

May 1992

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**Taxes
for
Life**

**Friends
and
Decisions
About
Death**



FRIENDS JOURNAL FACES THE IRS

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**Among Friends**

The Benefit of the Doubt

I'm not always very practical. When things really bug me, I sometimes just act. "Forget the cost," I may tell myself. "Go ahead. It feels like the right thing to do."

Like the morning several of us were magistrate's court watchers in Chester, Pa. Paraded before us, low-income people were being charged and held for all manner of offenses. We were appalled that most did not have lawyers to defend them. So I felt the urge to speak up in the courtroom and point this out. (It felt a bit like saying "the emperor has no clothes!") Next thing I knew, I was tossed in jail for the day, charged with disorderly conduct, and fined. Not at all practical, for sure. I might have written a letter to the judge and avoided all the hassle.

So it was with war-tax resistance. From the outset, I knew it wasn't a very practical thing to do. The government was too powerful, and all the tax laws were against me. I'd just end up paying much more in the end, so why not choose a better way to work for peace? A good letter to my congressman, for instance, or a tax vigil at the federal building on April 15.

But this was in the late 1970s. Our war in Vietnam was just over, but the Cold War continued. As the Reagan years unfolded, with still larger military expenditures and big cuts in domestic programs, I became even more clear: I must resist as fully as possible the payment of taxes for war.

The JOURNAL board was always supportive of my witness. It refused twice to honor IRS levies on my wages. In doing so, Friends openly accepted the possibility of being taken to court one day and fined severely. The board wrote to IRS: "Our position of noncompliance to the requests of the Internal Revenue Service is not an easy one. We do not question the laws of the land lightly, but do so under the weight of a genuine religious and moral concern."

Well, as they say, "What goes 'round comes 'round." This February, FRIENDS JOURNAL was told by the U.S. Justice Department to pay up or we'd be taken to court. Sam Legg, clerk of the JOURNAL's board, tells this story on page 6. The price to be paid is a dear one, and we want our readers to know. In related articles, John Stoner, Randy Kehler, and Christopher King explore different aspects of tax resistance.

I am grateful for the steadfastness of the JOURNAL's board of managers. Since the board first addressed the tax issue in 1979, it has been faithful to the Quaker peace testimony. The road has been an uncertain and confusing one at many points, but Friends have shown courage in continuing.

In my own personal war tax journey, these words by John Stoner have served to guide: "We are war tax resisters because we have discovered some doubt as to what belongs to Caesar and what belongs to God, and have decided to give the benefit of the doubt to God."

Vinton Deming

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A growing CPS list

(When Leonard Kenworthy helped us put together a list of former CPS men who later were employed by the American Friends Service Committee—"Then and Now," FJ January—we knew that the list was not complete and that we'd be hearing from readers. And so we did! Here are more of the names we received. We have not had time to check AFSC personnel records to be sure all worked with AFSC following CPS. Added to the 67 names in our first list, the number now totals 122! Are there still names we have overlooked?—Eds.)

Edwin Abbott, Dale Barnard, Bob Barrus, Harold Barton, Purnell Benson, Daniel Boehm, Bainbridge Bunting, Alex Burgess, Charles Chapman, Bill Cooper, Quentin Covert, Delisle Crawford, Roderic Davison, Avery Demond, Ralph Durgin, George Edwards, Casius Fenton, George Fischer, Elwood Geiger, John Gesson, Andrew Hain, R. Ogden Hannaford, Alwyn Holtz, Alfred L. Johnson, Walter Johnson, Albert Jones, Wayne Jones, Morris Keeton, Sam Legg, Lee Lumpkin, Oscar Marshburn, Henry Marter, George Mathues, Charles Mitchell, Albert Moorman, James Myers, Jr., Ed Newman, Loyde Osburn, Channing Richardson, John Robbins, Ellis Roberts, Edwin Sanders, Benjamin Segal, Courtney Sicheloff, Reed Smith, Warren Staebler, Marshall Sutton, Loren Tesdell, Leonard Tinker, Marvin Van Wormer, George Walton, Rudi Walton, Conrad Wilson, Robert E. Wilson, Franklin Zahn.

Other CPS notes

Technically, I was employed by the AFSC after CPS was over for me. I walked out of the camp at Trenton and later was sentenced to three years in prison. But immediately after the sentence, the judge placed me on probation to the AFSC for foreign relief work if they would have me. I was sent to India by the AFSC to be a member of the tri-national Friends Service Unit headquartered in Calcutta, where I served for two years.

What has stuck in my mind all the years since is the fact I was a conscientious objector to war who was assigned to foreign relief work—and issued a passport by the U.S. government—while the war was still going on. The war with Japan ended while I was on a freighter in mid-Atlantic. Isn't it possible that here is a useful precedent?

Albert E. Moorman
Sorrento, B.C., Canada

May I add some facts about the Catholic connection? Stoddard, New Hampshire, was the first of three camps sponsored by the Catholic Worker, whose leader was Dorothy Day and which was the fourth member of the NSBRO. This forestry camp was followed by one in Warner, N.H., and a nursing unit of about 70 men at Alexian Brothers Hospital in Chicago.

As with others, CPS changed my career. After four years of the draft, I was released and joined AFSC, helping to open the unit in Austria, where I stayed four years as leader of the unit on a volunteer basis, marrying a Viennese girl. There were ten of us feeding and clothing indigent Austrians and refugees. One must earn some money in this life, so I then joined CARE, which had just started and was led by Quaker Paul French. I worked in ten countries over 32 years.

Looking back on it all—admittedly somewhat nostalgically—I see CPS as a step forward and as a witness in the march toward nonviolence. Its often unimportant and unpaid work were weaknesses, but it allowed COs to avoid wasteful prison life and to demonstrate not just objection to but also cooperation with non-pacifists. CPS's constructive, unpaid work undoubtedly opened many minds. We demonstrated nonviolence in its more acceptable, more voluntary, more constructive form and paved the way for better understanding of the CO position. Witness, for example, the tens of thousands of Catholic COs during and after Vietnam.

George B. Mathues
Drexel Hill, Pa.

To me, my time in CPS wasn't a waste of time. I suppose you can say I was a country boy who didn't know any better. I was raised on a farm in southeast Colorado and, other than school, my outside contact with the world wasn't much. I was raised in a Quaker home where we were taught that war and fighting were wrong, so it was natural for me to go to CPS. Also, being a student at Friends University I had no problems with the draft board.

When I arrived at CPS in Trenton, N.D., I was asked if I would take charge of the camp farm. We fed out and butchered all of our beef and pork, milked a few cows, and had a large truck garden, where we raised more produce than we could use. I didn't get in on much of the camp life as I was out and gone before there was much stirring—and in for supper after the rest had eaten. As the chores had to be done daily, I had a seven-day-a-week job.

In the winter it was after dark when I walked the quarter-mile back to camp

from the farm buildings. Some of the time, especially when the northern lights were dancing in the sky, it was really beautiful. Some of the mornings were marvelous also.

Emmett McCracken
Purdy, Mo.

I was interested in the short article in the CPS issue on Earlham College. Both my husband and I attended Earlham. I was there during the early stages of World War II. I feel you missed the main point of Earlham's courage in the face of war. The dedicated and talented faculty and staff stood together for the Quaker peace testimony and refused to take in any of the military units. This helped keep other colleges going at the time. Our class of 200 freshmen dwindled to 50 seniors, almost all women. I'm sure the faculty and staff took big cuts in salary. I have hoped that they could feel very proud to have lived their faith.

Of course this opened the door for the Friends named in the article to rally around at the end of the war and bring about the resurgence of the college.

Elinor Briggs
Kennett Square, Pa.

In your excellent issue on CPS, there is a small error. Hiram Doty is included in the list of CPS men in the AFSC. He was in CPS for a technicality only; he was, in fact, an "absolutist." He did register for the draft, but his CO claim was denied. He won on appeal, and was assigned to CPS in Michigan. While the appeal was in the works, the government interned Japanese Americans. He chose to withdraw from conscription at that point. If he had refused to report, however, his trial would have been in the jurisdiction of his draft board, where his in-laws lived. His mother-in-law was mortified by Hi's pacifist position. To spare her the humiliation she would have suffered from press coverage of his trial, Hi reported to CPS and stayed just long enough that his crime was leaving CPS and his trial was in the jurisdiction of the camp. He served about 15 months of a three-year sentence in Milan Prison. He was paroled to a job with the Pacifist Research Bureau in Philadelphia. He believed that he was the first CO paroled to a job doing peace work.

Anne D. Cope
Dudley, Pa.

Here is my addition to your "CPS Lighter Moments": In 1945 I was serving as an attendant at Byberry (Philadelphia State Hospital). One noon I opened the door to let a patient enter the ward for lunch. He came at me with a table knife sharpened like a dagger, stabbing me in



◀ **Randy Kehler and Betsy Corner outside their former home (see "Continuing resistance," below)**

the left arm. The arm became seriously infected and I spent two weeks in the hospital where my friends awarded me the citation of the Purple Bedpan. Thanks to 100 injections of penicillin, my arm was saved. When I could use it again I was reassigned to "A" building, the infamous incontinent one where few patients wore clothes. The work was not dangerous, but I kept getting ill (a doctor later said I was responding like those with battle fatigue from their military experience). When I reported my illness to the head nurse (in charge of our work assignments), he responded, "It sounds like a mental or emotional condition. Nothing we can do about that here."

Leonard A. Stark
Pleasant Hill, Tenn.

I served in CPS for about 18 months, first at Powellville, then at Middletown State Hospital in Connecticut. I then served in the American Field Service in Italy and Germany attached to the British 8th Army as a volunteer ambulance driver. This was in 1944 and 1945, and included evacuation of the living prisoners from Belsen concentration camp. After the war ended in Europe, I returned home to Pennsylvania but was dismayed at the existing prejudice against blacks (even among some Quakers in Philadelphia). I then joined the AFSC soon after with the rehabilitation program in Italy.

I may be one of the very few, if not the only one, who had the experience of all three kinds of service: CPS, AFS, and AFSC.

Conrad Wilson
West Dummerston, Vt.

A CO in prison

While I enjoyed the CPS coverage, it felt more like a story of where the spirit had been than where it currently is. I hope the current experience of Penn Valley (Mo.) Meeting, found in that issue in your Forum, will get more central

attention, it being an experience of where the spirit is. I am referring to the incarceration of Dr. Huett-Vaughan and the support Penn Valley is asking for from Friends.

Thanks for all you do in keeping us in touch with each others' issues and experiences.

Elisabeth Dearborn
Takoma Park, Md.

Continuing resistance

The night before I went to Colrain, Mass., to occupy Randy Kehler's and Betsy Corner's house for a week, I read "Finding Affinity," Vinton Deming's editorial on the IRS seizure of their home and the incarceration of Randy for six months ("Among Friends," *FJ* March). I thought I ought to give your readers an update on the situation.

On Feb. 12, federal marshalls arrested seven members of the Flowing River Affinity Group who were occupying the Kehler/Corner home and removed the furniture into storage. At 2 p.m. that same day, the IRS sold the house to the highest bidder in an auction for \$5,400. The seven affinity group members were released from jail later in the afternoon. So was Randy, who had served two months of his sentence.

Do not think, however, that Betsy and Randy have lost their home in an exotic cause! As soon as the federal marshalls left the house, an affinity group reoccupied it, and other groups, including one from Washington, D.C., of which I am a member, have continued to occupy the house on a 24-hour basis. Affinity groups, which occupy the home for a week each, have been organizing since late 1989, but new ones are still being formed. (Call 413-774-2710 to participate.)

The "buyers," a young couple with a two-month-old son, have visited the house several times but have not as yet forced the issue. They are consulting with their lawyers. Betsy and Randy have become members of the Colrain Neighbors Affinity Group, which will

occupy the home for the week beginning April 16. They and their twelve-year-old daughter, Lillian, will move back into their home when they can comfortably live there once again.

I would hope that this action would lead Friends to consider how their cooperation with the federal tax collection process—even those who are symbolic tax resisters or those who force the IRS to take their taxes from them—allows the present military system to thrive.

David Zarembka
Bethesda, Md.

Multi-culturalism

I appreciate Alfred LaMotte's thought (*FJ* October 1991) that truth should be celebrated wherever it is found. I have trouble with his subsequent attack on multi-culturalism. I find particularly troubling his statement, "Could it be that Western liberal tradition represents certain political values that are simply closer to the Truth? Closer to God's absolute standard of justice?"

The Quaker process of truth-finding is most often a collective one: Marriages, membership, and all major decisions, both personal and communal, require a corporate process of bringing many viewpoints into one vision. Also, Quakers believe in the process of continuing revelation—that truth is not static, but constantly unfolding.

I see, as do others, that multi-culturalism offers our society, historically dominated by upper-class, anglo-saxon males, an opportunity to finally hear the voices of women, minorities, and other cultures and people. It seems to me that while Friends should not be satisfied with the superficial rendering of multi-culturalism with which Alfred LaMotte may have reasonable dispute, we should in fact embrace this important and vital movement. Friends schools are, for better or for worse, populated predominantly with members of the economic and intellectual elite. Perhaps this very fact makes it an especially important arena to struggle toward a spirit-centered vision of multi-culturalism. I urge Friend LaMotte not to give up on the debate, nor his struggle to place it within a Quaker context.

In this spirit, Roger Schutz, in the preamble to *The Rule of Taizé*, challenges us: "Open yourself to all that is human, and you will see any vain desire to flee from the world vanish from your heart. Be present to the time in which you live; adapt yourself to the conditions of the moment."

Helen Mangelsdorf
Philadelphia, Pa.

Friends Journal Faces the IRS

is conscientiously opposed to taking part in war to be equally opposed to paying for the means of preparing and waging war. That is the position our editor, Vinton Deming, took from 1979 to 1983. During those years, Vinton refused to pay any federal taxes. Each tax year he sent a blank 1040 along with a letter to the president explaining his opposition to war and his unwillingness as a Friend to pay for it. Since there was no Peace Tax Fund, Vinton reasoned, he would instead contribute the money to worthwhile projects and see that it was used for peaceful purposes. In 1987, the IRS served a levy on FRIENDS JOURNAL for \$22,714.16, Vinton's taxes for the period,

plus interest and penalties. The IRS asked FRIENDS JOURNAL to withhold part of Vinton's salary each month, but the JOURNAL Board refused, writing that "We . . . are in support of Vinton Deming's conscientious witness."

In early February of this year, FRIENDS JOURNAL received a letter from the U.S. Department of Justice reminding us of the levy on Vinton's salary and asking us

to try to "resolve this matter short of litigation." That is, to pay the original assessed amount plus interest and a possible 50 percent penalty on the total. We were given until Feb. 28 to respond.

If we were to continue refusing to honor the levy, an immediate court action would follow. The 1990 U.S. Supreme Court decision, *Smith vs. Oregon*, as Philadelphia Yearly Meeting and the American Friends Service Committee have learned, teaches us that there is no way we could win such a case in court, nor could our assets be protected from seizure. More troubling, this seizure could make others who are not involved in our decision, undergo unwelcome investigation. Finally, a court case offers IRS the opportunity to set a legal precedent requiring the payment of the 50 percent penalty (which a sympathetic judge excused in the Philadelphia Yearly Meeting case last year). We fear that the inevitable negative decision could establish that precedent and thereby restrict other individuals' or groups'

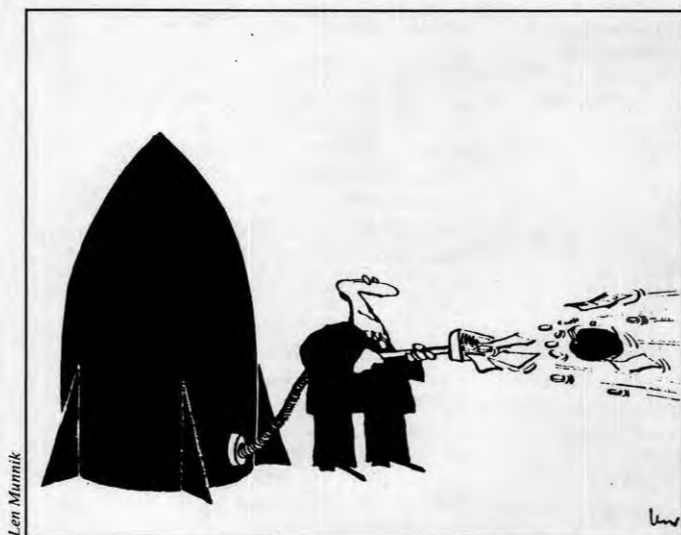
religious freedom. And so, most reluctantly, the FRIENDS JOURNAL Board has agreed to negotiate with IRS and to pay the least amount IRS will accept (\$31,300) as settlement of this claim.

Our painful recognition of failure is heavy upon us. We have to accept that our witness in its present form can no longer serve a useful purpose. We can hope Vinton's action and our support will have brought the issue of tax refusal to the attention of others, thereby becoming a part of the tradition of citizen pressure that in the long run eliminates or diminishes social evils such as slavery and war.

Our protest is on record. What we will do now is support the Religious Freedom Restoration Act of 1991 (H.R. 2797), which aims to reestablish the first amendment religious rights lost in the *Smith vs. Oregon* decision. We also urge support for the U.S. Peace Tax Fund Bill (H.R. 1870, S. 689), which makes the same witness, but provides money to finance peace-enhancing projects. (Needless to say, if there had been a Peace Tax Fund in 1979, Vinton's taxes would have been paid gladly, and there would have been no need for an IRS levy.) We ask all those who share our concerns to join in these legal approaches to the continuing effort to convince ourselves and others of the futility of armed conflict and the necessity of finding other means to resolve human disputes.

The immediate financial challenge to the JOURNAL is a very real one. In a year in which we already face a substantial budget deficit, the payment of such a large lump sum adds an enormous burden. Vinton has engaged to repay the JOURNAL through payroll deductions over time. We have been heartened as well, as word of our tax witness spreads, to receive gifts of support from our readers. One contributor writes: "I hope everyone at the FRIENDS JOURNAL can be made aware of Friends' approval of [your] Board action. To help this happen, I encourage the JOURNAL to go as public with the story as is consistent with respect for Vint's privacy and the JOURNAL's limited resources. I am convinced that other Friends will wish to help financially when so informed." For such words, and unexpected gifts, we are most grateful.

Meanwhile, we carry on. Persistence has won in the past many of the liberties we enjoy today. We still have a job to do for the future. □



by Sam Legg

Quaker history gives evidence that "lost causes" sometimes win, though usually only after much time and suffering. For centuries, slavery was considered normal. Long, often frustrating, efforts by increasing numbers of concerned people changed that, and today both law and custom look on slavery with abhorrence.

For an equally long time, war has been an accepted, even glorified, part of human experience. Again, increasing numbers of us are finding ways to express our opposition to this organized violence. In the United States and now in many other countries, those long and often frustrating efforts have achieved legal recognition of an individual's right to claim conscientious objection to participation in war.

It is a logical step for the person who

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



TAXES FOR LIFE

by John K. Stoner

Last Thursday my phone rang. I answered, and the voice at the other end of the line said, "Could I speak to John or Janet Stoner?"

"I'm John Stoner," I replied.

"Hello. I am Charles Price (fictitious name) of the Internal Revenue Service," came the reply. "I am calling about the

John K. Stoner is an itinerant prophet and spiritual retreat leader. He does part-time staff work for New Call to Peacemaking and Christian Peacemaker Teams from his home in Akron, Pennsylvania.

letter you sent indicating you are withholding part of your income tax payment."

We talked for about ten minutes, as I explained why Janet and I had said "no" to paying the full amount of our income tax. The man could not understand why anyone would invite the collection pressures of the IRS upon themselves by withholding some taxes. But by the time the conversation was over, he was a little closer to understanding that this was, for us, a matter of faith and a question of the practice of our

religion.

It was a Mark 13:9 kind of experience of being called before the authorities, "before governors and kings," because of Jesus, as a testimony to them. By the sound of Mark 13, Jesus expected this kind of thing to happen regularly to his followers. Mark 13 is a good text to remember when everybody around you is quoting Romans 13.

"Why do they have to keep bringing up this business about taxes for war?" someone asks after a congregational meeting.

"Why doesn't this war tax question just go away?" asks Jane Doe, at a session on strategies to reduce the military portion of the federal budget.

The reason war tax keeps coming up and won't go away is that God is calling us to plead for the end of the destructive social institution of war by refusing to pay for it. We are called to this as clearly and inescapably as our forebears were called to abolish slavery. The question is not whether we can achieve that goal in a year, or decade. The question is whether that is our goal, and whether the world knows that is our goal, because it was Jesus' goal, and because we are his witnesses.

The Christian Peacemaker Teams organization is promoting symbolic war tax refusal as a way to make a clear witness in the matter of war taxes. Taxes for Life is a plan to have taxpayers redirect to education an amount equivalent to 1 penny for every billion dollars in the military budget. For tax year 1991 this is \$3.03, which can be mailed to Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608. Listen to your conscience when you pay your taxes. Write a letter of witness to the IRS, with copies to Congress and your local newspaper. Redirect some taxes to education through CPT.

If the IRS calls, tell them that it makes you a little bit nervous to break their law and that you do not enjoy being harassed by the collectors of blood money. Go on to say that you are far more apprehensive, however, about breaking God's law. Tell them that you hear God's warning rising up from the bulldozed mass graves of Iraqi conscripts, fathers and husbands, and the nightmares of their children. Explain that you are really afraid to harden your heart to the cry of the victims and that you have decided you will not take their blood upon your hands.

Then leave the outcome with God. □

On December 3, 1991, U.S. federal marshals arrested Randy Kehler in Colrain, Mass., for failing to leave his home, which the government had seized following his refusal to pay federal taxes ("Among Friends," FJ March).

In U.S. District Court in Springfield, Randy was brought before Judge Frank Freedman and asked whether he promised to not return to the house in Colrain. He refused and was sentenced to "up to six months" in jail for contempt. He was not allowed to speak to the court.

The following is an expanded version of the statement Randy had hoped to make at that time.

For an update on Randy Kehler's and Betsy Corner's tax situation, see "Continuing Resistance" on page 5. —Eds.

What I Wanted to Say in Court

by Randy Kehler

My refusal to give up our home is not an act of contempt or defiance of your court order. I regard it as an act of conscience and also an act of citizenship. The two go hand in hand. The first obligation of responsible citizenship, I believe, is obedience to one's conscience. Obedience to one's government and to its laws is very important, but it must come second. Otherwise there is no check on immoral actions by governments, which are bound to occur in any society whenever power is abused.

I want to assure you, however, that I am not someone who treats the law

Randy Kehler is a self-employed public policy researcher active investigating U.S. electoral reform. A 1967 Harvard graduate, he has been a peace activist for many years.

lightly. Even when a particular law seems at first to have no clear purpose or justification, I try to give it—that is, give those who created and approved it—the benefit of the doubt. In an ideal sense, I see law as the codification of those rules and procedures by which the members or citizens of a community, be it local or global, have agreed to live. A decent respect for one's community requires a decent respect for its laws. At their best, such laws express the conscience of the community, causing conscience and law to coincide.

The international treaties and agreements that my wife, Betsy, and I cited in the legal documents recently submitted to, and rejected by, this court are wonderful examples of the coincidence of law and conscience. These agreements, each one signed by our government, include the United Nations Charter, which outlaws war and the use of military force as methods of resolving conflicts among nations; the Hague Regulations and Geneva Conventions, which prohibit the use or threatened use of weapons that indiscriminately kill civilians and poison the environment; and the Nuremberg Principles, which forbid individual citizens from participating in or collaborating with clearly defined "crimes against humanity," "war crimes" and "crimes against peace," even when refusal to participate or collaborate means disobeying the laws of one's government.

These international accords—which, as you know, our Constitution requires us to regard as "the Supreme Law of the Land"—are at least as much affirmation of conscience, rooted in universal moral standards, as they are statements of law. Betsy and I regret that you chose to deny our request for a trial, which would have allowed us to argue the relevance of these international laws before a jury of our peers.

Even in the absence of such laws, however, I believe that citizens would still have an affirmative obligation to follow their conscience and refuse to engage in or support immoral acts by governments. It is not true, as is commonly thought, that if large numbers of people put conscience ahead of the law and decided for themselves which acts of government were immoral, civilized society would break down into violence and chaos—that is, greater violence and chaos than there is now. In fact, the opposite would likely occur. There would likely be greater compliance with those laws that are

fundamentally just and reasonable—in other words, most laws—and there would be greater public pressure to abolish or reform those laws (and policies) that are unjust or unreasonable.

There would be exceptions for the worse, of course. In the name of conscience, certain individuals would, no doubt, do some terrible things and cause much injury and death, which happens now. On balance, however, the historical record is clear: from the Spanish Inquisition and the African slave trade, to Stalin's purges, Hitler's Holocaust, the genocide of the Khmer Rouge in Cambodia, and our own devastation of Vietnam and Iraq, far more killing and suffering, has resulted from people following "legal" orders and obeying the law than from people refusing to do so in

Obedience to one's government and to its laws is very important, but it must come second to obedience to one's conscience.

obedience to conscience.

My own refusal to kill (which led me to spend nearly two years in federal prison rather than cooperate with the Vietnam draft), Betsy's and my refusal to pay federal taxes used for killing (which caused the IRS to seize our home), and now our refusal to turn over our home in lieu of taxes, are all acts of conscience. It has not been easy for us to deliberately violate the law in these instances, and in so doing incur the anxiety and disapproval of some of our friends and family, as well as the scorn and censure of many members of the community. We are painfully aware that even though we do pay our town and state taxes, and even though we have given away to the poor and to the victims of our war-making in other countries every cent that we have withheld from the federal government, nevertheless we are still regarded by some as ir-

Randy Kehler and Betsy Corner
applaud a group of supporters
outside their former home.



responsible and not contributing our fair share.

These are times, however, when all of us are confronted with difficult choices. Betsy and I, and many others like us, feel we must choose between knowingly and willingly paying for war and killing, and openly and nonviolently breaking the law with respect to federal taxes. Our consciences compel us to choose the latter.

For me, the issue is larger than simply the taking of another human life, or even the instance of a particular war in which many lives are lost. I have increasingly come to see the larger issue as war itself. Whereas there has always been a moral imperative to end war and refrain from killing, today the imperative is much greater. Today the logic of peace, the logic of nonviolence, is also the logic of survival.

It is impossible to dis-invent today's

nuclear, chemical, biological, and so-called conventional weapons of mass destruction. Therefore, we have no alternative but to effectively abolish war. This is the one essential adaptation the human species must make—and, I firmly believe, can make—if life as we know it is to continue.

War today is the scourge of the planet. It is tragic enough that war is daily claiming the lives of people, maiming more, leaving orphans and widows, and destroying homes, schools, and hospitals—to say nothing of the irreplaceable treasures of human civilization destroyed in Baghdad last year and in Dubrovnik over the past several months. What makes war today even more tragic, more horrible, are the incalculable economic, social, and environmental costs that go along with it. Instead of using our human and material resources to produce food, medicine, housing, schools, and

other desperately needed commodities, the world's nations, led by our own, are annually spending trillions of dollars to purchase more and more weapons of even greater destructive capability. The hundreds of millions of children, women, and men whose lives are ravaged by poverty, hunger, and homelessness—around the world and here in the States—are as much victims of our addiction to war and militarism as are those who are hit directly by the bullets and bombs.

While the awful gap between the rich minority and the poor majority of the world's people grows wider and wider, war's assault on the earth—the earth that sustains us all—becomes more savage and less reversible with each new armed conflict. The severe and long-term ecological damage to the Persian Gulf region that resulted from only a few weeks of war last year is just the tip

of the iceberg. The cumulative impact of the many smaller, less publicized wars elsewhere around the globe is no less severe and, ultimately, no less threatening to the well-being of people everywhere, including the United States. Furthermore, here at home, where ecological damage to our own environment is proceeding at a frightening pace, the single largest polluter by far, producing more toxic and radioactive waste than any other single entity, is the U.S. military.

I am not at all suggesting that our country bears sole responsibility for the global state of affairs. But we bear a good deal of it, and therefore any steps

positive is true. This military colossus we have created has greatly undermined our security—by creating more enemies than it destroys, by wasting our precious resources and poisoning our environment, by degrading our democracy with “national security” secrecy, covert actions, and official lying, and by undercutting our highest Judeo-Christian values with the insidious doctrine of “might makes right.”

Betsy's and my actions that have brought us to court are testament to our belief that there is another way for us to live in the world, and another way for us to resolve our conflicts with our fellow human beings. It is a way that is

lence that Dr. Martin Luther King tried to teach us—already exist within our society, and within each person. We have only to honor and nurture those seeds, individually and collectively. This is a prescription based not on wishful idealism, but on practical necessity. It is our only real hope for survival.

The transformation required cannot be accomplished without our accepting some measure of personal responsibility for the mess we are in. It would be futile to expect our government, or any other, to initiate it. In any event, we cannot afford to wait. The transformation must begin with us. Because we profess to be a self-governing people, it is all the more our responsibility.

We can exercise this responsibility by means of the choices each of us is called upon to make. For example, we can choose to speak out publicly against governmental practices and priorities that we know to be wrong. Many of us can also choose not to hand over to the federal government some part of our tax money—instead redistribute it to those in need, until such time as those in need become our government's first priority. And each of us can choose to continue leading lives based on materialism, consumerism, and environmental exploitation, or we can find ways of living based on simplicity, sharing, and respect for the Earth. The choices we make as individuals will determine the choices we make as a nation.

This is, no doubt, a dangerous and ominous time to be alive in the world. Yet it is also a very exciting time to be alive. People all over the world, despite the opposition of their governments, are taking initiative to bring about momentous and long overdue changes. These winds of change are sweeping the planet, and they are not likely to stop at our borders.

If the people of Prague and Moscow can overthrow Soviet communism and bring about democracy and human rights; if the people of Soweto and Johannesburg can abolish South African apartheid and establish an egalitarian, multi-racial society; then, I feel sure, it is equally possible for us to dismantle U.S. militarism and replace it with attitudes and institutions of nonviolence.

It is my great hope, my silent prayer, that Betsy's and my struggle to see that the fruits of our labor are used for nurturing and healing, rather than for killing and war, will somehow contribute to that process. □

A support group prepares to occupy the house.



we take to move away from war will have great influence upon other countries around the world. Even before the collapse of the Soviet Union, we had the most powerful armed forces in the world, the most sophisticated weaponry, and by far the largest number of military bases outside our own borders. Since World War II, we have used our military might to bomb, invade, or otherwise intervene in more countries around the world than any other nation. We were the first to develop the atomic bomb, and we are the only nation ever to use it. For years we have led the Soviets in atomic test explosions, and we are continuing these tests even though Soviet testing has stopped. In addition, we have long been the world's largest arms merchant, today supplying 40 percent of the entire overseas arms market.

We have been told that all of this is necessary for our security, but the op-

If people can overthrow Soviet communism and bring about democracy, then it is equally possible for us to dismantle U.S. militarism and replace it with institutions of nonviolence.

rooted in the best of our values: the values of generosity and justice, of human dignity and equality, of compassion and mutual respect. The seeds of this alternative way—the way of nonvio-

Give Peace a Voice: The Peace Tax Fund

by Christopher L. King

Twenty years ago, David Bassett had the brainstorm that it should be possible for a person's tax money to perform "alternative service." After all, it had been legal since 1942 to refuse to participate in military service. Yet, since that time, even the most dedicated pacifists have been required to pay for the military with their taxes.

Bassett's idea was a Peace Tax Fund that would be created by Congress to allow those who were religiously or morally opposed to militarism to dedicate the military portion of their taxes to a peace fund. The fund would underwrite the Peace Institute, international exchanges, training in negotiation, retraining of defense industry workers, and welfare activities that foster peace.

For more than a decade and a half, citizens and members of Congress have been campaigning to get the Peace Tax Fund formally introduced to congressional representatives and up for a vote. This spring it will be reviewed again publicly by a Ways and Means subcommittee.

I was surprised to discover, however, that a large number of Friends have little knowledge of the bill, despite its appropriateness to the position of most Quakers.

Here in the Hartford area, a small group of Peace Tax Fund supporters—a teacher, two psychologists, a computer consultant, a cabinet maker, a legal secretary, a professor, and an audio visual director—gather in one of our homes each month. Some of us are Quakers. Others are Baptist, Roman Catholic, or agnostic. We join in order to take small steps that help members of Congress and citizens in the area to be more aware of the Peace Tax Fund. We want to get the Peace Tax Fund bill passed.

Taxes is often considered a dirty

Christopher L. King is a producer of audio and video programs for children and a writer of children's books. A 1968 graduate of Swarthmore College, he is an attendee of Hartford (Conn.) Meeting.

word, especially here in Connecticut, where we face our first full year of state income taxes. Yet the simple fact is that the money we earn through our work is used to finance the social systems around us. We pay the salaries of the people in the federal government. We buy the equipment. No matter what party is in power or what the current military policy, we keep that government going with our weekly payroll deductions and yearly infusions of cash. It is not hard to argue that our tax monies are now more important than our votes.

A few years ago the Sane/Freeze folks calculated that about half of every tax dollar goes to military spending. This included personnel, bases and weapons, purchases of new weapons, and payment for past and current wars. From a modest salary of \$20,000 a year, at least \$2,000 goes to the military each and every year.

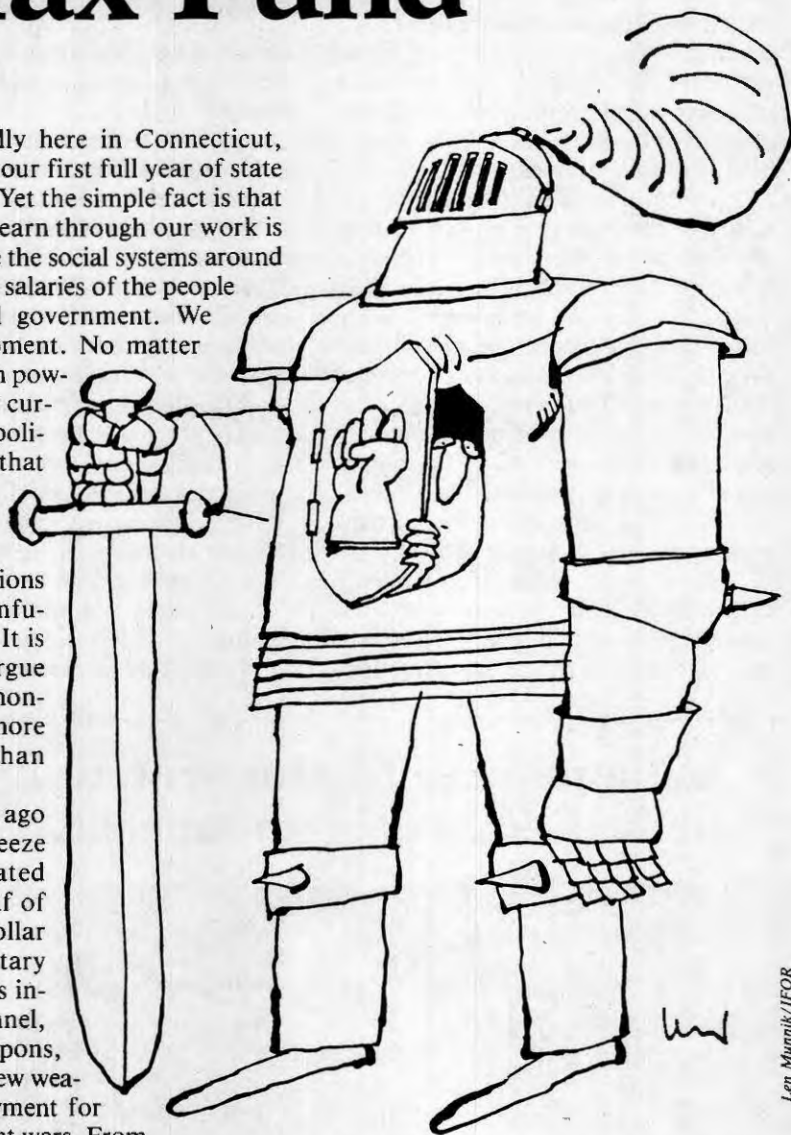
Hartford citizens sent more than \$150 million to the government in "military" taxes last year. Hundreds of millions came from the surrounding towns. Think what we could have done in this fiscally depressed area with those funds!

Those of us who meet each month and a quiet group of supporters in the surrounding communities believe in our consciences that war and militarism are wrong. We don't believe they should be the major tools of our foreign policy. We sympathize with citizens like Randy Kehler and Betsy Corner of Colrain,

Massachusetts, who have chosen to pay no taxes because they are pacifists [see page 8, and letter on page 5].

We empathize with those brave souls who choose alternative lifestyles so they can keep their income below taxable levels. It often means their children must learn to sacrifice at an early age. It means stepping out of the mainstream culture.

Most of us don't want to change our lifestyles radically or go to jail for our beliefs. Some might argue that if we are true to our faith, we have no other choice. On the other hand, there is a need to resist the fundamental tyranny that requires that we must become



Len Murnik/IFOR

rebels if we wish to stand firmly for peace.

I was personally attracted to the idea of the Peace Tax Fund because I was looking for a positive effort that could modestly roll back the tide of militarism. It bothered me that our government spends so little on "preemptive peacemaking." We train warriors; why do we not train peacemakers? We turn our money over to the government so docilely. Why should we not at least suggest how it should be spent?

The Peace Tax Fund is a chance for me to use the fruits of my labor to create tools for peace. When the bill is passed, it will provide relief of conscience for those, like me, who are appalled by the rampant spending on war even in peace time, and by the eager anticipation of future wars. It allows Quakers, Mennonites, and others who oppose this policy of constant militarism literally to "put their money where their mouth is." It would allow those who oppose wars to be active, legal pacifists.

It is not easy to convince representatives in Congress to co-sponsor the bill. They are wary of giving up control of the purse strings. They sometimes

argue that the Peace Tax Fund would open a "flood gate" of small special interests desiring to create funds.

We work to help them see that conscientious objection is already a legal right. We point out that the tax system morally offends and legally undermines our religious rights. We show them that maintaining government killing machines is not "defense" but rather a uniquely horrible activity. We reveal that their support of the Peace Tax Fund does not undermine their desire for a strong country.

People like us have been campaigning for the Peace Tax Fund for 15 years. This is not a long haul for a minority position bill, but there could not be a better opportunity for its passage. Despite the still-audible thunder of Desert Storm, this is a time of defusing the nuclear threat. The network of bases around the world is shrinking. The visibility and devastation of contemporary urban war has never been more obvious. People are aware of their international interdependence.

It is time to look within ourselves and question the methods by which we maintain peace. What does peace mean? Is

it merely the absence of war? Is it a somewhat fuzzy vision of a world without conflict?

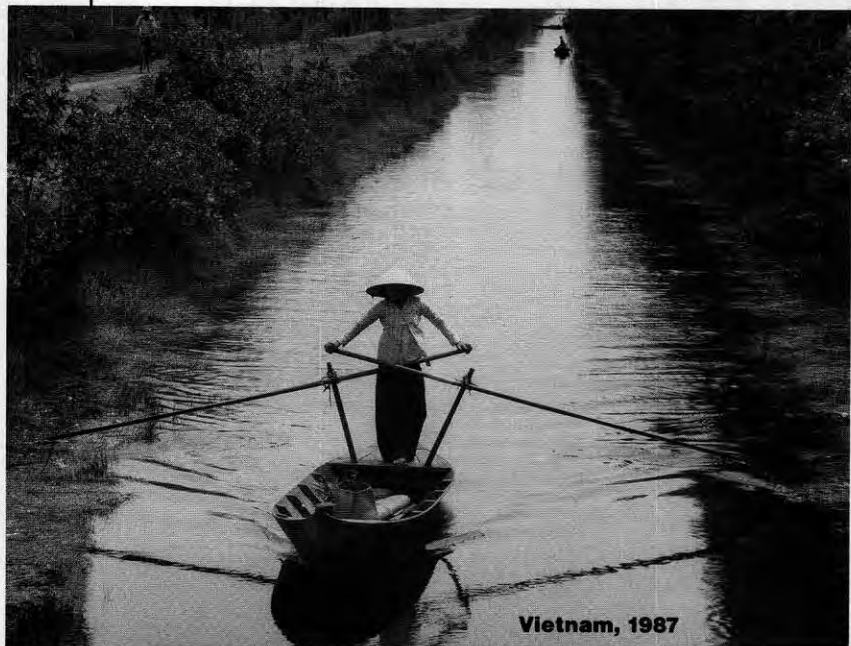
Logically, the process of peace should receive equal—no, greater—dedication to that which we apply to war, espionage, and saber rattling. Long before a long-lasting state of peace is possible, it is necessary to recognize that peace must be an ongoing effort, well-studied, well-planned, and well-financed.

In the United States, money talks. Those who are campaigning for the Peace Tax Fund wish to give peace a voice. □

*For more information:
National Campaign for a
Peace Tax Fund
2121 Decatur Place, NW
Washington, DC 20008
(202) 483-3751*

*Connecticut Campaign for a
Peace Tax Fund
PO Box 616
West Hartford, CT 06127
(203) 232-6801*

A Vietnamese Bidding Farewell to the Remains of an American



Vietnam, 1987

Lady Borton

Was your plane on fire, or did you die
of bullet wounds, or fall down exhausted?
Just so, you died in the forest, alone.

Only the two of us, a woodcutter and his wife,
dug this grave for you, burned joss sticks,
prayed for you to rest in peace.

How could we know there'd be such a meeting,
you and I, once separated by an ocean,
by the color of our skin, by language?

But destiny bound our lives together.
And today, by destiny's grace,
you are finally going home.

I believe your American sky
is as blue as the sky above this country
where you've rested twenty years.

Is it too late to love each other?
Between us now, the ocean seems so small.
How close are our two continents.

I wish a tranquil heaven for your soul,
gemmed with twinkling stars and shining moon.
May you rest forever in the soil of your home.

—W.D. Ehrhart

A veteran of the U.S. war in Vietnam, W.D. Ehrhart has shared his poetry widely. His newest book is Just for Laughs (Vietnam Generations, Inc., 1990). His poem above is an adaptation from the original in Vietnamese by Tran Thi My Nhung, with translation assistance from Phan Thao Chi.

PEACEFUL MESSENGER

by Emeline Howe Malpas

Thanks to my beloved Quaker aunt, Carolena Wood, I grew up loving dolls and loving to sew. She lived next door to us in Bedford, New York, on a hill referred to as "the Wood Pile" because for generations all the houses around us were owned by relatives named Wood.

We called her "Aunt Lena" although we'd been told she was a distant cousin "twice removed." But she was one of the few adults who took time to answer our questions and consequently always made us feel valuable and OF WORTH. Twice removed? Never!

When we came home from school, full of silly notions and adopted grown-up prejudices, my sister Jane and I would run over the fields of the Wood Pile to Aunt Lena's sewing class held in her back parlor. By the hearth was an antique cradle holding Dolly Floy, a big doll that had belonged to Aunt Lena when she was a little girl. Dolly Floy had a china head with painted black hair and pink cheeks. Her feet were china with high painted-on black boots, and over her soft, stuffed body she wore a low-necked calico dress.

During the first lesson, in the winter of 1924 when we were eight and nine, Aunt Lena asked us to embroider our names in red thread. It was hard work pushing a needle in and out of thick white cloth, so she read poetry to us to inspire us to keep going:

I'm nobody! Who are you?
Are you nobody, too?

appropriate words by the then almost unknown poet, Emily Dickinson.

"Are you NOBODY, too?" But Aunt Lena was somebody with a melodious voice and eyes that scrunched up when she laughed and a large pin on the V of her middy blouse, the emblem of the American Friends Service Committee, a four-pointed red star with a smaller black star over it. Mother said she had been a founder of the committee in 1917 with her brother and other important

Emeline Howe Malpas lives in retirement in Little River, California. She is working on a book, The Unrepentant Dove, based on her experiences as a Red Cross worker during World War II.



Photo courtesy of James Wood

◀
**Carolena
Morris
Wood,
1871-1936**

Quakers. I was fascinated watching the star rise and fall on her ample bosom as she sighed deeply over Emily's moving poems.

Mother also said that in 1991, when the Allies threw a blockade around Germany, babies and children starved to death and TB grew rampant. With Jane Addams and Herbert Hoover, Aunt Lena sailed for Europe, and after the peace treaty was signed she was one of the first women to cross the German border to establish a routine of one meal a day for the school children.

But in sewing class Aunt Lena was reluctant to talk about her work abroad

except one day when Jane asked, "Tell us more about the little German kids."

"Dear children, you must understand that the love from the American women who gave the wool, plus the love from the Bavarian women who knit the socks, kept the children's feet doubly warm through those dreadful winters of the blockade."

After class she taught us to help with the chores around the farm: collect eggs, pick grapes and apples, grate corn for corn pudding, or plant pine seedlings in the fields east of her house. And Aunt Lena, my friend and mentor, never scolded. She simply pointed out our short-comings in a jolly way—especially

the day I visited her Sunday school class with the boy next door, who stood on his head all the time she was speaking. Her comment: "You know, Emmie dear, I've always wanted to see a Quaker Sunday school upside down."

On special occasions we visited Quaker meeting, and when she was moved to speak we watched her stand, head raised high, and recite:

We never know how high we are
Till we are called to rise;
And then, if we are true to plan,
Our statures touch the skies.

We knew her "stature touched the skies," and like the Quaker women in her grandmother's generation, who simplified their lives by dressing alike in gray bonnets and long gray dresses, Aunt Lena also adopted a uniform. Everyday she wore a middy blouse and skirt of tough gray denim—made to measure for her when she was acting director of the Colored Orphan Asylum in Yonkers by the black women who made uniforms for the orphans. She wore old uniforms when she worked around the farm and a clean new one when she traveled.

Aunt Lena had never married and ran the farm with a group of farm-erettes who lived in the old house and helped her milk the cows, plow the fields, get in the hay. But she always saved time to make speeches for world peace at schools, women's clubs, women's prisons, and settlement houses. She traveled around Westchester County through rain and snow in her open, Model T Ford touring car wearing her dad's old felt hat and a coat made from a brown plaid, Mexican blanket. What a treat it was to be invited to go with her, to watch her greeted with open arms wherever we went, and to hear her say over and over again, "Women must be the guardians of peace!"

On those trips she would throw the car out of gear and let it coast downhill lickety-split. "Thee knows we must save gas!" And once she confided to me that when she got out of the bath tub, to save wear and tear on bath towels, she would twirl around to dry herself. In her honor I still coast down hills and twirl after bathing.

When I was about 12 and Jane and I were still in her sewing class, Aunt Lena asked us to make clothes for dolls that would be sent as Messengers of Friendship to the girls of Japan.

"Why?" I asked.

On those trips
she would throw the
car out of gear and
let it coast downhill
lickety-split. "Thee
knows we must
save gas!"

"Oh, for the love of PEACE, dear child, to speak to children who don't know our language. The dolls' clothes will be made by thee and other young American girls, and each doll has a passport so she can land safely in a foreign country." I glanced down at the doll lying next to Dolly Floy. She had blue eyes and a blonde wig. Around her neck was a red, white, and blue passport:

Louisa Doll
Bedford, N.Y., U.S.A.
from

The Committee on World Friendship
Among Children

Aunt Lena picked up Louisa, tipped her over, and made her cry. "Now, these dolls only cry 'Mama,' but when they reach Japan they will say much more than that. They will be displayed in Japanese school houses, and they will tell everyone who comes to see them that the young ladies in this country want to be friends with Japanese children, no matter what grandiloquent words to the contrary they may hear from politicians." She gave us a quizzical smile.

"Maybe they'll last as long as Dolly Floy." Jane piped up. "Maybe 60 years."

"We hope so, don't we?" Then Aunt Lena added, "They will be shipped across the Pacific Ocean." She pointed to a map of the world tacked up on the wall, her finger sweeping across a large blue area. "That tiny island is Japan, and now it is so over-populated the people have to be very polite to each other. There's no room for rudeness, not even pillow fights!"

The last remark was meant for us because my sister and I, sharing a room on the third floor in my mother's house, frequently squabbled. And by relating international problems to those we had

in our own home, Aunt Lena taught us a method of learning that has lasted a lifetime.

When I took my sewing up for our teacher's inspection, I stood close beside her and noticed her earthy warmth, sun-burned neck, and cheeks ruddy from working outdoors. She pulled up her glasses hanging on a ribbon down the neck of her middy blouse and pinched them onto her nose. "Dear child, thee knows embroidery has to be as neat on the wrong side as it is on the right." She examined the feather-stitching I had done on the hem of Louisa's nightgown. "Well done, dear girl. Thee has adept fingers."

I cherished those words. But when Aunt Lena's glasses slid off, I thought I saw tears in her eyes. I didn't understand. I watched her sweep her hand up the back of her neck trying to catch the gray wisps that had escaped from the bun on top of her head. Then she wiped her eyes, opened the poetry book and read:

I felt a cleavage in my mind
As if my brain had split
I tried to match it, seam by seam,
But could not make it fit.

One afternoon as usual after sewing class, Jane and I stayed for tea. The kettle sat on an electric hot plate, and as the water hummed to a boil, Aunt Lena said, "When thee finishes tea, I will tell thy fortunes from the tea leaves left in the cups." She gave us a big smile, her eyes squeezed shut.

What a treat! I jumped to my feet, pulled up my socks and wiped my sweaty hands on my bloomers. It was my turn to toast the homemade bread and pass the guava jelly shipped in a wooden box from Cuba.

Jane and I sipped the last drop of tea and then stood close beside Aunt Lena watching her turn our cups 'round and 'round as she studied the pattern of the tea leaves. The room was filled with a Quakerly silence, the fire in the grate whispering and hissing as if it, too, had something secret to tell us. Maybe the laughter in her eyes should have warned us that the predictions about the years ahead could be make-believe, but she was such a good actress we were convinced that her prophecies would come true—someday.

"Ah, let me see. The tea leaves tell me that Emmie will be a great artist." Her hand, holding an imaginary brush, was painting a picture in the air. "And Jane

will know how to ease the life of others." She patted an invisible head beside her.

She looked again into our cups. "The leaves say that thee both will go to college." She spoke with eagerness. She had never had a college education, so it was one of her dreams for us. "Thee will read and read; philosophy, literature, and history. What smart young ladies." Aunt Lena looked as if she was tasting something delicious and gave her hands a loud clap to applaud our scholarship. "And thee will both be married and each have two blonde-headed baby boys." She cradled nothingness in her arms. We giggled.

Then I asked her, "Will I have a passport like the dolls and travel across the ocean as you did?" She put her arms around me and hugged me.

"Of course! On a great big ocean liner."

The following years Aunt Lena became a world traveler and invited me to go to France with her, but my parents wouldn't hear of it. In 1927 she went on a Quaker peace mission to Nicaragua at Christmas time and rode up the mountains in an ox cart to meet with Sandino and talk to him about peace. I still have the postcard she sent me of that ox cart. In 1929 she sailed with Friends to the Philippines and then into northern China. They were carried in chairs over narrow dams and footpaths, or in shallow boats along robber-infested rivers to talk with Chinese Friends.

I listened carefully when she came home bringing us extraordinary stories and small treasures from foreign lands. "Thee must always hope for world peace, dear child. Hope is the ability to say: this is possible. I will do it. A way will open!"

"But how, Aunt Lena?"

"We must share our feelings, our lack of knowledge, and our confusion, then through silence find the peace that lies deep within us." We were both quiet for a moment. Then she smiled at me and said, "When we help one another, we can heal ourselves; and remember, Emmie, if we can heal ourselves, a way will open and we can help heal the world."

In the spring of my sophomore year in college Aunt Lena died, March 1936. Her grave was surrounded by friends from all nations and all walks of life. After the grave diggers lowered the pine box into the frozen earth, the silence was devastating.

That year Hitler was in power but few



Photo courtesy of Emeline Howe Malpas

Emeline Howe with her lamb, Peterkin, on Aunt Lena's front porch

"We must share our feelings, our lack of knowledge, and our confusion, then through silence find the peace which lies deep within us."

on this side of the Atlantic thought him dangerous until two years later when his blitzkrieg began. How fortunate Aunt Lena never had to read about the Battle of London, Pearl Harbor, Stalingrad, or Hiroshima. She didn't have to know that most of the German children she fed in 1919 grew up to join the Nazi party or were starved to death in concentration camps. But I'm convinced that Carolena Wood's faith would never have swerved even during such world-shaking catastrophes.

As Lena predicted when she read our fortunes, in 1943 I sailed across the Atlantic on a huge ship as a Red Cross Hospital Recreation Worker, and after the war I married and gave birth to two sons.

You might ask what happened to Louisa and the other dolls. Thrown out when the Japanese attacked Pearl Har-

bor? Or destroyed when we bombed Tokyo and Hiroshima? Alas, dolls are seldom included in the history of nations. But a few months ago I came across a pile of old magazines in an antique shop. I chose a *Collier's*, dated October 1944, never read by me; at that time we had been in convoy sailing for England.

What a miracle—there on page six, 45 years after publication, was the end of the doll story with a drawing of six Japanese dignitaries in striped pants, morning coats, and top hats watching a doll tied to a stake burning over a roaring fire, the Jeanne d'Arc of the toy world. It read:

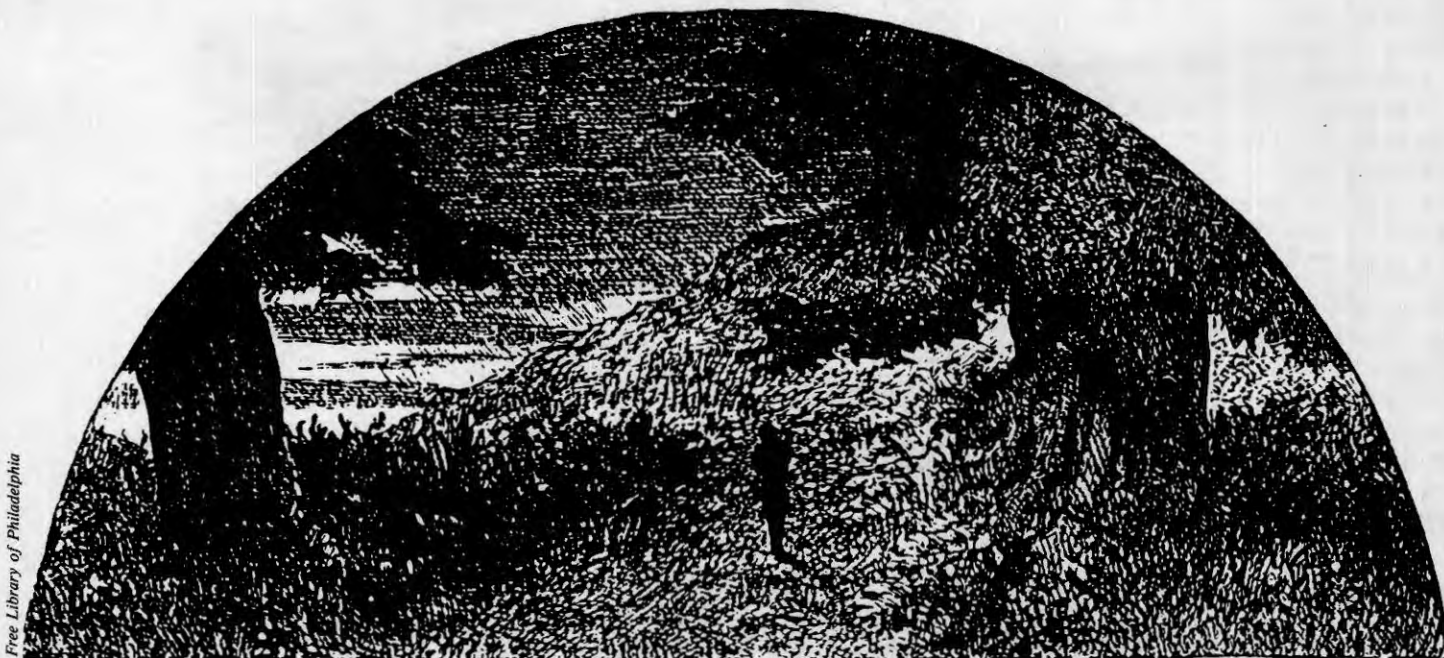
In March 1927 more than 11,000 dolls were made by girls in the United States and sent to the girls of Japan under the auspices of the Committee on World Friendship among Children. In June 1943, Japanese authorities burned all these dolls to rid their country of any contaminating influences from the West.

Does someone remember making clothes for one of those 11,000 dolls? Or is there a Japanese woman who saw her first American doll in 1927, maybe one with pink feather stitching on her nightgown? And did she feel contaminated by Louisa, or did she want her children to wear smocked dresses and bloomers like the doll's?

Again I heard Aunt Lena reading Emily Dickinson:

I felt a cleavage in my mind
As if my brain had split.

□



Friends and Decisions About Death

A new query is in formation. It might read: Have you given thoughtful and prayerful consideration to decisions surrounding death? Do you have a will, a living will, a medical directive, a durable power of attorney for health care decisions, a plan for organ and body donations and a memorial service? Have you communicated your decisions about death to loved ones?

The elements of this query were the subjects of a workshop we led at the Friends General Conference Gathering at Boone, North Carolina, in 1991. We had had spirited discussions the year before at the FGC gathering regarding the Nancy Cruzan case, which then was before the U.S. Supreme Court—one of us being a physician (RVD) and the other a lawyer (LS). And being friends, and Friends, we planned a workshop on these issues and included a discussion of euthanasia, the right-to-die, and Friends meeting responsibilities.

What is a good death? One of the assignments for each workshop participant was to share an experience of the death of someone they knew and why this particular death was a good death or not. What immediately came to the participants' minds in addressing this question were the circumstances surrounding the

Rich VanDellen is a physician and co-clerk of Rochester (Minn.) Meeting. Larry Spears is a lawyer and clerk of Bismarck (N.D.) Meeting.

by Rich Van Dellen
and Larry Spears

death. Was the death gentle? painful? prolonged? sudden? dignified? at home? in a hospital? Was there opportunity for the person who died to share thoughts with loved ones? In the discussion that followed the sharing of these deaths, it became clear that two additional elements belonged in a good death—a good life preceding death, and preparations for death. William Penn states: "Death, then, being the Way and Condition of Life, we cannot love to live, if we cannot bear to die."

Preparations for dying—making practical and spiritual preparations—is important to a good death. We would urge all Friends and Friends meetings to give careful thought to, and discussion with a physician and lawyer regarding the implementation of, the following elements:

- **A legal will for disbursement of belongings and estates.** This is sound stewardship. It provides closure. It recognizes the person's wishes. It helps prevent the occasion for bitterness and dispute. It gives comfort to those remaining.
- **A living will and/or medical directive for your physician and family.** A living will is a statutory form in many states for ex-

pressing your wishes regarding medical treatment decisions when you are unable to make those decisions yourself. The medical directive is less binding on physicians but is more detailed in its directions.

- **Designation of a durable power of attorney for health care.** A durable power of attorney permits you to designate a person of your choice to make decisions on your behalf whenever you are unable to make those decisions about your own health care.

- **Instructions for donation of your organs and body.** In any circumstances, arrangements for donation of body or organs can give new quality of life to others. Body donations to medical schools for education training of new physicians can be valuable. Contact your nearest medical school for body donations. Many states have provision on drivers licenses for organ donations.

- **Planning for body disposition and a memorial service.** Determining your preference for body disposition, if not contributed for medical training, gives important guidance to others. Suggestions and an outline of preferred elements of a memorial service is helpful to those embracing their loss. Consult the clerk of your meeting.

An aging population brings immediacy and visibility to the issue of death de-

cisions for Friends. Individual Friends need a vocabulary with which to think about such issues. They want forums within the Society of Friends in which to explore their thinking with others as they come to personal decisions.

Friends testimonies should be considered in making these death decisions. Meetings' burial committees should be expanded and renamed to reflect their responsibility for encouragement and education for necessary decisions preceding death, in addition to helping with events at the time of death.

What of the future?

Friends need to address new issues raised by the success of medical science in extending the life span. Following her car accident in January 1983, Nancy Cruzan lived in a persistent vegetative state until she died in December 1990, twelve days after her feeding tube was removed. It is estimated that 5,000 to 10,000 people currently are living in a persistent vegetative state in U.S. hospitals and nursing homes. One woman has been in a Washington, D.C., hospital in such a state since October 1951.

Nancy Cruzan was in the public eye because of the legal challenges and court proceedings dealing with her right to die, including the hearing before the U.S. Supreme Court. More recently in the news have been cases of doctor-assisted suicide. Initiative 119 was on the ballot for voters to consider permitting euthanasia in the state of Washington in November 1991. In Minnesota, the family of Helga Wanglie demanded she be kept alive on a respirator in a persistent vegetative state when physicians wanted to stop this treatment. The recent book by Derek Humphry, *Final Exit*, published by the Hemlock Society, has become a best seller on the *New York Times* Best Seller List, and bookstores cannot keep the book in stock. Dr. Jack Kevorkian's new book, *Prescription: Medicine—The Goodness of Planned Death*, may receive a similar response.

How do Friends' spiritual tradition and testimony bear on these issues? We found little information on these death issues in current books of *Faith and Practice* from various yearly meetings. The FGC workshop participants were left with inferences from other testimonies of Friends.

Friends have a strong testimony on the sanctity of human life and the dignity of each person as a child of God.

Central to Friends' belief is the concept of the Inner Light or "that of God" in each one of us. Is that Light lost for those in a vegetative state or irreversible coma? Does our testimony agree with the U.S. Supreme Court in the *Cruzan* case that our Constitution allows states an unqualified interest in the preservation of human life without due regard to the quality of life?

Friends also have a strong testimony on the importance of the quality of life. Friends work for humane treatment of those with mental illness and those in prisons. Friends early recognized the evils of slavery. Many Friends are active in continuing civil rights advocacy. As a religious body, we honor equality for women. Thus, we are no strangers to issues of quality of life.

Where do the issues of sanctity of life and quality of life balance for a person in a vegetative state or with a terminal illness? Issues of limited resources for our world and for health care need to be addressed. Should we have spent



**Death, then, being
the Way and
Condition of life,
we cannot love
to live, if we
cannot bear
to die.**

—William Penn



\$130,000 per year (the approximate cost to the state of Missouri) to keep Nancy Cruzan alive when children do not have access to rudimentary health care, and poor, pregnant women do not get prenatal care? Friends should never hesitate to point out the immorality of military spending when basic needs of housing,

food, and health care are not met for so many. Is it ethical to spend money for persons in a persistent vegetative state when basic needs for so many are not met?

We believe Friends should form a clear testimony for our religious body, for our meetings, and for us as individuals. We hope this article will stimulate such discussion among Friends. We urge yearly meetings, those involved in burial committees of monthly meetings and those involved in writing books of *Faith and Practice* to consider these issues.

One of our homework assignments during the FGC workshop was to write a letter to a family member dated July 3, 2003, discussing the Friends' testimony on death decisions—a difficult task. One person found it easy:

Dear Children:

Enclosed is a copy of the pages from Philadelphia Yearly Meeting's *Faith and Practice*, which discusses these decisions. Love, Dad and Mom

We hope this kind of letter can be written with confidence in 2003. Currently, such a letter could not be written.

We found that the workshop participants did not reach consensus on the role of active euthanasia and doctor-assisted suicide for those with terminal illness. Friends have here a task before them.

No other religious community has addressed these issues clearly for the guidance of their members. Statements by the General Conference of the United Methodist Church, the General Assembly of the Presbyterians in the United States, United Church of Christ, and the Union of American Hebrew Congregations take tentative, preliminary steps. Here is the opportunity for Friends to speak truth to the power of death, to be of assistance to Friends and to the larger community, which has come to look to Friends for searching and balanced guidance for their thinking. □

Note: The authors thank the 1991 FGC Gathering workshop participants for stimulating their thinking, but do not hold them responsible for the thoughts in this article: Eleanor M. Cox (Brevard, N.C.), Francis Fay (Chapel Hill, N.C.), Frank Pineo (Odessa, N.Y.), Paul Weber (Haddonfield, N.J.), Jane Brown (Philadelphia, Pa.), Fran Martinson (St. Paul, Minn.), Nancy Scott (State College, Pa.), and T. Sidney Cadwallader (Newtown, Pa.).

PSYCHOLOGY, GOD, and COMMON SENSE

by Susan Dickes Hubbard

LIFE IS A GAMBLE,
AND THE BEST WE CAN DO
IS TO PLAY OUR HAND
WITH STYLE, SKILL
AND G/GRACE.

Like medical students who imagine themselves ill with diseases they are studying, people in the United States are vulnerable to whatever is the current popular fad in mental health. Those who work in the mental health field, as I do, can purposely or unwittingly create such fads and trends. Years back, "bad mothering" was blamed for most emotional problems. We didn't have much to say then about fathers. Later on, we "discovered" most families were dysfunctional. Then in the 1970s, the focus shifted to sexuality and awareness of sex discrimination in our male-dominated culture. In the mid-'80s, we realized most people are co-dependent and/or addictive. And let's not forget about shame, guilt, and the inner child! To retain my equanimity, I liked to imagine that somewhere in the U.S. "heartland," there was one normal family living in a small town. It's just that no one could find them to interview them.



If something is normal, and isn't part of a vanishing species, you would think we could find examples of it pretty easily. In mental health terms, "normal" connotes reasonably adequate emotional functioning. We shouldn't have to resolve all our emotional and spiritual clutter to qualify. When today's trends in popular psychology imply that "normal" has become an elite and rarified sub-group, that most people are actually co-dependent, and most

A member of Boulder (Colo.) Meeting, Susan Hubbard is a psychotherapist, singer, and songwriter.

families dysfunctional, it seems to me that common sense has flown right out the window.

Certainly genuine psychopathology exists and needs to be addressed, but most of the emotional problems currently receiving attention have been around for years under different labels. Lately, a number of individuals I've seen for therapy are concerned that they could be co-dependent if they feel significantly affected by the life experience of someone they love. There seems to be some kind of ideal that truly mature, properly evolved individuals derive their equanimity from some deep, internal well that isn't churned up by the storms in the lives of others. A comparable religious view might be that someone with faith in God should believe that all things are for the best because they are ordained by God. Terrible, senseless tragedies would have to be reframed in such a way that the believer could avoid feelings of disillusionment and despair.

The "co-dependency phobia" was arrestingly brought to my attention by a personal experience at a Quaker women's gathering I attended three years ago. My 18-year-old daughter was having some very difficult life experiences at the time; I was worried about her and sad that she was suffering. I shared this with a small group, adding that I was losing sleep over her predicament.

"Have you considered," piped up one of the other women, "that you could have a problem with co-dependency?" Well, I certainly ended up having a problem with rudeness. I said something bluntly out of character, and then spent some time apologizing, while explaining that I felt it was normal and appropriate for a parent to experience real distress when a child is floundering. Isn't this different from a pathological condition in which an individual has no real sense of self, does not pursue a self-chosen direction, and derives all identity from the pleasures and pains of someone else? Isn't this basic common sense?

An aside: for years, I have imagined the formation of a panel of lay people (such as a farmer, a hairdresser, a retail sales person, a dog groomer, a photographer, and a building contractor) to whom psychological theorists would submit their ideas in plain language for a "common sense check!"

Another notion in vogue is that the emotionally mature, evolved individual can "take control" of his or her life. This seems as absurd to me as the notion



that the truly mature river rafter can "take control" of the river. The rafter can use good judgment in what to bring along, where and when to take the trip, can build useful rafting skills, and can make sure the raft is as sound as possible. But the challenging reality is that there are many factors that are out of his or her control. Surprise events can and do happen on the river and in life. In most instances if we have good skills and good sense, we can cope and emerge even stronger.

The flip side of the "I am in control" idea is the notion of expecting God to take control of everything. To stretch a metaphor, we can imagine that God is the raft and that the river signifies the events in our lives. If God is solely in charge, we don't have to chart our course on the river too carefully. We don't have to check the condition of the raft to see if it is still in good repair and meets our needs, because the raft is beyond question. We also don't have to spend too much physical energy to steer where we want to go, because these things are entirely out of our hands.

Somewhere between these two polar ideas—total control by human beings or total control by God—lies my idea of the truth, if we add some room for random events. Within this framework, one could work hard at shaping one's own life in partnership with God, but with an acknowledgment that some things in life have a shape of their own, whether

we like it or not. Our Quaker meeting for worship is a time to actively cultivate a personal relationship with God. Quakerism is a great religion for "do-it-yourselfers."

Even with good skills and common sense, sometimes we go under. Coming to terms with this is hard enough, without the burdensome notion that all disasters must be our own fault, either because we have sinned, or because we have not taken charge. Taking charge is not always possible and often not appropriate. Yet this doesn't mean we're helpless flotsam and jetsam, to be buffeted about with no volition. One can often influence rather than control a situation, and move things toward a positive outcome. "Going under" doesn't have to mean drowning. This is when a commitment to find the Inner Light can make a tremendous difference. You can't turn it on to illuminate your path as easily and reliably as you can turn on a light switch in your hallway. But if you are willing to sit patiently in the dark for a while, searching to find that of God in a situation, your eyes may adjust to the dimness and you may be able to see far enough ahead to proceed. Quaker concepts of seeking for way to open and Quaker patience with waiting leaves time for the sun to come up.

I get frustrated with self-help books that insist success and love are just around the corner for anyone who achieves the proper emotional and spiritual balance. I also don't understand a religious perspective that promises specific rewards to Right Thinkers and True Believers. Typically, regardless of one's individual merit or belief system, a human being will have eras in a lifetime when all goes well, and also will have periods of time that are difficult and painful. This is to be expected, barring the possibility of extreme good or bad luck. Life is a gamble, and the best we can do is to play our hand with style, skill and G/grace. How one plays the game is everything. □

AND LIVES WERE CHANGED

In January we invited readers to share favorite memories over the years of involvement with projects of the American Friends Service Committee. What were some of the events, we wondered, that made a lasting impact on participants? Here are segments from responses we received. —Eds.



▲ Gay Smart and Horst Berger in Germany, 1951

Photo courtesy of Gay Horst

Romance

How about a Service Committee romance? Love! Enormous odds overcome (with the active assistance of the AFSC)! A wedding! A family!

Back in spring of 1950, Horst Berger, from Heidelberg, Germany, was studying at Iowa State College for a year and yearning to see New England before going home to start his engineering education. Gay Smart, a junior at Brown University, was planning some sort of international educational experience for the summer, but it had to be in New England because she had no travel funds. So they met at the AFSC International Student Seminar at Milton Academy in Milton, Mass. (Maybe a blast of trumpets here!) The seminar was eight marvelous weeks of stimulating speakers, intense living together with a fascinating group of adults from all over the world, singing, taking trips, just grand stuff. Nora Booth had put together. Really first class!

And Horst and Gay fell in love. After three weeks they knew they were "destined" to be together FOREVER! (Here some violins!) But this was such

nonsense that they were reluctant to inform the world of their intentions. Horst returned to Germany to start college, and Gay finished up at Brown.

Enter Norman Whitney of AFSC, suggesting that perhaps Gay would be interested in a German workcamp experience. And so off she went with AFSC, first to Berlin, where she had a series of intense bombed-out city experiences, and then to another workcamp in the Black Forest, where Horst joined her for six weeks of home building in a tiny village.

Now the rest is history. They were married in Germany in 1954, joined the Religioese Gesellschaft der Freunde in 1956, and have been connected with Friends (transferring their membership to New York in the early 1960s) and with AFSC ever since. Gay has been on numerous committees, has been on the staff in the New York office in various capacities (the latest being interim executive secretary in the fall of 1991) and is now on the national Executive Board. Truly, none of this would have been possible without AFSC, Nora Booth, and her outstanding program.

I am faithfully striving to help the Service Committee become the best outreach for the Society of Friends that it can be. I feel deeply indebted to AFSC for much of the form and the content of my adult life.

*Gay Berger, for both of us
Hastings-on-Hudson, N.Y.*

The human connections

Housing work with AFSC in rural Florida in the 1960s and '70s involved far more than building houses. We suddenly found ourselves on the cutting edge of desegregation with all its ugliness, pressures, and personal dangers. In one town we were not allowed to buy a piece of land, an abandoned ball field, because it was a natural barrier between white and black residential areas. AFSC worker Jim Upchurch sent his staff to the courthouse to find the owner of every vacant lot in the town. Most were owned by Northern absentees. Jim got options on 19 lots scattered throughout the white community. The town retaliated by withdrawing its loan application for a sewer system and put a ban on new septic tanks.

AFSC staff, with the help of Vista volunteers, brought over 250 people in a march to a town council meeting, where the chambers held 25 people. A stormy

meeting ensued, and a negotiating committee was set up. The sewer system and the houses were built.

At the time, the council was made up of five white members. A year and a half later, the council was made up of three black and two white members, and the mayor was a black woman. Sometimes change occurred without confrontation, too. On completion of one house, for instance, I went out to get some papers signed by the owner, a black woman. She wasn't home. She had been invited across the street to have coffee with her white neighbor.

Similar events took place throughout the years of the project. When land acquisition took housing for blacks and Hispanics across traditional barriers into white neighborhoods, maneuvering took place to stop the project. People were threatened. Persistence and determination prevailed. Wounds were healed and people learned to live together and be good neighbors.

One day a former housing client came to see Jim Upchurch in our Lake Worth, Florida, office. He said it had been just a year since he had moved into his new home. This was a black client living in a white community. Just after they moved in, a white neighbor gathered a group together to come to the client's house and tell him they didn't want him in the neighborhood and he should move out. When they got to the house, however, the leader of the group found his own children in the yard playing with the black children. He lost his nerve and returned home.

"Later he told me all about this," our client said, "and now we're friends and we're all part of the neighborhood. The kids are doing well in school and everything is fine. I just wanted to come around here and thank you for what you helped us do."

*William Channel
Atlanta, Ga.*

A family's involvement

AFSC . . . these letters have always meant something very special to me. I was more or less "born under the red and black star," since my mother became pregnant with me in 1921 while she and my father (Estelle and Cornell Hewson) were in Minsk, Russia, working with the AFSC's child-feeding program.

When I was graduated from high school in 1939 I became a staff member of the Scattergood Refugee Hostel near



▲ Rufus Jones christens Peace Caravan cars, 1931.

West Branch, Iowa. The 14 months I spent there before entering Earlham College in 1940 were an experience that matured and enriched me in so many ways, and I still maintain contact with some of the refugee "guests" and fellow staff members.

During World War II, my husband, Peter Flintermann, and my cousin, Marshall Hodgson, served in AFSC programs for conscientious objectors, while my parents were deeply involved in Des Moines, Iowa, with former Scattergood refugees and with Nisei students released from internment camps to attend Drake University.

Later, my father organized the AFSC's Job Opportunities program in Kansas City, working to end employment discrimination against blacks. In 1959-60 he ran the Portland, Oregon, AFSC office.

In more recent years, I've been involved with Dayton area AFSC committees as have several others in our small Friends Meeting here in Oxford, Ohio. We have found AFSC material aids programs (such as School Supplies for Lebanon) to be effective ways of raising the consciousness of young Friends in our meeting and helping them learn Quaker values.

In two ways, I believe, the Service Committee plays an essential role. First, it offers a channel for turning words of faith into testimonies in action. Second, it brings into the Society many persons who share our values, and who learn of Friends first through AFSC contacts. While in some ways succumbing to the inevitable process of institutionalization over the years, and admittedly becoming controversial in some Quaker circles because of the broad range of concerns it seeks to address, AFSC is nonetheless a vital part of the Quaker message for today's world.

Happy 75th Birthday, and many, many more!

Camilla Hewson Flintermann
Oxford, Ohio

Peace caravanning

After graduating from Swarthmore College in June 1931, Davies Preston and I spent over two months peace caravanning in southeastern Ohio.

In preparation, all teams met for several days at Haverford College. We were loaned a Chevrolet car and a pup tent in which we slept. We traveled from Gallipolis to Delaware, Ohio, where we met for another conference. We made our own speaking engagements at churches, service clubs, and even a theater. We talked about the values of peace and especially the coming 1932 Disarmament Conference.

Merritt S. Webster
West Lafayette, Ind.

Lessons learned

The 1953 AFSC workcamp in the Tlinget village of Kake, Alaska, cleared an acre of land for a new school building, provided a play school for children whose parents both worked in the salmon industry, and repaired and weatherized the old school building. Like so many other workcamp experiences, the value to campers lay not so much in the work activity but in the relationships between each other and with the community.

Learning to live and work together in a cooperative spirit was the challenge, and we were fortunate to have leaders like Lloyd and Jean Hulbert and a few campers like Larch Foxon and Nan Yarnall, who were familiar with Quaker patterns of problem solving.

I remember we had a large blackboard with all the necessary daily tasks on one side and boxes to be filled in by those assuming responsibility for those tasks. Of course, some jobs were easier, some more appealing, some even fun—and some almost gagging! "What happens," I asked, "if no one volunteers to wash

the dishes or do some other vital job?"

Others assured me the empty boxes would eventually be filled. They were, sometimes after painful dialogue.

Lessons I learned at Kake about working together and social responsibility have never been as valuable to me as they are today in my work as a senior services coordinator. In my position, I function as a counselor and facilitator for three groups of persons over age 60. There are frequently "empty boxes" and concerned leaders who fear there is no one to make coffee, run for a club office, chair a committee, or give another member a ride. Then I remember to say what was said to me at camp: "Wait, clarify the need, and allow time for a sense of social responsibility to take hold and bear fruit."

E.J. Hagen Marshall
Rochester, N.Y.

Memories of internment

During World War II, from January 1943 to February 1944, nine AFSC workers were interned in Baden-Baden, Germany. Life in internment became, in a sense, another Service Committee project, although one quite unintended by the Philadelphia administrative trinity of Clarence Pickett, James Vail, and John Rich, to whom we reported.

Louis Frank, Burritt Hiatt, Herbert and Jane Lagler, Laura Loyson, Lindsley Noble, Russell Richie, Rosanna Thorndike, Gilbert White, and I, after being relief workers in unoccupied (Vichy) France, became internees with the "American Diplomatic Group in Detention," and were kept as hostages by the German government, for bargaining purposes, in a first-class hotel. Most of the group of 150 were U.S. diplomats, accredited to Vichy, and their dependents. Also present were an American Red Cross team, a half-dozen journalists and dependents, and three Mennonite relief workers—Henry and Beatrice Buller and Lois Gunden.

What did Friends do when shut up for a year with 150 humans, never out of the hotel except under guard, never in a vehicle, never knowing when or how internment would end? We continued a little AFSC activity, drawing up methodical reports, with lessons learned, on our work in France of feeding school children, helping refugees, aiding rehabilitation, etc.

But most activity was as part of the larger group, which organized a school for its dozen children, a university ('Badheim U.') for all, sports teams, and evening entertainments. Gil White taught the children geography, and I taught U.S. history; I think Russ Richie taught

English. In Badheim U., White taught geopolitics and a kind of world-future course; Lin Noble taught balance sheet reading and accounting; Jane Lagler taught French; I taught European and U.S. history, accordion playing, and tap dancing. Everyone studied.

White planned group walks outside the hotel, under guard. I was put in charge of entertainment every other Saturday night—musicals, variety shows, plays, quiz games, songfests. Russ Richie starred as Prince Albert in Housman's *Victoria Regina*. I was put in charge also of hymn and scripture services for the larger group on alternate Sundays, and developed both a male and a mixed vocal quartet for religious and secular song. Several of us played softball and soccer on a guarded playing field.

The AFSC group was a haven. We were without rank or hierarchy, and could as easily be friendly with the lowest clerk as with the top diplomat. We took in others as rotating guests at our two dining room tables. We had a small meeting for worship on Sundays in one of the larger bedrooms. And once every couple of months we Quakers packed up and switched hotel rooms among ourselves, to the consternation of hotel personnel and diplomatic authorities, thus equalizing accommodations. Through it all, interned Quakers continued to be a peculiar people.

Roderic H. Davison
Washington, D.C.

Gaza team memories

As 1949-50 AFSC Gaza team members, we were young, newly married, and new to Friends. We knew that service was a necessary part of our spiritual commitment. The work being started in the Gaza Strip seemed to be the perfect opportunity. Colin Bell had spoken to University Friends in Seattle about the AFSC decision to assume the care of refugees who had fled their homes at the time of the partition of Palestine until a UN team could be organized.

The pain, in thinking back over those intensely vital months, comes from realizing how naive we all were in assuming our efforts to keep people alive, healthy, and hopeful would result in a speedy solution to their problem. We believed the new international organization created to do this actually would.

We knew of another group of refugees, displaced during the Crimean War, who were still living under the care of a relief agency in a foreign country generations later, but we assumed the situation in Gaza would be different.

After all these years I am drawn to consider what more we might have done to avoid the sad truth. At the reunion of



**Palestinian refugees
in southern Syria,
around 1949**

the Gaza team next September in Washington, D.C., we'll be meeting together 40-plus years later—older but not necessarily wiser—for the children and grandchildren of “our refugees” are still in those camps.

David and Della Walker
Marysville, Wash.

Migrant issues

Adah Manby and I had joined the Society of Friends shortly after my four-year stint in Civilian Public Service. By 1955 we were “on our feet” with house, car, and two small children, so we decided to volunteer that summer to lead an AFSC domestic workcamp for eight weeks. We, along with all the other volunteers nationwide, gathered at Swarthmore College for a few days of training under the inspiring leadership of Percy and Helen Baker.

We were presented with our interracial group of campers—11 college students including a German boy, Everhart; Ellie, from Holland; a dietician, Shammy; and our family of four. We headed out in an old pickup truck, donated by the AFSC, and our even older Nash. Our home was an old rented farm house in Potter County, Pennsylvania, near the village of Gold. Here we were to live on a 16-cents-a-meal budget aided by the game warden's shooting of two deer, which we managed to butcher and freeze (with no experience), plus some vegetable donations.

This was remote countryside, which the local farmers had discovered would grow beans and other vegetables. Migrant pickers were brought up in trucks, mostly from Florida—3,000 of them—to live in huts without running water, screens, or proper toilets.

A very kind farmer donated a new, large machine shed for a recreation center. Everhart (an electrician!) was able to wire it, and we were in business. In the evenings there were games, square dancing, movies (checked out of a library), refreshments, and fellowship. Sundays were for ball games. Somebody cared. Hundreds of pickers came. In previous years violence and even murder had occurred in the camps, but conditions improved this year.

We soon discovered that migrants (over one million nationwide) had no vote, no residence, no clout of any kind. The camps were run by crew leaders, who recruited pickers, loaned them a little money, collected a hefty commission on each bushel of beans, and then kept the pickers in virtual slavery for years—not allowing them to leave owing money. A few pickers made fairly good wages, but most could only make a couple of dollars a day. The people ate some of the vegetables they picked, plus small animals they could catch. They were provided with alcohol by the crew leaders at an inflated price.

Rudy, a marvelous young man, built a playground for the migrant kids with saplings and donated wood. Some babysitting was provided. We tackled problems as well as we could. At the end

of the summer we were an effective force, pleased with our efforts, feeling that we had made a few dents in the terrible social problems there.

*Bill Manby
Leaf River, Ill.*

Speaking truth to power

As peace education secretary of AFSC's Middle-Atlantic Region (1963-1966), I was privileged in June 1964 to join with Frances Neely of the Friends Committee on National Legislation and with Amiya Chakravarty, former literary secretary to Mahatma Gandhi, and then a professor in the Department of Religion at Boston University, for a two-day series of meetings in Washington, D.C. We met with a number of influential government officials to express our concerns about and opposition to the continued escalation of U.S. involvement in Vietnam, and shared with them Amiya Chakravarty's insights into the situation gained by him on a recent visit to Vietnam.

Among those we met during those eventful two days (when Congress was enacting President Johnson's civil rights legislation) were senators Wayne Morse, John Sherman Cooper (former ambassador to India), Ted Kennedy, and Claiborne Pell—and a senior legislative assistant to Sen. Ernest Gruening. We met as well with John McNaughton, assistant secretary of defense for international security affairs and with Michael V. Forrestal, special assistant on Vietnam to the president's national security advisor, McGeorge Bundy.

While these visits did nothing obvious to change the course of the Vietnam War, it should be remembered that just two months later the only two congressional dissenters to the Tonkin Gulf Resolution were senators Gruening and Morse. The other senators with whom we met were clearly open to our concerns, however, as was John McNaughton.

What was of most personal interest to me, however, occurred when I next met with Mike Forrestal at our 25th prep school class reunion in 1970 (after he had left the government). Once we first spotted each other, and before I had a chance to react, he walked over to me and, in obvious recollection of our meeting six years earlier, his first words were: "You were right and we were wrong!"

Perhaps in "speaking truth to power" we have a greater impact on people and events than we may know.

*John S. Rounds
Westerly, R.I.*

Living off the land

Upon graduation from Kansas Wesleyan University, in June 1937, I joined the Emergency Peace Campaign, sponsored by AFSC. At the end of the summer, I continued in the urgent effort to prevent war, as volunteer field secretary, covering the colleges of Kansas, Nebraska, Oklahoma, Colorado, and Wyoming.

We AFSC field secretaries in those years were living off the land, in the sense of trusting hospitality would be provided on campuses, and catching free rides from college to college. We were reimbursed from Philadelphia for unavoidable expenditures (such as fifty cents for a night at a YMCA, or a ten-cent malted milk in lieu of lunch, or a bus ride through stormy weather).

I had to spend nearly \$15 to subsist through the month of October 1937, for which the activities were reported to Philadelphia as follows: "Over 600 miles traveled, mostly hitch-hiked; 7 colleges visited in Nebraska; 2 weekend conferences as one of the leaders; 10 appearances in chapels, convocations, and with campus religious groups....50 students were interviewed—5 recruited for next summer. Others were encouraged to organize campus peace programs and demonstrations. Also interviewed were 2 college presidents, 2 deans, 6 faculty members, 2 local pastors, Father Flanagan (founder of Boys Town). . . ."

After Rosalie Roney and I were married in 1939, and had studied a year at Pacific School of Religion, I resumed

▼ Westmoreland workcampers wash dishes, 1935.



AFSC Archives

service with AFSC, 1940-42. At Christmastime in 1942, with our month-old son, we were sent to the AFSC office in Pasadena to help further the peace education program for the new Pacific Coast Branch, facing the grave situation of concentration camps for Japanese-Americans, the CPS camps for conscientious objectors, and mediating for exploited migrant workers. In August 1943, I was drafted into CPS Camp 37 at Coleville, Calif.

With gratitude for AFSC, and greetings and cheers.

*Dan and Rosalie Wilson
Kennett Square, Pa.*

Many challenges

The summer of 1935 was a turning point for me. I was 17 at the time and had just finished my junior year at Westtown School. I received in the mail a notice about the AFSC workcamp to be held at West Moreland, Pa. My parents encouraged me to sign up. If my memory is correct, I had to pay \$75 to go to the camp, and that was a lot of money in those Depression days. My classmates and friends in my hometown of Ithaca, N.Y., thought I was crazy to work all summer—and pay to do it!

Upon arrival in camp I found 26 young men, a director, Richard McFeely, who was the headmaster at George School, a nurse, and a dietitian. Our job was to make roads and driveways to the homes of coal miners in that depressed area. It is hard to believe today, but we did this with pick, shovels, and rakes—and no power equipment.

Each day two of us would be assigned to kitchen duties. Can you imagine how much milk 26 teenagers could drink? In order to keep the milk consumption in control, we found a one-quart bottle of milk at each place at dinner. Even so, we all took turns drinking the milk that the adults did not use.

Richard McFeely was truly a great leader and an inspiration. He had to use crutches to get around, as he was paralyzed from the hips down. Not once did we hear him complain or criticize anyone, and he would work with us almost every day.

During the war years (1941-1946) I was a conscientious objector and spent four years in CPS camps set up under the AFSC. Following the war, during my 26 years at Earlham College, I had many opportunities to work with AFSC. As I look back on those years I realize that I was most fortunate to have had the many challenges and opportunities to serve with AFSC.

*Harold Cope
Sandy Spring, Md.*

Quaker Influence in Russia

by Jim Forest

On a recent stay in Russia, I was glad to see contact springing up between Quakers and Russian Orthodox, as I find deep lines of connection between them. Both lay particular stress on the activity of the Holy Spirit, and both practice traditions of communal prayer which, though superficially quite different, seek to reach the deepest levels of worship.

An Orthodox priest in Moscow, Father Materi, has become very close to my companions, Peter and Roswitha Jarman. He recently presented them with an icon of the annunciation, which now hangs in their flat, creating an icon corner—not a usual feature of Quaker domestic furnishing!

Peter related the story about a Quaker, Daniel Wheeler, invited to Russia by Czar Alexander I nearly 200 years ago to drain the marsh lands around St. Petersburg. When a group of peasants entered Wheeler's house, devout Orthodox believers, of course, they immediately looked for the icon corner in order to pray. All they saw in the front room apart from empty walls was a grandfather's clock. They decided this must be some sort of Quaker icon, so they stood in front of that tall ticking mechanism and crossed themselves! (I recall Thich Nhat Hanh, the Vietnamese Zen master, making a comment as we were waiting for an elevator at some university in Michigan during the Vietnam War. He pointed to the clock over the elevator doors and said that once upon a time a crucifix would have been hanging in that spot.)

With Peter and Roswitha, I visited Father Materi's newly reopened church, All Saints, in the Kitai Gorod district just east of the Kremlin next to the southern entrance to the Metro station. Father Materi has offered Friends in Moscow a small room in the basement for meeting for worship or other Quaker gatherings. Unfortunately, it may be too small. One hopes they will instead make use of the church itself at a time when it would otherwise be unused. The structures near the church include the grim grey office building of the Central Committee of the Communist Party, now put to new uses, though it still casts a chilly pall over the area. The church is an ancient building, 16th century, beautiful on the outside but badly damaged within. Inside, it has a bombed-out look to it, though there are no holes in the walls and ceiling. The NKVD, predecessor of the KGB, made

use of the church as a detention and interrogation center.

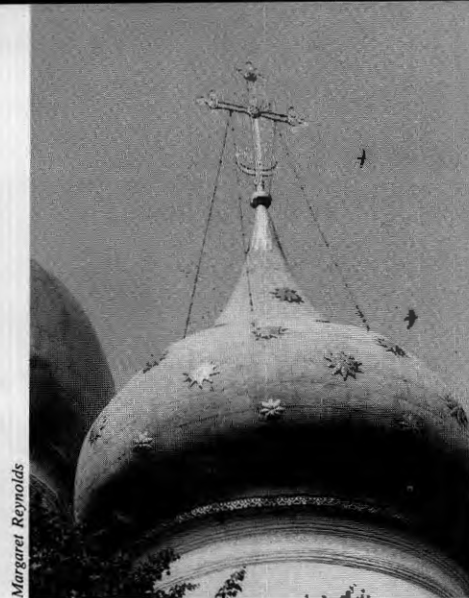
"People were tortured and killed within these walls," Father Materi said. A makeshift iconostasis has been raised in the back of the church (the icons provided by a Moscow museum). The liturgy and other services now occur there, though the main part of the church is far from ready for use.

Among other religious groups with whom Quakers have made contact is an Orthodox group called Hosanna. This is led by Christians mainly of Jewish ethnic background, though without any experience of Jewish religion. They are spiritual children (an important Russian phrase) of Father Alexander Menn, whose books on Christ and Christianity are now widely sold around Moscow, especially at the many book stands one finds in stations of the Moscow Metro. Father Alexander was murdered Sept. 9, 1990, a killing generally credited either to the KGB or to anti-Semites who like Jews within the church even less than within the synagogue.

Hosanna's religious life has a strongly ecumenical dimension influenced by contact with the Taizé movement in France. There have been a series of huge Taizé-sponsored meetings in eastern Europe, most recently a month or so ago in Budapest. About 3,000 Russian Christians, mostly young Orthodox, took part in the recent Budapest gathering. A Hosanna meeting that attracted about 200 participants met in Moscow during my stay; I was able to give a short talk to them about the Orthodox Peace Fellowship and the Christian basis of conscientious objection and nonviolence.

Peter and Roswitha Jarman have close contact with those responding to civil unrest in various parts of the former USSR, especially in Azerbaidzhan, Armenia, and Georgia. Part of their work is to see what they can do to make negotiations more likely, and, should they occur, more promising.

Among the other groups the Jarmans are working with is Memorial, which began in the early days of glasnost as a movement to honor the victims of Stalin, but which now has become a transrepublican movement to protect human rights and to work for the nonviolent resolution of conflict. It also works with Ring of Life, whose members are people who were part of the human wall around the Russian White House in August; with Golubka, which organizes seminars in nonviolent action; with the International Confederation of Mediators (the Soviet Peace Committee's new name for itself as it attempts to move from a Communist to a



Margaret Reynolds

post-Communist identity); and with the Center for Nonviolence set up by the Ethics Department at the Institute of Philosophy.

Another side of the Jarmans' work is Roswitha's involvement with school children to whom, with a Russian friend, she is teaching basic skills of nonviolent conflict resolution, self-respect, the art of listening. She says the work is fun, with parents often present, watching, listening, and perhaps benefiting as much as the children. "People here haven't been allowed to say what they feel and hardly know what words to use. It's wonderful to help them develop their communication ability."

It is all happening very quietly, which is probably just the right volume for Quaker endeavors. It may be that Quakers are the one "outside" religious movement that is not frantically promoting itself to Russians. While relatively few Russians will become Quakers, many Orthodox as well as believers from other churches will be influenced by Quaker values, the Quaker way of listening, and the nonviolent, conscience-centered Quaker peace testimony.

Several mornings during my stay in the Jarmans' flat, we had meetings for worship in the Quaker manner, sitting for 20 minutes or so in a small circle, mainly in deep silence, though there were occasional brief ministries by one or another of those present. I was struck freshly by the spiritual depth that one can reach in the company of others who are listening for the Spirit in a similar way. Like standing prayer in the Orthodox Church (hard on the legs until one gets used to it), such profound silence can at first be uncomfortable for those unused to it. However, once the silence becomes intimate, there is a deep presence that, for an Orthodox believer such as myself, is entirely familiar.

It was this experience of worship in the Jarmans' icon-graced room that made me confident that Quakers have been led to Moscow, not by themselves or by ideology, but by God, and that it is the Quaker gift of listening to others and to God that will make the Quaker presence helpful to those who come in contact with them. □

Jim Forest is editor of Peace Media Service and secretary of the Orthodox Peace Fellowship. His books include Religion in the New Russia, Pilgrim to the Russian Church, and Living with Wisdom: A Biography of Thomas Merton.

ESR REPORT

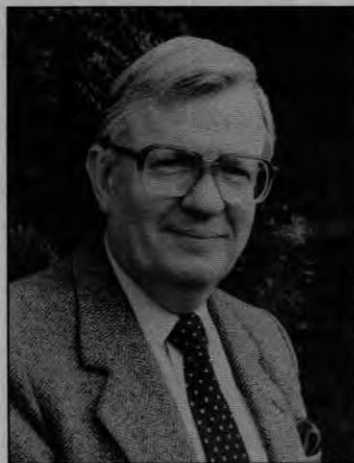
Spring 1992

QUAKER STUDIES AT ESR

by John Punshon, *Professor of Quaker Studies*

There are several candidates for the title of the greatest pleasure attached to coming to ESR. If you are from England, the climate has to be among the front runners, as do the not inconsiderable attractions of American food, of both the home-cooked and junk varieties. But for a newly appointed professor of Quaker Studies the winner has to be the chance to build a Quaker Studies syllabus from scratch. You have to have a bit of nerve too, because you are never going to please everybody, and in a community like ESR there is always the uneasy feeling that people learn far more about Quakerism outside the class than they do in.

Part of the inaugural lecture I never gave was an outline of my basic philosophy, which I am sure is close to the spirit of the school. It goes like this. Many discussions about the nature of Quakerism tend to finish up with competing lists of personal preferences rather than rationally defensible generalisations based on data. Friends tend to disown one another, historically and emotionally, and the word 'Quaker' usually carries the implicit limitation to 'our kind of Quaker'. If ESR is to preserve its academic integrity, I am sure it must be dispassionate about this sort of thing, and Quaker Studies has to cover all Quakers and not just some. Those joining my classes have to be able to take that in their stride, because the 'all' stretches across the modern world as well as the past.



John Punshon, *Professor of Quaker Studies*

So the data we work from are, as in any other discipline, beyond our control. Any group or individual who claims the name 'Quaker' is entitled to attention from our courses. We try to use the best resources at our disposal — history, theology, philosophy, sociology, psychology, economics, or any other relevant discipline, to assess how the group relates, or makes a contribution to the tradition the outside world knows as the Religious Society of Friends, or Friends' Church. We deal with the phenomenon inclusively. Opinions are encouraged and so are conclusions. But they have to be built on study and analysis, and that comes at various levels.

So we start with the basic courses, which run in successive cycles, every other term.

Quaker Life, the all-purpose introduction to Quakerism which looks at U.S. and world-wide Quakerism, its development, institutions and values.

Quaker Belief, an examination of doctrinal develop-

ment among Friends with reference to both the internal dynamics of Quakerism and its relationship to the larger Christian tradition and developments that take some branches of the Society outside it.

Quaker Spirituality, which has contemporary as well as an

historical emphasis, and is primarily experiential, as it has to be.

I suppose what Quaker Studies provides is a sort of skeleton, and a lot of the organs are assembled in other areas of study. Peace and justice matters are a primary concern of Friends, of course, but we have a special series

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Continued on page 3.

EARLHAM SCHOOL OF RELIGION AS A QUAKER PLACE TO STUDY

One afternoon in January 1992 six members of the ESR community, John Brady, Keith Esch, Grant Francisco, Eleanor Lloyd, Eric Meyer, and Phyllis Wetherell, sat down together to discuss our experience of what the school is like as a Quaker place to study.

Eric had recently taken John Punshon's course on Quaker Faith and Practice: I learned more in that class about Quakers then in all my previous fifteen years amongst Quakers. I came to understand that Quaker testimony and practice, as well as the Quaker business meeting, has deep spiritual roots. The historical aspect of Quakerism is clearly unique, yet I'm finding that some of the most basic beliefs and virtues, the spiritual commitments and disciplines, are not unique to Quakerism but are found in many other places as well, both within Christianity and without. I'm seeing a reaffirmation that the Gospel message is universal. I had that intuition years ago, and it's being confirmed almost on a daily basis here when I engage with Quaker texts and the people around me.

John: A course on Quakerism has to be deeper than a course about the denomination because what Quakerism is about goes deeper than denominational distinctives. A Quaker character permeates every aspect of study here.

Grant: There are classes where the content is Quaker, like the ones John Punshon teaches, and there are other classes which share a methodology that's Quaker. The experiential aspect of these classes struck me really strongly. There's the chance to reflect on experience and to integrate

more on one's self in the classroom. Last term in our Introduction to Theological Reflection class, for example, there was a real respect and caring for people, allowing them to speak and being sensitive to where they were coming from.

Eleanor: People's experience as Quakers informs the discussions we have in many classes that are not specifically about Quakerism. In fact, the Spiritual Preparation for Ministry course is in some ways the most Quaker course possible since it uses our own experience as its content, and personal experience of God is at the root of Quakerism. In all classes there are two kinds of learning that take place: on the one hand, there's learning about the content that's being taught and, on the other, there's learning at a deeper level through the relationship of the whole personalities of the teacher and students.

Phyllis: Even aside from the courses taught, I learn so much from being around some of the people that are here. I see the kind of values — Quaker values — that they not only hold but act on. It really has an impact on a lot of us.

Keith: During my time as a student I was able to form a very clear concept of what Quaker ministry is, and yet I never remember anybody saying "Now this is Quaker ministry" and spelling it out for me. Somehow I knew it. It was in the environment. I see

ESR as called to embody an ideal of how to live and how to be in the church. By living it out, it then becomes available to learn from.

Eric: The Quaker testimonies as incarnated in the emphasis on community and prayer life make ESR a unique



Eric Meyer, Student; Baltimore Yearly Meeting with Keith Esch, Director of Outreach; Indiana Yearly Meeting



Eleanor Lloyd, Student; London Yearly Meeting



John Brady, Alumnus; New England Yearly Meeting/Ohio Conservative Yearly Meeting

place. Take, for example, Common Meal — the students and faculty eating together each week — the emphasis is not on the meal but on the fellowship.



Grant Francisco, Student; Northwest Yearly Meeting with John Brady

Keith: I think we live out a kind of Quaker testimony of equality. Using the Quaker practice of using first names with people is something people coming into this school sometimes have to get used to. To me it sends a message that says how we like to live here.

John: For life here to work and be what it's supposed to be, wor-

ship and prayer have to be its foundations.

Grant: We're not just learning about Quaker principles and values, we're living them out. Beginning classes with a period of silent worship, and having the daily worship service between the two morning classes enable us, in a sense, to think of worship itself as a class.

Eleanor: And it makes it easy to see classes as 'meetings for worship for learning'. There's no big break in atmosphere and attitude when we move from the worship room into the classroom.

Grant: With this kind of overlap of professors and students sharing worship and study there is much less of a tendency to separate the academic from the real life. You're constantly forced to integrate them. This is Quaker in that Quakers have always resisted allowing theory to run ahead of practice.



Phyllis Wetherell, Secretary to the Dean; New England Yearly Meeting

Phyllis: Everything ties in together — worship, classroom experience, the people involved — there is a wholeness here that makes for learning.

Although each of our experiences of ESR are in many ways unique, certain themes emerged from this conversation which all of us would affirm as central to our study at ESR: the value of discovering both our particular Quaker heritage as well as those things we hold in common with the broader Christian community; the values which are expressed in and through relationships between students, faculty, and staff; and the integral part which worship plays both in and outside the classroom. Each of these aspects makes ESR a rich learning environment where Quakers study and are studied!

— Grant Francisco, Eleanor Lloyd

QUAKER STUDIES continued from page 1.

of courses for them. So Quaker Studies is self-limiting in an important sense. Its emphasis is less on what we do now, than what gives us our character and strength — how do we come to be the people we are, and where do we think Friends are going?

The more advanced courses, which presuppose a certain level of historical and theological knowledge already, are courses for thinking and discussion. In the heartland of pastoral Quakerism, the school has a strong emphasis on pastoral training — indeed, preparation for ministry is its main purpose. But *Ministry in the Unprogrammed Tradition* is sometimes problematic, and we have a Quaker Studies course in that. Then, the main theological traditions among Friends are seldom analysed and assessed; so we will offer separate courses on both *Evangelical Quakerism* and *Liberal Quakerism*. My fond hope is that the liberals will do Evangelical Quakerism and evangelicals Liberalism, in the interest of greater Friendly co-operation and understanding. There has to be a space to look at the great figures of the early period, so we round off the syllabus with a course on *Early Quakerism*.

These subject headings really mark out spaces for exploration focussed in various ways and certain themes continually recur. Over the whole syllabus one can find the opportunity to read and reflect on the great classics of the Quaker past and the books that are challenging Friends today. One can come to terms with the historical events that have shaped our past, and ponder on what is happening now. One can reflect on one's life led among an outwardly peaceable, but often inwardly turbulent people. One will be helped — and quite possibly changed — by the experience.

Quaker Studies emphasis is less on what we do now, than what gives us our character and strength — how do we come to be the people we are, and where do we think Friends are going?

A MESSAGE FROM THE DEAN



Andrew Grannell, Dean

The Continuing Challenge of Student Recruitment at ESR

Student recruitment at ESR is a distinctive, if not unique, enterprise. Throughout all our history, we have relied upon a network of "shepherds" who have had a good understanding of ESR. Another distinctive is the key role that Keith Esch has played throughout these

past two decades; few people in theological circles have had the influence, persistence, and sensitivity that Keith has exemplified. Finally, we have always been able to achieve our goals for numbers of students when we make up our collective minds that this is desirable.

Once again the challenge of establishing an enrollment at ESR that contains a desirable mix, the needed leadership qualities, and especially, sufficient numbers now lies squarely before us. And once again, we are turning to our special advocates and shepherds and asking Keith Esch to co-ordinate our efforts.

ESR is a Quaker graduate school of theology whose mission is to prepare spiritually alive leaders for the Society of Friends and the wider Christian church. All recruitment planning must be firmly tied to this mission, and alternatively, to an understanding of call. What makes recruitment of students to ESR a unique challenge are the following:

1. The total North American pool of Friends who are Master of Divinity candidates enrolled in ATS programs totals only 82; ESR's portion is 29 of those 82. We need to greatly expand the total numbers of Friends seeking a professional ministry degree, if present *concerns about leadership shortage* are to be met.

2. Many of our students have families and are making *radical changes in their lives*; a move to ESR is a large and complicated undertaking. In virtually every case, there are *serious financial challenges* as well as family circumstances often requiring years of planning. ESR provides one of the lowest tuitions and costs of living of any theological school in this area of the Midwest.

3. *Quakers do not have denominational requirements or strong historical expectations for a seminary education.* Among unprogrammed Friends, the employment possibilities enhanced by a seminary degree are minimal and there is still bias against such a degree. This is changing to some extent, but Friends need to confront their widely fluctuating views on an educated ministry.

ESR's Inherent Strengths

1. ESR has long been seen as a place of *academic excellence* — a part of our Earlham legacy. We continue to attract future leaders from the Northwest and Great Britain who appreciate the intellectual rigor and excellence we provide.

2. We have a unique tradition and *renewed promise in the area of Quaker Studies*; we are in the early stages of reaping the benefits of John Punshon's presence here among us.

3. There is no question that we are well positioned to capitalize on a large interest in, and concern for, *Christian spirituality as the base for an active public ministry*. ESR is a place where your faith can be greatly strengthened and deepened as well as studied.

4. And finally, our commitment to pastoral ministry is currently under review; we intend to be a critical place where *new thinking about pastoral ministry among Friends is both lively and current* (see *Quaker Life*, January 1992).

In conclusion, our challenges on student recruitment are as real as ever; still hundreds of Friends have come and continue to come seeking the unique opportunities that ESR affords. May the way continue to open for all who feel called to a public ministry in the name of Friends and the living Christ.

— Andrew Grannell

Earlham School of Religion
Richmond, Indiana 47374

Youthquake! 1991

My emotion was deep joy as the whole group packed the ballroom for the first time at Youthquake! '91 in Burlington, Vermont, Dec. 26, 1991, to Jan. 1, 1992. "My God, look what we (planning committee members) have done!" was my first thought, followed quickly by, "My God, we're responsible for all these teens for the rest of this week!"

My next thought was, "If only those Friends who worry about the future of Quakerism could see this wonderful group gathered here." Later I agreed with Anne Thomas, our Bible study leader, when she said to our teens, "You're not the future of Quakerism. You're the present of Quakerism!"

This was the first Youthquake! to include Friends from across the divisions of Quakerism. Approximately 450 Friends were in attendance, ranging from conservative to liberal persuasion. From the beginning, the planning committee was clear that the purpose was to challenge Friends, rather than make them feel comfortable.

The tensions reached my worship-sharing group midweek, when one young woman said angrily, "I really don't appreciate being told I'm going to burn in hell just because my beliefs are different from someone else's."

Later, another young woman from a conservative yearly meeting said, with concern, "One girl said that she didn't believe in God. How can someone who doesn't believe in God be a Quaker?" The first young woman explained that she knew who had made the statement, and if one were to go back and really listen to her, what she would say was that she didn't believe in a white-haired, bearded, Caucasian, male God. However, she does believe in a loving, creative force.

A young man in the group said, "I'm a liberal Friend, and I'm in the minority here. As a Caucasian male in the Northeast, I've never been part of a minority before. I don't like it, but I think it's good for me to experience this. I think it will help me be more understanding of other people."

When rumblings of discomfort were heard, the first impulse of the planning committee was to fix things so everyone could be at ease. However, we reaffirmed our goals and, as a result, allowed the conference to grow through the discomfort. Chris Jorgenson from New England Yearly Meeting said her Young Friends ran into a lot of difficulty listening to speakers who came from a conservative, fundamental Christian position. They have a lot to work through still, but she thought it was good that they had to do this. For the first time for some of them, they have had to really think about what they believed and to vocalize it to other people. I think this was true for a lot of our



Lucy Sikes

participants. Evaluations for Youthquake! [responses from New York Yearly Meeting Friends] reflected this:

"I have discovered that I believe in God; I have faith. I have found my inner Light, and it really blew me away, especially since I had come with apprehension. By Sunday I was filled with faith."

"I'm not as patient as I think I am, and I know this is something I need to work on."

"I've been challenged by being challenged in my faith. I learned that I am really set in my goals and motivations, and I will go home and strive even more to achieve them."

"Youthquake! was a life-changing experience! I learned that I can speak up in a group, and I can tell others about my own beliefs."

"I have been challenged to figure out my spiritual life. I learned that I was more outgoing than I had thought."

"I learned that I can survive by myself.

I think this will help me be more independent."

"I have learned a lot about God and everything. Now I feel challenged with God."

"I need to work on my spiritual life. I will work on it."

"I learned that the Bible is fun to read."

"I've learned about how people are different. This was an enlightening experience. I'm glad I came to Youthquake!"

"I learned that I sometimes tend to be judgmental, and that's not good. But I'm going to try to accept and like something about every person."

"I've been keeping an open mind and being challenged by the issues of homosexuality and different forms of Quakerism. I've learned to speak out and share with strangers about me and my life."

"I was challenged to learn more about being a Quaker. I learned to understand dif-

ferent people's ideas of Quakerism."

"Before I came, I thought no one would like me and I would not meet people. But I did meet people, and I was not shy!"

"I was challenged to talk to a group, and now I'm more outgoing."

I would like to express deep appreciation for the support that meetings gave these young people, which helped make it possible for many of them to attend. We also need to recognize the courage it took for individual teens to come to a large gathering where other participants were strangers to them.

Was it worth the hard work? Yes. Would I be willing to do it again? Absolutely! With the help of the suggestions on the evaluation forms and the experiences of this event, I believe that the next event will be a better balance of the different Quaker traditions. I don't expect that it will be more comfortable—that's not the purpose of the gathering. I do expect that the Friends who attend these gatherings will be better equipped to play a healing role in the Religious Society of Friends.

Youthquake! '94 will be held Dec. 27, 1994, through Jan. 1, 1995, in Glorieta, New Mexico. Young Friends who are now 11-16 will be eligible to participate.

Jan Greene, field secretary
New York Yearly Meeting

(This report is reprinted, with permission, from Sparks: New York Yearly Meeting News, March 1992.)

Ohio (C) Yearly Meeting

We in Ohio Yearly Meeting (Conservative) gathered with a sense of the importance of remembering the foundation of our faith, which is Jesus Christ. At an evening session, we were reminded that faith begins with religious experience and that unless our faith is put into practice, it is nothing. We have been encouraged this year by the cooperation and vitality evidenced in our three young people's groups, by the revitalization we sense at Olney Friends School, and by reports brought to us by our representatives to the FWCC World Conferences and by those among us who had visited Friends elsewhere.

We were called during this week to love one another in a more active way, a way that affects all we do with each other. To some degree, we have succeeded in responding to that call. At least we have made a start, allowing us to taste the peace and freedom that come with a life of faithfulness to God. May we depart now, savoring that taste of the fruit of the Spirit, and willing to let our faith live. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58)

This concluding minute expresses the essence of the sessions of the yearly meeting, held at Stillwater, Ohio, on Aug. 13-18, 1991, with approximately 85 Friends and visitors in attendance. We experienced the presence of Christ Jesus in all our sessions,

leading us to God's all-embracing love.

Ministry and Oversight challenged us to love one another as Christ loves us. Our ministers and overseers gave us a vision of members of yearly meeting loving each other so much in the Lord's power, that we would grow physically, as well as spiritually. Reaching out to our neighbors in God's love was a major concern of our yearly meeting.

Wilmer Cooper, author of *A Living Faith*, was our main speaker. He pleaded with us not to reject theology completely. To convey our beliefs to seekers in an intelligent manner, we do need an outward knowledge of faith, which is our theology. He urged us to remain faithful to God.

This reporter spoke on Fox's vision of our relationship to Christ, in a talk entitled "George Fox and His Place in Christian History," in which he urged Friends to open themselves to the Holy Spirit.

Perhaps the most significant development at yearly meeting was the youth program, which had a vitality seldom experienced. Young people labored with the need for peace in all aspects of life, emphasizing both inward and outward peace. Members of the Peace Committee visited the sessions of Junior Yearly Meeting to speak on conscientious objection, as well as the desperate yearning for world peace now. In addition, the young people studied the Gospel of Mark under the leadership of Jack Smith.

In all, we experienced the love of Christ in our sessions.

Arthur Berk

FCNL Notes

Health Care Reform: Questions Pending

As political campaigns move around the country, health care reform takes on a new all-American appearance. There is a sense of raging unity about the need for reform in the U.S. health care delivery system.

Health care is too expensive; much of the expense goes into waste and duplication. Many people do not have access to health insurance or other health care assistance. Some are denied access because of "pre-existing conditions" that are not covered under new employers' plans.

But agreement breaks down when practical questions arise:

- What does "universal" health care coverage mean? One plan run by the government? One basic set of federal standards for employer-provided plans? A "seamless web," knit of many different kinds of health care plans (as the president proposes)?
- What is "adequate" or "quality" health

care? Is the appropriate level of health care defined by the needs (or desires) of consumers? Do we expect to have the highest and best technology conveniently available to every potential patient? Do we expect to purchase the best level of health care possible for a given price, such as the 12 percent of gross domestic product the United States population now spends on health care?

- How should the quality and availability of health care resources be assessed? Should these decisions be made at a local or regional level, state-by-state, or at the federal level? Should the measure be expenditure of funds, provision of certain levels of care, or the overall health of the population in an area?
- How should the cost of this vital service be shared? Is it appropriate to link the provision of health care to employment? Is this a "social good" that we all should pay for jointly through a progressive tax?

Friends Committee on National Legisla-

tion has been wrestling with these questions during this 102nd Congress, in a series of informal consultations through the FCNL Policy Committee and with concerned Friends. The consultations have yielded a list of guidelines that begin to address the questions above, among others. To receive a copy of these guidelines, please request document #G-207-DOM from FCNL, 245 Second St., N.E., Wash., DC 20002, or telephone (202) 547-6000.

There are probably more than 100 health care reform proposals now before Congress. Virtually every congressional committee has held hearings on the subject or plans future hearings. The debate will go on, through the 102nd Congress and into the 103rd in 1993-1994. Fortunately, there's general agreement on one more point: by the end of the 103rd Congress, we expect to have a new U.S. health care system in place.

Ruth Flower

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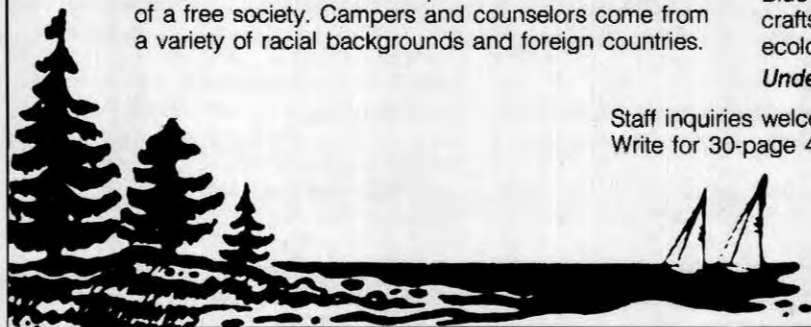
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Voices From the Furnace Room

[The following chuckles are gleaned from Eric Johnson's book A Treasury of Humor, published in paperback by Ivy Books, New York, N.Y., in 1989. This material is reprinted here with permission. The book is available for \$3.95 in bookstores and from Random House, 1-800-733-3000, with a \$2 charge for postage and handling. —Eds.]

Most Quaker meetings are based on silence, with no program. They are, therefore, a risky business. For instance, some years ago, in a Quaker meeting in Germantown, Pa., an ancient member had the habit of preaching too long, too loud, and too frequently. The elders of the meeting tried to deal with him, but to no avail. Finally they agreed that if the Friend spoke again, they would firmly escort him from the meeting, no matter what.

Sure enough, next Sunday the old Friend arose and started speaking in his usual way. The two assigned members walked up beside him, held him firmly by the elbows, and carried him out of the meeting. As they did so, he shouted, "Our Lord and Savior Jesus Christ rode into Jerusalem on the back of one ass, and I am being carried out of meeting on the arms of two."

And that wasn't the end of it. The next Sunday, the old Friend sneaked into the

basement of the meetinghouse, opened the furnace door, and preached into the furnace, so that his voice boomed out mysteriously from all the heating registers.

In the Society of Friends when someone is troubled by a weighty problem and wishes to have the meeting consider it, he "lays a concern before the meeting." Many years ago an odd but delightful Friend, William Bacon Evans, was preaching at a meeting in rural New Jersey. It was a hot summer day, and next to the meetinghouse was a chicken farm. As Bacon Evans was speaking, a hen appeared at the open door of the meeting, clucking, and slowly walked down the center aisle, still clucking. Bit by bit, Bacon Evans noticed that members were paying more attention to the hen than to his words, so he stopped, put his hands on his hips, looked directly at the hen, and said, "And what has thou to lay before the meeting?"

Do children need guidance in the proper way to pray? I expect they do, but not always. Consider this situation:

A mother was listening to her daughter saying a rather lengthy bedtime prayer. "Dear God," prayed the child, "let me do well on my test tomorrow. Make my friends be nice to me. Tell my brother not to mess up my room. And please get my father to raise my allowance. And . . ."

The mother interrupted, "Don't bother to give God instructions. Just report for duty."

In an elementary school art class, the children were being allowed to draw pictures of anything they wanted. A visitor was walking around the room and asked one boy, "What's that a picture of?"

"God," replied the boy.

"But," commented the visitor, "no one knows what God looks like."

"Well," the boy said, turning back to his work, "they will when I finish this picture."

A lone hiker, as night descended, fell over a cliff. Luckily, he managed to grab hold of a small sapling and stop his fall, but his feet were still hanging over the gulf, and nothing but blackness was below. He shouted, "Is anybody down there?"

"Yes," replied a great voice. "I am down here. Let yourself go. You can trust me. I am God."

There was a long silence, and then the hiker shouted, "Is anybody else down there?"

There are people who do want to go to heaven, no doubt about it, even sinners. Take this one, for instance:

The great actor W.C. Fields (1880-1946) was famous for his raspy voice, his bulbous nose, and the drunken, rascally characters he played. It is said that when he was on his death bed, a friend came to visit him and was astonished to find him reading the Bible. His friend asked, "Bill, what in the world are you doing reading the Bible?"

Field's reply was, "Looking for loopholes."

A Sunday school teacher, hard up for subjects to talk about, was discussing with her class how Noah might have spent his time on the ark. A girl volunteered, "Maybe he went fishing."

A boy countered, "With only two worms?"

A girl was going with her family through a large art museum. Toward the end of the visit, they came into a room full of religious pictures. One was a particularly gruesome painting of Christians being thrown to the lions. The little girl seemed to be fascinated by the painting. She stayed so long and looked so intently, that her mother was concerned she might be too deeply affected.

"Come on, dear," said the mother. "We really should move on."

But the girl looked very troubled. So the mother asked, "Dear, what's the matter?"

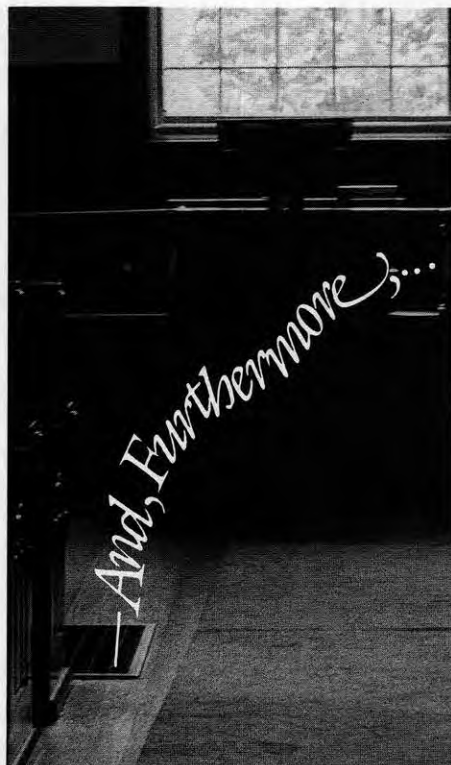
"Oh, look, Mommy," said the child, "There's a poor lion that hasn't got any Christian."

There may be a few lions in this world who haven't got any Christians—figuratively speaking. Similarly, there are jobs that must be done even when no one is willing to volunteer to do them. Even among Quakers this is true.

One of the most appealing bits of the Hebrew Scripture is found in Isaiah 6:8, when the prophet's sins are purged by an angel, and the Lord is heard saying, "Who shall I send, and who will go for us?" and Isaiah responds, "I, here am I; send me."

At a large Quaker meeting in the late 1940s, after the creation of the state of Israel, a respected, neutral person was needed to act as mayor of Jerusalem until things got stabilized. One of the best-known figures among Quakers was Clarence Pickett, executive secretary of the American Friends Service Committee. He had had much experience as a peacemaker in tense situations. As the meeting proceeded, the question kept being raised, "Who will go? Who will face the dangers of acting as mayor of Jerusalem?"

At last, a weighty Friend arose and said in an impressive voice, "Here am I. Send Clarence."



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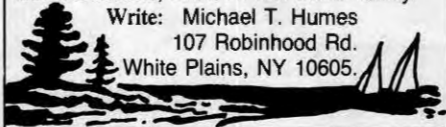
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Irene McHenry, Head

News of Friends

Combining resources may equal a sum greater than its parts, or so people are anticipating at Sandy Spring Friends School and Friends Elementary School as they plan their merger for September 1992. Friends Elementary, now housed at Oak Chapel Methodist Church, will move to the Sandy Spring campus. Since Friends Elementary enrolls students in preschool through fifth grade, and Sandy Spring enrolls students in sixth grade through high school, the merger will create a full complement of grades with approximately 300 students.

A chain of prayer has been organized by Mt. Toby (Mass.) Meeting in support of Randy Kehler and Betsy Corner (see article on page 8). Since December, when Randy and Betsy's house was seized by IRS, Friends have organized a continuous schedule of prayer in which Randy, Betsy, their family, the IRS, and now the new buyers of Randy and Betsy's house are each being held in the Light. If meetings would like to sign up for a week and be part of this network of prayer, they may call Mary Link at (413) 625-2062.

New headmaster of Friends Select School is Donald Billingsley, former assistant to the vice chancellor for undergraduate academic programs at the University of California, Berkeley. Prior to that, he served in several posts at Yale, where he earned a bachelor's degree. He also holds a doctorate in anthropology from Johns Hopkins University. He will assume his new post on July 1, succeeding Ruth Greenberger, who is interim head of the school. Friends Select has 520 students in pre-kindergarten through twelfth grade.



▲ Donald Billingsley

In a hands-across-the-sea effort to make life better for one innocent victim of the Gulf War, the group Waging Peace of Philadelphia Yearly Meeting brought a five-year-old Iraqi boy to Philadelphia, Pa., to receive medical treatment. Saif received severe burns on his face, hand, and neck from a U.S. missile during the Gulf War. The missile killed his parents and four-year-old brother. Surgery to correct Saif's injuries is unavailable in Iraq because of economic sanctions which cause an estimated 500 deaths a day.

Saif is one of four Iraqi children brought to New York City and Philadelphia for treatment under sponsorship of Medicine for Peace, the Fellowship of Reconciliation, and Waging Peace. The project is motivated by the desire to end economic sanctions against Iraq, heal the wounds of war, build bonds with Iraqis, and remove the occasion for future war. Organizers of the project would like to see an Iraqi child in a hospital in every major U.S. city by the end of 1992. Travel and related costs to bring one child are \$2,000 to \$4,000, and a host family is needed.

For information about sponsoring a child, contact David Shen, 4501 Spruce St., Phila., PA 19139, telephone (215) 662-5270. To contribute to the project, make checks payable to Waging Peace, with a designation to Iraqi Children's Project, and send to Mary Arnett, 1501 Cherry St., Phila., PA 19102.

Celebrating the courage of the U.S. Marines who refused to fight in the Gulf War, nearly 100 people gathered as guests of 15th St. (N.Y.) Meeting, HANDS OFF! and the War Resisters League. The fund raising and publicity event took place on Nov. 23, 1991, and was called "Celebration of Resistance & Hope." Two people talked about the stories of military resisters who went to jail because they refused to kill other people. Several of the resisters who had been recently released made an appearance, and the wife of one of them read a letter written to her by her husband while he was in the brig. Organizers pointed out that many resisters are still in jail throughout the country. For more information and an update on their situations, contact HANDS OFF! at 111 East 14th St., Room 132, New York, NY 10003, or call the War Resisters League, (212) 228-0450.

New head of Oakwood School will be Lila A. Gordon, who is now principal of the upper school at Sidwell Friends in Washington, D.C. She holds a bachelor's degree in piano from Julliard School of Music, a master's degree in biology and chemistry from Hofstra University, and a doctorate in curriculum and instruction from the University of Chicago. She has worked in teaching and administration at the Wooster School in

Courtesy of Friends Select School



▲ Saif Abbas



▲ Greensboro's Habitat for Humanity house

Danbury, Conn., and at the Bush School in Seattle, Wash. She will replace Stephen W. Waters, interim headmaster, who will leave on July 1. Oakwood School is a Quaker boarding and day school for grades nine through twelve in Poughkeepsie, N.Y.

Acting on the belief that ceremonies are less important than action, Greensboro (N.C.) Meeting celebrated its 100th anniversary last summer by building a house for a woman and her adoptive children. The project was part of Habitat for Humanity.

The first day of carpentry coincided with the government's celebration of the Gulf War, and those who planned the Greensboro project viewed it as an effort to work for peace and healing in a world torn by war and violence.

Dozens of people helped with digging, hammering, bringing food, and caring for children. Boards purchased with proceeds from a rummage sale were signed by the children, who could find their names in the house as the walls went up.

Another joy of the project was working with the future owner and her adoptive children. According to Habitat procedure, owners earn "sweat equity" in their homes by working on the construction. Their subsequent monthly payments are used to build other houses.

Meeting members decided to undertake this project when they heard Jimmy Carter say, "There is not a small church in America that cannot build a Habitat house." For information, others who are interested may contact their local Habitat chapter, or Habitat for Humanity International, Americus, GA 31709-3498.

Combining the architecture of California with the simplicity of Quaker design, the new Visalia (Calif.) Friends Meetinghouse is a one-story, redwood, stone-and-glass building

of 2,480 square feet. The new building is Visalia Meeting's first meetinghouse and was made possible by a gift from attendee Ernest Sanger, member of Quakertown (N.J.) Meeting. At his request, his home meeting sent to the new meetinghouse a bench dating from 1860. Visalia members Bill and Beth Lovett donated the land, and many others helped with rock gathering, landscaping, and other building tasks. Visalia Meeting started as a worship group in the late 1960s and was approved as a monthly meeting in Pacific Yearly Meeting in May 1974. Before the new meetinghouse was completed, worshipers gathered in offices, conference rooms, backyards, living rooms, and under oak trees. Visalia Friends encourage others who are traveling through to pay them a visit. Their address is 17208 Ave. 296, Visalia, Calif., and telephone number is (209) 739-7776.

Nancy Nye, former head of Ramallah Friends Girls School, has been appointed a lobbyist for Friends Committee on National Legislation. She leaves the position of full-time field secretary/organizer. Nancy left Ramallah to join her husband, Mubarak Awad, in the United States, after he was deported from the West Bank in 1988 for advocating a non-violent end to Israeli occupation of Gaza and the West Bank.

Witnessing at the nuclear submarine bases at Faslane and Coulport in Scotland, nearly 60 Friends toured the site, held a meeting for worship, and shared their thoughts and feelings afterward. The bases are the sites of the latest escalation in Britain's nuclear weapon build-up, including a new fleet of four Trident submarines and their missiles and an area for lifting them out of the water for servicing them. The gathering was organized by South East Scotland Monthly Meeting Peace Committee, with help from the Peace Section of Quaker Peace and Service.

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Bulletin Board

• "Live Love" is the theme of the 1991 Gathering of Friends General Conference, to be held June 27-July 4 at St. Lawrence University at Canton, New York. The gathering will feature speakers, music, discussion and interest groups, worship, and workshops on many different subjects. Junior Gathering will provide recreation and worship for young people up to ninth grade. High school Friends will be housed together in a dormitory, with counselors and a separate program, in addition to the general Gathering program. There will also be centers for men, women, and singles, as well as presentations by Friends organizations, a bookstore, craft shop, and films.

Keynote speaker will be Dan Seeger, executive secretary of Pendle Hill. Rosalie Bertell, founder and president of the International Institute of Concern for Public Health in Toronto, will be the featured speaker for the Henry J. Cadbury Event, sponsored by FRIENDS JOURNAL. Harriet McAdoo, in conversation with Rosalie Dance, will reflect on her experiences among African Americans and her life among Friends. Sister Eva Solomon will speak on the relationship of Christian and Ojibway spiritualities.

For information, contact Friends General Conference, 1216 Arch St., No. 2B, Phila., PA 19107, telephone (215) 561-1700.

• A Friends Gathering in Christ will take place June 26-28 at Sandy Spring Friends School in Maryland. The purpose is to provide participants with a chance to rest and be refreshed in the center of traditional Quakerism. This gathering will be in the spirit of gatherings of Conservative and like-minded Friends who have met in past years in Ohio and elsewhere, trusting that the living Christ will be present in the midst. The gathering will contemplate the question, "What steps have we taken, what is to be done in faithfulness, to follow Jesus?" Child care will be provided. Arrangements for camping and parking recreational vehicles will be available. For information on costs, program, and accommodations, contact Charles Hughes, 8106 Sherbrooke Court, Springfield, VA 22152, telephone (703) 451-3888.

• Training for Peace Brigades International team members will be offered June 20-26 near Toronto, Ontario, Canada. The teams act as international observers, often accompanying threatened activists and offering workshops on nonviolent conflict resolution, group formation, and negotiation techniques. They are working in Guatemala, El Salvador, and Sri Lanka. The training begins with a weekend orientation session, which is open to everyone. The remainder of the training session is more intensive preparation for work on the teams, conducted in English for

Sri Lanka applicants and in Spanish for Central America applicants. Cost is \$50 for the orientation session and \$150 for the entire training. For information, contact Peace Brigades International, 333 Valencia St., Suite 330, San Francisco, CA 94103, telephone (415) 864-7242.

• Margaret Hope Bacon, Quaker writer and historian, will be the keynote speaker at the 13th annual meeting of the Friends Association for Higher Education. The meeting will be held at Bryn Mawr College on June 19-23. The theme is "... A Better State of Things." For information, contact FAHE, P.O. Box 18741, Greensboro, NC 27419, telephone (919) 852-2028.

Calendar

MAY

1-3—"Strategic Nonviolent Campaigns: The Next Step in the Struggle for Justice," workshop led by Mubarak Awad and George Lakey. Cost \$90-\$230, on sliding scale, including food. For information, contact Nonviolence International, (202) 244-0951, or Training Center Workshops, (215) 729-7458.

3—Friends Historical Association spring meeting, at Newtown Square (Pa.) Meeting. Program begins at 2 p.m., featuring Margaret Haviland, speaking on "In the World But Not of the World: the Civic and Humanitarian Activities of Philadelphia Quakers, 1790-1820." Address inquiries to Charles L. Cherry, Haverford College, Haverford, PA 19041.

3—20th Annual Interreligions Dialogue Conference, at Chestnut Hill College, Phila., Pa., from 1 to 3 p.m. Theme: "Affirming Our Faith Traditions through Future Generations." Small group discussions and speakers from Buddhism, Hinduism, Islam, Judaism, and Christianity traditions. Cosponsored by the National Conference of Christians and Jews and a coalition of 30 colleges, universities, seminaries, and other organizations. For information, contact Denise S. Perry, regional director, NCCJ, 311 S. Juniper St., No. 627, Phila., PA 19107, telephone (215) 546-3377.

6-9—Sacred Trusts V, the fifth national conference on care of older churches and synagogues, in Baltimore, Md. For information, contact Partners for Sacred Places, 1616 Walnut St., Suite 2210, Phila., PA 19103.

8-10—Denmark Yearly Meeting, at Copenhagen. Contact Quaker Centre, Vendersgade 29, DK-1363 Copenhagen K, Denmark.

8-10—The Netherlands Yearly Meeting, at Woudschoten, Zeist. Contact Quaker Secretariaat, Nieuwe Gracht 27, NL 3512 LC Utrecht, Netherlands.

15-17—Aotearoa/New Zealand Yearly Meeting, at Wellington, N.Z. Contact Phyllis Short, 115 Mt. Eden Road, Auckland 3, N.Z.

22-24—Friends Conference on Religion and Psychology, at Lebanon Valley College, Annville, Pa.

Theme: "Meeting the Holy Shadow: Our Role as Incarnators of the Divine." Speaker will be Janet O. Dallet. Cost: \$100-\$195. Contact Marge Meyer, registrar, FCRP, Rt. 3, Box 188, Warrenton, VA 22186.

22-25—London Yearly Meeting, at Friends House, London, England. Contact Donald H. Southall, Friends House, Euston Road, London NW1 2BJ, England.

23-24—Walden Gathering of Friends, at Camp Winnebago, north of Rockford, Ill. Small meetings in northern Illinois and southern Wisconsin comprise the gathering, but anyone is welcome. Includes program for young Friends, worship, fellowship, singing, and campfires. To receive a brochure, write to Dick Puckett, Friends House, 326 N. Avon St., Rockford, IL 61101, telephone (815) 962-7373.

28-31—Sweden Yearly Meeting, at Svartbäcken 2992, Rimbo, Sweden.

29-31—Friends World Committee for Consultation, Northeast Regional Gathering, at Powell House, RD 1, Box 160, Old Chatham, NY 12136. Speaker will be Felicity Kelcourse. For registration details, contact Powell House.

29-31—Workshop for Nonviolence Trainers, led by George Lakey, and followed on June 1 with a Consultation on Cross-cultural Training. Cost for workshop is \$125-250, a sliding scale, including food and lodging. Cost for consultation is \$50. For information, contact the sponsoring organization, Training Center Workshops, 4719 Springfield Ave., Phila., PA 19143, telephone (202) 729-7458.

JUNE

1-12—Earth Summit of the United Nations Conference on Environment and Development (UNCED), in Rio de Janeiro, Brazil. Conference will gather heads of state to plan strategies to halt degradation of the environment and strengthen national and international efforts to promote environmentally sound development world-wide.

6-7—Switzerland Yearly Meeting, at Hotel Righi Vaudois, Glion sur Montreux, Switzerland.

10-13—Intermountain Yearly Meeting, at Ft. Lewis College, Durango, Colo. Contact Martin Cobin, 1720 Linden Ave., Boulder, CO 80304, telephone (303) 442-5047.

10-14—Rocky Mountain Yearly Meeting, at Quaker Ridge Camp, Woodland Park, Colo. Contact Stanley Perisho, 3350 Reed St., Wheat Ridge, CO 80033, telephone (303) 238-5200.

12-16—Third International Conference in Holistic Education, at Lake Eufala, Okla. Theme: "Educating in a Multicultural World." Goal is to create a network of communities implementing multicultural holistic education. Sponsored by Global Alliance for Transforming Education, telephone (404) 458-5678.

14-21—Joint service project on Native American rights and Hispanic community development, co-sponsored by Intermountain Yearly Meeting and the American Friends Service Committee. Friends will tour southwest Colorado and northern New Mexico. Cost: \$225. Deadline for registration: May 30. For information, contact Cynthia B. Taylor, Apt. F-1, 1208 Candelaria Rd., NW, Albuquerque, NM 87107, telephone (505) 344-7871.



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Finding the Time for Family Life

by Susan Holling

Our family enjoys the usual outdoor activities together such as camping, hiking, beachcombing, and attending such musical events as the concert series at the riverfront park. But we are convinced that the most important contribution to our quality family time is the absence of a TV in the home.

For nearly ten years, we have enjoyed the alternatives available when evening time is free to be creative, rather than for this special time to be invaded with programs, schedules, commercials, and repetitive news programs. Our two daughters, now six and ten, were brought into our home five years ago from Colombia, South America, where they watched TV. They easily adjusted to not having one, by keeping busy with friends, toys, audio tapes, and books. Our elder daughter, Karime, is now an avid reader, and our younger one, Jesika, is quickly learning to read.

People ask us, "No TV? What do you do?" Frankly, we don't have time for TV. I happen to enjoy cooking a nutritious dinner for the family. We all dine together, and post-meal activities may include spending time in our lovely backyard. In the summer especially, we putter in the garden, where

both girls have their own garden area. We have a few chickens, which Jesika enjoys playing with. We have a newly dug pond—a great place to sit beside and quietly chat about the day's events. There are endless outdoor activities: swings, tumbling, outdoor drama and "shows," bike riding, walking around the neighborhood, or simply dead-heading flowers in the garden together and discovering Mr. Mantis (a praying mantis), or other garden surprises. This is the essence of family time in the summer for us.

In the winter, when rain keeps us indoors, reading is the number one attraction, and music a close second. Whether our ten-year-old plays the piano, I play the autoharp, Tom the trumpet or guitar, or Jesika plays the gourds, music is often in the air. Sometimes we listen to a tape, or the radio is turned on to a favorite program. Games, cards, and puzzles are dragged out in the winter. At least one 500-piece puzzle is put together and glued during the season. One of our favorite times was when we spread the picnic blanket on the living room rug, lit the wood stove, put on a record with sounds of a gurgling stream in the background, and had a teddy bear picnic, with pizza and pop.

For now, we are pretty content to leave the TV out of our lives. It's one less interference, and its absence has made us a more focused, creative family.

Susan Holling lives with her husband, Tom, and their children in Albany, Oregon, where she is a part-time teacher, helping adults get their General Equivalency Diplomas. This article is reprinted with permission of the Albany Democrat-Herald newspaper.

by Harriet Heath

Susan Holling's description of family without television is not just the void of no television, but the wealth of activities a family has found to enjoy together. Parents have taken the time and thought to consider what kind of family life they want and how to create it. In all of the serious debate about the effects of television on ourselves and our children, we too often neglect to consider the activities we do not do because our time is taken up watching television. Susan's article illustrates in detail this component of the television debate.

As her article demonstrates, the issues are larger than television. They relate to our goals for our children and our families. What kind of family times do we want to remember when our children are grown? What kinds of hobbies do we want our children to develop? What kinds of skills? What kind of people do we want them to become? How is television contributing to or distracting from our efforts to work toward our basic goals?

Parents will have many different answers. The Hollings concluded that television was distracting from their goals and had nothing to offer them. Their children concurred. Other parents may find that television denied becomes so over-valued by their children that the ban produces the opposite of the desired effect. The children become zombies whenever a television is on around them. For these parents, the results of having no television may not be helping them achieve their goals.

Adults who are parenting in the United States today are often alone. It sounds nice to advise the tired parent, arriving home at five or six o'clock to get the five- and seven-year-olds to help with dinner, but too often everyone is too tired and hungry to make the time together pleasant. Also, with helpers that age, the task often takes longer. Is it a more viable option to have family television time when people are fed, rather than trying to keep tempers from fraying as everyone



Tony Overman/Albany Democrat-Herald

▲ The Holling family (with pet bird) makes music together.

works together to get supper on the table? Parents and those talking to them must be realistic about the conditions in which one is parenting. Only parents know their viable options.

Some parents have other issues related to television and therefore choose other options than did the Hollings. Some may feel television has positive facets; the question for them is how to use television without letting it rule their lives. These parents, though they may have goals similar to those of the Hollings, want their children to have control over television by being able to differentiate "good" programs from "poor" ones.

Parents with this additional goal can set out systematically to help their children use television as a tool for learning and enjoyment. For instance, with the young child, the parents may decide what is watched. Slightly older children may have a choice of pre-selected shows. Fours and up may have limited time to watch, but select their own shows. Still older children may have freedom of selection with or without time limits and with or without parents watching. Some parents have found television an effective way of discussing some of the issues their children face, such as drugs and sex. Parents may discuss, before their children, television shows they, the parents, have watched and what they learned from their viewing. The goal is learning to use television judiciously. The time allotted to television still allows for other activities if that is the goal.

The success of the Hollings in banishing television from their lives alerts us to the issues involved as it makes us realize that what works for one family may not work for another. Parents may have different goals. Parents may have similar goals but feel there are other ways of working towards them. Undoubtedly, parents have children with different temperaments who may react differently to a plan of no television. And parents live and work under different circumstances, which may make more viable options other than those the Hollings chose.

Susan Holling's article can make us think through what our goals are for our families and each of its members. The query it raises is: "Are our goals, with consideration for the individuality of our family members and the conditions in which we parent, guiding our use of television?"

Harriet Heath, a Quaker from the Philadelphia area, writes regularly for Parents' Corner on ways our Quaker faith plays out in parenting skills. She is director of the Parent Center at Bryn Mawr College, a consultant, and a licensed psychologist.

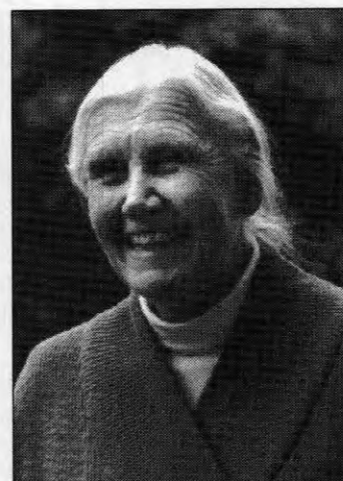
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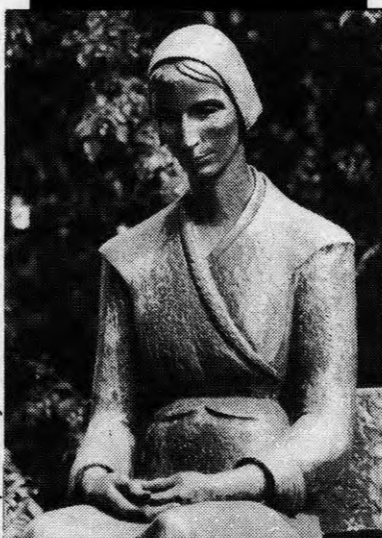
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Dark Night Journey

By Sandra Cronk. Pendle Hill Publications, Pendle Hill, Wallingford, PA 19086. 179 pages. \$12.50/paperback.

Sandra Cronk attempts to describe the secret and radical process by which God changes angry, terrified, self-preoccupied human creatures into loving, creative, nurturing men and women. The book is a portrait of one who, being lost in the love of God, discovered a newly created person who is God's own creation.

The author attempts to win for us a precarious intellectual understanding of this transformation by identifying two contrasting, but complementary pathways to the identical reality: The *cataphatic* way is our common experience of God in the created world, where we think we know God's healing, guiding, and comforting (though sometimes discomforting) presence. The *apophatic* way reveals to us the incomprehensibility of God, the haunting intuition that God exists beyond the reach of all language, or any human experience or relationship, beyond all our fragmented knowledge of ourselves or of nature. In the presence of this ultimate divine mystery, we find ourselves intellectually helpless and, therefore, struck dumb, our egos reduced. This experience is classically represented in the last three chapters of the Book of Job.

Once we have encountered the apophatic experience, we realize that the choice of following one or the other of these paths was not ours to make. Indeed, no choice exists for us, but only our degree of willingness to walk in trust through a mystery. We come to accept that all parts of our spiritual journey are grounded in a truth surpassing human knowing. We have now entered the dimension of "being humbled under the cross," in the author's words, and our true spiritual education begins. Once we are so humbled, we give up our coercive and manipulative habits and come to the realization that Jesus' life manifests another way of being in the world—the way of the servant, the way of God's transforming love.

Sandra Cronk sees Christ's crucifixion as the means of re-ordering the world. To be followers of Christ means that the crucifixion lives in us. We are transformed and re-patterned so we may participate in the new order, personally embodying it in our social, political, and economic patterns. Through the crucifixion and resurrection, we are enabled to participate in God's redemption of the world. Within that transforming "dark night," we become, like Christ, mirrors of God's love.

Sandra Cronk has struck a different note from much of the devotional literature of liberal Quakerism. The deepest vibrations of her message awaken in us that the religious

life is not simply endorsement of the good life, but rather the call of God, the great Other. Likewise, our personal careers, even our destiny as a civilization do not rest on what we do for ourselves, but upon God's inscrutable purpose. The author's tone is modest; no flamboyant declarations dominate this little book, but they lie unobtrusive, ready to come forward when and if called into action. For Sandra Cronk and for all those who see past this hectic existence, the Lamb of God is moving toward the peaceable kingdom.

Can it be that what strikes us as different about this book is that the author proclaims Christian doctrine? All the familiar problems of the world—economic justice, the reclamation of nature and of criminals, the products of human enterprise and greed, drug addiction, and racial and sexual discrimination and exploitation—Sandra Cronk does not mention these. The reason is, she knows that in Christ ideals are realized and vices become changed. Hers may be the voice of another time and culture, actually foreign to our too-liberal ears. Her tone is not exactly evangelical, for she knows a change of heart is not a magical spell cast by a charismatic preacher, but a change that gathers force with the discovery of God's ever-present, ever-renewing, rebirthing of human beings.

J. Bernard Haviland

J. Bernard Haviland is a member of Media (Pa.) Meeting, Friends Journal's Board of Managers, and clerk of the Pendle Hill Extension Committee.

Arthur Morgan Remembered

By Ernest Morgan. Community Service, Inc., Yellow Springs, Ohio, 1991. 120 pages. \$6/paperback.

Arthur Morgan had significant impact on the 20th-century United States. His influence on other people spread his ideas more broadly and to subsequent generations. This is not, however, a definitive biography, as it has scarcely more than a page for each year of Arthur Morgan's long, full life. It is written by Arthur Morgan's elder son, Ernest, who has himself had considerable influence on communities, groups, organizations, and individuals.

Ernest Morgan touches on the most notable of his father's accomplishments, such as the revitalization of Antioch College and the management and direction of the Tennessee Valley Authority. But, for this reviewer, most important are the anecdotes offering insights into Arthur Morgan's character and his relationship with his son and others.

For example, Arthur Morgan developed

flood controls for Dayton, Ohio, after the disastrous flood of 1913—a formative period in his career and in Ernest's life. Some years later, they were driving through Boulder, Colorado, which has a river flowing through the town in a narrow, walled channel.

"Aren't they going to have a flood here?"

I [Ernest] asked.

"Yes, they are."

"Shouldn't you tell them?"

"No. They would just regard me as a nuisance. After they've had their flood, they will send for me."

Ernest offers many of these tidbits, which lead this reviewer to tell one of his own, about Ernest, not about Arthur. I met Ernest when I was a 10-year-old at Camp Celo in 1958. He was one of my First-day school teachers and enthusiastically told us about the American Friends Service Committee projects in Gaza and on the West Bank in 1949-1950.

A few years later, when I was a student at the brand-new Arthur Morgan School, Ernest and I went to Asheville, North Carolina, on an errand. After it was completed, it was time for lunch. Ernest said he thought he'd have a pound package of Fig Newtons and a quart of chocolate milk. Surprised, because we prepared our own food at the school—and it was considerably better balanced, I allowed as how that sounded good to me. So that was lunch.

An important part of Arthur and Ernest Morgan's lives is concern for small communities, their struggles, their health, and the empowerment of their citizens. That concern was an important part of the theory and practice of the Arthur Morgan School, which drew inspiration from a variety of projects, including the dream of a school that never came about because Arthur Morgan became involved in Antioch College.

In general, the projects were built—in some cases literally—on a foundation of deep respect for individuals and of the empowerment of people in groups. As Ernest reports, this concern for people sometimes got in the way of efficiency and business-like completion. This was in large part because Arthur Morgan was aware of the environmental, social, and human consequences, consequences that we now understand we ignore at our own peril.

Many of us who have come of age since the 1920s and are acting on our concern for people, small communities, and their empowerment, owe some of our inspiration directly or indirectly to Arthur Morgan. This small book is an opportunity to celebrate that inspiration and rededicate ourselves to those causes.

Steve Gulick

Steve Gulick, a member of Central Philadelphia (Pa.) Meeting, is a peace activist and dramatist.

Resources

- Two study guides are available for young Friends involved in scouting. The Friends Committee on Scouting, an FWCC program, developed the materials. "That of God" is for scouts in second through fifth grade. "Spirit of Truth" is for scouts in sixth through twelfth grade. Spanish versions will be available this fall. Copies are \$2.50 each. Contact the Friends Committee on Scouting c/o Dennis Clarke, 85 Willowbrook Rd., Cromwell, CT 06416.

- *The Australian Friend* is published five times a year and covers issues and events of Australian Quakers and provides a Quaker perspective on international concerns. For a subscription, write to *The Australian Friend*, P.O. Box 259, Greenacres, South Australia 5086.

- *Progressions* is a magazine published occasionally by Lilly Endowment, a private charitable foundation with interests in religion, education, and communities. The magazine shares results of scholarly work by church leaders and religious educators. A recent issue focused on Protestantism, with articles about baby boomers' decreasing membership in organized churches, the effects of women's new roles on ordination and ministry, and the polarization of conservative and liberal elements in society and religion. Complimentary copies are available from the Communications Office, Lilly Endowment, P.O. Box 88068, Indianapolis, IN 46208.

- "The Dreams and Fears of St. Thomas" is a documentary exhibit about a housing project in New Orleans, Louisiana. The photos and quotations of residents are suitable for display in churches, schools, libraries, and other public places. To arrange for a free loan, contact Mennonite Central Committee, P.O. Box 500, Akron, PA 17501-0500, telephone (717) 859-1151.

- Six booklets by Leonard S. Kenworthy are available: *Reflections on Religion and Quakerism*, and a series on *Jesus, Prayer, The Psalms, The Disciples, and The Prophets*. Copies are \$2.50 each, plus 50 cents postage. Orders may be sent to Quaker Publications, P.O. Box 726, Kennett Square, PA 19348.

- *The Place of Jesus in Quaker Universalism* is a pamphlet published by the Quaker Universalist Group. For information about this and other QUG publications, contact the Quaker Universalist Fellowship, Box 201, RD 1, Landenberg, PA 19350.

- *Intersections* is a collection of 16 prayers and meditations by Candida Palmer. The 24-page booklet is available for \$6 from C. Palmer Publications, 9 Fairfax Rd., Worcester, MA 01610, telephone (508) 752-1595.



- *America's First Penitentiary: A 200-Year-Old Failure*, by Laura Magnani, is a publication sponsored by the Northern California Ecumenical Council, the American Friends Service Committee, and the Criminal Justice Committee of Philadelphia Yearly Meeting. It reviews the history, religious aspects, and effects of the penitentiary. The booklet may be ordered from the AFSC Bookstore, 2160 Lake St., San Francisco, CA 94121. Copies are \$3, plus \$1.50 postage.

Recent Pendle Hill pamphlets include:

- *Vistas From Inner Stillness*, by Richard L. Walker;
 - *The Psalms Speak*, by George T. Peck;
 - *The Ministry of Presence: Without Agenda in South Africa*, by Avis Crowe and Dyckman Vermilye;
 - *Women of Power and Presence: The Spiritual Formation of Four Quaker Women Ministers*, by Marueen Graham;
 - *The Testimony of Integrity in the Religious Society of Friends*, by Wilmer Cooper; and
 - *Gospel Order: A Quaker Understanding of Faithful Church Community*, by Sandra Cronk.
- Pamphlets may be ordered for \$3 from Pendle Hill Publications, 338 Plush Mill Rd., Wallingford, PA 19086, telephone (215) 566-4514.

- Books on dealing with conflict and teaching about peace can be ordered from the Peace Resource Center. Titles include such things as *Creative Conflict Resolution*, *Peacemaking for Little Friends*, and *When Good People Quarrel*. For a copy of the list, contact the Peace Resource Center, Pyle Center, Box 1183, Wilmington, OH 45177, telephone (513) 382-5338.

- *The Works of George Fox* can be ordered in a republication of the 1831 edition. The eight volumes are \$160, plus \$7.50 for postage and handling. A set can be reserved with a \$40 deposit. Contact Douglas Garrett, The George Fox Fund, 324 S. Atherton St., State College, PA 16801.

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Milestones

Births

Croce—Carolyn Brown Croce, on Feb. 8, to Maddy Brown and Randy Croce, of Twin Cities (Minn.) Meeting.

Neumann-Stone—Thomas Elwood Neumann-Stone, on Feb. 7, to Gretchen and Phillip Neumann-Stone of Santa Cruz (Calif.) Meeting. Gretchen is a member of Miami (Ohio) Meeting.

Pearson—Eleanor Claire Pearson, on Jan. 24, to Jill Pennie and Mark Pearson, of Twin Cities (Minn.) Meeting.

Deaths

Abell—Dana L. Abell, 66, on Oct. 28, 1991. He was an active member of Davis (Calif.) Meeting, convening study groups, and participating in the business and fellowship of the meeting. He shepherded planning for the meetinghouse remodeling through its many and potentially divisive stages. He was a deeply spiritual man, a poet, a lover of classical music, and a naturalist who loved the Sierra Mountains, where he worked as a seasonal ranger for a decade. He received his B.A. and Ph.D. from the University of California, Berkeley, held teaching positions at Dartmouth College, Concord College, Sacramento State University, and was a visiting scholar for two years at Earlham College. He pioneered organizing large conferences for environmental science professionals, and his last such conference concluded on the day of his memorial meeting, allowing many of his colleagues and friends to attend. As one of them wrote, "The earth has lost a great defender, and a number of its inhabitants lost a great friend." He is survived by his wife, Bonnie; two brothers, Leigh and Ken; sons, Larry and Einar; and two grandchildren.

Bagwell—Maude Ellis Magill Bagwell, on Dec. 21, of a stroke and Alzheimer's disease, in Donalds, S.C. Born in Philadelphia, Pa., she graduated from Johns Hopkins School of Nursing and studied at Goucher College, New York University, and the University of Tennessee. She was a public health nurse in Maryland and New York, director of the maternity clinic at Peck Memorial Hospital in New York City, and during World War II set up an emergency system of health clinics in New York City. Later she taught home nursing in the Carolinas and in East Harlem, helped set up a tutorial program for unwed, pregnant teenagers in the Philadelphia suburbs, taught science and handicrafts to senior citizens, refugees, migrant workers, and foreign students, and wrote professional articles on nursing and several children's stories. Some of her work was done as a volunteer with the American Friends Service Committee while her husband, William F. Bagwell, worked with the AFSC, on the Quaker UN Team, and at Cheyney State College. Through the years she and her husband were also "parents" to more than a dozen children. Among the organizations to which she was most devoted were the YWCA, League of Women Voters, United Nations Association, Indian and wildlife support agencies, the AFSC, and other Quaker organizations. She was a member of London Grove (Pa.) Meeting. Surviving are her husband, and the many children who shared their home; one sister, Esther Surridge; and one brother, Thomas Magill.

Blattenberger—J. William Blattenberger, 73, on Jan. 26, at Chandler Hall Health Center in

Newtown, Pa. Born in Camden, N.J., he earned graduate and undergraduate degrees at Massachusetts Institute of Technology. As a petroleum chemist in research and development fields, he worked as assistant manager of the Cities Service Laboratories. He was a member of Radnor (Pa.) Meeting, a board member of the Mid-Atlantic Region of the American Friends Service Committee, and on the boards of the Princeton YMCA, and Mercer Street Friends Center. He worked in race relations and peace teams to integrate housing and employment. He was an avid hiker, with a concern for the environment. When called to serve in the Korean War, he was supported by Radnor Meeting in his decision to become a conscientious objector, which was a change after having served as a captain in World War II. He attended Princeton (N.J.), Yardley (Pa.), and Seaville (N.J.) Meetings at various times of his life, but retained membership at Radnor. He was on Philadelphia Yearly Meeting's Worship and Ministry Committee and the Bequest Committee. He took early retirement from industry to further Friends commitments and was resident business manager at Pendle Hill for six years. He is survived by his wife, Ruth; and daughters, Beth and Gail.

Bringham—Louis Sloan Bringham, 84, on Nov. 15, 1991, after a long illness, at Crosslands Retirement Center in Kennett Square, Pa. A birthright Friend, he graduated from Westtown Friends School, Swarthmore College, and received his medical degree from the University of Pennsylvania. He served on the medical staff at Elwyn Training School (now Elwyn Institutes) and then opened a general practice in West Chester, Pa. During World War II, he served as an army medical officer. After the war, he studied at Graduate Hospital in Philadelphia, earning certification in radiology, which he practiced until retiring in 1978. He and his wife, Ann Walker Bringham, were members of Westtown (Pa.) Meeting for more than 30 years, and he served on many committees. Predeceased by his wife, he is survived by his daughter, Patricia Reed; two grandchildren; and three great-granddaughters.

Hadley—Margaret Cook Hadley, 80, on Feb. 5, of pneumonia, at Kettering Hospital, in Dayton, Ohio. She was a birthright member of Miami (Ohio) Meeting, where her family was among the first families to establish the meeting, coming with other Friends from South Carolina to remove themselves from slave-holding territory. Margaret served the meeting in many ways: as treasurer for many years, and on the Board of Directors of Friends Boarding Home in Waynesville (Ohio), where she spent much time working and visiting residents. She married Donald Hadley on Dec. 18, 1932, and he preceded her in death. She is survived by her sister, Ruth Doster; one brother, Warren Cook; her daughter and son-in-law, Donna and James Markly; two grandchildren; and one great-grandson.

Hess—Richard G. (Dick) Hess, 66, on Dec. 31, 1991, at Messiah Village in Mechanicsburg, Pa., of complications due to Alzheimer's disease. He began his professional life as a metallurgical engineer in his family's foundry and turned to a new career as an artist in 1962. He and his wife started attending Lancaster (Pa.) Meeting and joined in 1968. He was active on the Peace Committee and with vigils, trips to witness in Washington, D.C., and other activities opposing the Vietnam War. His

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art work served the cause of peace on posters and other forms. One painting, *The Advisors*, was an eloquent testament against the war and won an award, a U.S. Savings Bond, which he refused to accept. He became the meeting's most called-upon draft counselor. He was also active in community activities, working in Council of Churches' programs, as a volunteer tutor with Head Start, as a counselor with the county probation and parole program, in the meeting's seed co-op, and singing with the Lancaster Symphony Chorus and Opera Workshop. He was a quiet, warm presence in the meeting, with a whimsical sense of humor; he was a sensitive listener to whom people naturally turned for advice or comfort. He is survived by his wife, Beverly; daughter, Megan; and son, Christopher.

Hoak—Keller Hoak, 99, on May 17, 1991, at South View Hospital in Dayton, Ohio, after a short illness. He was a member of Miami (Ohio) Meeting. He married Anna Furnas on April 3, 1921, at which time he joined Friends. During his active years, he farmed near Waynesville, Ohio. He always helped care for the meetinghouse in Waynesville, often painting and helping with the heating. His last years were spent visiting the sick and elderly. His wife and one daughter, Anna Louise Henderson, preceded him in death. His son Seth followed him in death in October 1991. He is survived by a son, Benton; and two daughters, Monimia Barker and Eula McDermott.

Hoak—Seth Hoak, 62, on Oct. 4, 1991, in Pittsburgh, Pa., of cancer. He was a birthright member of Miami (Ohio) Meeting and kept his membership there. He is survived by his wife, Jane; and two children, Carlson and Keller.

Koch—David Nicholas Koch, 47, on June 24, 1991, at home. Born in Glen Ridge, N.J., he graduated from Earlham College, and married Rose Franke on June 12, 1971, in Montclair Meeting, where he was an active member at the time of his death. He served on many committees and was known for the concern he showed for others, especially as clerk of Ministry and Oversight. In 1966 to 1968, he served with the Peace Corps in Nigeria and Ghana. His most recent position was as customer relations manager with Kanter Auto Products, a job that combined his ability to work with people and his love of antique cars. David is remembered for his strength, as shared in his lengthy handshakes in greeting, and his faithful support of family and friends. His keen observations and wit lightened many a meeting. He was a friend who took the time to nurture his relations, and, in the process, he touched many people. He is survived by his wife, Rose Franke Koch; his mother, Victoria S. Koch; an aunt; and an uncle.

Pickett—Margaret Way Pickett, 87, on Feb. 10, at Lima Estates, Lima, Pa., after a long illness. She was born in Philadelphia and graduated from Swarthmore College, where she was a Phi Beta Kappa student. She taught high school French in New Jersey, Pennsylvania, and Connecticut. She was president of the Parent-Teacher Association Council and of the local branch of Women's International League for Peace and Freedom in Fairfield, Conn. She was a birthright member of the Religious Society of Friends and served as clerk of Wilton (Conn.) Meeting; worked on various committees there and in Providence (Pa.) Meeting; and was active with the Religious Education Committees of New York Yearly Meeting and Friends General Conference. She took part in two American Friends Service Committee work camp projects with her husband, Ralph Pickett. She is survived by her husband; a daughter, Margaret P. Roeske; a son,

John E. Pickett; and five grandchildren.

Price—Harrie B. Price III, 74, on Mar. 3, at his home in Penobscot, Maine. He was reared in Philadelphia and graduated from Germantown Friends School. He received degrees from Hamilton College and Temple University. Although he formally retired from teaching in 1977, after a long career at Moorestown Friends School and Westtown School, he never stopped teaching. A particular love was Flying Moose Lodge, a camp for boys in Maine, which he attended as a boy, acquired in 1940, and built into an institution reflecting his Quaker values. He inspired many through his love of camping, his creative ingenuity, and his quiet leadership. Throughout his life, he was an active member of the Religious Society of Friends. He is survived by his wife, Alice (Waddington); his stepmother, Mrs. Harrie B. Price, Jr.; four children, Polly, Harrie IV, Christopher, and Margaret Sunderman; two sisters, Marion P. Wilder and Virginia P. Childs; and seven grandchildren.

Smith—Harlan James Smith, 67, on Oct. 17, in Austin, Texas. He was born in Wheeling, West Virginia, and earned a Ph.D. in astronomy at Harvard. He married Joan Greene in 1950, and taught

at Yale University from 1953 to 1963. He became a Friend by conviction and joined New Haven (Conn.) Meeting. In 1963 he became chairman of the Department of Astronomy and director of McDonald Observatory at the University of Texas. There, he and his family joined Austin (Tex.) Meeting. Under his leadership, the university's astronomy program became one of the largest in the world. He oversaw construction of a 107-inch telescope at the observatory. He was an enthusiastic and dedicated teacher, and his love for his chosen field was contagious. One of his legacies is the Stardate radio program, heard daily by millions. Among his many awards was the NASA Distinguished Public Service Medal. The International Astronomical Union named asteroid 3842 "Harlan Smith," after him. His dedication to international cooperation and peace led him to encourage a growing interchange of visitors between Texas and such countries as China, India, and the then-Soviet Union. He is survived by his wife, Joan Greene Smith; his children, Nathaniel, Julie, Theodore, and Hannah; three grandchildren; and his brother, Kenneth.

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1501 Cherry Street
Philadelphia, PA 19102-1497
Fax: (215) 568-1377

Accommodations

Beacon Hill Friends House is a Quaker-sponsored residence of 21 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Most openings June, September. Please apply early. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108. (617) 227-9118.

Tidioute Friendly Eagle B&B. Peaceful oil rush town, N.W. Pa., Allegheny River, forests, chamber music; children welcome. Box 222 Tidioute, PA 16351. (814) 484-7130.

Ann Arbor Friends Meeting has a guest room available in Friends Center, \$15 a night, 3-night limit, reservations needed. (313) 761-7435.

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

The Berkshires, Massachusetts. Baldwin Hill Farm Bed & Breakfast. Box 125, RD3, Great Barrington, Mass. 01230, (413) 528-4092. A Friends Victorian farm homestead of 450 acres on a Berkshire mountaintop. Spectacular views all around with warm hospitality and full country breakfasts. Close to golf, skiing, concerts, drama, museums, shops, trails, and restaurants. Open all year. Pool, hiking, maps and menus.

NYC—Greenwich Village Bed & Breakfast. Walk to 15th Street Meeting. 1-4 people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Cambridge, England. B&B, historic old rectory. En-suite rooms. Peaceful surroundings. Easy access. Also long stay accommodation. (44) 223-861507; fax: (44) 223-441276.

Quaker House, Chicago. Short- and long-term, inexpen-

sive accommodations available in historical Friends meetinghouse in Hyde Park. Meal options also available. For reservations, call (312) 288-3066.

A homely base in the heart of London? Short-, medium-, and long-term accommodation available with excellent whole-food meals. Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre, 1 Byng Place, London WC1E 7JH; Tel: 071-387 5648.

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.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

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

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

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

Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. 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

Realignment

Nine Views Among Friends

Now in Print: Texts of the Autumn 1991 Pendle Hill Evening Lecture series. These well-attended lectures probed a question central to the life of Quakerism in the '90s. Contributors included Stephen Main, Elizabeth Watson, William Taber, Dan Seeger, and others. The messages shared in this searching series of dialogues are now available in one volume. A valuable resource for discussion groups and individual study. Send \$10.00 plus \$2.00 postage to Pendle Hill Bookstore, Box J, Wallingford, PA 19086. Phone orders (215) 566-4514.

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.

For Sale



Who are Quakers? Lively, informative, for outreach and education. New video! 27 min., VHS, by Claire Simon. \$26.50 plus \$3.00 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Beautiful small farm overlooking China Lake in central Maine near Quaker country. An hour to Camden, Portland, Bangor, Bar Harbor, Brunswick, and Sugarloaf ski area. Fully improved 1840 Cape, 3 plus bedrooms, solar sunspace, and attached garage. For sale, or lease with option to purchase. A second residence possible. \$180,000. If interested, call: (207) 445-4477.

Higher Education

Education for a small planet—B.A. degree by living what you learn in U.S., Costa Rica, England, Israel, Kenya, India, China, Japan. Language, homestays, field internships. Semester and academic year. Friends World Program, Box Q, LIU-Southampton, Southampton, NY 11968. Tel: (516) 283-4000.

Opportunities

High School students have fun and learn at a seminar at William Penn House, Washington, D.C., June 21-24, 1992. Sponsored by Lake Erie Yearly Meeting. Subject: The Global Environmental Crisis. Briefings and meetings with policy makers, advocates, and activists, touring of D.C. sites. Fun and challenging! Cost: \$225, scholarship help possible. For more information: Tom Rodd, 264 High Street, Morgantown, WV 26505. (304) 296-8611.

Friends Association for Higher Education Conference. Bryn Mawr College, June 19-23. Theme: "... a better state of things." (Lucretia Mott). For information call (919) 852-2028.

Consider a Costa Rican study tour. February 4-15, 1993. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Room and Board for work: negotiable hours. Quiet, simple living. Hills, trees. Phone: (608) 525-8948. Chris Kieltyka, Rte. 2, Box 130, Ettrick, WI 54627.

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

Assistant Director for Quaker intentional community in Chicago. Responsibilities include managing guest room operations, supervising food budget, preparing meals, and assisting directors. Some cooking experience necessary. Room, board, stipend. Ideal for graduating college student. For job description or information, write or call: Program Directors, Quaker House, 5615 So. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

Attorney to share rural general law practice. Trial experience helpful. Estab. 12 years in So. China, Maine. Twelve miles to Waterville, and to the capitol, Augusta. Austin Law Office, P.O. Box 150, So. China, ME 04358.

Maintenance Manager for Quaker conference and retreat center in the coastal redwoods, 80 miles south of San Francisco. Proficient skills required: carpentry, plumbing, and electrical. Responsible for improvements, repairs, preventive maintenance of buildings, grounds, and equipment. Should enjoy working with people and support Friends' values. Salary, housing, utilities, benefits. Apply by 5/20/92 to: George Malley, Director, Quaker Center, P.O. Box 666, Ben Lomond, CA 95005. (408) 336-8333.

Mature, hospitable Friend sought for 1-2 year term as Resident for Santa Fe Friends Meeting beginning mid-September 1992. For information packet please send letter of interest to Search Committee, 630 Canyon Road, Santa Fe, NM 87501. (505) 983-7421.

Minister: Active meeting in rural Maine seeks Friends minister with gifts in children and youth ministry, preaching, visitation, and church growth. Send resume to: Durham Friends Meeting, c/o Carol Marshburn, 17 Bates St., Yarmouth, ME 04096.

Need counselors and cook for small, Quaker-led farm camp. Skills in life-guarding, nature, pottery, shop, farming are useful. Emphasize simplicity, peace, environmental awareness. For children age 7-12. Carl and Tim Curtis, Journey's End Farm Camp, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Quaker Intentional Community seeks two new members for two-year terms, beginning this summer. Shared living and meal arrangements in historical Friends meetinghouse in Chicago. Ideal for Friends new to Chicago. For information, write or call: Program Directors, Quaker House, 5615 So. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

Spend a year in Washington as an intern dividing work between William Penn House and another Washington peace organization. Room and board at William Penn House, small stipend, and health coverage included. College graduates interested in peace and the political process may apply. Flexibility, initiative, people skills, willingness to work hard required. Begin September 1. Send cover letter and resume by May 15 to Greg Howell, Director, William Penn House, 515 East Capitol Street, Washington, DC 20003.

Rentals or Hospitality Needed

Quaker professor and wife looking for temporary housing in Oakland, California area, late August through mid-December 1992. Welcome house sitting or exchange. Verne Bechill, 185 Pineview Dr., Alma, MI 48801. (517) 463-4539.

Rentals & Retreats

Adirondacks. Housekeeping cabins on quiet, unspoiled lake. Fireplaces, fully equipped; June through September. (609) 654-3659; or write Dreby, Cranberry Lake, NY 12927.

Bald Head Island, N.C. Lovely panoramic view of ocean, dunes, lagoon and golf course from 4 bdrm, 2 bathroom, comfortably furnished house with wrap-around deck. 14 miles of beach, championship golf, tennis, croquet, swimming and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Activities for children. Rental by day or week. (215) 699-9186.

Cape May. Three bedrooms, two baths, deck, washer/dryer. Most desired location: two blocks to beach, easy walk to mall. Well-furnished. August 1992. Monthly or biweekly. (215) 692-2028.

Celo, N.C. Spacious vacation bungalow. Enjoy nearby river, mountain hiking, peaceful and beautiful setting; 1/2 mile from Friends Meeting. \$50/night for two. \$10 each additional person. Call Nan Fawcett: (704) 251-5826.

Explore George Fox's territory. Lake District, Yorkshire Dales. Friend welcomes paying guests at her small hill farm.



**Deadline for July issue: May 19;
for August issue: June 15**

Excellent food. Peacocke, Dummah Hill Farm, N. Stainmore, Kirkby Stephen, Cumbria CA17 4DZ, England. Phone: 07683 41218.

Gorgeous ocean view, private tidewater beach, 40 acres woods and blueberries. Cozily furnished, three bedroom house; \$450/week, two week minimum. Separate cabin and bunkhouse, primitive accommodations for three to five; \$125/week, two week minimum. Convenient to Bath, Boothbay, and Freeport. E. Muench, (617) 862-2839.

Maine Coast. Comfortable house on beautiful Sheepscot River, with deck. Small rocky point and cove. Three plus bedrooms. \$450/week, \$850/two weeks. (603) 868-2859.

Mid-Coast Maine. Spacious house, deck overlooking pond. Beautiful woods, salt-water cove. Fine canoeing, islands/bays. Three double bedrooms, dormitory sleeps two. Furnished except linens. Near beaches, Friends meetings, island ferries, theaters, concerts. \$600/week—four people, \$50/week each additional. Reduced Nov./mid-May. Winter beautiful. David and Nancy Hall, P.O. Box 235, Bath, ME 04530. (207) 443-9446.

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

Prince Edward Island, Canada. Secluded, seaside cottage. Private beach, warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$350 per week, available late June and July. (215) 399-0432.

Southern France. Old stone house, quiet village near Avignon, beautiful historic region. Simply furnished, two bdrm, sunny terraced yard, trees. \$1000/month, Aug., Sept. Marc Simon, Rue de la Tour de l'Oume, 30290 St. Victor la Coste, France; or J. Simon, 217 High Park Blvd., Buffalo, NY 14226. (716) 836-8698.

Southwest France. Restored fifteenth century manor house in hamlet near Bergerac in beautiful Dordogne. Ping-pong, t.v., and bikes. Castles, prehistoric caves nearby. Sleeps six. Spring through Fall, \$1,000/month. July-August \$500/week. Winter (no central heat) \$200/month. Call Jean Grant: (414) 748-2690.

Summer Cottages on New Hampshire lake with own dock, boat, sanded swimming area and separate getaway one room cabin. Basic conveniences but not fancy: for those who prefer seclusion to cheek-by-jowl vacationing. Available September, October \$900/month. Also available, log cabin with private lake access, 1/2 mile away, July, August \$1000/month. Both minimum two weeks. Call (914) 478-0722.

Vermont. Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Diane Webb, 55 Spring Park Ave., Jamaica Plain, MA 02130. (617) 552-0088.

Whitney Lake-Pocono Mountains. Lake-front cottage, four bedrooms, two baths, washer/dryer, dishwasher. Available in August 1992. Lovely view, quiet, swimming, fishing, boating, and tennis. \$600/wk or \$2,200 for the month. Call (215) 343-2478.

Retirement Living

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$105,000, monthly fees from \$1,045-\$1,925. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

The Harned. Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

Schools

John Woolman School. Rural California, 9th-12th grades. Preparation for college and adulthood, small classes, caring staff, work program, service projects. Board, day. 12585 Jones Bar Road, Nevada City, CA 95959. (916) 273-3183.

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 aca-

demics 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.

Stratford Friends School provides a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for 5-year-olds is available. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

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

Services Offered

Electrical Contractor. Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

Loans are available for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Kathryn E. Williams, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

Quaker Genealogy—Discover your Quaker ancestors through prompt, professional research. Ann W. Upton, 1406 Fox Place, West Chester, PA 19382.

Restoration Contractor (Friend). Repair and restoration of historic buildings from cornerstone to lightning rods. Period carpentry, timber framing, stone masonry, plastering, slating, tinwork, etc. Structural diagnosis, repair, and rebuilding a specialty. Consulting services for owners (free to Friends meetings and groups; traveling stipend requested). References by request; inquiries welcome. Marcus Brandt, 35 Curley Mill Road, Chalfont, PA 18914. (215) 997-2117.

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

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

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

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

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

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

Summer Camps

Friends Music Camp: exciting, challenging summer experience. Ages 10-18. Camper comment: "FMC is a spiritual gas station where I fill up on love." Write FMC, P.O. Box 427, Yellow Springs, OH 45387. Phone: (513) 767-1311, or (513) 767-1818.

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. 91A 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. 324740 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, APTDQ 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 328-2062.

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—Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

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, 7 1/2 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 unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

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

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

FRESNO—Unprogrammed meeting. Sunday 10 a.m. Child care. c/o CSPP 1350 M St. 222-3796.

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

HEMET—Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call: (714) 925-2618 or 927-7678.

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. Visitors call 296-0733.

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.

MONTREY PENINSULA—Friends meeting for worship, Sundays, 9:30 a.m. Call (408) 899-2200 or 375-0134.

OJAI—Unprogrammed worship. First-days 9 a.m. Call 646-4497 or 646-3200.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 465-3520.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.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. Eleanor Foster, clerk, (408) 423-2605.

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.

VISALIA—Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.

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

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

Colorado

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

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

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.

TRINIDAD AREA—Worship 10 a.m. every First Day, 3 Elm St., Cokedale. Clerk: Bill Durland (719) 847-7480.

Connecticut

HARTFORD—Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

MIDDLETOWN—Worship 10 a.m. Center for Humanities, 10 Pearl St. Phone: 347-0866.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Bonnie Mueller, 25 Tuttle Ave., Hamden, CT 06518, (203) 228-0579.

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

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

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

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

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

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

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

Delaware

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

CENTRE—Meeting for worship 11 a.m. 1 mile east of 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:

FLORIOA 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) 891-2084.

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. (305) 523-6169.

FT. MYERS—Worship 12 noon. Contact (813) 334-3533 or in Naples, (813) 455-8924.

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

JACKSONVILLE—Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

KEY WEST—Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

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.

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.

MONTICELLO—Contact Franklin Lynch. 468-8978.

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

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 Sun. 10:30 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 454-1328.

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 877-0296 for meeting location.

DEKALB—Meeting 10:30 a.m. Please call for location. (815) 895-5379, (815) 758-1985.

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

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

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

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

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

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

OAK PARK—Worship 10 a.m., First-day school and child care 10 a.m., Oak Park Art League, 720 Chicago Ave. Phone: (708) 386-8391.

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 Road. (812) 334-3674.

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., 1/4 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 11:00 a.m., unprogrammed worship 11:15 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) 986-1745.

LEXINGTON—Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. 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 9:30 and 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: 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: (410) 771-4583.

BETHESDA—Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 988-8681.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

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

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

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

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

SALISBURY—Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (301) 543-4343, or 289-6893.

SANDY SPRING—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.

SOUTHERN MARYLAND—Patuxent Preparative Meeting. Worship 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: Edith Gilmore, 371-1619.

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 Thursday 5:30 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.

NORTHAMPTON—Worship 11 a.m., discussion 9:30; child care. Smith College, Seelye Hall 28. (413) 584-2788.

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—Unprogrammed Worship and First-day school, 12:30 p.m. All Saints Episcopal Church Lounge, 800 Abbott Road. Accessible. 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—Unprogrammed worship, First-day school, 9:30 a.m. Sundays, 1730 E. Superior Street. Robert Turner, clerk, (218) 724-6216.

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-SOGN-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. First United Methodist Church, 302 S. 5th 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.

Mississippi

HATTIESBURG—Unprogrammed worship, each Sunday 10 a.m., Wesley Foundation, 210 N. 32nd St.; child care available. (601) 261-1150.

Missouri

COLUMBIA—Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. Call (314) 442-8328 for information.

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) 543-8497.

Nebraska

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

OMAHA—Unprogrammed worship 10:30 a.m.; University Relay. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

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.

NORTH SANDWICH—10:30 a.m. Contact: Webb, (603) 284-6215.

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.

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. Call (609) 261-7575.

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

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

PLAINFIELD—Meeting for worship and First-day school 10:00 a.m. Wednesday at 8:00 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

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

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

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

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

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

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

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

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 543-7477.

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

TRENTON—Meeting for worship 10 a.m. Hanover and Montgomery Sts. Visitors welcome.

TUCKERTON—Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

WOODBURY—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-1990.

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone (609) 358-3528.

New Mexico

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

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, 4 p.m. (5 p.m. Daylight Savings). (505) 473-9110.

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 962-3045.

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, 180 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone (315) 789-2910.

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

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

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

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567, 692-9227, or 677-3693.

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

FREDONIA—Unprogrammed meeting 10:30 a.m. Call (716) 672-4427 or (716) 672-4518.

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

HUDSON—Meeting for worship 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

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

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

EASTERN LONG ISLAND (3 worship groups)
Shelter Island—10:30 a.m.; Summers, Circle at Quaker Martyrs' Monument on Sylvester Manor (inclement weather: George Fox House, end of George Fox Lane).
Winters: 96 Hempstead St., Sag Harbor. (516) 725-1132.
Southampton—Administration Building, Southampton College. (516) 287-1713.
Southold—2060 Leeward Drive. (516) 765-1132.

FLUSHING—Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

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

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

LOCUST VALLEY-MATINECOCK—10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

MANHASSET—Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June-August). (516) 365-5142.

ST. JAMES-CONSCIENCE BAY—Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

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

NEW PALTZ—Worship, First-day school and child care 10:30 a.m. 8 N. Manheim. (914) 255-5678.

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan; unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University; unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn; unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

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

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

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

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

PURCHASE—Meeting for worship and First-day School 11 a.m., Purchase Street (Rt. 120) at Leke 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; (518) 523-1899 or (518) 523-3548.

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.

SCHENECTADY—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.

BOONE—Unprogrammed worship 10:30, Catholic Campus Ministries Build., 901 Faculty St. For info., call: (919) 877-4663. Michael Harless, clerk.

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

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

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: Marlene 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.

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 854-5155.

GREENVILLE—Unprogrammed worship and First-day school. 355-7230 or 758-6789.

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.

HICKORY—Unprogrammed worship, First-day school 10:15, forum 11:30. 328 N. Center St., (704) 324-5343.

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.

WILMINGTON—Unprogrammed worship 11:00 a.m., discussion 10:00 a.m., 313 Castle St.

WOODLAND—Cedar Grove Meeting, Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

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

Ohio

AKRON—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151 (AFSC).

ATHENS—10 a.m. 18 N. College St. (614) 592-5789.

BOWLING GREEN—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON—Sally Weaver Sommer, clerk, (419) 358-5411.

FINDLAY—Joe Davis, (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. Ouaker-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) 426-9875.

DELAWARE—Unprogrammed meeting and First-day school, 11:00 a.m.-12:00 p.m., room 311 of the Hamilton-Williams Campus Center at Ohio Wesleyan University. (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—Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30 o'clock. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OBERLIN—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. Ouaker 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 10 a.m., worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

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

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., 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.

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. Sumner 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.

LANSLOWNE—First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Worship and First-day school 9:30 a.m. Programs for all ages 10:45 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, 105 N. Providence Rd. (215) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

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

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

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

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

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

NEWTOWN SQUARE (Del. Co.)—Meeting 10 a.m. Rte. 252 N. of Rte. 3. (215) 566-4808.

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

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

PENNSBURG—Unani 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—Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—10 a.m. on Thursdays.

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

FRANKFORD—Unity and Waln 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. Sugar Rd., 2 miles N.W. of New Hope. 297-5054.

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

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

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

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

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

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

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 425 N. Hight St. Carolyn Helmut, 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., For summer and vacations, phone: (717) 675-2438 or (717) 825-0675.

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

BEAUFORT/FRIPP ISLAND—Unprogrammed meeting, 11 a.m. First Day, in homes. Call Diane or Ash Kesler: (803) 838-2983.

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.

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 and First-day school 11 a.m. year round. S.E. corner Poplar & E. Parkway. (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.

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 mornings. For location call Carol J. Brown 686-4855.

SAN ANTONIO—Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap, San Antonio, TX 78212. Third First days Meeting for Business with potluck at the rise of business; 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) 660-9221.

MIDDLEBURY—Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

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. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

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 Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomonie, 235-6366) or in Eau Claire. Call 235-5686 or 832-0721 for schedule.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Peri Aldrich, clerk: (414) 865-7148.

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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