School Gathering? It is a group of young people who gather together for friendship (both lower case "f" and capital "F"), insight, and support. Each year the Gathering changes with new people, new places, and new ideas. And participants keep coming back. This year, over half of the staff were young people who had wanted to stay and give something back to a program that had meant so much to them as participants.

Each participant is in a workshop. While most participate in workshops planned for their own age group, many cross the bridge and participate in a workshop planned for persons of the larger FGC community. Each person also has a support group that meets each day. It is a group of about nine, plus one staff person. Each group guides itself. From each support group, an overseer is chosen to be a representative of the group. This overseer takes issues and problems to and from an Oversight Committee.

The participants as a whole set the guidelines for the week. The participants enforce their own guidelines. If problems arise, they can be discussed at a midweek evaluation handled by the Gathering Oversight Committee.

The High School Gathering is a group of people that works together to live in community. It is a group that searches for answers to questions in their lives in an environment that has safety and love. Each year changes are made, new people come, and some go. Everyone leaves with new thoughts, new ideas, and new memories. It is a group that lives and operates by Quaker process and principles and ends its time together with a long worship, which has been said to be "the most intense experience of my life."

Megan Spears
Bismarck, N.D.

Removing Barriers

This year at Boone, a big step was taken in making the Gathering less a conference and more a gathered community. As a staff person in the high

continued

school program, an adult young Friend participant, and a delegate from the high school program to the Gathering Oversight Committee, I was able to see many intergenerational barriers being removed while other bonds were being tied.

One topic discussed by the Oversight Committee dealt with rudeness among Friends. I remember in my past four years in the high school program being constantly reminded that I should be extra careful and go out of my way to not be rude so that adult Friends would not make negative judgments about all youth. I often felt Friends believed that they were exempt from being rude or that they never would make stereotypes because we are usually such a peaceful, loving, accepting community. Many young people worked and are working to erase the ideas that high schoolers are inherently rude. Until this year, however, I had not felt as though Friends, young and old, had made an attempt together to solve the problem of rudeness among Friends as a whole, including all ages of Friends.

My experience with the Oversight Committee was an important one for me, just as the FGC Gathering is every year.

Nyasha Spears
Bismarck, N.D.



George Webb

Overground Railroad

This article is about abortion. And it's about the fact that the Supreme Court has been making more and more restrictive abortion decisions.

During the FGC Gathering in 1989 the Supreme Court ruled that in some cases the rights of the state override the rights of the individual when it comes to a woman's right to choose an abortion. In response, several Friends met

that summer to discuss helping women get medically safe, legal abortions. They agreed that future court decisions could permit states to erode the choices available to women. Then it would be necessary to move women to states where abortions were still safe and legal. The result was a core group that refers to itself as the Overground Railroad, analogous to the Underground Railroad that moved slaves to safety in the last century.

At the 1990 Gathering, the Railroad began putting a network in place should states begin passing restrictive abortion legislation. They drafted and circulated a flyer asking people to offer transportation, housing, comfort, and/or money to help women in need of an abortion. The response covered 21 states.

At this year's Gathering the group met again and agreed to expand its efforts within the Religious Society of Friends and other groups who are interested in women's health concerns. More flyers are being circulated and more organizations contacted, increasing the size of the network and letting it be known that help is available for those who need it.

An article about the Railroad appeared June 29 in the *San Francisco Chronicle*. The response it generated has been wonderful. Doctors, other health care professionals, and other concerned individuals are contacting the Railroad to offer assistance.



Danna Cornick

The Railroad is looking into the use of an 800 number to facilitate contact by volunteers and people in need.

If you have a concern about women who may need this service and feel moved to help, please contact the Railroad at PO Box 79, Skippack, PA 19474.

*Carol Bloch
Trish Walat
Royersford, Pa.*

Workshop 12

We called ourselves simply "Workshop 12." Ours was a risky workshop, a gathered group of people who came together to talk about how to help meetings cope with the issues of child sexual abuse. We know there are many victims among us and we know there are perpetrators among us. We know, also, that each victim and each perpetrator has family and friends, loved ones who not only care but who are profoundly affected by the crime of child sexual abuse.

This matter can tear meetings apart. The subject is one most people would rather not talk about. In fact, Friends seem extremely reluctant to face the nitty-gritty earthiness of what we like to think of as "normal" sex. When it comes to aberrant sexual behavior, Friends frequently find it easier to ignore the problem altogether. Yet Friends are essentially kind people, people who care, people who would like to right the wrongs of the world. Therefore, I reasoned, Friends would talk about this and do something about this if they just knew what to do. The subject can so overwhelm a meeting, and if there are no guidelines for what to do, struggling meetings can be defeated by the neediness of the people involved.

I talked this over with a Friend from my yearly meeting and we decided to begin by offering a workshop at the Gathering. When John Kellam and I decided to lead this workshop, we were extremely worried about what would happen if both victims and perpetrators came. We made sure we had lots of professional back-up available.

The first morning of the workshop we made clear that we were gathered to work on how to help meetings with the

continued

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1991 FGC GATHERING

twin goals of healing and prevention. We let people know they were free to reveal anything they wanted to and it would be kept confidential, but that we were not a therapy group. We were there to work and we wanted our work to emerge from our worship; we wanted to be spirit-led.

This became the most intense, most reverend, most spiritual workshop experience I have ever had. Yes, we had both victims and perpetrators. And we had people who work professionally with this issue every day of their lives, taking a "busman's holiday" as one of them put it. We had people attend because they cared. We had people of varying sexual orientations and people from a wide range of yearly meetings. The breadth of FGC was well represented.

People revealed intensely personal things about themselves, things that could be extremely damaging to them. They did this because this workshop became a safe place for them, a place where people cared and were accepting. While we worked on the issues, healing was taking place among us. I believe there was a Spirit at work, that the Light Within was shining brightly as we struggled with what we had to discuss. It was not easy; and yet, no one dropped out. At the end of each morning, people didn't want to leave. What was happening?

The victims among us would more properly be called survivors. They are at a point in their healing that is beyond that first raw, debilitating anger and pain. That does not mean they are the whole people they would like to be, but they were able to stay after the first perpetrator revealed himself. One of the survivors said it well: "Before this week, I would never have believed I would voluntarily stay in a room with a man like you. Now, being here with you, I feel I am finding another piece of the whole in my struggle to heal."

As we progressed we found that there was abuse in the backgrounds of some of the perpetrators as well. Descriptions of abuse had us all in tears. But as we grappled with details we didn't want to hear, we began to see some answers. All of the perpetrators agreed it was important to heal their fantasies. They needed to separate their fantasies from their sex acts, when alone or with others. It



© Bonnie Tinker

was the fantasies that needed work. Such work was difficult and, they agreed, perhaps not possible without the help of a therapist and a support group of others struggling with the same problem.

We found that the perpetrators all felt extreme shame, felt they were not normal people deserving of the care and respect of their communities. All of them agreed that they would have called a perpetrator's hot line had one existed. Each felt alone with his shame and guilt, and each had felt compelled to do what he did.

The survivors had come out of a well of confusion and had worked hard to find the boundaries of their own lives. Each was still struggling with who she/he was and with how to live useful, ordinary lives.

Toward the end of the workshop, one survivor said to one recovering perpetrator: "You remind me so much of my perpetrator and you have helped me understand a little bit of how he came to do what he did. I feel a bit more of my life has fallen into place." She was crying as she said this and the man she was talking to began to cry as well. He walked over to her and offered a hug. She accepted. As they sobbed in each other's arms, none of the rest of us had a dry eye. We saw the Spirit at work among us.

At the end of the workshop, we formed ourselves into a working committee to produce a packet that we hope meetings will find useful. We all went away with assignments, with deadlines, and with an overall plan for putting it all to-

gether. Our group asked John and me to offer this workshop again next year for a different set of people. We hope to do so.

Our group is working now. Most of us are not professionals. But we have faith that we are being led to answer a need. Most of the people in meetings are not professionals either. If we can struggle with this and come up with something useful for meetings, then we will feel we have been true to the Light Within.

Alice Wiser
Burlington, Vt.

Songs to Sustain Us

Voices rising, guitar strings humming, keyboards plunking, autoharps plucking: music was everywhere at the Gathering. The numerous opportunities presented conflicts galore for the serious music lover: choir in the afternoon, or Elizabeth Watson? Broadway show tune sing-along, or the pre-plenary sings? "Nitengales," or contradancing? Satisfying the soul, or the stomach?

My daily lunchtime nourishment became the sing-along with Annie Patterson and Peter Blood. Each Gathering I come away with a new favorite song to be remembered in connection with some special feeling. This year's memory is of "Our House" rocking with joy on the gospel "Jesus, Won't You Come by Here." I saw the person next to me pick up her camera to try to capture the moment. That gesture froze the picture in my heart—Annie and Peter in the center

of a room filled with a jubilant presence filling us all up to overflowing with the moment, their little one watching Mom and Dad strumming and singing "Now is a needed time."

Tunes ran through my head all week. "Lift Every Voice," also known as the Black National Anthem, was fittingly sung on Independence Day.

John Calvi graced the Gathering with his love through music. His evening interest group sharing of story and song was painful to hear. But so often music speaks the truth we might not otherwise seek.

The quality of truth present in music is often overpowering for me. It gives me an experience of the Divine where I touch and am touched: by the words, by the resonance of sounds from without to the tune within, by the opportunity to share myself fully with the song and with those around me. I used to think that my tears were merely sentimental, but I have come to understand them as my body's outward expression of the power of truth and communion being experienced within. Tears came often for me at the Gathering.

A musical moment during my workshop's meeting for worship forms another memory. "Patchwork Faith" had allowed us to share our journey's doubts. My singing during worship a new verse of the song "Holy Ground" especially touched one person who had not previously heard a musical message: "We have holy doubts, God's given us holy doubts, God works through us and that makes these doubts holy."

I come home from the Gathering with renewed knowledge of my inner self. I come home with new melodies dancing in my heart. I come home with new energy to sing them. I come home with songs to sustain me. To quote Bob Franke in his song "Thanksgiving Eve":

What can you do with your days but
work and hope,
Let your dreams bind your work to
your play.
What can you do with each moment of
your life
But love till you've loved it away.

Elizabeth Evans
Milwaukee, Wis.

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Witness

Armenian Journal

by Martin Holladay

Last summer I spent five months in Spitak, Soviet Armenia, as a volunteer with a project to build village medical clinics, sponsored by the American Friends Service Committee. That project is completed. Now I am working in Stepanavan, at another project in the same earthquake-devastated region. This project is sponsored by the Diocese of the Armenian Church in America. With four other U.S. citizens and about 40 Armenian coworkers, I am help-

Martin Holladay is a carpenter from Sheffield, Vt. He was arrested on Feb. 19, 1985, for an act of nonviolent civil disobedience at a nuclear missile silo in Missouri, and was released from prison in September 1986.



ing build relief housing. This year I expect to be in Armenia for six months.

Yesterday afternoon, a fine Saturday in early May, I climbed a nearby mountain, which rises about 2,000 feet above Stepanavan. At the peak there were still patches of snow, as well as the first wildflowers of spring. Stretching away to the distant horizon in every direction were the snowy peaks of the Lesser Caucasus. The valley below was intensely green with winter wheat and pastures grazed by flocks of sheep.

As I walked down the mountain I had a sudden flood of joy. In that intense feeling I was at once aware of the perfection of the universe, of the great openness of my surroundings, and of my solitary freedom; and I suddenly remembered how I missed this rare and deep emotion when I was in jail. I was arrested in rural Missouri in early 1985 at missile silo N-11, and imprisoned for 19 months for trespass and sabotage. I have not stopped pondering the implications of the physical existence of that missile.

There is a high likelihood that the nuclear

missile in silo N-11 is aimed at a city in the Soviet Union. Since there are 1,000 Minute-man missiles, it is a fair assumption that a few of them are aimed here at Armenia, where the Soviet Union borders Turkey, a NATO country. At silo N-11, I tried to place myself at the launching point of one missile; here in Armenia I am, presumably, near one missile's target.

Two weeks ago the wife of one of our Armenian workers, Romik, died in childbirth. She was 38. The baby is a healthy girl; she has an older sister and a brother, now motherless. The health-care system here, as I have learned from Project Hope volunteers in Armenia, is in many ways comparable to that of the West's several decades ago.

The funeral was a wrenching affair for me. The low open casket was carried by six family members through the streets to the cemetery. When it came time to nail the lid on the coffin, before it was lowered into the grave, the family was inconsolable. The wails of the women and the tears of the men were, of course, the wails and tears of people who were burying a wife, a daughter, a sister. But they were also the wails and tears of Armenians who have lived through an earthquake, who have had too many funerals, who are much too familiar with cemeteries for one lifetime.

The estimates of the number of dead from the Armenian earthquake of December 1988 range from 40,000 to 100,000. Several towns and dozens of villages were, in less than half a minute, shaken into rubble, with hardly a house left standing. It was a Hiroshima-size disaster.

For more than two years, the Armenian people, with help from citizens from dozens of countries, have been rebuilding. Yet still much of the wreckage of the broken buildings remains uncleared, and thousands of people live in shacks without plumbing. In the yards of temporary homes, the broken stones remain as constant reminders of that day when loved ones died.

An earthquake, like a war, can cause devas-



Photos: Hungayan and Yerevan, Armenia, in 1990. Above: A local worker plasters a ceiling. Right: Martin Holladay (in dark shirt) with new-found friends.

Photos courtesy of Martin Holladay/AFSC



tating changes in an instant, dividing families suddenly into two camps, the irretrievable ones who died and the grieving ones who must go on. Rebuilding and reconciliation come much more slowly and uncertainly.

Even as I rejoice at the beauty of the Armenian mountains and the generous spirit of the Armenian people, I feel myself partly in exile here. It is a different kind of exile from what I felt in Danbury federal prison. Yet it occurs to me that exile is an accurate description of the deep wound in our human society, and the healing of that wound begins inexplicably in acknowledging and experiencing that exile.

The nuclear missiles in Missouri are at once a cause and a manifestation of our human exile, of our communal failure to be sisters and brothers. It is essential, I feel, to try to come to terms with the wound that missile represents.

Each workday in Armenia I help frame new houses that will be given to the homeless. The hope, of course, is that by our actions and choices—by our ability to say yes as well as our ability to say no—a transformation can occur, an earthquake or a Hiroshima in reverse. In fact, God promises that this is so. Each day, each time I lift my hammer, the changes seem very small. My heart struggles to believe a great transformation is possible.

In dozens of Armenian homes, the homes of strangers, acquaintances, and friends, I have been compelled to enter, sit, and eat. To my relatively cynical U.S. eyes, the instinctive and completely genuine hospitality of the Armenian people, who take joy in the company of neighbors and strangers and who feel pain at the thought someone might be left out of the companionship of their family, is astonishing and nearly miraculous.

In Spitak, I visit friends. Four siblings—Kanarik, Karine, Anahit, and Artur—live with their mother in a small wooden house tacked together from earthquake salvage. There is a water tap outside the front door, and beyond the small vegetable garden is an outhouse. Two years ago Artur pulled his father lifeless from the rubble of the house that used to sit on these foundations. Anahit, Artur's 19-year-old sister, carries many scars to remind her of the months she spent in the hospital.

We gather around the small table in the largest room, which is at once a living room, dining room, and bedroom. We eat vegetable soup, fresh bread, and cheese. We are all happy to eat and grateful to be together. We laugh.

The cheese is very salty and sour. With each bite I realize how lucky I am to be here.



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Retreat with Thich Nhat Hanh

by Penny Jackim

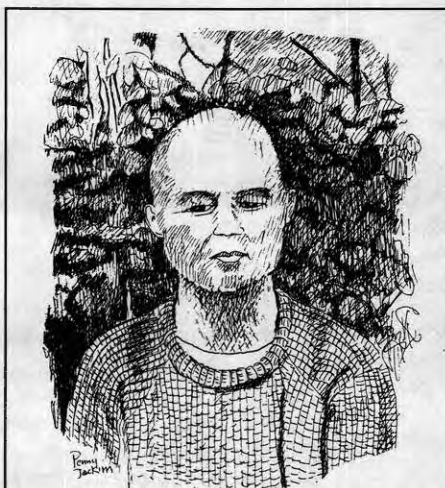
The profound depth of Eastern spirituality is needed and accessible to Westerners at this time. Thich Nhat Hanh is of particular interest. As a young monk in Vietnam during the Vietnam War, he and his friends came out of the monasteries to help people in need on both sides of that conflict. This was a dangerous action, and Thich Nhat Hanh became known as an important nonviolent leader. He helped develop "engaged Buddhism," an activist mode of Buddhism, which can be integrated into everyday life. He is a dear and wise and great teacher, a scholar who is known for his many books on Buddhist topics.

I am a Quaker. In seeking out Buddhism and Thich Nhat Hanh, I hope to deepen my experience of meditation and mindfulness and better understand my own experience of empowerment. That is why I attended a three-week retreat given by Thich Nhat Hanh in June 1990 at his community, Plum Village, in southern France. My fellow retreatants came from Denmark, Switzerland, Spain, the Netherlands, France, Germany, England, Canada, India, and the United States. Our experience was enriched by participation of a number of Vietnamese people, most of whom were forced to leave their homeland and who have since settled in other countries. English was the language spoken at the retreat.

Plum Village is not far from Bordeaux and is surrounded by rolling hills and vineyards. Ancient farm buildings were renovated to make this retreat center, which has a sparse, Vietnamese style. Plum trees planted seven years ago will eventually provide a cash crop. Plum Village is like a piece of Vietnam planted in bright sunlight in the French countryside.

Our daily schedule at the retreat was filled with a variety of activities. Wake-up bell was at 6 a.m., just as the sun was rising. This gave us a little time to wash and dress before the 6:30 a.m. bell announced morning meditation in the meditation hall. This hour consisted of 20 minutes of sitting meditation, alternating with 10 minutes of slow, meditative walking. Sometimes chanting and reading from sacred texts was included.

At 8 a.m., the breakfast bell rang. Meals were eaten in silence. From 9:30 to 11:30 we listened to the dharma talk, usually given by



Every day we are engaged in a miracle which we don't even recognize: a blue sky, white clouds, green leaves, the black, inquisitive eyes of a child - our own two eyes. All is a miracle.
Thich Nhat Hanh

Penny Jackim

Thich Nhat Hanh. Afterward, he led us in a 45-minute walk outdoors, in which we walked very slowly in silence. At some point in the walk, Thay, as he is affectionately called, would sit down, and we would sit around him in a circle. There we sang a few songs and frequently did breathing exercises.

After the walk, we ate lunch. We were treated to delicious Vietnamese cuisine, prepared in the primitive kitchen facilities. We often ate outdoors, perched on stones near a grove of palm trees. After lunch, we had free time until 4 p.m., when a variety of afternoon activities were scheduled.

Twice weekly, we had tea ceremonies. Common in countries of the Orient, tea is served in a ritualistic way in silence as a form of meditation. After everyone had tea, we were invited to share a story or a song.

On other days we had small group discussions. Afternoon activities were followed by relaxation exercises and then by dinner.

Evenings were often filled with talks given by retreatants, presenting materials from their areas of expertise. Two unusual writing workshops were presented by author Natalie Goldberg. Evening activities were followed by an hour of meditation in the meditation hall. Then to bed at 10 p.m., just as the sun was setting behind the plum trees.

I was led to Thich Nhat Hanh because I wished to deepen my experience and understanding of meditation. Eighteen years earlier, at a time of personal crisis, I spent a semester at Pendle Hill, becoming more grounded in my Christian Quaker roots and listening to my inner voice so that I could be in touch with my thoughts and feelings. This experience of meditation led to an unusual sense of empowerment and enabled me to make major changes in my life at that time.

Thich Nhat Hanh describes such awareness: "The mind is like a stream. You can follow the stream like a spotlight follows the dancer. You are the dancer. You are also the spotlight. We need to greet our feelings, even the difficult ones, for they are part of us. When we recognize them, we can tame them."

Nhat Hanh instructs us to look deeply into the nature of things: "This is, because that is." My husband acts in a destructive way because of formative influences in his life. As I cultivate this awareness, my anger at him can turn to compassion.

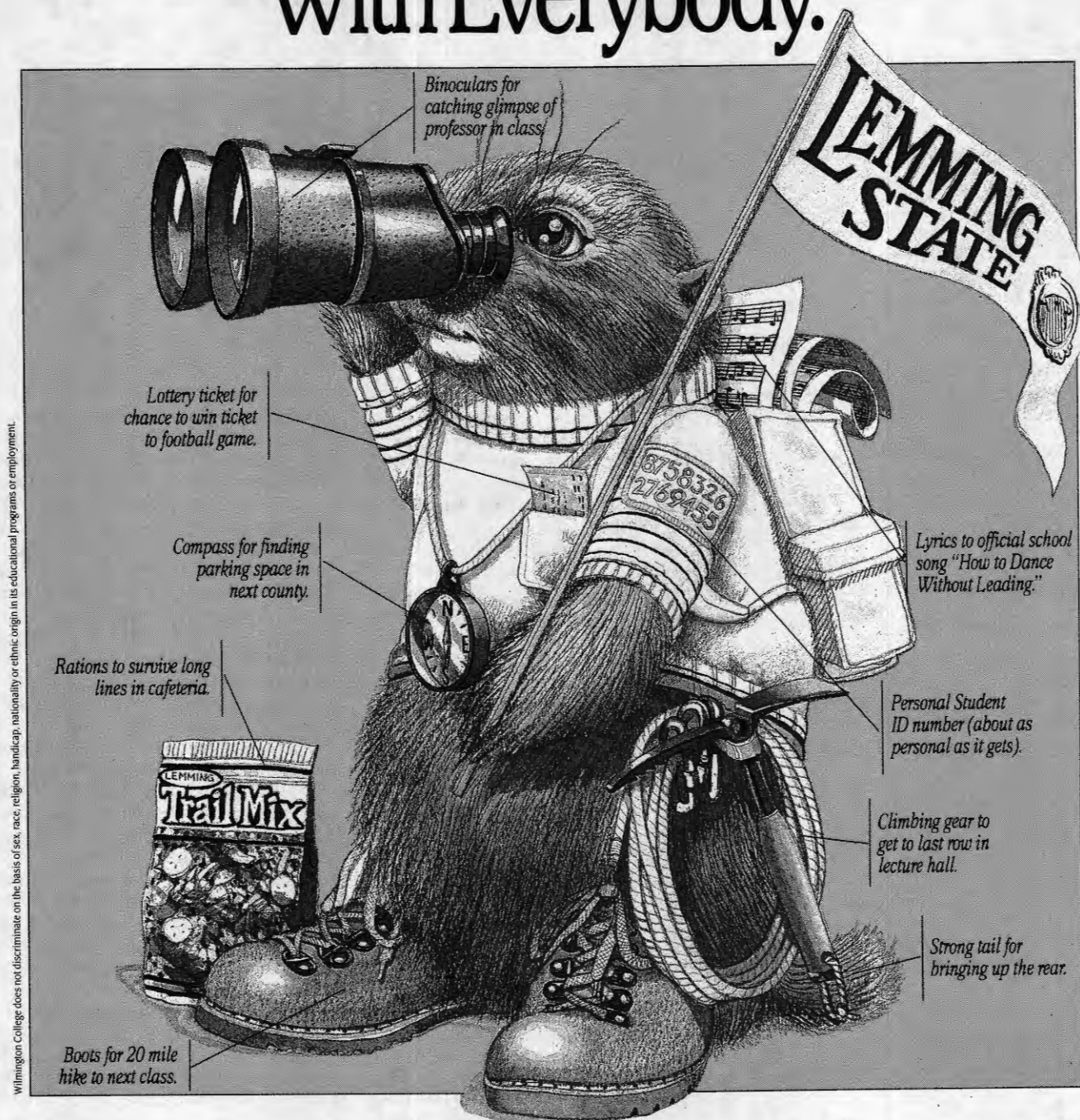
As I look deeply into the nature of the tomato on my plate, I can see the sunshine, fertile soil, water, and the attention of the farmer—all factors in producing this tomato. All these elements enter my body and become part of me as I eat the tomato. All parts of me are also parts of everything else. Thich Nhat Hanh defines "interbeing" as a way of understanding that all things are interrelated. People interested in these ideas may join the Society of Interbeing which he created.

A social consciousness and sense of responsibility are also products of this way of thinking. Mindfulness can be integrated into our daily lives. This is something I am still struggling to learn, as I try to modify the hectic pace of my life.

I feel that I have much to learn from this marvelous teacher. These few short paragraphs cannot present the full scope of his teaching. Books by Thich Nhat Hanh include *The Miracle of Mindfulness*, *Being Peace*, and *The Sun My Heart*. They are a good place to start if you wish to learn more. □

Penny Jackim's report is adapted from one appearing in the Providence (R.I.) Meeting newsletter.

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Life of the Meeting

São Paulo Worship Group

by Marianne Rice



Bonnie Acker

When I came to Brazil in April 1988 to work with low income, physically disabled people, one of my aspirations was to link up with other Quakers in São Paulo to form a worship group. I brought with me books from London that might form the nucleus of a Quaker library, albeit in English.

I knew of one Brazilian who became a Quaker while living in London. When I contacted her, however, I found that her orientation had changed when she returned to Brazil, and she was no longer interested.

Some months later I received a letter of interest from Ursula Martinot, who was born in Germany but had lived in Brazil for nearly 60 years. She had read a report of an inter-church conference that took place in Germany three years previously. From that, she noted the name and address of Ute Caspers, the Quaker representative, and contacted her. Ute and I knew each other from our days as fellow students at Woodbrooke in 1988. One day Ursula and I lunched together downtown and then sat outside a Metro station to talk in a quieter spot. I loaned her some books and visited her in her home a few weeks later. She teaches German, Portuguese, and English, and communicates readily in the latter.

Early in my stay in Brazil, a staff member of the American Friends Service Committee mentioned a U.S. Friend from the unprogrammed tradition. It was nearly a year before I got her name and address when visiting a Presbyterian health clinic. Linnis Cook is a lawyer who is in Brazil as a "missionary" with Archie Woodruffe, her Presbyterian husband who teaches theology at the seminary. Linnis is taking law courses, with the goal in mind of practicing law with movements of the poorer people. We met in April

1989 in their wee apartment, together with Ursula and Stephen Powell, who is in Brazil as senior correspondent for Reuters. A letter from the London office of Friends World Committee for Consultation informed me of his name and address and said he had attended meetings for worship in London and was applying for membership through the FWCC international membership committee.

Our little group met a number of times in Linnis and Archie's apartment, getting to know each other, worshipping, and sharing a simple meal. In October Stephen invited us to his larger apartment, which he shared with Neuza Santana, who also joined our worship. A pattern of worshipping on the first and third Sundays of the month developed. For a while, two Brazilian women, both teachers of English, worshiped with us, having read of our group in the fortnightly English language bulletin. A few other visitors join us from time to time. Both Portuguese and English are used in the group.

Ursula translated the pamphlet *Your First Time in a Quaker Meeting?* and the booklet *Questions and Counsel*, both from London Yearly Meeting. We had them printed and now have something to offer Brazilian newcomers in their own language.

Last year Gerri Williams and her husband Ray Allard came to Brazil from the Minneapolis, Minnesota, area, where they were active with Friends for a Nonviolent World. Gerri works in the cultural department of the U.S. consulate. Their presence has strengthened our small group.

Last December Stephen and Neuza were married after the manner of Friends. Ursula gave a brief explanation to the many non-Quakers present. The civil marriage ceremony, required by Brazilian law, took place immediately before the meeting for worship. Stephen's contract ended in April, so the group looks toward the future with questions and hopes: Where to meet? How to reach the wider community? □

Marianne Rice left Brazil in June, moving on to visit friends in Colombia and Costa Rica before attending the FWCC World Gathering in Honduras.

Parents' Corner

Starting From Where I Am

What follows is the first in a series of articles on the theme of parenting and child rearing. The author is Harriet Heath, long active within Philadelphia Yearly Meeting and experienced with issues of parenting. She hopes this "corner" in the JOURNAL may be a way of "opening up our journeys to each other . . . of corporate seeking for meaning through the nourishing of the generation to come . . . of asking how can our Quaker faith guide us in our living with and nurturing our children." Letters, comments, and sharing from our readers will be an integral part of the dialogue. —Eds.

I grew up a Methodist. My childhood was a good one but it did not prepare me to be a Quaker mother. I felt I was traveling the right path for me with Quakers' emphasis on the personal and corporate search for meaning.

But should this search for meaning influence how I lived with and nurtured my children? Is the Inner Light in the infant and young child? Does responding to the Inner Light of the child imply my role of nurturing needs to involve no guidance or setting of limits? The Inner Light will guide?

There were so many everyday kinds of issues. In the beginning, guns weren't allowed in our house. What should I do about the sticks that became guns outside? How does one remain "living simply," I wondered, with a 16-year-old in the United States in the 1970s. The question has not changed as the decades have.

In the very early years I so often felt alone.

I could find little written that dealt with my concerns. Maybe I wasn't looking in the right places. But how did William Penn raise all his children? Or, rather, how did his wife do so? How did Elizabeth Fry? George Fox, of course, had no children. The care and nurturing of young children is not a subject Quakers have written prolifically about. Yet Quakerism supports individual and corporate seeking. Neither is sufficient alone; the one balances the other. Yet, I could not find the corporate body with whom to search.

Looking back I see that nurturing children became part of my search for meaning. It seems strange to me that I did not recognize this then. Learning to recognize that Inner Light in the infant, finding how to nurture it as the children grow, has been and continues to be an integral part of my spiritual journey.

My journey has been my journey . . . but many have joined me in the search. I entered graduate school to see what the "authorities" were saying about many of the child rearing issues that were bothering me. I talked and continue to talk with parents sharing their concerns and issues. Now I talk regularly to my two daughters, each of whom has a three-and-a-half-year-old boy. Our oldest girl also has a second boy, a three-month-old. Our youngest girl has an adopted 13-year-old. Their parenting experiences are expanding mine. Thirty years later I hear parents struggling with the same issues I did . . . and with others. Is child rearing part of their spiritual journey?

Parenting, child nurturing, continues very much part of my spiritual journey. Can I expand the group with whom I dialogue? Are there issues related to nurturing children that Quakers should be addressing?

Where is a place now for parents to dialogue as my friends and I once did over cups of coffee in days before we worried about caffeine? Parents with young children today are much more tied to work schedules and planned activities for children than we were. Parents are often geographically far away, and maybe even a greater distance exists between their approaches to life and children.

The notion of organizing this corner for FRIENDS JOURNAL evolved as I listened to Quaker parents pursuing issues so similar to those I and my friends were asking 30 years ago. What does Quaker child rearing imply?

Harriet Heath
Haverford, Pa.

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Thomas W. Moen

Bulletin Board

- Raising \$200,000 to buy a 270-acre site for a medicine lodge for the Wabanoag people is the goal of a fund-raising campaign, sponsored by the Quaker Committee on Native Concerns of the Canadian Friends Service Committee. The property is mostly forested, with several cultivated acres at the confluence of Beaverdam Brook and the Nashwaak River. Two houses, some equipment, and some handmade furnishings come with the property. The Wabanoag Council of Elders would like to use the property to return to their spirituality and way of life that honors nature, with ceremonies, sweatlodges, feasts and fasts, and traditional teachings for adolescents. To contribute or to get a brochure explaining the plan, write to Canadian Friends Service Committee, QCNC Medicine Lodge Project, Quaker Committee for Native Concerns, 60 Lowther Ave., Toronto, Ontario M5R 1C7, Canada.

- Friends in Aotearoa/New Zealand invite other yearly meetings and Friends groups to consider using some of their money to promote self-reliant, cooperative development projects in parts of the world short of money. The Ecumenical Development Co-operative Society uses shares invested by churches to make possible self-sustaining enterprises based on social justice. Current projects include a re-employment scheme for miners in Bolivia, sugar-cane farming in Belize, cotton marketing in Peru, housing in Costa Rica, and poultry farming in Indonesia. For information, write to the Ecumenical Development Cooperative Society at P.C. Hooftlaan 3, 3818 HG Amersfoort, Netherlands.

- Contact with longtime workers for social change is sought for information on political experiences for a book in progress on sustained peace and justice activism. Respondents should be from the United States or Canada. The author, Pat Farren, was the editor of the 1991 Peace Calendar of the War Resisters League, which sparked the idea for the book. The book will portray long-term activists in their work and will characterize the personal, political, psychological, and spiritual factors that help them avoid burn-out and continue involvement. Those who respond will receive a questionnaire with suggested topics for anecdotal writing. To respond, contact Pat Farren, 2161 Mass. Ave., Cambridge, MA 02140 before September 1992.

- In response to the growth of peace studies, the Peace Studies Association (PSA) was formed in 1987. The association includes 94 college and university peace studies programs

throughout the United States and Canada. Five institutions of the Friends Association for Higher Education are current members. The PSA seeks to build and broaden its membership. For information, contact Robin J. Crews, Campus Box 471, University of Colorado, Boulder, CO 80309-0471.

- Materials for a biography of the late Rev. George L. (Shorty) Collins are sought from those who remember him. Anecdotes, letters, pictures, news articles, sermons, lectures, etc., may be sent to Colleen R. Watson, 146 Rodonovan Dr., Santa Clara, CA 95051, telephone (408) 243-0485.

- Financial aid for draft resisters is provided by the Fund for Education and Training. Young men who do not register for the draft are disallowed government educational assistance. The fund supports job training or higher education for those who have not registered by reason of conscience. For more information, contact FEAT, 1601 Connecticut Ave., N.W., Suite 750, Washington, D.C. 20009-1035, telephone (202) 483-4559.

- World Food Day is Oct. 16. Students and educators in Michigan are working to raise one million dollars to feed the hungry. Empty Bowls is a project that uses handmade ceramic bowls to raise funds and serve meals. It seeks to promote hunger education and encourages the use of art to develop creative thinking. For more information, contact John Hartom or Lisa Blackburn, P.O. Box 40, Franklin, MI 48025, telephone (313) 851-5406.

- Hands Off! has names of conscientious objectors needing support. To correspond with an individual, or for more information, contact Hands Off!, 111 E. 14th St., New York, NY 10003, telephone (212) 353-2445.



Flint Voice/CPP

Calendar

OCTOBER

11-13—Fifth annual gathering of New England War Tax resisters, in Voluntown, Conn. Discussion of lifestyle and tax resistance, support communities, and organizing. For information, contact Rick Gaumer, Box 1093, Norwich, CT 06360.

19—Dedication of Steere Wing addition to Brinton House Conference Center at Pendle Hill. For information, contact Pendle Hill, Wallingford, PA 19086, telephone (215) 566-4507.

NOVEMBER

1-3—Friends Committee on Unity with Nature annual meeting, at Ben Lomond Quaker Center near Santa Cruz, Calif. All FCUN members welcome.

1-3—Seminar for Trustees, led by Tom Brown, at Pendle Hill, Wallingford, Pa. Call Ruth Seeley at (215) 241-7245.

7-10—Pyrmont Yearly Meeting, at Quäkerhaus, Bombergstrasse 9, DW-3280 Bad Pyrmont. Contact Lore Horn, Wikingerufer 5, DW-1000 Berlin 21, Germany, telephone 030 391 4867.

8-10—Japan Yearly Meeting. Contact Hiroshi Hatanaka, Japan Yearly Meeting, 8-19 Mita 4-Chome, Minato-ku, Tokyo, Japan, telephone (03) 451-7002.

9-12—Church Women United's 50th Anniversary Jubilee, at Cervantes Convention Center in St. Louis, Missouri. For information, contact Church Women United Assembly, 475 Riverside Dr., Room 812, New York, NY 10115, telephone (212) 870-2347.

16—American Friends Service Committee annual public gathering, emphasizing "Economics and Human Values," 1:00-5:00 p.m., Friends Center, 1501 Cherry, Philadelphia, Pa. Keynote speaker: noted economist, author, ambassador John Kenneth Galbraith, 1:30 p.m. plenary session. Three concurrent panel discussions follow, 3:00-4:30. For information: call (215) 241-7032.



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 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."
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 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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Or call: (215) 844-0700

News of Friends

A minute about AIDS resulted from a series of presentations at Madison (Wis.) Meeting. A videotape presented an AIDS patient's experience of the disease and the ways he was helped by the meeting he attended. An AIDS education representative of the Red Cross and a man who has tested positive for the HIV virus also spoke. A third session was devoted to sharing feelings and brainstorming further actions the meeting might take. The meeting united in a minute about its response. It intends to distribute the minute among local health care providers and government agencies, and the Madison AIDS Support Network.

Young Friends from Europe and the Americas will meet in Great Britain July 16 to August 13, 1992, for the 1992 Quaker Youth Pilgrimage. This cultural exchange and exploration of Quaker roots, practices, and beliefs is sponsored by Friends World Committee for Consultation. The pilgrimage will include a tour of George Fox country and a work camp experience in Northern Ireland.

Applications for adult facilitators are due by Nov. 15. Young Friends (16-18 years old) should apply before Jan. 15., 1992. For information and application forms, contact Cilde Grover, FWCC, P.O. Box 923, Oregon City, OR 97045.

The 347th birthday of William Penn will be celebrated Sunday, Oct. 6. Events at William Penn House, in Washington, D.C., will begin at 3 p.m. For more information, contact William Penn House, 515 E. Capitol St., S.E., Washington, D.C. 20003, telephone (202) 543-5560.

Waging Peace is a project to aid victims of the Gulf War. It is sponsored by the Middle East Working Group of Philadelphia Yearly Meeting and the Friends Peace Committee. The project will collect funds and materials for the AFSC and other agencies. It also hopes to promote cultural exchange. Video tapes and a newsletter will provide information to Friends and others. The project encourages personal involvement. For

more information, contact Mary Flounders Arnett at (215) 241-7232.

Friends World College became **Friends World Program** on June 1. Friends World College existed for 26 years with six overseas centers. Trustees of FWC are now overseers of the new program. Friends World Program is on the Southampton Campus of Long Island University. Leo Barrington is its director.

Paul Lacey recently won the 1990-1991 **Sears Roebuck Foundation Teaching Excellence and Campus Leadership Award**. He is a Quaker speaker, workshop leader, and professor of English at Earlham College. He is one of 700 so honored on the basis of resourcefulness and leadership in private colleges. Each recipient receives \$1,000, and the college receives a grant of \$500 to \$1,500, depending on student enrollment. Winners are selected by independent committees on each campus. The committee that selected Paul Lacey cited his outstanding teaching of undergraduates, wide acknowledgement of him as a mentor and teacher of new colleagues, his high demand as a speaker, and his service as an outside evaluator of other schools. Paul Lacey joined the Earlham faculty in 1960, after receiving his bachelor's degree from the University of Pennsylvania and his doctorate from Harvard University. He has served as Earlham's provost and as acting president.

After being discharged from the U.S. Army Reserves because of her refusal to report for active duty in the Persian Gulf, Stephanie Atkinson is now an intern in the American Friends Service Committee's Youth and Militarism Program. Stephanie, 23, lives in Carbondale, Ill., where she enlisted in the army reserves at age 17 to earn money for a college education. She says her college work encouraged her to question her political assumptions, while her experience in basic training made her realize she was opposed to war. When she received the order to report for duty, she disobeyed, began to fill out a claim for a conscientious objector discharge, and spoke publicly about her resistance to taking part in the Persian Gulf War. Following arrest by Illinois state police, she was confined by the military and given a less than honorable discharge. Stephanie continues to speak out in opposition to the war and serves as a military counselor, providing advice and the courage of her own example to those who question their participation in war. She says: "When I look back, I realize how little I knew about myself when I joined the armed services. . . . I oppose all violence and now

Nonsense of the Meeting

But how did she get to meeting?

Midwestern winters are the stuff legends are made of. In spite of the Quaker penchant for understatement, this bit of news from Council House (Okla.) Meeting paints a vivid picture:

"Attendance has been about normal through the winter. We did miss services two Sundays when the ice was very bad. Many folks had falls. Maxine Hilliard got down to her clothesline without a fall, but had to lie down and roll up the hill to the porch. That gives you an idea of how slick it was."

(from the *Nebraska Friend*, spring 1991)

A contradiction in terms. . . .

A Friend tells of a group of Quakers whose House Committee brought a recommendation to meeting for business that a chandelier be installed. This did not meet with ready approval. In fact, three Friends stood in the way, with these remarks:

"I'm against it, because I can't spell it."

"Well, I don't think we should get one,



because no one here knows how to play the thing."

"That Friend speaks my mind. But I believe we should not move forward at this time, because the real problem meeting faces is that we truly need more light."

(by Phil Meighan, 57th Street Meeting in Chicago, Ill.)

They'll draw a crowd

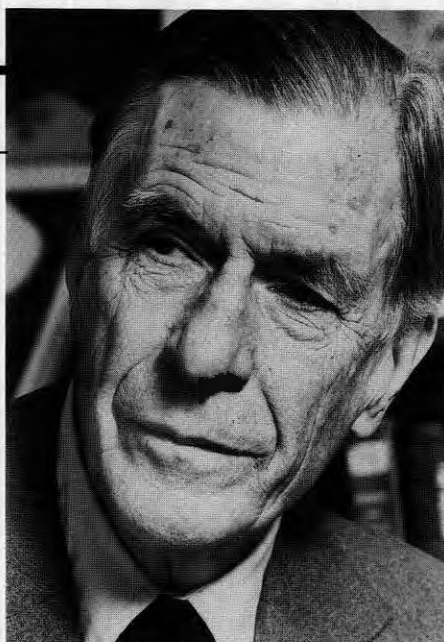
Word has it there's a Quaker family attending Roanoke (Va.) Meeting, from Big Island, Virginia—about 35 miles distant. These Friends, we are told, are building their own house in the shadow of No Business Mountain. It has been suggested that if the number of Friends living in their area increases, they might start their own preparative meeting. The name? You guessed it: "No Business Meeting."

—Eds.

want to help others in the military having similar realizations to examine their values, resist, and file for conscientious objection."

Plans are underway for a short-wave radio station broadcasting educational and spiritual material in Guatemala at the Quaker Theological Seminary. The group had a studio but lacked a transmitter, so is selling sets of 24 cassette tapes of sermons about the Book of Revelations. Price is \$100. The group currently produces a weekly radio program, which has been on the air for 25 years.

Wilmington College has appointed Lon Fendall as Dean of the Faculty. Lon Fendall directed the Center for Peace Learning at George Fox College from 1984 to 1990. He was assistant professor of history at George Fox College from 1971 to 1974 and is former editor of the *Evangelical Friend*. He also brings to his position political experience from his work as a legislative assistant, field director, and campaign manager for Senator Mark Hatfield from 1974 to 1991.



John Kenneth Galbraith

"**Economics and Human Values**" will be the theme of the annual public gathering of the American Friends Service Committee Nov. 16 at Friends Center, 1501 Cherry Street, Philadelphia, Pa. John Kenneth Galbraith will be the keynote speaker.

Galbraith is a Harvard economics pro-

fessor emeritus, former ambassador to India, and author of several books. He was awarded the Medal of Freedom in 1946 for his devotion to public service and was a key economic advisor to John F. Kennedy during the 1960 presidential campaign.

Three panel discussions will follow the plenary session: "Deepening and Hardening Poverty in the United States," Judy Claude moderator; "Globalization of the Economy and Its Social Impact," Arthur Schmidt, moderator; and "Patterns of Development and Economic Restructuring," Alison Oldham moderator, James Fine as resource speaker. (James Fine was AFSC staff person in Baghdad, Iraq, this past summer.)

"Galbraith's expertise, insight, and perspectives will help immeasurably in developing a better understanding of the economic imperatives in this critical time," Asia A. Bennett, AFSC executive secretary, said.

The plenary session will be at 1:30 p.m. The three concurrent panel discussions will follow, from 3 to 4:30 p.m. For more information, call (215) 241-7032.



Peter Fingesten

Send Friends Journal to school.

Friends Journal nourishes the mind as well as the spirit with articles on social and political concerns, spiritual journeys, and life in the meeting. Students away from home will appreciate the *Journal* as a way to keep in touch with many aspects of the community of Friends. You can help keep a

young person connected by giving a special school-year subscription to *Friends Journal*. Student subscriptions last for 9 issues and are offered at the special rate of \$10. Orders should be received by October 10 to insure receipt of the November issue.

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Books

A Declaration on Peace

By Douglas Gwyn, George Hunsinger, Eugene F. Roop, and John Howard Yoder. Herald Press, 616 Walnut Ave., Scottdale, PA 15683. 1991. 109 pages. \$4.95/paperback, plus \$1.91 for shipping and handling.

This booklet is a radical peace statement based on biblical grounds that elevates the issue above sectarian controversy. It is conceived by three members of the historic peace churches, plus a person from the Fellowship of Reconciliation. However, the book is intended to contribute to the broader Christian discussion of world peace. It is also intended to move the discussion beyond earlier statements by the peace churches: "Peace is the will of God" (1953), and "War is contrary to the will of God" (1951), composed in response to the call to theologians issued by the Amsterdam Assembly of 1948.

This trenchant study shows the modest extent to which the Church of Christ (in its broadest sense) can risk identification with nationalist purposes without betraying the spirit, teaching, and example of Jesus. If Christians follow Jesus' example, they will plead the cause of those who are denied justice, sometimes performing acts of disobedience to civil authority in defense of the abused. This is not a resort to coercive power, but identification with the weak and exploited. It is a call to awaken to truth.

That is a dangerous posture, as many generations of Quakers have realized. But it is out of this moral clash that the power of the Church is generated. So long as we have not betrayed Christ, we are always strongest when we are weakest, because we are identifying ourselves with one who experienced death on others' behalf.

This book shows us how the Church in its priestly, prophetic, wise, and servant-oriented roles emerged from Old Testament tradition as a dynamic expression of God's love for a violence-ridden and self-serving world. Early Christians, according to Henry Cadbury, demonstrated love toward beggars on the streets of Greek cities. The pagan Greeks sneered at this as weakness. According to Henry Cadbury, the only reason a Greek gave alms to a beggar was to prevent the beggar from making a row about being ignored. Giving under these circumstances was condescension and self-service, not love.

Herein was the real difference between the pagan culture and the new infusion of the Christian spirit. A new humanity had entered the harsh old world. It would shake the conventional foundations of every culture, and it continues to do so today. It has its roots in the Old Testament prophetic tradition that

proclaimed God required mercy, not mere formal sacrifice. It also represented a remaking of the human heart. Jesus called it a rebirth, without which no person can enter into the kingdom of God (John 3:5). Without that, human beings are blind to the nature of the vast spiritual struggle in which the forces of light and darkness are engaged.

In view of this little book, Friends may take more seriously the spiritual basis of their pacifism, as well as issues such as universalism, the sharing of wealth, simplicity, capital punishment, the claims of the poor and the oppressed, and the rejection of every form of authoritarianism, be it patriarchal, matriarchal, or even political correctness. The living Church of Christ sees these issues from the standpoint of love, and when called, that body speaks truth to whatever power has violated the spirit, as given in the New Testament.

This little book is packed with energy and insight. Quakers need to know, to understand, to comprehend, to enter into the message that insofar as we are that Church, we are a prophetic and discerning people, servants of the Creator. That is why, in our end and our beginning, we are pacifists. If hearts were changed (including ours), the powers of the world would tremble and might indeed fall, for what is sown in weakness is raised in power (1 Cor. 15:42-43).

J. Bernard Haviland

J. Bernard Haviland is a member of Media (Pa.) Meeting, where he serves on the Worship and Ministry Committee. He is clerk of the Philadelphia Yearly Meeting Epistle Committee and a member of the FRIENDS JOURNAL Board of Managers.

In Brief

Torches Rekindled

By Merrill Mow. Plough Publishing House, Ulster Park, N.Y., 1989. 309 pages. \$10.50/paperback. In a series of talks, Merrill Mow relates the history of the Eastern branch of the Hutterian Brethren (the Bruderhof) from its beginnings in 1954 through three decades of struggle, conflict, and, finally, renewal. Members of the Bruderhof live in close-knit communities and strive to follow the teachings of Jesus Christ. They have chosen to be isolated from U.S. society rather than be subjected to its consumerism and secularism. *Torches Rekindled* is the inside story of these people who work hard to preserve a sense of peace and community in a modern world.

Woodbrooke College

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Applicants will be Friends, who may have a grounding in theology or a related discipline, or experience in teaching or similar qualifications. Willingness to work in the ecumenical and interfaith setting of the Selly Oak Colleges is important. Whilst we welcome applications from members of Yearly Meetings from all parts of the world, some understanding of London Yearly Meeting is necessary.

Closing date: 15th November 1991. Interviews February 1992. Further information and application forms are available from: Chris Lawson, Senior Tutor, Woodbrooke, 1046 Bristol Road, Birmingham B29 6LJ, UK. Telephone: (021) 472-5171.



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Milestones

Births

Nelson—*Eric Russell Nelson*, on August 7, to Heather L. and Russell N. Nelson. His parents and sister, Rebecca, are members of St. Lawrence Valley Meeting, under the care of Ottawa (Can.) Meeting.

Puth—*Colin Cameron Puth*, on July 2, to David and Leslie Puth of Brooklyn, N.Y. He is the great-grandson of Colin and Elizabeth Tait, members of Rancocas (N.J.) Meeting. Elizabeth is also a member of Clearwater (Fla.) Meeting.

Marriages

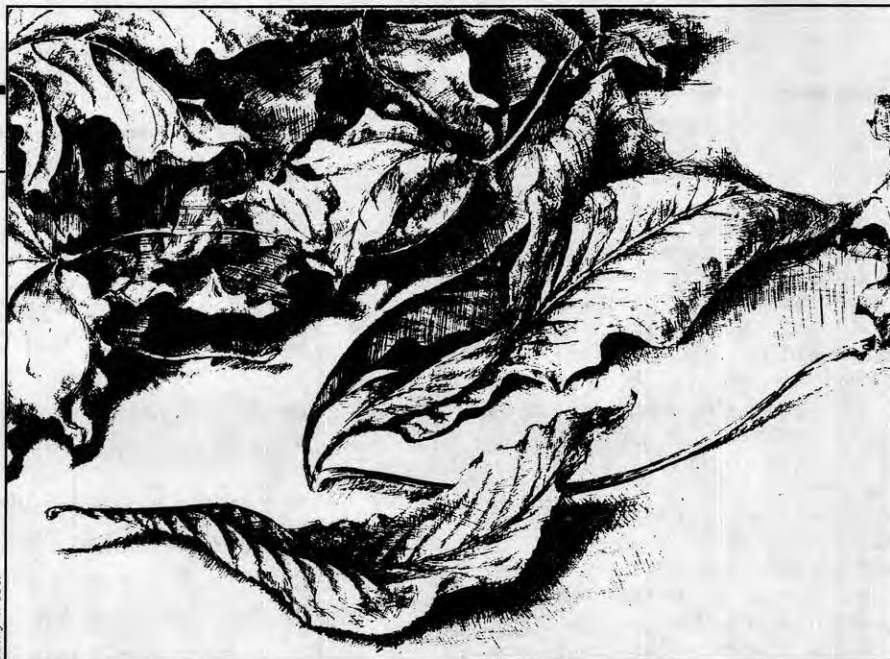
Claggett-Smith—*Craig E. Smith* and *Susan B. Claggett*, June 1, under the care of Third Haven (Md.) Meeting. Susan and her parents are members of the meeting, Craig an attendee.

Freeman-Hall—*Bob Hall* and *Michael Freeman*, on June 1, under the care of Santa Fe (N. Mex.) Meeting. Bob is a member of Santa Fe Meeting; both attend Pima (Ariz.) Meeting.

Deaths

Alexander—*Rebecca Biddle Bradbeer Alexander*, 89, on March 4, at Crosslands, Kennett Square, Pa., of pneumonia. She grew up in Wallingford, Pa., and attended Friends Select School and Westtown School. She also studied music in Germany, and while abroad she met and later married Frank Gilbert Bradbeer, an Englishman active in child feeding programs after World War I. They lived in England, then moved to Moylan, Pa., where Frank died in 1935. As a music teacher at the School in Rose Valley, Rebecca developed an interest in the concept of play therapy, leading to her writing "Inner Equipment in Family Living." She served at one time as recording clerk of Media (Pa.) Meeting and on Representative Meeting of Philadelphia Yearly Meeting. In 1958 she married Horace Alexander, noted British historian and ornithologist, and close associate of Mohandas Gandhi. The Alexanders lived together in England for ten years and traveled together to India on three occasions. In 1969 they returned to live in Swarthmore, Pa., and in 1978 moved to Crosslands, where Horace died in 1989. She is survived by a daughter, Cecilia Bradbeer Sibinga; a son, James B. Bradbeer; five grandchildren; and one great-grandson.

Barlow—*John Alfred Barlow*, 67, on August 2, in Brooklyn, N.Y., of cardiac arrest. He was a member of Brooklyn Meeting. He was born in Gallipolis, Ohio, and after graduating from high school in 1942, he spent three years in the air force. His experiences in combat in the Pacific led him to a lifelong commitment to nonviolence. After the war he enrolled in Oberlin College, where he and Dulcie Dimmette met and were married in 1948. Later he attended graduate school at Duke University, where he earned a Ph.D. in psychology. While a student, John involved himself deeply in social concerns projects, and later with the American Friends Service Committee. Participation in Friends meeting became important to



Carly Weber

him. Teaching became his profession after he left graduate school. As a Fulbright Lecturer in 1964 and 1965, he established a Department of Psychology at Thammasat University in Thailand. Subsequently, he studied Mandarin, visited China, and collected an extensive library on Asia. His honesty helped him approach others with consideration of differing perceptions and needs. He is survived by his wife, Dulcie Barlow; three sons, Aaron, Joel, and Michael Barlow; and one grandson.

Houghton—*Anne E. Coppock Houghton*, April 7, 1990, of heart failure, in Sandy Spring, Md. She was born in Covrinh, Va. Her parents, Homer J. and Mabel Cary Coppock, headed the school there. A biology major at Earlham College, she worked in laboratories in Chicago after graduation. She was a charter member of 57th Street Meeting. In 1935, she married Daniel Houghton. The Houghtons went to Arthursdale, W. Va., where AFSC had a program working with coal miners. There, Anne learned to weave and was for many years a weaver by profession. She is survived by her husband, Daniel; three sons, Richard, John, and Harold; 13 grandchildren; and a great-granddaughter.

Maris—*Ruth Outland Maris*, 90, on August 12, at Roanoke-Chowan Hospital, in Ahoskie, N.C. She was born in Woodland, N.C. She graduated from Guilford College and later studied at Harvard University. For 11 years, she taught in public schools in North Carolina. She taught for two years at a Quaker mission school in Ramallah, Palestine (now the West Bank). Ruth attended the First World Youth Peace Conference in Holland in 1928. She served for two years as personnel secretary of the American Friends Service Committee in Philadelphia, Pa. In 1937, she married Robert H. Maris, a dentist of Wilmington, Del., who had served with AFSC in France during World War I. During World War II, she and her husband traveled to many Civilian Public Service camps. In 1972, they retired to the Friends Boarding Home (The Hickman) in West Chester, Pa. Robert died in 1975. Ruth moved to the Pine Forest Rest Home in Potecasi, N.C., in 1989. She was a member of West Chester (Pa.) Meeting, and a birth-right and sojourning member of Rich Square (N.C.) Meeting. She is survived by a stepdaughter, Faith Maris Burlingame; two brothers, Wilfred T. and John G. Outland; two sisters, Janie O. Sams and Margaret O. Revell; three step-granddaughters; and four step-great-grandchildren.

Stein—*James Rauch Stein, Jr.*, 85, at Chestnut Hill

Hospital in Philadelphia, Pa., after an extended illness. He was born in Harrisburg, Pa., a son of a minister of the Reformed Church. He graduated from Franklin and Marshall College, began his theological training at Union Seminary in New York, and received his B.D. from Hartford Theological Seminary. Following his service in West Virginia and Kentucky with a child feeding program of the American Friends Service Committee, he joined the Religious Society of Friends. He was pastoral secretary of the Virginia Quarterly Meeting of the Baltimore Yearly Meeting for 13 years and pastor of the Poughkeepsie (N.Y.) Friends Meeting for 18 years. He also was a member-at-large of the Executive Committee of Friends General Conference and a delegate to two Friends World Conferences. He married Anne Elizabeth Willis in 1948. Following his retirement, he and Anne moved to Gwynedd, Pa. He was a member of the Board of Advisors of the Earlham School of Religion and of various committees of Friends United Meeting. He is survived by his wife, Anne; a brother, Joseph Stein; and sisters Eleanor R. Stein and Caroline S. Gibson.

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Gulf War 101 answer

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Simple low-cost lodging for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St., SE, Washington, DC 20003. (202) 543-5560.

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

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

Books and Publications

To the Beat of a Different Drummer

What it was like to be a World War II "conchie" and to do AFSC relief work in Europe, told in 247 pages of lively prose with 107 illustrations. Soft cover, \$10.95 postpaid. Order from the author, J. Henry Dasenbrock, 3300 Darby Rd. #803, Haverford, PA 19041-1095.

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Most translated after the Bible is Lao Tzu's *Tao Te Ching*. For catalog of various editions and interpretations of his simple philosophy, write Tao/Etc Books, Box 3755, Tucson, AZ 85722.

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

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Opportunities

Consider a Costa Rican study tour. February 6-17, 1992. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Study Spanish in Guatemala. Family living. CASA, Box 40148, Albuquerque, NM 87196. (505) 242-3194.

Personals

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

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

Concerned Singles Newsletter links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Casa de los Amigos, Mexico City, Quaker center, needs directors beginning this fall for one year, and assistants for 3-6-12 month period throughout the year. Housing and small allowance provided. Write Ellen González, Casa de los Amigos, Ignacio Mariscal 132, Colonia Revolución, 06030, Mexico, DF.

Casa Heberto Sein Friends Center seeks volunteer host(s)/director(s). Contact: Calle Felipe Salido 32, Hermosillo, Sonora, Mexico. Phone: (011-52-62) 17-01-42.

Director for Denver based Alternatives to Violence Project serving state prisoners and community groups sought. Administrative, people, and conflict management skills desired. Write: New Foundations Nonviolence Center, 1615 Ogden St., Denver, CO 80218; or call (303) 756-4496.

Couple and/or single person to help operate a 150-acre hill farm, guest house, and retreat center in Vermont. We raise Highland cattle and organic vegetables. 1904 farmhouse accommodates approx. 10 guests. Well-established—same owner for 35 years. Big barns, lots of open pasture, spectacular views. Would like quiet, practical people who enjoy people, have agricultural training and are knowledgeable around animals and farm machinery. Must be energetic. There's lots of work to do, but it is rewarding and is situated in beautiful surroundings. To start in October '91. Please call Ann Day at (802) 496-3527 or write to her at Knoll Farm Inn, RFD 179, Bragg Hill Rd., Waitsfield, VT, 05673.

Director(s) for John Woolman Memorial in Mt. Holly, N.J. Ideal situation for active retired couple with some independent income. House, utilities, and health insurance provided. Job includes maintaining the house and grounds. Applicants should be thoroughly familiar with Quaker principles and have an appreciation for John Woolman and his influence. Contact: Joseph Lippincott, 1375 Hainesport Road, Mt. Laurel, NJ 08054.

Winthrop Center Friends, Winthrop, Maine, seeking pastor. Winthrop Center Friends Meeting looking for a pastor for a small community of 6,000 near Augusta, Maine. Send resume to Marie Perkins, Clerk, P.O. Box 246, East Winthrop, ME 04343.

Legislative Secretary (lobbyist) for Friends Committee on National Legislation (FCNL), Washington, D.C. A senior staff person to do legislative, educational, research, and writing work on priority issues as determined by the FCNL General Committee. Requires a commitment to and experience with the legislative process as well as a commitment to the testimonies and practices of the Religious Society of Friends. Starts: early 1992. Application closing date: December 1, 1991. For further information and application material, contact David Boynton, FCNL, 245 Second Street, N.E., Washington, DC 20002-5795; (202) 547-6000; fax (202) 547-6019.

Director. Well-established Vermont residential therapeutic community, set on 600 acres, of approximately 30 adults with emotional or mental illness, seeks director, to lead car-

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ing, supporting and practical program. Should have diverse personal experiences, strong management and leadership skills. Responsibilities include overseeing staff, financial management, referrals, outreach, and maintaining direct personal involvement with residents. Competitive salary and benefit package. Please send resume to: Department F, P.O. Box 87, Rutland, VT 05702.

Monteverde Institute, Monteverde, Costa Rica, seeks Academic Director for Short Courses, beginning January, 1992. MVI, a nonprofit educational institution, provides 10- to 21-day introductory courses for persons from outside Costa Rica which include topics in tropical biology/ecology, agro-ecology and conservation issues, and Costa Rican language culture. Course level varies from high school to undergraduate university. Position requires degree in biology or environmental education (M.S. preferred), experience teaching outdoor activities in natural sciences, good physical condition, compatibility with our mission, sensitivity and respect for another culture, ability to live in rustic conditions, flexibility, availability some evenings and weekends, and near fluency in Spanish. Duties include responsibility for planning the tropical biology curriculum, teaching, and leading activities in the field. Send c.v. with names, addresses and phone numbers of three references to: Margaret Viers, Monteverde Institute, Apartado 10165-1000, San Jose, Costa Rica, C.A.

Monteverde Institute, Monteverde, Costa Rica, seeks Coordinator of International Program, beginning immediately. Requires great organizational skills, attention to myriad details, at least near-fluency in Spanish, compatibility with our mission, genuine desire to serve, strong communication skills, maturity, flexibility, sensitivity and respect for another culture, ability to live in rustic conditions, experience in group facilitating, availability some evenings and weekends. Minimum commitment two years, following probationary period. Duties include responsibility for coordinating all aspects of international programs in tropical biology, agro-ecology, and Costa Rican culture/language, including supervising small staff. Send c.v. with names, addresses and phone numbers of three references to: Margaret Viers, Monteverde Institute, Apartado 10165-1000, San Jose, Costa Rica, C.A.

Quaker Resident—Orlando Friends Meeting (unprogrammed) seeks individual or couple to assist and nurture our meeting community. Cottage and stipend provided. Please respond to: Search Committee, Orlando Monthly Meeting, 316 E. Marks Street, Orlando, FL 32803.

Rentals and Retreats

Ft. Myers, Florida—adult park mobile home rental with option to buy. Two-bdr., fl. rm., central air/heat, furnished. \$600/mo., three month minimum. Wilmer and Emily Cooper, 1015 Hidden Valley Dr., Richmond, IN 47374; (317) 962-8725.

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

Retirement Living

Efficiency apartment now available at The Hickman, Friends Boarding Home of Concord Quarterly Meeting, in West Chester, Pa. Includes housekeeping and midday main meal. Reasonable rates. Call Director John Schwab at (215) 696-1536 or write: The Hickman, 400 North Walnut Street, West Chester, PA 19380.

Foxdale Village, part of the tradition of fine Quaker lifecare communities. Thoughtfully designed cottages are comple-

mented by attractive dining facilities, auditorium, library and full medical protection. Setting is a wonderful combination of rural and university environment. For information write: 500 Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

Schools

The Meeting School celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

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

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

Meetings

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

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

CANADA

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 Quapaw 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 a.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.

PALE 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—Whitell 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: 347-0886.

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. 1/2 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

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

NEWARK—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.

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) 891-2064.

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

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).

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

LAKE WALES—Worship group, (813) 676-2199.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 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.

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

SARASOTA—Worship 11 a.m., discussion 10 a.m. Women's Resource Center, 340 South Tuttle Ave. Clerk: Ann Stillman, 355-8193 or 359-2207.

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. 701 W. Howard Ave., Decatur, GA 30030. Perry Treadwell, (404) 377-2474.

AUGUSTA—Worship 10:30 a.m. at Meetinghouse, 340 Telfair St. (404) 738-8036 or 863-7684.

CARROLLTON—Worship First and Third Sundays. 114 Oak Ave., Carrollton, GA 30117. Contact Marylu (404) 832-3637.

NORTHSHORE—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 Oahu 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 Gardenia 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 Lombard 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.

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

MENARD—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, Loami, 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. Talbott. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

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

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

SOUTH BEND—Worship 10:30 a.m. (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. Phone: (316) 262-0471.

Kentucky

BEREA—Meeting Sunday 9 a.m. Berea College: (606) 966-1745.

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 10 a.m. at former Computer Barn, Biscay Road, Damariscotta, First-day provided, 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 Metzert, 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—Dear 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 10 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

Massachusetts

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord (during summer in homes). Clerk: 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 Edmonds Rd. (2 mi. W of Nobscot). Visitors welcome. Phone: 877-0481.

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

MARTHA'S VINEYARD—Visitors Welcome! Worship 10:30 a.m. Location varies, call 693-0512 or 693-0040.

NANTUCKET—Unprogrammed meeting 10 a.m., June 15-Sept. 15, Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, 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, Queset House, 51 Main St., North Easton. (508) 238-2997.

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

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

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

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

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

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: 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 a.m. Discussion 9 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Walt Scheider, (313) 663-3846.

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. Rt. 1, Box 114a, Atlantic Mine, 49905. (906) 296-0560.

Minnesota

DULUTH—Duluth-Superior Meeting. Unprogrammed worship and First-day school at 9:30 a.m. Sundays, 1730 E. Superior St. Elaine Melquist, clerk: 722-1287.

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.

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

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

PETERBOROUGH—46 Concord St. Worship and First-day school, 10:30, Sept.-June. Call for summer hours and discussion times. (603) 924-6150, 673-4821.

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) 848-7449 or 423-5618.

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.

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

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

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

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

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

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. 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.

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

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

SANTA FE—Meeting for Worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241. Chamisa Friends Preparative Meeting, at Brunn School. Worship and First-day school, 5 p.m. (505) 983-2073.

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call 388-3388, 536-9565, or 535-4137 for location.

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

New York

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

ALFRED—Meeting for worship 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—Worship, 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: Cooperstown, 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.

BREWARD—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. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. Clerk: Marnie Clark, (919) 967-9342.

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.

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

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.

MANSFIELD—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.

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

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

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 262-7650.

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. ¼ mile.

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

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

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

CHEL TENHAM—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.

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

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

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

ELKLANDS—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forksville 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. Sumneytown 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 McKinistry, clerk, (215) 444-4449.

LANCASTER—Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762.

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

LEHIGH VALLEY-BETHLEHEM—First-day school and adult discussion 9:30 a.m. Meeting 10:30 a.m. On Rte. 512, ½ mile north of Rte. 22.

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

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 Giron, (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.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

FRANKFORD—Unity and Wain Sts., 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. Hight St. Carolyn Helmuth, 696-0491.

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

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

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., except summer and vacations. Phone: (717) 675-2438 or 474-6984.

WILLISTOWN—Worship and First-day school 10 a.m. 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. Paul Stucky, clerk.

CORPUS CHRISTI—Unprogrammed worship 10 a.m. Call Charles Arguelli, (512) 991-2505.

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ward Elmendorf, 826-2071; 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) 534-8203. Please leave a message.

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, San Antonio, TX 78212. Third First Days, 9:30 a.m. Meeting for Business with potluck 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) 673-4821 or 924-6150.

PLAINFIELD—Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

PUTNEY—Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

WILDERNESS—Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—Discussion 10 a.m., Worship 8:45 and 11 a.m. (childcare available) except summer, Worship only 8:45 and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE—Worship 10 a.m., discussion 11 a.m. 223-4160.

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—Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 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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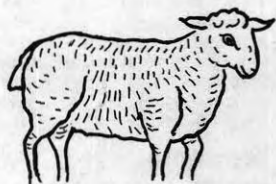
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Do we recognize our bodies as temples of
the Spirit, and care for them accordingly?

"No man can look on God and live, live in his own faults, live in the
shadow of the least self-deceit, live in harm toward His least creatures,
whether man or bird or beast or creeping thing."

Thomas Kelly, *A Testament of Devotion*



Please join us in our witness.

Friends Vegetarian Society of North America
P.O. Box 53354F
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FVSNA provides resources and fellowship for Friends practicing or considering vegetarianism
as an outgrowth of their Quaker faith. Annual membership dues are \$10, or \$6 for
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