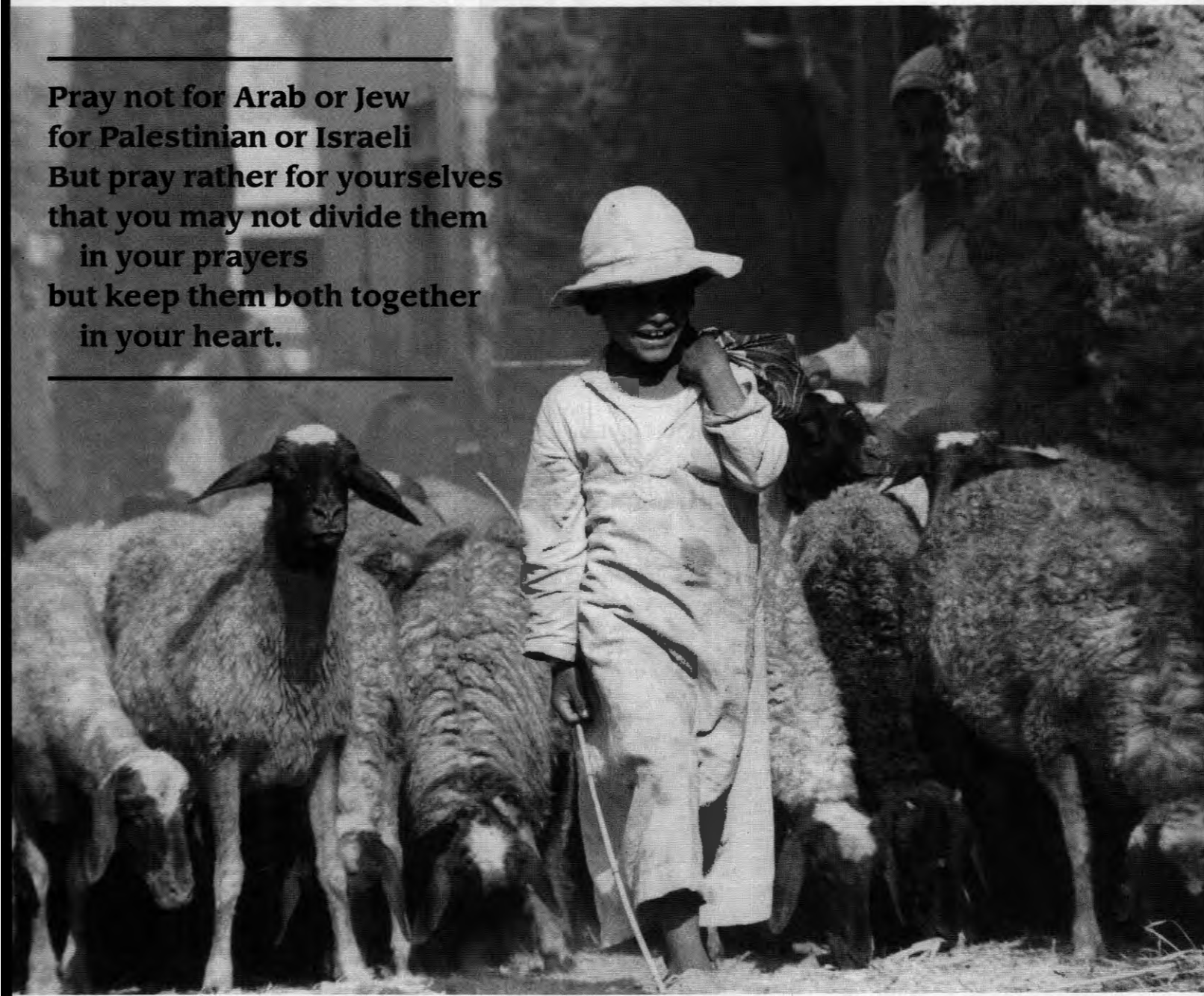


June 1992

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**Pray not for Arab or Jew
for Palestinian or Israeli
But pray rather for yourselves
that you may not divide them
in your prayers
but keep them both together
in your heart.**



FRIENDS AND THE ISRAELI-PALESTINIAN CONFLICT
A PRAYER FOR THE CHILDREN • PENN-CRAFT REVISITED

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**Among Friends**

Moving Beyond Heartbreak

Earlier that week we had a presidential primary in Philadelphia. Bill Clinton and Jerry Brown both came to town. Frankly, the Phillies attracted more interest and enthusiasm. Political rallies were small, there were very few posters or bumper stickers, none of the normal hoopla. In short, Philadelphia made a large, collective yawn. Most people I know seemed totally resigned to another year of candidates Tweedledum and Tweedledee.

But by week's end, things in our country came unglued. The Rodney King jury said "not guilty," L.A. went up in smoke, and the national political climate went up for grabs. Some new issues were finally added to the political agenda: jobs, racism, the (in)justice system, housing, the role of police in communities, the neglect of our cities—these just as starters.

Often, it seems, it takes such a human tragedy as the L.A. riots (and Atlanta and San Francisco and Seattle and all the other cities where the rumblings were heard) to wake us up to the reality. We need such a crisis, it seems, to pull us out of our lethargy. The L.A. explosion, as one commentator put it, has served as a national wake-up call. Get up and moving, there's some unfinished business here.

I thought of poet Langston Hughes's eloquent phrase, "I am the American heartbreak/the rock on which Freedom/stumped its toe."

What is that heartbreak? The young black and Chicano and Asian and white youth in L.A. are clearly part of it. The Korean business people sifting through the rubble of their stores are part of it. The people pulled from their cars and beaten are part of it. The firefighters caught in the crossfire are part of it. The homeowners and honest residents who wonder how they can feed their families and pay their bills are part of it. The police and defense lawyers and judge and jury are part of it.

I dare say, we are all part of the heartbreak at this point. We are because we have paid too little attention in the 1970s, 1980s, and 1990s to the plight of the poor in our midst. Langston Hughes, I recall, asked, "What happens to a dream deferred?/Does it dry up/like a raisin in the sun? . . ./Or does it explode?"

The dream deferred. Another King spoke of that dream nearly 30 years ago. What has prevented the dream from becoming reality? I think it had something to do with our national blindness. While enormous wealth was gained by a few in the '80s, and the lifestyles of many became comfortable, grinding poverty was the continuing reality for millions. While we were dazzled by the wonders of new technologies—space adventures, video games, computer science—millions could not experience adequate housing or decent schools or safe neighborhoods. While we could spend trillions of dollars for defense and to wage wars in Vietnam, Central America, and the Middle East (wars, we were told, that were a threat to our national defense), we could cut domestic entitlements and aid to our own people. Defending the indefensible.

I pray that such priorities will be changed.

Vinton Deming

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An Invitation: The November 1992 issue of FRIENDS JOURNAL will reflect upon the years of Japanese-American internment during World War II and Friends involvement. We invite articles, letters, and graphics for that issue. The deadline for receipt of manuscripts is July 15. —Eds.

FRIENDS JOURNAL

June 1992
Volume 38, No. 6

Features

- 7 Friends and the Israeli-Palestinian Conflict**
Stephen Zunes
Who are the real allies?
- 10 Defending the Homeland**
Jonathan Torop
A U.S. expatriate settles on the West Bank.
- 14 Vignettes from the World of Friends**
Elizabeth Claggett-Borne
Openness involves risk, change involves pain.
- 16 "The Way my Heart Gets Open"**
Melissa Kay Elliott
This Ugandan Friend shares his dreams, observations.
- 18 Penn-Craft Revisited**
Robert S. Vogel
The AFSC pioneered in its homesteading project in western Pennsylvania.
- 20 A World of Made**
Joseph E. Fasciani
Whatever happened to 'a world of born'?
- 21 Jesse Holmes, Liberal Quaker**
T. Noel Stern
Iconoclastic, he challenged—and defended Friends.
- 24 Coming Out to God**
Elliott Robertson
What do you struggle to accept about yourself?

Cover quote from bulletin board at
St. George's Cathedral, Jerusalem
Photo by Denis Doyon, courtesy of
American Friends Service Committee

Departments

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
- Special Section on Children:
- 25 Witness**
- 26 Young Friends**
- 26 Parent's Corner**
- 27 Life of the Meeting**
- 28 Books**
- 32 Reports**
- 34 News of Friends**
- 36 Bulletin Board**
- 38 Calendar**
- 40 Milestones**
- Classified**
- 42 Meetings**



Award-winning cartoon: see News of Friends, page 35.

The AFSC 75th

Thank you for the superb issue (*FJ* April) celebrating the AFSC's 75th anniversary.

I was sorry there was no mention of the AFSC's Institutional Service Units (ISUs), in which college student volunteers spent the summer working in the crowded back wards of public mental hospitals. Before the advent of major tranquilizers so changed the environment of these institutions, these young people, carrying out a long-held Quaker concern for "persons of disturbed mind," valiantly spent every day entertaining, befriending, and just bringing their cheerful energy to these often neglected and abandoned souls.

As the volunteer leader of the last ISU at Ypsilanti State Hospital, my own life was certainly changed, as I then spent the remaining 30 years of my social work career in the field of mental health. And I am sure none of those students has ever been indifferent to the many issues that continuously arise in this area of human need.

Nancy M. Darling
Reading, Pa.

I respect Paul Lacey very much (*FJ* April) and have for many years. I doubt that anyone could have done a better job of clarifying the dilemmas facing AFSC as well as the sincerity of the different constituencies laying claim to its policies. Such an overview is absolutely essential to the judgment (discrimination) process of Quakers called upon to fund AFSC.

Like AFSC, however, Lacey himself seems to be operating from the highest current secular wisdom. That wisdom accepts no ultimates, no Truth, no uncompromisable center. All values are private and all opinions of equal worth.

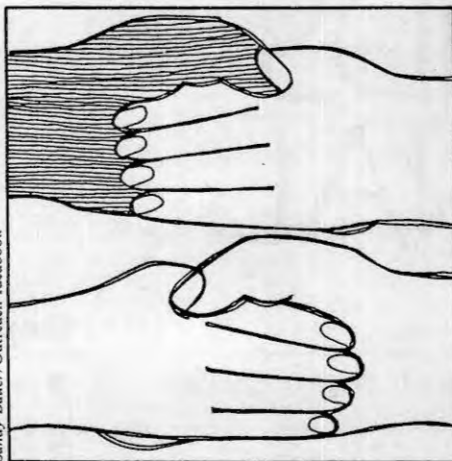
Behind what I was reading played always a vision of Jesus (and George Fox) being similarly urged to respect and mollify all constituencies potentially supportive of his mission. Jesus (and later Fox) rejected the common sense strategy of success in the real world for the integrity which overturns the world.

On what Rock, AFSC, do you stand?

Dorothy T. Samuel
St. Cloud, Minn.

Witness to violence

Thank you for publishing our letter from Davis (Cal.) Meeting regarding violence against gay and lesbian people (*FJ* January). When you edited the letter for clarity, however, you left out some important information. You reduced the number of victims of harassment during



Sandy Bauer/Outreach Ideabook

a six week period in our meeting by 50 percent. The victim not mentioned in the edited version is heterosexual. This is an important point.

You see, it is not only gay and lesbian people who are victims of these crimes. I recently heard that a 17-year-old boy in San Diego was attacked and killed because his attackers thought he was gay, and he was not. But we must also remember that the attackers are not comforted by the Light which they cannot see.

It is only when we are made aware that we can witness the truth. May the Society of Friends eventually bear witness to this violence to society at large.

Rob Roy Woodman
Davis, Calif.

In response to Maude White's letter about how meetings may respond to violence against lesbian and gay people in their communities, here are some suggestions:

- provide a support group for victims, or provide contacts to those who can do this;
- offer safe houses for victims;
- offer volunteers to stay with victims;
- assist victims with property repair;
- write or call local police to voice concern;
- write or call local media;
- provide a caring and nurturing environment in meeting for members, attenders, and guests;
- include in meeting functions the partners of gay and lesbian members and attenders;
- call upon other religious groups to oppose violence in the community;
- be the first to welcome new people in the neighborhood, especially if they may be ostracized.

My thanks to Friends of Davis Meeting for sharing this concern.

Tony Przybyla
Menomonie, Wis.

Thoughts on membership

Membership in the Society of Friends is membership in a particular monthly meeting. One who joins Friends usually has experience with a meeting for worship, and joins because that particular group experience is meaningful, comfortable, or supportive. It can be disillusioning to discover later that other meetings are not exact copies, and that all kinds of variety exists. Why is it that we feel too fragile to expose our diversity? Diversity has been around a long time. Why else would Isaac Penington write in 1659, "And mark, it is not the different practice from one another that breaks the peace or unity, but the judging of one another because of different practices"?

Surely one of the things that needs to be discussed at the time of the clearness committee or visitation for membership is the fact that in joining a monthly meeting one is also joining a quarterly meeting and/or regional meeting, and a yearly meeting, and that variety is bound to be encountered. The yearly meeting also belongs to other larger organizations such as Friends World Committee for Consultation, Friends United Meeting, and Friends General Conference. Friends belong to these from different traditions, having evolved in different places with differing emphases, yet all tracing their Quaker origins back to the preaching and teaching of George Fox. We have a common heritage! These larger organizations welcome the active participation of Friends, yet none lays conditions of membership upon Friends that differ from or override those of the Friends meeting the individual has joined.

Individuals should avoid applying their own definition (to define is to limit) to the Society of Friends as a whole. This sometimes happens when an individual finds among Quakers, release from some kinds of "spiritual baggage" or "religious impediments" and supposes that all Friends must feel the same way, and tries to define us in terms of "what Friends are not." Such a person is often not disposed to accept and understand the full rich weave of strands that make up Quakerism today.

It is a disservice to new Friends to conceal the wider implications of membership, and it may explain the level of commitment to the quarterly meeting and yearly meeting about which so many of our yearly meeting committees complain. Diversity should be recognized (not glorified), and the attempt to understand it and explore its origins and its present manifestations can be one of deepening faith and an enriching experience.

Perhaps this concern needs to be

After the Peace Accords in El Salvador

Thank you for publishing Henry Freeman's article on El Salvador (*FJ* March). His description of the spiritual and emotional effects of accompanying the Salvadoran people have provided a valuable added dimension to factual reports of events in El Salvador.

I was able to visit Henry and El Salvador in March and to witness the changes in the country brought about by the signing of the peace accords between the government of El Salvador and the FMLN guerrillas. Most obviously, heavily armed soldiers are no longer deployed throughout the cities and countryside. Former military checkpoints on the highways as well as almost all the bunkers guarding strategic positions stand empty. Where the soldiers are seen, they appear more relaxed and friendly. The sounds of the city at night no longer include explosions and bursts of automatic rifle fire. Young men are not being pulled off of buses or rounded up in parks to be forced into military service.

Many people recounted the outburst of joy and hopefulness during the final days of the negotiations. Memories are still vivid of the huge celebrations in the plazas of the capital and other cities when the accords were signed. However, by March some of the euphoria had worn off, and the hard work of building peace with justice was underway. Many problems continue, and hope is frequently mixed with skepticism and a wait-and-see attitude.

The media are filled with accounts of violent street crime, to cite the concern most often mentioned by Salvadorans with whom I spoke. Some observers were unsure if there were in fact more incidents of crime, or if there was just more publicity about the problem—which not coincidentally strengthened the arguments of law-and-order advocates against disarming the security forces. A few politically motivated crimes such as death squad-type killings and destruction of the offices of popular organizations have also occurred.

There seemed to be two main obstacles to completing the peace accords: the delay by both sides in complying with the sched-

ule set in the accords for demilitarization/disarmament, and land tenancy issues. The schedule set for disarmament in the accords has already been delayed by both sides—and each feels justified in its delay and attacks the other's. As a result, there has not been the sort of restructuring of the military-security forces into civilian controlled police forces that the government promised; nor have the guerrillas withdrawn into fixed bases as they agreed to do.

The land tenancy issue is more complex, involves thousands of civilians as well as former combatants, and has its roots in the injustice which brought about the war. The current struggle pits titular landowners against people who occupy the land in many parts of the country. While the accords grant certain land tenancy rights to the people who live in areas under guerrilla control, the government has forcibly evicted some communities. (The term hardly does justice to the experience—a large group of heavily-armed soldiers or police enter a community, frequently before dawn, and force people to abandon their houses and some or all of their possessions, which are then bulldozed and the land surrounded by armed guards. Sometimes the people are taken away in trucks, and sometimes they are left to fend for themselves.)

The government and some landowners claim that some of the squatter communities were set up illegally, in areas not truly under guerrilla control at the time the accords were signed. I believe that in some cases this charge is true, having heard of considerable movements of people from the more longstanding settlements of refugees and displaced people in the last few months. But I also was told that some of the communities that have been evicted have indeed been settled for a longer period of time, in some cases for years, but the landowner had not attempted to reclaim the land because of nearby fighting.

These and other issues will continue to shape the peace process as it develops. Throughout Central America the issue of land tenancy remains one of the most critical. During my trip, Honduran and

Guatemalan newspapers also had daily accounts of land takeovers and forcible evictions.

As far as I, as a U.S. citizen, am concerned, there are other disturbing issues. Will our government continue to finance the military? Will the process of change in El Salvador and the rest of Central America take place with a minimum of violence, or will human rights violations make true democracy impossible? Will reconstruction funds rebuild roads and electric facilities, as the government plans, or will the people and the services they need be emphasized?

And finally, does anyone care? A journalist friend told me, "There's just no interest in stories from here now that the shooting has stopped." Quakers have long held concerns about the care of the victims of war after the end of hostilities, and have also been concerned about the "war against the poor" that is institutionalized injustice. I urge Friends to continue to hold the peace process in the Light, and to continue to act on their concerns about justice for the people of Central America.

Val Liveoak
Austin, Tex.



expressed in the advice to committees that meet with applicants for membership.

Heather C. Moir
Chocorua, N.H.

More CPS memories

I enjoyed the Civilian Public Service reviews very much (*FJ* January). They recalled many memories and emotions relating to that significant time in the

lives of many draft-eligible young people.

I searched carefully for any reference to the camps in Puerto Rico, and could find none. At that time I was classified as a CO, had just finished a pediatric residency, and was assigned to a psychiatric hospital in Harrisburg, Pa. But M.R. Ziegler, of the Brethren Service Committee, decided there was a better way to use my training. We called personally on General Hershey, and Ziegler was instrumental in having my classification changed to occupation of

national importance. I was immediately hired by BSC to go to a CPS camp in Castaner, Puerto Rico, where Herman Will was director. My relationship to CPS was a bit unorthodox: I was a bonafide CO in a CPS camp, but employed rather than drafted.

The remarkable young men at Castaner

built a 26-bed hospital in vacated government buildings, literally from scraps obtained from discarded hospital equipment they got from various hospitals on the island. This Castaner hospital, along with its OPD and various clinics, provided most of the medical care for about 100,000 people. I was there until CPS terminated, and the BSC then continued to operate the hospital with the Church of the Brethren.

At a 40th reunion of the Castaner campers I was delighted to see that the Castaner General Hospital, now expanded in the building of the former vanilla plant, was a flourishing modern medical institution. I see this hospital as a wonderful and permanent gift to an impoverished community. The community is no longer impoverished, largely due to the presence of the hospital. The hospital is now fully owned and operated by the community without outside help or control.

I believe that the two other camps in Puerto Rico had similar experiences—the Mennonites at La Plata, and the Friends at Zaldondo with Dr. Asa Potts. I do not know their present status.

Francis W. Helfrick, M.D.
Manchester, Conn.

I was in CPS three and a half years and have always valued the experience highly. I often think about the work, the fellows, the endless conversations that expanded my horizons more than either college or graduate school. The Powellsville, Philadelphia Jaundice, and Big Flats units either were run by the AFSC when I was there or were strongly influenced by the AFSC.

Since those years, I have tried to do my share of thinking about what the requirements are of a world at peace. Of course, I reject the model of a prison, and insist rather on situations where the maximum amount of participation is possible and strongly encouraged. I figure that there are two basic needs for a U.S. political life that is healthy:

- We need the maximum number of experienced, responsible citizens in public office.
- We need the maximum number of experienced, responsible citizens out of office who are running for public office.

Wilbur Dunbar
Wooster, Ohio

A healing process

I have long recognized that we in the U.S. are in denial about the terrible suffering we have inflicted through our wars, invasions, massacres, and efforts to control other people. It occurs to me that

an act for helping heal ourselves and enable some in the States to come out of denial might be to initiate a new kind of pilgrimage. To do this I suggest we follow the lead of the Vietnam Vets Restoration Project. They returned to Vietnam to acknowledge the suffering they had caused, made their amends by rebuilding a clinic they had destroyed, and asked for forgiveness from the Vietnamese.

Is it time some of us began such pilgrimages? We could go in any size groups—from two or three to one hundred or more—to every area where we have fought a war. We could acknowledge the harm we have done, be prepared to make amends suitable to the area, and ask forgiveness.

If we are faithful to our charge and blame no one, judge no one, this tiny trickle of people might grow, just as the Vietnam Vets project is growing. Perhaps such an example might help bring the awakening we need to become a peaceful people.

Peacemaking now seems to be a healing as well as political process. Perhaps our efforts may be more fruitful if we add this dimension to them.

Gene Knudsen Hoffman
Santa Barbara, Calif.

No I-9 compliance

I need to correct an unintentional misstatement in the review of my book, *Goatwalking* (FJ September 1991). Pat and I aren't employers and don't expect to be, but if we were, we would *not* force employees to comply with the I-9 attestation. Moreover, we would not join or support any Quaker meeting, service organization, or school that requires its employees to sign the I-9, and we seek to support those Quaker institutions that refuse to comply.

The I-9's subversion of deep-rooted Quaker testimonies (for human rights and against forced apostasy) now pervades the Society of Friends, institutionally as well as personally, but most of us share an embarrassed reluctance to notice. To whatever extent teachers who refuse to make the attestation are now excluded from employment even by Quaker schools, the Society of Friends faces some particularly crucial choices about its evolutionary direction. In relation to these choices, many wild rumors and painful misunderstandings could be corrected if someone—the FRIENDS JOURNAL?—would bring the issue out in the open by publishing a survey of the I-9 decisions and practices of Quaker institutions in the United States.

Job seekers who refuse to make the I-9 attestation are violating no statute. They

are just (with few exceptions) unemployable. The issues in jurisprudence raised by the FJ review of *Goatwalking's* I-9 section (pages 183-190) are therefore irrelevant to Quakers who now find themselves coerced against conscience and covenant to make the attestation in order to earn a living. Rather, the situation provides a current context for a recurring query about our religious society's efforts to empower its members to live faithfully: Do our meetings and schools open ways to make rather than earn a living for those who are excluded from employment for reasons of conscience?

As Gerrard Winstanley emphasized when Quakers and Diggers were still undifferentiated, an adequate community response to this concern is bound to redeem the land and preserve its creatures.

Jim Corbett
Benson, Ariz.

(FJ would like to hear from individual Friends and Quaker employers on this issue. —Eds.)

Support needed

I am currently a member of Rockland (N.Y.) Friends Meeting. For eight years, I felt called to work actively in support of the grass roots development work in El Salvador, in my area of specialization—community health. I worked and lived in El Salvador, initially with the Lutheran church and in recent years with the Salvadoran Foundation for the Promotion of Social and Economic Development, FUNSALPRODESE. My work with these institutions was always closely linked with Friends.

I have been in the States since 1988 to complete a degree in public health, always with my sights set on returning to El Salvador. I am currently attempting to raise the approximately \$6,000 needed for one year's living expenses there. I am looking for any direct sources of support or suggestions on where I might turn. (Tax deductible contributions may be made through Rockland Monthly Meeting, 60 Leber Rd., Blauvelt, NY 10913, earmarked "Salvadoran Fund.")

Carol Tobkes
South Nyack, N.Y.

FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Space is limited, so we urge Friends to be succinct.

Friends and the Israeli-Palestinian Conflict

by Stephen Zunes

The ongoing Middle East peace conference brings hope for the possibility of bringing an end to the violence, oppression, and hostility in that troubled region. Still, there are many unresolved issues, and it appears the Middle East will be the major foreign policy issue facing us for some time to come.

Many Friends supported the presidential candidacy of Iowa Senator Tom Harkin, despite his rabidly anti-Palestinian positions, his strident support for Israel's right-wing government, and his opposition to United Nations peace efforts. Indeed, Harkin's position on the Israeli-Palestinian conflict is well to the right of the Bush administration, leaving many Arab-Americans to wonder if Friends really find their concerns impor-

tant. Similarly, the reluctance of the American Friends Service Committee to more forcefully address the question of large-scale unconditional aid to Israel and its occupation forces by the U.S. government has also led to criticism.

Most of the critical comments directed at us, however, have come from the other direction, by those who accuse Friends of harboring some kind of bias against Israel, and—by extension—against Jews as well.

Many Friends have difficulty addressing the Middle East at all. We often lack the historical, geographical, and cultural awareness to make reasoned opinions. We may feel uncomfortable with conflict, and Israeli-Palestinian issues bring many emotions to the surface. Despite the fact that, perhaps more than any single Christian denomination, we have worked against anti-Semitism—including impressive aid programs for Jewish survivors of the Holocaust—we get accused of being insensitive to Jewish concerns as a result of our support of Palestinian rights. We feel deeply hurt when our Jewish friends, many of whom we have worked with closely on issues such as

civil rights, disarmament, and the environment, disagree with us so vehemently on the Middle East.

It is also a difficult subject to address because at the heart of the conflict is nationalism, a concept contrary to our universalist ethic. Many Friends see the nation-state as a temporary historical phenomenon long past its peak. Nationalism is seen as a divisive phenomenon when greater unity and cooperation is required. It feels uncomfortable, therefore, to support "national rights," particularly of a religious identification such as Judaism.

Unfortunately, as long as any historically-oppressed people—be they Jews or Palestinians—are faced with the twin threats of annihilation and assimilation, and as long as the nation-state is the only realistic means in today's world through which a people's cultural, social, religious, and political institutions can be safeguarded, the right of national self-determination still must be defended.

In the case of the geographic area known as Palestine, where two peoples—Israeli Jews and Palestinian Arabs—both have legitimate historical claim,

Stephen Zunes is director of the Institute for a New Middle East Policy (INMEP) and attends University (Wash.) Meeting. He is available for lectures, workshops, and trainings on the Middle East peacemaking. Inquiries and contributions are welcome: INMEP, Box 95192, Seattle, WA 98145 (206) 780-9619.



◀
**Demonstration
at a Palestinian
activist's funeral
in Jerusalem,
1989**

►
**An Israeli
Peace Now
demonstration in
Tel Aviv, 1989**



Dennis Doyon/AFSC

partition appears to be the least bad alternative. Therefore, U.S. Friends have traditionally recognized that such a two-state solution was the most reasonable means of resolving the conflict and have challenged those governments, including our own, that fail to recognize this reality. Given the interdependence of Israel and an independent Palestine and the necessary cooperation in economics, security, and other matters, nationalism need not lead to national chauvinism.

The American Friends Service Committee, as well as individual Friends, have worked for many years for such a settlement and for peace and justice throughout the whole region. We have called for Arab recognition of Israel, Israeli recognition of Palestine, and the renunciation of violence by all sides. In recent years, we have seen a remarkable transformation among the Palestinians—and even in the leadership of the Palestine Liberation Organization, which has included terrorist groups within its umbrella—toward accepting the state of Israel and downplaying armed resistance of Israeli occupation of their land. Because Friends have been among the earliest and most persistent U.S. contacts for PLO officials, and since we have been consistent in our calls to the Palestinians for greater moderation, we can take at least partial credit in aiding this transition.

Unfortunately, because we have recog-

nized that the Palestinians are a key player in the Arab-Israeli conflict and that the PLO—for better or worse—is essentially the Palestinian government and should therefore have a role in the negotiation process, Friends have been accused by some right-wing pro-Israeli groups of being “terrorist sympathizers,” arguing that if Friends advocate dialogue with an organization, we must also support that organization’s worst historical elements. Even more moderate critics accuse the AFSC and other Quaker bodies and individuals working for Middle East peace of being “pro-PLO” and “anti-Israel.” A more appropriate response, these critics argue, is for Friends to take a more balanced position and to stress reconciliation between Israelis and Palestinians and not “take sides.”

It is important to recognize, however, that the PLO and most Arab states now advocate mutual recognition and a two-state solution, have accepted Security Council resolutions advocating the principle of land for peace, have renounced the use of violence against unarmed civilians, and advocate face-to-face negotiations between representatives of their people’s own choosing. The Israeli government rejects all of these positions, an intransigence made possible by the more than \$4 billion of unconditional U.S. aid sent annually. Some might ask, therefore, if it’s really wrong for Friends to

be less than totally “balanced.”

Friends certainly should be balanced when it comes to Israelis and Palestinians as people. Both peoples are equal under God. Both deserve the right to a national homeland in Palestine. Both deserve freedom from violence and oppression. The AFSC and other Quaker bodies have supported just such principles for more than 20 years.

Still, there are those who, even while acknowledging the hard-line policies of the Israeli government, feel many Friends are inappropriately taking sides rather than focusing exclusively on reconciliation. Clearly, reconciliation is the goal. Yet, while it is certainly appropriate to encourage Arabs and Israelis to recognize that of God within even their adversaries, to negotiate, and to break down prejudices and stereotypes, is it reasonable to simply encourage “reconciliation” without first requiring justice? Can we tell the Palestinians they should “reconcile” with Israelis who maintain a brutal military occupation? The current state of Israeli-Palestinian relations is a clear-cut case for recognizing the concept that, “If you want peace, work for justice.”

At the same time, we should be conscious of the fact our traditional sympathies for the underdog and our distrust of the ideological mainstream have at times led Friends to take a more reactive position than is justifiable. For example, our revulsion at attacks by our government against Third World nations have sometimes led some Friends to naively rationalize the authoritarian and militaristic tendencies by certain governments and liberation movements. This, regretfully, has sometimes occurred regarding Middle East issues as well.

Our awareness of the repression of Israeli occupation forces in the occupied territories, the brutal bombing of civilian targets in Lebanon, and the Israeli government’s intransigence at negotiations often makes it difficult to recognize how deep-seated is the fear, distrust, and anxiety among Israelis, as well as among Jews elsewhere. Not that this justifies Israeli repression anymore than the historic mistreatment of Palestinians justifies terrorism, but understanding the psychological roots of the behavior can better enable us to listen, be in dialogue, and become peacemakers.

What may seem to be a perfectly reasonable position for Friends—i.e., Palestinian self-determination, tying U.S. aid to Israel to human rights concerns—may

seem to a Jew like a call for Israel's destruction. Such feelings are based on deep-seated terror from centuries of oppression. Friends must go to great lengths; therefore, to reassure supporters of Israel that our concerns are based on principles of peace and justice, not on some hidden anti-Semitic agenda. We need to stress that Israeli security and Palestinian rights are not mutually exclusive, but mutually dependent.

Israel will not be secure until it realizes its true allies are the Palestinians and other Arabs, not Western powers.

Friends also need to resist accepting anti-Jewish stereotypes that exaggerate the financial and political power of U.S. Jewry, recognizing that U.S. support for the Israeli government and opposition to Palestinian rights are based not on an all-powerful lobby, but by the same elite interests that lead the United States to support any right-wing pro-Western government and oppose any Third World nationalist movement. The United States "supports" Israel for what that country has done for U.S. interests.

Israel has successfully crushed radical nationalist movements in Lebanon and Jordan, as well as Palestine. It has kept Syria, which was allied with the Soviet Union, in check. It has been a conduit for U.S. arms to regimes too unpopular in the United States for openly granting direct military assistance, such as South Africa, Iran, and Guatemala. Israeli military advisors have assisted the Nicaraguan Contras, the Salvadoran junta, and foreign occupation forces in Namibia and Western Sahara. Israel's secret service has assisted the U.S. in intelligence gathering and covert operations. Israel has cooperated with the U.S. military-industrial complex with research and development for new jet fighters, Star Wars, and other advanced weapons technology.

As a result, the United States has been encouraging the most chauvinistic and militaristic elements in the Israeli govern-

ment, undermining the last vestiges of Labor Zionism's commitment to socialism, non-alignment, and cooperation with the Third World.

What is most unsettling is how closely this policy corresponds with historic anti-Semitism. Throughout Europe in past centuries, the ruling class of a given country would, in return for granting limited religious and cultural autonomy, set up certain individuals in the Jewish community to become the visible agents of the oppressive social order, such as tax collectors and money lenders. When the population would threaten to rise up against the ruling class, the rulers could instead blame the Jews, sending the wrath of an exploited people against convenient scapegoats, resulting in the pogroms and other notorious waves of repression that have taken place throughout the Jewish diaspora.

The idea behind Zionism was to break this cycle through the creation of a Jewish nation-state, where Jews would no longer be dependent on the ruling class of a given country. The tragic irony is that, as a result of Israel's inability to make peace with its Arab neighbors, the creation of Israel has perpetuated this cycle on a global scale, with Israel being used by Western imperialist powers—initially Great Britain and France, more recently the United States—to maintain their interests in the Middle East. Therefore, one finds autocratic Arab governments and other Third World regimes blaming "Zionism" for their problems

rather than the broader exploitative global economic system and their own elites who benefit from such a system.

While Palestinians are the most immediate victims of U.S. policy in the Middle East, ultimately Israel is, as well. Not only is such an analysis more accurate, it also offers individuals currently defensive about criticism of Israel a greater opportunity to join in a movement for Israeli-Palestinian peace. We must convince such "supporters of Israel" that continued U.S. "support" will likely increase Israel's militarization and isolation in the world community, encourage greater intransigence by its enemies, and may lead to Israel's destruction.

Israel will not be secure until it recognizes its true allies are the Palestinians and other Arabs, not Western powers. Most Israelis are of Middle Eastern (Sephardic) background; Israel is culturally, linguistically, and geographically tied to the Middle East; its history of oppression more closely parallels that of the Arabs and other Third World peoples than elite elements in the West; Jews have historically been far safer in the Arab and Islamic world than among Western Christendom. Can you imagine a Middle East that combines Israeli technology, Palestinian industriousness, and Arabian oil wealth? This is what the United States government, through its divide-and-rule policies, is trying to prevent. This is also what Friends—along with Jews, Arabs, and others—must help create. □

Middle East Queries

Friends are invited to consider these queries in addressing the Israeli-Palestinian conflict:

1. Do we hold both peoples in the Light, recognizing each of their histories, their struggles, their desires, and their fears?
2. Do we challenge stereotypes, racism, and other forms of prejudice against both Jews and Arabs whenever we come across them?
3. Do we hold fast to principles (human rights, self-determination, international law, nonviolence) and avoid partisanship regarding political bodies (the Israeli government, the PLO) or ideologies (Zionism, anti-Zionism, Arab nationalism)?
4. In working politically for peace

and justice in the Middle East, are we thoughtful about avoiding identification with organizations or individuals who do not share these principles?

5. Rather than focus on past atrocities by either side or fine points of historical debate, do we instead focus on resolving the conflict in ways that meet the legitimate needs of both sides?

6. Do we recognize our own government's culpability in dividing the historically-oppressed peoples of the Middle East? Are we working to change policy to one that supports peace, justice, and reconciliation?

Stephen Zunes

Defending the Homeland

by Jonathan Torop

**He moved
to the West Bank
for the admirable reason
that he wanted himself
and his family
to live a Jewish life.**

When 38-year-old lawyer David Kochba moved to Israel in June 1987, he left a ten-room Washington, D.C., townhouse and two golden retrievers. Kochba, his wife, Rebecca, and four daughters moved to the West Bank settlement of Gush Etzion because the Torah commands Jews to move to Eretz Israel. However, some people point out that the Torah does not specify settlement in the West Bank.

Orthodox Jews first settled in the West Bank on April 4, 1968. Several Jewish families, led by a rabbi, moved into a hotel in Hebron and refused to leave. The rabbi and his followers demanded access to the Islamic mosque that covers the cave where Isaac buried Abraham. By 1990, over 70,000 settlers lived among the West Bank's 1.7 million Palestinians.

Kochba and I sit in his living room. He is five feet, ten inches tall, and fit.

A 1990 graduate of Wesleyan University, Middletown, Conn., Jonathan Torop will be going to graduate school in Near Eastern studies at Princeton this fall. His story is based on experiences he had on one of several trips to the Middle East.

Every morning he runs twice around Gush Etzion's two-mile perimeter. He grew up in Cleveland, Ohio, where his parents attended a conservative synagogue. After his bar mitzvah, he went on a summer program in Israel. "It was then—at age 14—that I knew I wanted to be an orthodox Jew and live in Israel. I realized that these were my people, together after two millennia. Orthodox Judaism meant I followed the same rules practiced for 3,000 years. Walking in Jerusalem, I heard the same prayers Jews chanted in the time of Solomon."

Kochba touches the blue knitted kipa covering his thick black hair. "In America, Jews know their ancestors arrived at Ellis Island around the turn of the century. But before that? I have a vague picture of my mother's parents living in Vilnius, and my father's father making shoes in a shetl on the Black Sea's north shore.

"Because it's impossible to know about our history, we buy into America's Christian heritage. In Washington, my children came home from school talking about Christopher Columbus. I told them that Columbus's boss, King Ferdinand, kicked the Jews out of Spain and Sicily the same year Columbus sailed to the New World. I realized then it was time for my kids to come to Israel and learn about their Jewish ancestors who lived in the Holy Land."

I ask Kochba why it took him until age 38 to move here. His wife walks into the living room carrying a tray with two cups of Arab coffee surrounded by triangular Jewish pastries—*hamantashen*. Like all married orthodox women, Rebecca covers her hair with a scarf. Two dark strands fall over her left eye. Putting down the tray, she brushes the hair under her scarf and walks toward the kitchen.

Kochba says, "My mother, who died last year, lived in Potomac, Maryland. I needed to be close to her because of

her health. I wanted the girls to get a taste of life as Americans before they came to Israel for the rest of their lives." His daughters Ilana, Karen, Orah, and Haviva are eight, six, five, and three. "Also, I wanted to get a good start as a lawyer. I earned a lot of money working in Washington. Working in Tel Aviv, I earn half of what I used to make."

Most West Bank settlers commute to work in Jerusalem and Tel Aviv. From Gush Etzion, Jerusalem is 30 minutes away, and Tel Aviv is just under an hour's drive. A house in Jerusalem or Tel Aviv costs three to four hundred thousand dollars. House prices in Israel are listed in dollars because the value of U.S. currency fluctuates less than the shekel. A large home in the West Bank overlooking terraced hills and rows of olive trees costs half the price of a Jerusalem or Tel Aviv house.

Kochba points out that the residents of Gush Etzion feel more of a sense of community than Jews living in other parts of Israel. "As you know, inside Israel proper, Jews feel a kinship from living in a Jewish state. We feel that kinship even more at Gush Etzion: we risk our lives every day."

Kochba is aware that some people believe orthodox Jewish settlers are zealots. When I met him the week before, he shook my hand and said, "Hi. I'm the fanatic." Over one shoulder he carried a blue bag stuffed with books and manila envelopes. Over his other shoulder hung an Uzi submachine gun.

Most settlers carry guns. The army trains settlers to use Uzis. One night a month, Kochba and two other men guard Gush Etzion, patrolling the perimeter of the 200 houses.

At five o'clock this May afternoon, Kochba picks me up in front of my house in Baka. Two weeks before, a U.S. woman had told me her father's law partner lived in the West Bank and



worked in Tel Aviv. Here, I think, is the perfect opportunity to meet a settler—a U.S.-born graduate of Columbia and New York University Law School, an educated man with my own belief in the value of the individual. This man might call himself a fanatic, but he is an intelligent, rational U.S. citizen who came to the West Bank for the admirable reason that he wanted himself and his family to live a Jewish life.

I've never outgrown my childhood fascination with guns, and these settlers are like cowboys with their Uzis and pistols. I feel empowered seeing Jews who stand up for themselves. I am also interested in talking to settlers because they give reassuring answers to the Palestinian-Israeli conflict: God gave Palestine to the Jews; after 2,000 years of persecution, we must defend our homeland.

When Kochba and I drive into the settlement this afternoon, we stop at the gate post just beyond the rainbow-framed sign that says, "Welcome to Gush Etzion!" Kochba introduces me to the guard, a man about 40 with a fringe of brown hair around his head. He doesn't have enough hair to clip his kipa

to, so the knitted circle of cloth sits loose on his bald pate. As we drive off, the wind from Kochba's van blows the yellow skullcap off his head.

Socialist Zionists founded Gush Etzion in the 1920s. *Gush Etzion* means "the Block of Etzion." *Block* refers to the settlement as both a block of houses and an ideological block where the residents have similar beliefs. The settlement gained notoriety in 1948 when Arabs massacred a busload of teenagers on their way to work at the settlement. As we drink our coffee, Kochba shows me a book with newspaper photographs of their dismembered bodies.

A few months after the massacre, at the height of the 1948 War of Independence, Gush Etzion's settlers prevented the Jordanian Legion, the best of the five Arab armies, from reaching Jerusalem. After the war, David Ben-Gurion, Israel's first prime minister, credited the settlers with playing an instrumental role in defending Jerusalem.

As we drive into the settlement, Kochba waves to men in their front yards—some sit on lawn chairs and others wash their cars. Most of the men



Top: A settlement in Gush Etzion
Inset: A high wire fence separates the road from Dheisheh refugee camp.

have leaned their machine guns against the nearest olive tree. A boy, about five, rides by on a dirt bike. His father, with both hands on the red banana seat, nods in response to Kochba's wave.

Kochba takes me on a tour of Gush Etzion. We pass scores of white-walled, two-story houses with red-tiled roofs. We stop in the parking lot of a yeshiva attached to a synagogue shaped like a huge A-frame house. "Orthodox Jews don't have to serve in the army—but these yeshiva boys volunteer. Starting at age 18, they spend half a year in the army, half a year in the yeshiva, and so

on. They complete their three-year tour in five years. Because they're so inspired by God and Israel, they're some of the best fighters in the IDF."

A 20-foot guard tower rises next to the temple. A young man, about 20, stands at the top of the tower. He holds an M-16, and the shadow from the barrel falls onto the roof of the synagogue.

He made the choice to become an Orthodox Jew and move to Israel. Now he was pointing a gun at a girl just a little older than his daughters because she was interfering.

His earlocks brush the shoulders of his black suit. The beginnings of a beard grow on his face. The Torah forbids orthodox Jews to use a razor.

I ask Kochba if he misses anything from the States.

"I miss going to the movies. The nearest theater is in Jerusalem, and I don't like to make the drive at night more than I have to."

Why not?

"I've been stoned by Palestinians five times. The first time, two boys shattered my windshield and I almost drove off the road. I put in plastic windows." I'd noticed a billboard a mile beyond Bethlehem that advertised stone-proof windows for \$1,500. "Twice, driving my daughters home from Jerusalem, I've been stoned. The girls have bad dreams for nights. It's scary when ten stones hit your car. That's why I carry this gun. If my car broke down because too many rocks hit it," he says, "and I got out to find a phone, I could get stoned to death. That's happened to two settlers since the start of the intifada."

"I lived better in Washington. There aren't many kosher restaurants around here." He points at the field of olive trees growing around white stones.

"I believe in coexistence with the Arabs. Before the intifada, I had Arab

clients who'd invite me to their weddings and parties. Now they say, 'Sorry, I can't invite you. My friends will think I'm collaborating with Jews.' This is sad. We let the Arabs use our bank and store." This afternoon, as we drive into Gush Etzion, I see a Palestinian on a bike who leaves his ID with the bald gatekeeper and peddles toward the bank.

During our tour of the settlement, Kochba shows me the school, and a 50-foot oak shading the playground. "If we gave back Judea and Samaria, the Arabs could put a gun next to the swing-set and shell Tel Aviv," Kochba tells me. In the distance, 35 miles away, I can see Tel Aviv and the Mediterranean.

"After 1948, when we lost the settlement to Jordan, the settlement's founders would stand on the Jordan-Israel border and look at this oak—it is one of the tallest trees in Judea and Samaria."

At the Kochbas' house, he introduces me to his daughters. The three-year-old, Haviva, shows him a yellow butterfly she drew that day in her religious school. Two school systems exist in Israel—one secular, one religious. The parents choose which one they want. Kochba sends his daughters to the religious school located next to the synagogue, in a three-story building with barred windows.

The phone rings. Kochba speaks to the caller in Hebrew. I catch a few words—"tonight" and "eight o'clock." Kochba hangs up. "That's a man who lives near the yeshiva. We're meeting tomorrow night to discuss strengthening our militia. The army doesn't do enough to protect us so we're going to take our security into our own hands."

The government leases guns to settlers. The army encourages any Jew who lives or even works on the West Bank to carry an Uzi or a pistol. Since the intifada's beginning in December 1987, settlers have shot more than 100 of the over 700 Palestinians killed. Palestinians, using rocks and firebombs, have killed ten settlers. The settlers—despite their guns—fear for the safety of their families.

"The intifada and the Arab-Jewish conflict is a battle of wills" says Kochba. "The Jews are losing. If we give up Judea and Samaria, we disobey the Torah and God. That's when I go back to Washington." Kochba is an exception. Most settlers say they'll create an independent state in the West Bank if Israel withdraws. The result: a proba-

ble civil war between settlers and the Israeli army.

I ask Kochba about his political leanings when he lived in the United States. "I voted for Mondale in 1984. My parents were Democrats and so am I. My D.C. law firm was one of the first in the city to try to hire more black lawyers. In Israel, I'm more to the right."

What does Kochba think about a Palestinian state? "There already is a Palestinian state—it's called Jordan." He stands up and smooths the wrinkles on his pants by running his palms down his thighs. "Rebecca—we're ready to eat." He puts his right hand on my shoulder. Thick black hair grows on his fingers. "Over 50 percent of Jordanians are Palestinians. Judea and Samaria belong to the Jews. God said to Abraham, 'Unto they seed will I give this land.'"

During the late afternoon drive from Jerusalem to Gush Etzion, the sun hangs a fist's height about the hills. The dark western ridges, with their dull and cold stones, hold the coming night. Near Bethlehem Kochba says, "On this hill Abraham stopped with Isaac on their way to Jerusalem. And that hill—the one with the olive trees—was the site of a battle between the Maccabees and the Romans." "Who won?" I ask. "We did," he says.

Kochba realizes that his presence on the West Bank leads to bloodshed. During the drive he says, "Why should we stop now? The settler movement is the logical extension of Zionism—settling in the Holy Land. We endure threats to our lives. Settlers like David Ben-Gurion, who came to Eretz Israel in 1906, worked the same rocky land just a few miles away and protected their families from the same Arabs. Now we're living in the actual Hebrew kingdom."

"Pre-1967 Israel was not the ancient Jewish homeland: this part is. The Jews lived here, in the mountains of Judea and Samaria. The Philistines lived along the coast, the Edomites in the Negev desert, and Gentiles in the Galilee."

What about the fact that the settlers built their settlements on confiscated Palestinian land?

"Israelis living in pre-1967 Israel think they're morally superior to settlers. What they forget is that our policy of removing Arabs from the land is no different from Ben-Gurion's policies for pre-1967 Israel. During the 1948 war, after the conquering of Nazareth, Ben-



▲ Palestinian children, 1991

Gurion toured the town and asked an aide, 'Why so many Arabs, why did you not expel them?' Do you know what Ben-Gurion said in '48 about Judea and Samaria? 'The Arabs of the land of Israel have only one function left to them: to run away.'"

Kochba points to the terraced fields. "Our ancestors, the Hebrews, were the first to use 'terrace agriculture.' Our forefathers built the walls that hold up the Arab's olive trees.

"There are 22 Arab states and one Jewish state. Creating a 23rd Arab state on Jewish land ignores our historical right to have our own country."

We drive along a typical West Bank road—twisting around hills dotted with rocks covered with yellow lichen. Even though Kochba has lived in Israel for just three years, he drives like an Israeli—fast. He passes a white Mini as we go around a steep turn and past a sign for "Rachel's Tomb—Three km." The leading cause of death in Israel is auto accidents, not war.

Kochba's wife serves us a four-course dinner: matzoh ball soup, gefilte fish, chicken, and apple pie. The Kochbas' back yard has a sand box with plastic shovels next to a red Big Wheel with tassels coming out of the handle bars. Kochba sees me looking outside through the sliding glass doors. "Who has walked across our back yard?" he asks me. "David? Solomon? The Prophets?"

After dinner, we stand around the table, and Rebecca sings a prayer in her soprano voice. Then Rebecca and the oldest daughter, Ilana, clear the dishes. Kochba excuses himself. The six-year-old, Karen, opens the olive-wood door, letting out the family cat. Above the doorknob, I see a three-inch *musuzah*—

blue glazed clay scratched with Hebrew letters.

I hear Kochba fumbling in his office. A drawer opens and closes, and he strides, into the room, carrying an Uzi over his shoulder. He carries the machine gun easily, as if it were a camera. He smiles at his wife and jams a seven-inch clip into the weapon.

Climbing into his Chevy Astro van with the plastic windows, Kochba says, "The road to Jerusalem is especially unsafe near the Arab refugee camps around Bethlehem." I soon see what he means.

We drive for five minutes, and the lights of an Arab village appear on my left. The highest lights top the minarets of the mosques. At night the city is quiet, and I see no division: the lights of the police station and the lights of a family that lost their 12-year-old son look the same.

Passing the village, the road dips toward Jerusalem. On my right are three square, cement buildings, each about 30 feet wide. I assume they are stores despite the steel shutters stretched across their fronts.

We drive for one minute, and I realize a high-wire fence has begun along the right side of the road. The fence is 20 feet high—like a giant baseball backstop running for half-a-mile. Beyond the fence I see countless cement houses.

There are no street lights in the camp, just several lamps outlined behind thick curtains. No one walks among the square houses, but I see three men standing behind the fence. I see their dark faces, darker moustaches, and dark shirts a size too large. One of the three has his collar turned up around his neck.

Kochba hits the van's brakes. We slow from 55 to 15 miles per hour. Pulling the Uzi from his feet onto his lap, he clicks off the safety.

"You see, Jonathan," he says, his eyes intently on the houses, "this is the Dheisheh refugee camp. The IDF put up this fence because the Arabs in the camp threw stones at passing cars. The Arabs know I'm a settler because of my yellow license plate. If they see me driving fast they'll think I'm scared. But when they see me driving slowly, they'll know I have a gun and that I'll get out and start shooting if they throw a rock at me."

We poke along as if there really were a baseball game on the other side of the fence and we were peering in, watching the pitch, watching the batter hit the ball into the stands. But where the stands should have been was the hill where

Isaac and Abraham stopped before entering Jerusalem.

Kochba switches on the radio. The announcer says a few words in Hebrew, and Israeli pop music comes on—Hebrew, synthesizers and a drum machine. The sound of the drum machine mixes with a bang as a rock hits my window. Kochba stops the van. Slinging his Uzi over his shoulder, he steps onto the black pavement. A girl—no more than 12—stands in front of the fence. In her right hand she holds a rock. Sixty percent of Palestinians throwing stones are 13 and under.

The girl wears a white dress, and lace fringes her collar and sleeves. Her long brown hair falls half onto her shoulders, and half into her dress. Dust coats her black, patent leather shoes.

Sweat drips down my temple and across my cheek. About half of the 600 Palestinians killed in the intifada were children. If Kochba shoots this girl, it will just be another headline.

Climbing out of the van, I say, "Mr. Kochba." "Shut up," he says and points the gun at the girl. Kochba made the choice to become an orthodox Jew and move to the ancient biblical kingdom. Now he's pointing a gun at a girl just a little older than his daughters because she's interfering.

I point at Kochba and say, "Mr. Kochba—don't shoot her." Kochba isn't listening. He says to the girl, "Don't throw that or I'll shoot you." The girl raises her right hand. I wonder if she speaks English—she must realize she'll get killed if she throws the stone.

The girl raises the stone as high as her ear. Kochba lowers his head towards the Uzi's sight, and the gun's black metal pushes into his cheek. Over the sound of the van's engine, the Israeli pop music plays from the radio. My legs sweat and my boxer shorts stick to my crotch.

The girl drops the stone. It lands in the dirt on the side of the road. She walks backwards along the fence—toward a slit in the chain links five feet away. Kochba lowers the Uzi. The gun leaves a white mark where it pressed into his cheek. "Let this be a lesson to you, little girl. Don't throw rocks at us. We live here too—treat us like neighbors." She pushes her body through the fence and runs into the camp.

Kochba climbs into the van, revs the motor, and turns up the radio. What else can I do but get in for the ride to Baka? Climbing into my seat, I close the door. □

Vignettes from the World of Friends



Warren Witte

Scenes at the World Gathering of Friends (above) in Kenya and (below) in Honduras

by Elizabeth Claggett-Borne

To become part of a world conference you need openness, willingness to learn, and lots of imagination. Try to imagine: What would it be like for all the Friends in the world to be one body? This was the challenge for participants of the 1991 World Conference of Friends.

Taking a major trip like one to the world conference involves the tasks of visas, passports, raising funds, taking off work, leaving family members behind (some who are dependent on you). A harder task is the psychological and spiritual preparation. Are we open to be changed and even changed profoundly? Change usually involves some amount of pain. Quaker travelers took the risk, usually forfeiting a summer vacation. The risk was one that left many of us disturbed, pushed out of our comfort zones. Our spiritual connection with God was shaken. In meeting others who pray, think, and come up with different conclusions than the Friends I associate with in New England, I am caused to ask, "Are you saying, God, that we are on the wrong track? Do I have to take these other types of Friends seriously? If I accept these Kenyan or Bolivian

Elizabeth Claggett-Borne traveled in the ministry for six weeks among Honduras and Guatemala Friends in the summer of 1991. She is a member of Friends Meeting of Cambridge (Mass.).

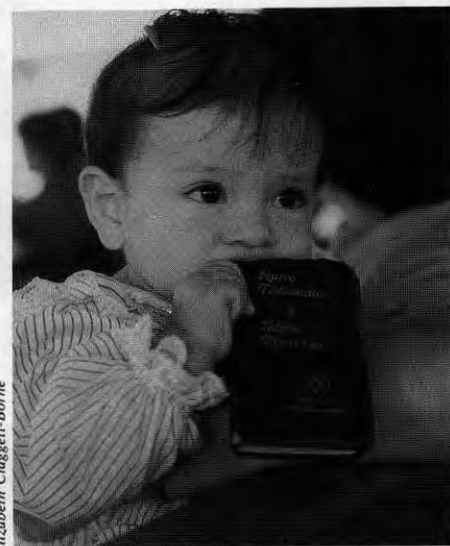
Friends as part of my body, will I have to give up something precious to me?" Faith that God's work is being done even though it doesn't feel good was required for this trip.

I want to share some vignettes, stories highlighting some spiritual learnings when Friends from diverse traditions converge.

I.

On Saturday night a marimba band played at the hotel in Honduras. Latino Friends are forbidden to dance. One U.S. Friend, call her Lisa, loved dancing, especially the salsa. Several Western Friends, mostly young people, also danced that night. The next morning Lisa talked with Luis, the co-facilitator of the worship-sharing group who commented on the sin of dancing and how glad he was that during the dancing, he and other Latino Friends had joined in a spontaneous worship-service to pray for the gathering. Lisa felt bad, really bad. Was she wrong for dancing? What could she say to Luis? Apologize? Dismiss it as a cultural barrier? She couldn't move through this difference of theirs: she felt separated from God, and unclear what was right. Could God's love really join those who differ? She sat disconcerted in the plenary Sunday worship. Then she heard the words "No person can diminish your relationship with me, your God."

God spoke clearly to Lisa. The message was what she needed; one of those unforgettable experiences when after feeling cast out, one is restored by grace. No one but ourselves can take away the closeness of God. I may feel guilt or I may avoid or lie about the Truth. I may



Elizabeth Claggett-Borne

feel isolated from those around me, but Thou are always here. I, and all of us, always have the option of returning to the pure love and intimacy of the divine. If we can just put ourselves in that receptive place, grace sweeps us away.

II.

We are inundated with the tradition that God is all-knowing and all-powerful. However, this is just one aspect of the divine. God is not always powerful and strong. Val Ferguson, from London Yearly Meeting, asked in her address for us to consider the powerless God. What is it like to pray and respond to the part of God which is powerless? God is as dependent on humans as we are dependent on God. We are God's hands and feet. This highlights how we are co-creators with God.

Lucy Anderson, an evangelical Friend, ended her talk in Honduras with a similar story. During World War II the statue of Christ in a French village was shattered by bombs. The villagers painstakingly collected pieces of the statue and restored it almost entirely. However, the hands could not be found. The statue was reconstructed in its original place with the inscription, "I have no hands but yours."

III.

In the Netherlands conference a Japanese, Susumu Ishitani, started his talk: "I apologize for any hurt my country or my actions have done to anyone present. All communication begins with this." It was a deep and solemn moment. (Many European Friends still live with the impact and scars from World War II). We need to learn how to say we're sorry for the deep hurts. Many Friends struggle with forgiveness in worship: sometimes it's too much to expect others to forgive you or wonder why you cannot forgive. What if forgiving our abuser (enemy) diminishes our own fragile self-love? Maybe an apology is an important starting place. We need to learn how to be graceful in saying it over and over again. Then God may open the door of forgiveness. I felt the need of forgiveness at the conference just because my foreign style can hurt; and I need to forgive others who are different from me.

I was reflecting on forgiveness. An article I read contrasted forgiveness and justice. It said justice excludes forgiveness. It said forgiveness always heals; justice rarely does. Can we demand jus-



Tom Taylor

tice and still forgive our transgressors? To me they exist on differing planes. Justice is often asked in the community, with the clarion of prophets. It is for all who are hurt, not an individual. Forgiveness is meaningful when done personally, with a change of heart. Both require God.

IV.

How tolerant and flexible are we in our meetings for worship? In the United States I sense a lot of distress and worry when we speak to God during unprogrammed meetings. We Quakers agonize aloud in worship. Items of suffering or personal quandaries are more likely to be shared in worship than testimonies or cheerful experiences. What does this indicate about our prayer? In what frame of mind are we approaching God? On the third day of the Honduran conference in one worship sharing group there was a tense silence; different styles were making Friends ill at ease. In the middle of this an African asked, "Where is the praising of God? We must make our corporate thanksgiving more central to our worship."

The form of vocal ministry in my unprogrammed tradition is somewhat prescribed. It's short, no more than five minutes, maybe with a quote at the message's core, maybe an ethical dilemma, sometimes horror or anger at some aspect of the world. We quote and talk more about early Friends than other Christians and the Bible. What doesn't happen in our meetings? There's not

◀ In The Netherlands

much singing (although we like singing), very rarely a direct praying to God, rarely the mention of Christ and examples of Christ among us, few confessions or commitments to a Christian way of life. And Friends get very impatient if one speaks longer than eight minutes, because we have a dire need to return to the precious silence.

Can we find ways to vocalize our wonder at all the gifts given to us? Can we more intentionally spend time praising all the marvels around and within us? How can we do it without sounding trite? We take so much of living for granted. Everytime we eat a healthy meal or spend time being amazed at acts of love, or listening to a friend, or singing in joy, we are breathing life into God. When we speak in reverence of the many ways God acts in our life we open doors for miracles to happen. If we are sensitized to miracles, we will be able to recognize them as they occur.

If we dwell in meeting for worship mostly on problems and political distresses, we weaken our hope in solving them. When we dwell more on faith, beauty, and trust, rather than on horrors and pain and injustice, then God can work more freely. Even if a future holocaust is before us, we cannot give it more power in our souls than we give eternal love. Let us learn from our African Friend then; give thanks and praise and gratitude in all ways to the Great Spirit.

V.

Are we clear that meetings for worship are corporate prayer? During worship, in the privacy that silence provides, do we address Christ or the divine directly? Are we confident that God is here to answer our prayer? How much of the silence is individual and how much is for the group? Are we so attached to the silence because we come to unprogrammed meetings expecting to get individual needs met more than coming to listen to corporate leadings?

Worship-sharing is an anomaly to Friends outside of North America and Europe. My worship group at the world conference was a fascinating, yet somewhat awkward, hybrid of prayer group and worship sharing. The African and Latino Friends could instantly flip through the Bible and use a passage that

was relevant to someone's spiritual journey. A Honduran Friend was impressed by how many of the children in my meeting could read, *and* at how seldom they read the Bible. How many of us speak of our personal relationship to Jesus Christ? Do we Friends have insurmountable theological differences or do we just use different metaphors to describe the same Holy Spirit?

I felt so convicted by the power of prayer among these Friends. After the struggle of listening to foreign stories in foreign languages, Juan Garcia said (in Spanish), "I believe Christ is working in us right now. Christ works if we are faithful and we pray unified as one body. As the first Christians performed miracles, we can also, if we believe strongly, without doubt. Two members (translators at the gathering) have been very sick. Let us have the power of prayer work through us in the same spirit that James in 5:13-15 spoke of:

Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing

them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven."

I was able to let my rational mind rest, and I prayed as I have never experienced before. (The translators did have a quick recovery.)

Epilogue

A group of delegates from New England gathered to reflect on the conference. Many expressed concern for the future of Quakerism. Are we giving major energy and support to our youth? Have we tried to make Quakerism such a safe faith that it holds no risks? If we were all in prison (as were whole meetings of Friends in the 1600s), would our children know enough or have enough conviction to carry on the Quaker faith? Do we show our children, through the example of our lives, that faith requires taking risks? Friends, are we too comfortable? If so, what should we do about it?

In all honesty, we concluded there was no unified message all Friends can say that emerged from the world confer-

ence. The three epistles describe the conference as a tree growing from a seed to a sapling, and optimistically to one bearing fruit. No unity was evident, no unity to suggest that we planted one tree with nourishing fruits to offer the world. Quaker delegates from New England did sense with gladness that the conference prepared the soil to plant this tree in the future.

Questions pour out of me. I do sense many Friends opened themselves and committed to walking closer with God. I learned much about the power of prayer, forgiveness, the Bible; that devotion to God can be found in many styles of worship; and to see unexplored sides of God. With these impressions, I pass on the torch of the world conference to you, to all of you. May you put your imaginations to exploring how best we can spur the health of our body. We cannot ignore these Friends, just as a leg wouldn't ignore a foot. No, in truth, we need to act knowing that our body manages best when all of its parts work cooperatively. May we plant this tree of Quakerism together and may we bear fruit for all to eat. □

'The Way My Heart Gets Open'

by Melissa Kay Elliott

By what reason do we call ourselves Quakers? Is it by tenets of faith—unspoken in some cases, but still silently agreed upon? Is it by biblical foundations or historical entitlement? Is it by right actions, by our social concerns and peace testimony?

Those who attended the 1991 Fifth World Conference of Friends faced startling, often uncomfortable, eye-opening encounters. Behind each was the question: What does it mean to be a Friend? As one Young Friend declared in an emotional plenary session in Kenya, "After being here, I no longer know whether to call myself Quaker."

Elizabeth Claggett-Borne, in the preceding article, declared with painful honesty, "no unity was evident." In spite of that, her thought-provoking stories about encounters at the gatherings were full of hope in presenting some of the questions that arose.

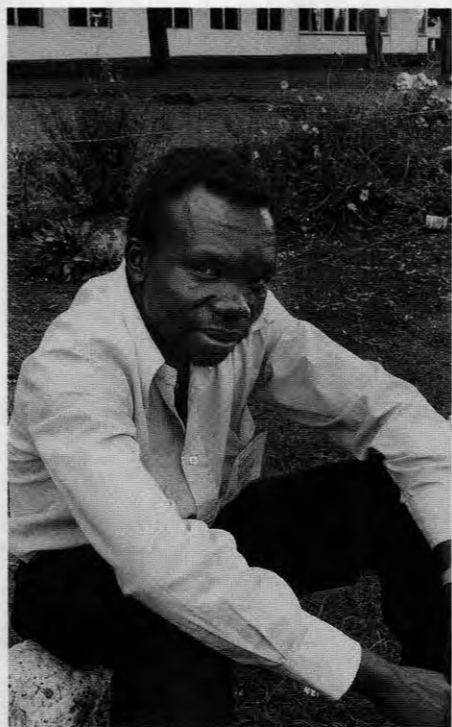
She challenged us to find hope for our Society by looking into the faces and hearts and lives of people who are living their faith and inspiring others. With that in mind, the following article is the first in a series of sketches about Friends from the World Conference and where their Quaker faith leads them.

Peter Kutosi, a young man from Uganda, sat facing me on a wooden school chair in Chavakali School, Kenya. We were strangers, our faces and clothing and ways different and puzzling to each other, bound only by both calling ourselves Quaker. We peered at each other through dim light from the classroom windows, the morning outside still overcast. Peter had agreed to spend a few precious minutes with me out of the hubbub of the Fifth World Conference of Friends, telling me about himself.

Peter wore dress slacks and a sparkling white shirt, with the collar open at the neck and cuffs buttoned carefully, the whiteness framing his dark face and hands. His forehead had a roundness, a gentleness, and his voice was low-pitched and modest, his answers sometimes accompanied by a sideways glance to see if his openness met with a fair hearing. Not a large person, he carried himself with a kind of contained grace, a peacefulness, an economy of gesture, an internal dignity.

As he talked, a sketchy picture emerged

Melissa Kay Elliott is associate editor of Friends Journal, a member of Corvallis (Oreg.) Meeting, and attends Chestnut Hill (Pa.) Meeting.



Warren Witte

▲ Peter Kutosi

of a young person eager to put his faith to work. He talked of a practical and often frustrating attempt to build community, to draw people into the Friends church with projects for the good of all. And he talked with weariness about the part played by lack of resources. He wants Ugandan Friends to know and be known by other Friends throughout the world. That desire comes from wanting to reach out and be connected to and supported by the world family of Quakers. It also comes from an awareness of how difficult the spiritual search can be in far-flung places where people have little access to knowledge or resources—or even to historical information.

Peter was born and baptized a Catholic, becoming a Quaker in 1985. When he talks about what drew him to Friends and how he lives that out, it is a story about a down-to-earth faith. "It is Quakerism that has shown me the Light. Most of the Quaker people in my area were not drinking, not immoral. When I joined them, I felt it was a group where I could build my future." Friends helped him build his house, too. He lives in a compound with his mother, father, brothers, and sisters. He has a wife and three children, and they raise subsistence food on their plot of land, which helps greatly in view of the unemployment problem.

As a child, he went to Protestant schools, and after high school he got a

job in a government ministry. However, the ministry couldn't pay him, so he had to move on, eventually landing a job with the Ministry of Tourism. Then the country's hotels were looted during a war, and that job came to an end, too. Since then—a period of several years—he hasn't been able to find employment.

That's not to say he hasn't found work, though, because there is plenty to do among Friends. He became secretary of his village meeting, then of his quarterly meeting, and now is secretary of the youth program of his yearly meeting. He not only arranges meetings and keeps minutes, but creates projects that put young people to work and raise money for the church. "We organize youth, pull them from poverty, get small jobs for them, bring in money for the church to help needy members." The work is always manual labor, such as digging pit latrines, building mud houses, or making bricks. It gives the young people something to do and improves living conditions. For instance, money from selling bricks goes toward sending abandoned children to school.

As Peter talked, the old Quaker saying came to mind, "Work is love made visible." Peter, however, put it in African terms: "The people who are looking on can see the difference between someone who believes in God and someone who doesn't by the work they are doing. Positive works make a difference in people's lives."

The stumbling block is always money: money for supplies, money for education, money for basic necessities, money to give people a hand up—money that isn't there. Peter is aware of this need, touching as it does every aspect of their efforts, but he wants to find ways for people to help themselves, rather than depending on handouts. "The African tendency is to ask for money. I would rather see them take care of themselves."

Then he told me about the latest youth project at his church. They built a 40-by-26-foot building from poles and mud, with a papyrus roof, to house 600 chicks. The plan was to eventually sell eggs and increase the size of the flock. The money would go to the church's entertainment committee, to be used for events to attract more people. However, when he left home for the conference, there was no money to buy more feed or to get medication for the chicks.

Part of the reason he went to the World Conference was to get practical

information from people in other countries on how to organize projects, get more funding, set up social facilities, and to start correspondences. In addition to pursuing those questions, he was struck by the differences he found among Friends. He said he was used to more strictness of dress, behavior, and types of food eaten. In Uganda, people take responsibility in their personal appearance for not giving others cause for jealousy. Items would not be worn that called attention to the wearer, and behavior would be kept low-key for the same reason.

Another difference was in the way time and meals were handled. "In Uganda, we would come together for one purpose and discuss it until we go to sleep. Then we would get up the next morning and make our own meals," he said.

One of the cross-cultural experiences spoke deeply to him, however: silent worship. It was a new experience, and in describing it, he spoke quietly, but with conviction about how it affected him. "I find it is the way my heart gets open. I like it." He carried home the hope that he could find several people to share silent worship with him, but, with characteristic circumspection, he felt cautious about disturbing others. "The people in Uganda are not used to silence. . . . I would not want to do anything to cause people to leave the church."

Learning more about silent worship and Quaker history are two of the reasons he would like to establish more connections with Friends outside Uganda. If he could send a message to Quakers in other parts of the world, it would be this: "There are Quakers existing in Uganda, and those Quakers are practicing Quakerism in darkness. They are not aware of the history of Quakerism. You can't expect people to learn when there is no source of information. Quakers from other parts of the world should help provide information. It will not only bring people to Quakerism, we will be bringing people to God." □

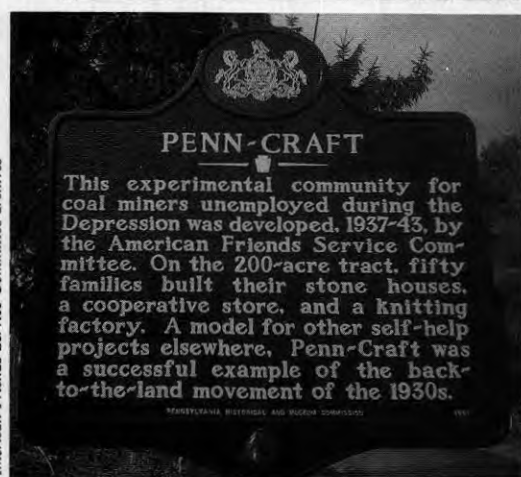
Peter Kutosi would be interested in hearing from Friends throughout the world and would particularly appreciate receiving material on Quaker history, silent worship, social activities and games, comparisons between Quakerism and other denominations, material for children, and Bible study. He receives mail at P.O. Box 129, Mbale, Uganda.

Penn-Craft Revisited

Courtesy of Bob Vogel



American Friends Service Committee archives



by Robert S. Vogel

As the American Friends Service Committee celebrates its 75th anniversary, it can still point with humble pride to Penn-Craft, the 55-year-old self-help community it helped develop in the coal mining area of southwestern Pennsylvania. This Fayette County community of 210 persons has recently been declared a historic district by the U.S. Department of Interior. To celebrate the occasion, a Pennsylvania state historical marker was dedicated on November 8, 1991, a date that coincides with the move of the first family into the first completed stone house in 1939.

Many changes have taken place over the past decades. There are few of the original homesteaders still alive, but the Penn-Craft spirit continues into the second and third generations. In 1991 I visited the community, met community leaders, and learned about the changes and

Robert S. Vogel is a member of Orange Grove Friends Meeting, Pasadena, California. He is a free-lance writer and clerk of the Development Committee of Friends World Committee for Consultation, Section of the Americas.

the ambitious plans of the Penn-Craft Community Association. Although the Penn-Craft story has been told before, it might help to review the history of this pioneer experiment in homesteading.

In the depths of the depression of the 1930s, Pres. Herbert Hoover asked the AFSC to oversee the feeding of children under the Children's Bureau. At one time, the AFSC was feeding 40,000 children a day in 41 counties of Pennsylvania, West Virginia, Maryland, Kentucky, Illinois, and Tennessee. This brought the AFSC to Fayette County, Pennsylvania, where it found that 96 of 152 coal mines were worked out or closed down, miners were out of work, and 30 percent of the population was on relief. The housing situation was desperate. Funds were needed to improve the coal company "patch" houses, but the miners simply did not have the finances.

Later, under Pres. Franklin D. Roosevelt, the U.S. government began experimenting with reviving homesteading, hoping that back-to-the-land projects would help reduce the ever-increasing relief rolls. Out of this concern, the Congress created the Division of Subsistence Homesteads under the Department of Interior in 1933, which led to creation of the Rural Resettlement Administration.

The AFSC became convinced that the only hope for successful resettlement

and retraining of displaced miners depended on the interest and support of industry, organized labor, and private organizations working together. The Service Committee successfully rallied support of leaders of management and labor. Andrew Mellon, Eleanor Roosevelt, Doris Duke, and others endorsed the project, and \$300,000 was raised in contributions from U.S. Steel Corporation and others. The 200-acre Isaiah Craft farm near Brownsville and Republic in the once-rich bituminous coal district was purchased, and Penn-Craft was underway.

Clarence Pickett, Homer Horris, David Day, Levinus Painter, Errol and Mary Peckham, and Henry Regnery all played important roles in the project. By February 1937, 250 families had applied for one of the 50 one-and-a-half-acre plots. Errol Peckham was in charge of selecting the eligible families. Homesteaders had to be miners, partially or wholly unemployed between 35 and 45 years of age. The families had to represent a cross-section of the mining population: Croats, Slovaks, Welsh, Poles, Rumanians, English, Russians, Syrians, Italians, Germans, and African Americans. Distressed miners with large families were also given some priority.

Before actual construction of homes, roads had to be built, electricity and water lines laid. The Craft farmhouse

and cow shed served as a community center and office. In those formative years, more than 200 college and high school students volunteered for summer work camps and also provided leadership for youth organizations. Homesteaders amassed labor-hour credits, which were used to offset construction costs of the houses. Costs were also kept down by using local resources: the building stone came from abandoned coal mines; sand was produced by the community's stone crusher; the lumber was harvested from blighted chestnut trees. A cooperative grocery store was founded; frozen food lockers were installed; the old Craft farmhouse became the community center, library, health clinic, and canning kitchen; the Redstone Knitting Cooperative Mill was started to give employment to women and unemployed miners.

The total cash outlay for each house was \$2,000 in a 20-year loan from the AFSC at 2 percent interest. With the coming of World War II, the mines reopened, and all 50 families were able to pay off their loans ahead of time. Today the stone houses are selling, when available, for about \$30,000.

As the community prospered, something of the original spirit of enthusiasm and cooperation waned. The cooperative grocery store was sold; the frozen food locker plant removed; the Craft farmhouse-community center was sold. In 1954 Louis Gallet, who was hired to manage the knitting mill, bought the mill and moved its operations to Uniontown, where it currently manufactures form-fashioned sweaters under the label of Louis Gallet, Inc. The old knitting mill building was sold, but now stands empty.

Now there appears to be a resurgence of the spirit of community with many second-generation homesteaders returning. Many of the "chicken coops" that served as temporary shelters during home construction have been converted into comfortable, insulated, livable homes. And although the economic base has declined, some residents work at the Hillman Barge Co. in Brownsville, while others find employment in industries and service jobs.

The Reverend Thomas Logston, son of one of the homesteaders and currently president of the Penn-Craft Community Association, feels that the spirit of Penn-Craft remains and is healthy. He said, "Not only did Penn-Craft help miners build houses, it trained them for

other jobs: carpenters, masons, plumbers, etc. Today the second generation is college educated, and many have become professionals in their fields." Valerie Gallet, widow of Louis Gallet, was lavish in her praise of the AFSC, which helped get a loan to purchase modern machinery for the knitting mill. She said that people who live in Penn-Craft have a great love for the place and a great pride in living there. The spirit of Penn-Craft remains strong and is growing.

Recently, Penn-Craft Community Association, Inc., was granted tax-exempt status from the IRS. It is currently seeking to raise funds for several projects. Top priority is \$50,000 to purchase and renovate the old knitting mill and convert it to a community center. A feasibility study has just been completed with a grant from the local congressman. According to *Penn-Craft Community News*, the association is "seeking to work closer with the youth of our community area through programs such as Penn-Craft baseball teams. Work needs to be done on the playground and ball park." Another committee is at work compiling historical information about Penn-Craft. It would welcome pictures and articles.

It is doubtful if the Penn-Craft experi-

ment could ever be repeated. Observed the now-retired George Constable, who came to Penn-Craft as a teen-ager, "Imagine the youngsters of today hauling sand, loading lumber, digging sewer lines, shifting cement bags, and digging out foundations of a house without the benefit of new-fangled equipment."

In commenting on being included in the National Register of Historic Places, Lou Orselene, whose grandparents were homesteaders, said, "Penn-Craft was structured on the American ethic. Besides the educational and preservation benefits, Penn-Craft's national recognition is a positive step forward. If we utilize our important heritage, it will improve our quality of life. Preserving our birthright is the path to a better life for our children."

Thomas Logston summarized his own experience: "I think the project developed in all of us a sensitivity, a lack of selfishness. . . . The goals now are much the same as those back then: to become initiators. Continue the enterprise as our founders did before us. Penn-Craft is a community that is still becoming." □

The address of Penn-Craft is RD #1, Penn-Craft, East Millsboro, PA 15433.



Page 18: Penn-Craft Community, 1942
Inset: A Pennsylvania historical marker
Above: Workers at Penn-Craft's knitting
mill, 1942
Left: Author Bob Vogel with a Penn-Craft
resident at her home, 1991

A WORLD OF MADE

I awoke at 2:00 this morning, with an image immediately in mind. I do not know if it was a dream I was awakening from or an image that I wakened into, but it was totally convincing. I saw the world in its entirety as a globe, and it was terribly clear to me that humankind had gone far beyond colonization of the planet: it had been made into a series of continental plantations.

Because we live on the surface of the planet, with only a few of us ever being elevated so that we may see it as world, we tend to have a limited horizontal perspective. We do not look over, but rather look into it, on edge. So it is very difficult for our ken and imagination to understand or acknowledge that, as a species, humans have encompassed an entire planet. If this has happened elsewhere in the universe, we do not know. Our situation is acutely unique.

We like to think that we live in a natural world, one which is a vast panoply of wilderness and farmland, cities and desert, tundra and forest.

But this is nothing more than a fiction of our imagination; such a world ceased being reality some hundreds of years ago, perhaps as late as 1650 CE. For humankind is no longer a series of isolated settlements surrounded by the natural world. The reverse is our true state: what little natural world remains is now reduced to but a few islands in a sea of immense human overpopulation.

If one were to carefully examine the most detailed world globes and maps, it would become apparent that we have consumed, displaced, or occupied virtually every portion of all the land areas. That which we have inflicted upon the ocean—the only aspect of creation remaining that still surrounds us and keeps us—is not obvious, but we know that

by Joseph E. Fasciani

it too has paid a price for our demands and abuses.

It strikes me that our attitude toward the biosphere is but a larger scale extension of the same mindset that allows us to create zoos and "wilderness areas." Our conditional reality has itself become conditional upon our delusion that we are perfectly competent managers-creators of entire continents. Our supreme religious belief and Manifest Destiny can be united into one battle cry: "Today Disneyland; tomorrow the world!"

As usual, Will Shakespeare said it best:

Enjoyed no sooner but despised straight,
past reason hunted. . . .
Mad in pursuit and in possession so;
had, having, and in quest to have,
extreme. . . .
All this world knows, yet none knows well,
to shun the heaven that leads men to this
hell.

If I had to select one line of writing from all that has been written as the most significant, most meaningful, it would have to be this one, from e. e. cummings's poem, "pity this busy monster, manunkind not": "a world of made is not a world of born." For me, this covers all of our Western history, mythology, and culture, right from biblical Creation to the spotted owl. I would like to see this taught to every citizen quite early on, so that it became basis for one's ethos, serving to inform all choice and decisions.

A world of born created and sustained us, but we seem hell-bent to condemn that origin and replace it with what Thomas Berry has so aptly named "Wonderworld." What has come to haunt us is the horror of our Wonderworld relentlessly becoming wasteworld, one which turns on us as poisoned air, land, and water. But what if this is not a temporary aberration; what if this is only one stage in humankind's progressive history, an unfolding as we approach our lemming-nature?

And what if, like those foredoomed creatures, we are destined for a periodic rise of suicidal overpopulation, a purgative climax preceded by ever-rising crime, violence, wars, all of the behavioral sink, indeed, sewer? Is this not Nature? Or at least, our nature?

As a poet, I believe some of the answers we seek are to be found in what poets have to tell us. They write from wisdom, not knowledge, and have been around as long as records have existed, and that's a great deal more than can be said for presidents. Here is one such answer, from Gerard Manley Hopkins, a poet-priest who held much of what Father Thomas Berry now writes as his concern:

What would the world be, once bereft
of wet and wilderness? Let them be left,
O let them be left, wilderness and wet;
long live the weeds and the wilderness yet!



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Jesse Holmes, Liberal Quaker

by T. Noel Stern

I pay tribute to Jesse Holmes, liberal Friend, and to his "Letter to the Scientific Minded." The letter was printed as the lead in *Friends Intelligencer* (a predecessor of *FRIENDS JOURNAL*), in mid-February 1928. It was distributed in slightly modified form by the Advancement Committee of Friends General Conference, with additional signatures. The statement sought to attract scholarly people to the Society of Friends, with significant success. It offers a model for liberal Quakers today.

Despite, or perhaps because of, Jesse's reputation as a "dangerous radical," he was an outstanding voice for liberal, Hicksite Quakerism from World War I until his death in 1942—almost half a century ago. Jesse was a whirlwind on the Swarthmore College campus, throughout the United States, and abroad. His life and work have been described by Albert J. Wahl in *Jesse Holmes: A Quaker's Affirmation for Man* (1979, Friends United Press, Richmond, Indiana).

Jesse's outreach was wide. He contributed frequently to the *Intelligencer*, spoke on the Chautauqua circuit, and addressed the Congress Party of India. After World War I, Jesse Holmes traveled to Europe for the American Friends Service Committee to review Quaker volunteer relief projects in several countries. He visited Soviet Russia to learn about its experiment in Communism. Jesse Holmes badgered Philadelphia Quakers to take a stronger stand on social reform.

Although a staunch Friend, Jesse Holmes recognized the kinship of liberal Quakerism to other liberal religious groups, and presided over the National Federation of Religious Liberals. In that he was universalist.

T. Noel Stern is clerk of Sandwich Quarterly Meeting and serves on the Archives Committee and Permanent Board of New England Yearly Meeting. For many years he has been professor of political science at the University of Massachusetts, Dartmouth.



▲ A caricature of
Jesse Holmes

How might the legacy of such progressive Friends reach a broader spectrum of seekers today?

When I was a Swarthmore College student in the early 1930s, I knew "Ducky" Holmes at a distance. Familiar were his white mane, moustache, and Van Dyke, his piercing gaze and Mephistophelean expression, pointed chin, rounded stomach, and gray, sweeping cloak. Students in Jesse's comparative religion class spoke enthusiastically of his teaching as informative, colorful, broadening.

When Jesse spoke to the Round

Table, an inter-denominational group in Media, Pennsylvania, in the late 1930s, his iconoclasm pleased most of the attenders, but not all. One listener cried desperately, "You're taking my religion away from me!" To that Jesse retorted, "I don't want your religion. Keep it!" Jesse forgot to add that each person should respect the views of others, no matter how sharply he or she disagreed.

I attended the large reception at Jesse's home in Moylan in 1938 where he declared his candidacy for Socialist Governor of Pennsylvania, an election that he lost overwhelmingly. In the same period, I enjoyed two sessions of the Progressive Friends, where Jesse was presiding clerk for a dozen years. An independent body, the Progressive Friends had a meeting-house at Longwood near Kennett Square, Pennsylvania. The meeting had begun in 1853 or earlier and finally disbanded in 1940. It represented Quakerism in its most reformist mode.

Jesse's "Letter to the Scientific Minded" was liberal and iconoclastic, expressing dissatisfaction with religious dogma. The *Intelligencer's* editors noted that the letter sought to reach thousands of people over the world to whom religion had become "intellectually chaotic, ethically confused, organizationally antiquated"—using the words of Harry Emerson Fosdick of Riverside Church, in New York City.

The problem arose, wrote Jesse Holmes, because "the church is essentially a medieval institution which has carried over into a scientific age, and therefore an anachronism and unfitted to its time." Religion could not demand beliefs that were grotesquely out of keeping with probability.

Jesse noted that the Christian church accepted doctrines such as the Apostolic or Nicene Creed, and inerrancy of the Bible, the virgin birth of Jesus, along with miracle stories in the Old and New testaments. He indicated that his article had nothing to say to those who were satisfied with such a faith.

Jesse Holmes said that Quakers were not a church but a Society of Friends. The Society made no claim to be an authoritative body that settled questions of doctrine or historical fact. His letter made no mention of evangelical Quaker meetings, which had a different approach.

Although the Society of Friends demanded no uniform belief, Jesse said it had a great deal of unity. Its greatest unity was probably in its acceptance of

the Sermon on the Mount as the ideal for which humankind should constantly strive. Friends did not have a creed, but a common purpose to determine the meaning of right and wrong. He itemized a number of social goals, including the right of people to life, liberty, and the largest possible happiness. Jesse noted that Quakers opposed war but did not demand conformity to pacifist belief.

The letter waited until its mid-point to mention God, where it described God as "the unifying influence which makes men long for a brotherly world" and as the "Chief Imperative of human existence." God was not an historical character, but rather the common experience of humankind, which bound it into unity. Jesse noted that Friends have used different terms for God, including the seed, the Christ within, the inspeaking word, the super-self, the world father.

Several passages expressed doubt con-

**To Holmes,
God was not an
historical character,
but rather the
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which bound it
into unity.**

cerning the divinity of Christ. Toward the end of the letter he observed, "We do not know whether God is a person as we are persons or not."

In conclusion, Jesse Holmes asserted that Quakers have a faith that can prop-

erly be called Christian, which has nothing to fear from science and which demands no medieval credulities of intelligent people. He invited his readers to examine our faith and to see whether they wished to become Friends.

The version of the letter circulated by the Advancement Committee of Friends General Conference had four co-signers along with Jesse Holmes. A second FGC edition had a slightly different list of co-signers—including Dean Roscoe Pound of Harvard Law School and Paul H. Douglas, later a U.S. senator. The FGC document was slightly briefer concerning social justice, and a shade less iconoclastic than Jesse Holmes's original article. GOD appeared in capitals, as did RIGHT and WRONG.

Albert Wahl reports that FGC distributed 20,000 copies, and a number of national magazines reprinted the article, including the *Atlantic*, *Christian Cen-*

To the Scientifically-Minded

This letter was drafted by Jesse H. Holmes in an effort to voice a concern to reach the thousands of people worldwide to whom religion, as Harry Emerson Fosdick put it, appears to be "intellectually chaotic, ethically confused, organizationally antiquated." It was first published in Friends' Intelligencer, February 11, 1928. —Eds.

For a large and increasing number of the people of Christendom the organized Christian Church is failing to supply the needed religious element. This is due primarily to the fact that the church is essentially a medieval institution which has carried over into a scientific age, and is therefore an anachronism and unfitted to its time. The efforts of its more intelligent leaders—the so-called modernists—to adapt it to the present has failed and there is no prospect that any such movement will succeed in the near future. Our young men and women are being trained in schools and colleges to think in scientific terms, and the whole trend of our times is scientific. It is not possible for a religion which ignores or opposes this attitude and which demands beliefs which are grotesquely out of keeping with probability, to serve the purpose of the coming generation or the scientifically trained

of the present generation. The Church proposes as essentials of faith the Apostolic or Nicene Creed, the inerrancy of the Bible, the virgin birth of Jesus, and the verity of the miracle stories of the Old and New testaments. This article has nothing to say to those who are satisfied with such a faith; what follows is for those who cannot accept it.

I would call the attention of those for whom creeds and statements such as those quoted above are mere phrases without reality for life and conduct, to the Society of Friends commonly called Quakers. It makes no claim to be a church in the sense of being an authoritative body which can settle questions of doctrine, or of historical fact. It is a Society of *Friends*. Friends claim no authority but owe each other friendliness. They have no common creed, and such unity—of which there is a great deal—as there is among them is merely due to the fact that impartial minds, working on the same conditions, arrive at similar conclusions. However, we demand no unity of opinion, but find interest and stimulus in our many differences. I suppose our largest unity is agreement on the Sermon on the Mount as the ideal for which mankind should constantly strive. This agreement is not at all a blind acceptance of the authori-

**We find ourselves
associated with
a kind of larger and
nobler self which
will enable us to be
the kind of persons
we most deeply
long to be.**

ty of Jesus, but is rather due to what we regard as a fundamental longing of mankind for a world based on friendliness and good will. Our unity consists, therefore, in having a common purpose, not a common creed; and our common purpose determines once and for all the meaning of right and wrong. Right—is that which serves the end of a human society based on good will to all men; wrong—is that which hinders or thwarts that end. On this basis we undertake to test the organization of society, international policies, and all human institu-

ture, and *Harper's*. The pamphlet appeared on the literature desks of many Friends meetings into the 1950s. In a Spanish version, the letter was addressed, "A los Intelectuales." *Time* said that the letter was the beginning of "probably the most vigorous effort in more than a century (by Quakers to win) converts." *Time* was unaware Friends liked to be "convinced" rather than converted!

If Jesse Holmes were alive today, he might wish to change phrases in his let-

ter that now seem sexist. The 1928 essay speaks of "men" as if they were all humanity. It speaks of the World-Father but not the World-Mother. It does not speak of homosexual Friends.

I would like to see a new letter go forth today, which would build on the statement issued by Jesse Holmes and his co-signers. It would be addressed not merely to the scientific minded or to intellectuals, but to a broader spectrum composed of open-minded seekers. A new letter might note that liberal Quak-

ers form a vigorous, sturdy, and enduring branch of Friends—although we cannot begin to speak for all Quakerdom. A new letter might note that liberal Friends are caught in the spirit of Jesus' Sermon on the Mount, but are uncomfortable with dogmas formed after Jesus' death, such as the Nicene Creed of 325 A.D.

We need to build on the legacy of Jesse Holmes and other progressive Friends of the past, and to espouse our conviction with confidence. □

►
A group
portrait of
the Progressive
Friends
at Longwood
(Pa.) Meeting,
1940



Friends Historical Library/ Swarthmore College

tions. Our opposition to war is based on a conviction that war is a hindrance to the world family, but we do not exclude those who do not have the conviction. Many of us feel that our industrial system is on the wrong track, but this is not a doctrine to be accepted but a problem to be solved; it must be tested by its service on the whole to humanity. So also with the problems of property, of race prejudice, of social classes, and indeed all human problems. Our purpose is a friendly humanity organized so far as organization is necessary for effective good-will among men endowed with inalienable rights to life, liberty, and the largest possible happiness.

I suppose an objection that will arise in the minds of Seekers, to such a statement is that there has been no mention of God. But this would be due to a failure to understand the meaning of that much abused word, at least as we Friends understand it. God means to us just that unifying influence which makes men long for a brotherly world; and our whole religion is built on the assumption of God as the Chief Imperative of human existence. To us God is not an historical Character like Caesar or Alexander, concerning whom we must read in books, sacred or otherwise. God is rather the name of certain common experiences of

mankind by which they are bound together into unity. We find that element present in the lives of men in all ages and among all races, and we find it everywhere among our fellows today. The longing for truth and for right is based upon it. Men in all ages have given their lives rather than disobey this inner voice, this inner light.

But why should we call this *God*? Names are not of vital importance, but it has seemed to us that this human experience is what every age has called by that name. Man has personified it and created all sorts of mythologies about it; he has substituted his mythologies for obedience, he has made priesthoods and institutions which have intruded between him and his nobler self—but this is the ultimate reality of all faith. We have never been very particular about names if our meaning is made plain. We have called this element of life the seed, the inner light, the inner voice, the Christ within, the inspeaking word, and various other things. We are quite willing to welcome more names, "the power not ourselves that makes for righteousness" sounds all right, the hidden dynamo, the super-self, the world father are proper symbolisms. Of course we do not know whether God is a person as we are persons or not. When we look ourselves

over it doesn't seem probable that the unifying power by which we love humanity is just another individual like the rest of us, but greater. Rather we seem to find ourselves associated with a kind of larger and nobler self than our everyday selves, and which we recognize as that which will, if obeyed, save us from missing the mark, and enable us to be the kind of person we most deeply long to be.

Whatever God may be, and whatever life may be, we are not insured against loss, suffering, and death. But there is historically and in fact an element of life, a power beyond our normal everyday selves which enables us to rise above loss and suffering, and to face life and death alike without fear and with manly hearts. A Society of Friends is or should be a group of people of good will in alliance for mutual support in making that element of life the commanding element. We Friends do not succeed in doing this by any means. But at least we have a faith which we believe may properly be called a Christian faith, which has nothing to fear from science and which demands no medieval credulities of intelligent people.

We invite such people to examine our faith and see if they do not belong with us.

Jesse H. Holmes

COMING OUT TO GOD

by Elliott Robertson

The discourse among Friends in recent months and years has included a good deal of debate about homosexuality. As a vast array of opinions have been flying about, there have been ample occasions for many of us who are gay to have our sense of self-worth tested, particularly for those of us who are in the process of coming to terms with our sexual orientation. When confronted with arguments against the comparative worthiness or wholesomeness of homosexual relationships from other members of our meeting or in the articles and books that have examined the "issues" around sexuality and sexual orientation, it is natural for those of us who are homosexual and are not entirely comfortable with our sexual orientation to doubt the possibility of being both whole and gay at the same time, or, alternatively, to doubt the authenticity of our homosexual nature.

I was experiencing this very struggle within myself not long ago. Doubts about the holiness of my sexuality had crept into my consciousness despite my general ease and at-home-ness with my sexual orientation. It occurred to me in a flash of inspiration that what I needed to do was to come out to God. I had never spoken to God about my being gay; God knows everything about me after all, so it had never occurred to me to do so. Yet this idea of coming out to God had me excited. I knew in my heart that if I were to take a moment to come out to God, God's response would be one of full and complete acceptance of me and of my gayness, and probably

one of genuine celebration of myself and all my attributes—including my gayness, my skinniness, and all those physical and psychological characteristics I've always struggled with accepting.

Whether you're gay
or straight,
there's very likely
something you may
want to come out
to God about.

More importantly, I knew in my heart that were I to come out to God about my sexuality and experience acceptance of it, my struggle with self-acceptance would then dissolve as I'd be able to easily join in God's acceptance. (After all, God judges with righteous judgment from the highest point of view, the point of view afforded from Heaven, so it would be arrogant of me to trust my judgments more than God's.)

It wasn't until a week or two passed that I actually sat down and said, "God, I have something to tell you," but when I did, God's response was just as I had expected it would be. Now that I have come out to God about my sexuality, I intend to come out to God about my receding hairline. I already know what the response will be, and I trust God's re-

sponse will help me to have a more godly response to my going bald as well. I expect, however, that I may have to come out to God about this one on an ongoing basis for some time to come.

What do you struggle with accepting about yourself? Whether you're gay or straight, there's very likely something you may want to come out to God about. If it's the way your nose looks, come out to God; don't get cosmetic surgery. Let God know how you feel about it, and listen for a response from the one whose love is limitless. You may be surprised when you find yourself in love with your wonderful nose eventually!

I used to always take "created in the image and likeness of God" to be a reference to our spiritual nature. Now, however, I am wondering if it might also have a second meaning. Perhaps the affirmation that we are created in God's image also means that my gayness and my neighbor's straightness are in God's image, that my baldness and my neighbor's full mane are in God's image, not to mention my skinniness and my neighbor's heavy-set body as well. This second meaning makes a great deal of sense in light of what follows the assertion of God creating us in His image—that is, "male and female, He created them."

Similarly, in the past I have often thought of God as principle or law, and therefore a recognizer of only the inner light within each of us and nothing more or less than this light. Now, however, I have started to consider that God might also be highly involved with us personally, and that God's love for us might recognize and celebrate both our souls and our creatureliness. □

Elliott Robertson is an attender of 15th Street Meeting in New York city.

A New Generation of Volunteer

by Harold Confer

Early Quaker work camps chalked up an impressive list of successful projects. Conscientious objectors of World War I also worked with the ideal of the common good in mind, and Friends who went to Europe to help rebuild after that war left a legacy of clinics, schools, homes, and roads. Later, they went on to provide leadership in the American Friends Service Committee and other organizations. In the process, the AFSC developed a youth services division, which offered work camp experiences for Quaker and other young adults.

During World War II, Quakers worked in relief and service projects, and again, afterward work campers went out to attempt to heal some of the wounds of the war.

But this time there was a little more societal wisdom, and, instead of war reparations, there came a Marshall Plan that made these small Quaker efforts of healing seem puny. Indeed, one of the positive legacies of the war was our government's peace-time efforts to rebuild Europe and Japan. Another legacy was that the efforts of work campers were called into question. The United States was entering the era of the civil rights struggle. As ethnic consciousness became a societal force, it became increasingly questionable to put all-white work campers in urban and rural black communities. Every volunteer and every community member knew these work campers could, and most would, walk away from these scenes of poverty and go back to their comfortable communities.

And so, with many misgivings, the AFSC laid down the work camp program in 1962. It would take a new sense of vision and articulation of purpose, and a new generation of volunteers before this could change.

In the 30 intervening years, governments have tried development programs with varying levels of success. To date, the best efforts of government have not abolished poverty, ignorance, and disease or built a strong, self-reliant society.

Is there a role here for a new generation of work campers, with leaders who understand the validity of earlier criticisms? Such leaders would need to have building and other skills, be willing to teach them to young adults, and take responsibility for keeping the work campers on the job until completed. They would define, with the host community, reasonable and attainable tasks and use

Harold Confer is executive director of Washington Quaker Workcamps.



Photos courtesy WQW

◀ **A work camp volunteer and her new friend**

▼ **workers move part of a roof frame**

their community-building skills to make working and living together a pleasant example of a life well-lived.

In the last ten years or so in Washington, D.C., there has evolved a work camp organization, Washington Quaker Workcamps (WQW), which attempts to meet those criteria. It has developed strong leaders, led by a strong board of directors. It has found more useful projects than time to meet them, and it fills all its work camps and could run more, coordinating a summer work camp program sponsored by the Mennonite Board of Missions, called "Group Venture," that serves about 100 young people and adult leaders. It has run two international work camps in which participants built projects of great imagination, stretching those involved and showing them what is possible. Out of this has come a new generation of volunteers with a sense of service.

WQW serves many different faith communities, yet everyone worships together, using silence to unite them in the common task of service. This also becomes the time when participants get honest about their responsibilities to the host community. The rest of their communal time together flows from this responsibility, with other tasks taking

their appropriate places.

The result has surpassed the organizers' greatest expectations. The group has served more than 20 different client organizations, many of whom report that their ministry to the world is much broader and more effective because of work camp assistance. Some young adult international volunteers have found careers with client organizations. Work campers have built basketball and volleyball courts, covered pavilions and picnic tables. They are now helping eight low-income families build their own homes cooperatively, the third such housing project for work campers. This summer there are plans to recruit some 15 skilled craftspeople, physiotherapists, and educators to assist the national church of Sweden in renovating a children's orphanage in Romania.

However, there is still a problem raising funds, perhaps because old prejudices die hard. The new generation of volunteers and leaders who are transforming their world in modest ways are seeking support from Quakers and Quaker organizations. For information, contact Harold Confer, Washington Quaker Workcamps, 1225 Geranium St., N.W., Washington, DC 20012, telephone (202) 722-1461. □



A Prayer for the Children

We pray for the children who put chocolate fingers on everything, who love to be tickled, who stomp in puddles and ruin their new pants, who eat candy before supper, and who can never find their shoes in the morning.



Henry Freeman

And we also pray for those who stare at photographers from behind barbed wire, who have never bounded down the street in a new pair of shoes, who have never played "one potato, two potatoes," and who are born in places we would not be caught dead in and that they will be.

We pray for the children who give us sticky kisses and fistfuls of dandelions, who sleep with their dog, and who bury their goldfish, who hug us so tightly, and who forget their lunch money, who squeeze toothpaste all over the sink, who watch their fathers shave, and who slurp their soup.

And we also pray for those who will never get dessert, who have no favorite blanket to drag around behind them, who watch their fathers suffer, who cannot find any bread to steal, who do not have any rooms to clean up, whose pictures are on milk cartons instead of on dressers, and whose monsters are real.

We pray for the children who spend all of their allowance by Tuesday, who pick at their food, who love ghost stories, who shove dirty clothes under the bed, and who never rinse the bathtub, who love visits from the Tooth

Fairy, even after they find out who it really is, who do not like to be kissed in front of the school bus, and who squirm during services.

And we also pray for those children whose nightmares occur in the daytime, who will eat anything, who have never seen a dentist, who are not spoiled by anyone, who go to bed hungry and wake up hungry, who live and move and have no address. We pray for those children who like to be carried and for those children who have to be carried, for those who give up and for those who never give up, for those who will grab the hand of anyone kind enough to offer it, and for those who find no hand to grab.

For all these children, Adonai (God), we pray today, for they are all so precious.

Ina J. Hughs

(Reprinted, with appreciation, from the Montclair [N.J.] Meeting Newsletter, March 1992)

Parents' Corner

Looking After One's Brother

My daughter and her husband arrived home to find four-year-old Ben curled around his eight-month-old brother, Luke. Both were fast asleep.

Luke, the baby-sitter told them, had cried uncontrollably when his parents left. The baby-sitter was about to call them when Ben came in, smiled at Luke, got some favored toys, and started playing with him. The tears stopped; Luke joined in the play with smiles and laughter. Finally tired, the two snuggled down together.

The next morning, his parents thanked Ben for looking out for his brother. Ben beamed with pleasure; he knew he could make Luke happy.

Ben's ability to care for his brother had not come "naturally." There were many steps in his learning how. The night Luke was born, Ben learned how to hold him. First Ben

got comfortable in a chair, and then Luke was carefully placed in his arms. Ben saw how floppy Luke's head was and was shown how to support it. A few days later, Ben wanted to share some toys with Luke, so he and his mother discussed what would catch Luke's attention (bright, sharp colors) and how Luke could grasp the toy (by its being placed directly into his fist). As Luke grew, Ben played rougher. His mother reminded him, "Look at Luke's face. What is he telling you. Does he like that game?" Through such experiences, Ben learned how to care for his brother.

Children, to be able to care for another, need to want to. But wanting to is not enough. They also need information and skills. Ben needed information; he needed to know that the newborn needed support for his head and how he could pick up a toy. Ben needed skills: how to hold Luke's head safely, how to place a toy in his hand, how to pick up signals about Luke's experience of a game when Luke couldn't say it in words. In mastering all this, Ben learned he could provide care for his baby brother.

To be able to care for another requires all three of these characteristics: the attitude of wanting to, knowledge about the other, and skills. Too often we assume that if children or adults truly want to give care, they will be able to do so. When children are rough or give inappropriate toys, it is too easy to assume they do not really care, while the situation may be they simply do not know what is appropriate or how to provide care. Have you ever thought about how much the Good Samaritan needed to know to bind up the wounds of a man left half dead?

If we want our children to be able to care, we must be open to opportunities of modeling the desired behavior, giving them information, and teaching them useful skills.

Children who know how to care gain a sense of competence. Ben beamed when his parents relayed what the baby-sitter reported. Ben was learning about himself as one who cares. He was learning a way he could contribute to the lives of those around him.

Harriet Heath

This is the sixth in a series of articles by Harriet Heath on the role of Quaker values in parenting. FRIENDS JOURNAL invites readers to share letters, comments, and articles on their experiences in parenting.

Children in Meeting

How do we impart our spiritual values to our children? As Friends, we prefer to "let our lives speak," rather than proselytizing, but that approach may lack directness when dealing with a squirming child in meeting for worship. What, then, are the words we use to nurture things of the Spirit in budding lives? Here are two reflections from Friends:

Welcome the Children

Some Quaker children look upon going to meeting as some sort of punishment. They "do time," and then, it's freedom at last, as the playground beckons to them.

Children need discipline and good examples, we are told. And so, many a First Day finds parents doing battle for God, their children, or their meeting.

What's gone wrong, we wonder? How can we make our meetings more attractive to our youngsters so we can pass on our sense of values?

A little child led me to understand. As his companion, I was aware of his strong need to assert his sense of self and to have it affirmed. On mornings when his mother was in charge of our First-day school music sessions, his needs appeared to be threatened. Then he would cling to her and try, in many ways, to win her attention. He never joined our happy singing. We were in competition with what he needed most.

Seen from the child's point of view, doesn't this scene repeat itself during meeting for worship? Don't we say, "Hush, hush, I'm praying to God." Don't we close our eyes and shut our children out? But children cannot love whom they must compete with for attention, are jealous or afraid of. Nor can any of us.

Suppose, therefore, that during the short time our children spent with us, we tried to listen to them the way we listen for God—silently, intently, giving each child our full and undivided attention. Would the children not feel warm acceptance of who they are while at meeting? What child would not want to come back and feel this important to us again? And, when they leave us to play, would it not be with a better understanding of their relationship with God?

S. Kay Rowe
Hatboro, Pennsylvania

A Shared Journey

In Quaker meeting, I rediscover my senses. I hear quiet noises that normally go unheeded. I smell the familiar and somehow comforting aroma of the fire stoked in the fireplace. After a while, I feel the hardness of the bench beneath me.

At the same time, in Quaker meeting, I transcend my earthly existence, and I sense Spirit.

How can I share this heartfelt spirituality with my children? How do I impart to them this transcendent experience? When they attend meeting, they join me for a lengthy 15 minutes and then depart to First-day school. During their time in meeting, they squirm, stare, and on occasion, embarrass their mother with vocal affirmations that remind everyone they are children. I ask myself, when will the spirit of meeting entrance them?

The anthropologist, Ashley Montagu, in his book *Growing Young* says: "Children live always on the edge of wonder. To them the world is full of wonder, a wonder that is felt with all the senses."

This I see with my three-year-old daughter, Leah. She likes the noise of her shoe when she rhythmically knocks it against an adjacent chair in meeting. Likewise, her brother Nathan points his five-year-old finger and counts all the people who enter meeting. "One, two, three, four," on and on, he enumerates. All the while, he seems amazed that yet another human came through the meeting door. Joel, the eldest, appears nonchalant. Yet, remnants of meeting surface when, at bedtime, he routinely asks to center.

I'm discovering that my spiritual renewal is promoted by the children—not only my children, but all the children at meeting. I'm reminded of my own vulnerability when I hear the cries of babies. I identify with the restlessness of children and youth eager to move their limbs. How tender I feel when I hear an infant nursing at her mother's breast.

For me, children speak in vivid ways that I am often too timid to admit, much less express. Their honesty, spontaneity, and heartfelt response teach us a great deal. I am learning from these little people, who may, in some ways, be spiritual giants compared to adults who try to be "of God."

My task, I'm finding, is no longer to impart a spirituality to my children. Rather, I share this journey with them. I, too, have much to learn.

Elisabeth Baer Russell
Arapahoe, North Carolina

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Books

Review Essay

How do Children Grow Spiritually?

Spiritual Parenting: A Loving Guide for the New Age Parent

By David Carroll. Paragon House, New York, N.Y., 1990. 407 pages. \$12.95/paperback.

Something More: Nurturing Your Child's Spiritual Growth

By Jean Grasso Fitzpatrick. Viking, New York, N.Y., 1991. 251 pages, \$18.95.

Great Short Stories About Parenting

Edited by Philip Osborne and Karen Weaver Koppenhaver. Good Books, Intercourse, Pa., 1990. 287 pages, \$9.95/paperback.

All three of these books are interesting, well worth reading—very different. The first two are advocacy books, “how to” books advising parents on methods for encouraging spirituality in their children at different stages of growth. The third is a collection of fictional examples of family relationships, including parenting—some of them terrible examples of how *not* to treat children.

The Carroll book is the most specific guide. The author is a Columbia- and Harvard-educated man, author of 22 previous books, several on medical topics. He sees child-rearing as management—management of the child's environment and informational inputs and provision of consistent responses aimed at the parents' goal for the child's development. In fact, he talks about “chiseling and polishing” the child's character.

His 26 chapters are divided into six parts: general principles, balanced discipline, training children's attitudes toward their bodies, spiritualizing the child's environment, teaching six specific values, and teaching meditation at different ages. A bibliography on parenting follows.

David Carroll regards *spiritual* and *religious* as synonymous. “You are spiritual only if you believe in a higher intelligence and actively strive to know its holy name.” He believes that “the inner contemplative process and the outer religious form are both necessary if a child is to develop a sense of the sacred,” that without ritual, faith is “scattered and uncontained.” His exposition is liberally interspersed with well-chosen proverbs, and relevant anecdotes and examples from

all the world's religions, especially Tao, with its notion of balance.

David Carroll believes that wise guidance balances justice (firmness) with compassion. He advocates being *authoritative* rather than *authoritarian*. He assumes the necessity for punishment: it should be immediate and fair and if possible creative, interesting, and meaningful. Forgiveness should follow, and a talk with the child about how to make things better. His frequent use of the old-fashioned word “naughty” is consistent with his external approach, but belies the “for New-Age parents” in his subtitle. Although he is concerned with the child's developing attitudes and conscious orientation to life, there is no sense of empathy with the child or awareness of the child's own agenda or search.

On the other hand, what David Carroll does, he does extremely well. Many of his specific suggestions are excellent, and he incorporates findings from numerous modern psychologists. Besides all the relevant and fascinating anecdotes and sayings from other cultures and religions, he provides specific, age-related guidance on every topic he touches, including how to develop a sense of the body as a sacred temple, how to use play to teach spirituality, how to choose toys, how to communicate specific principles during daily activities, how to control TV exposure, how to protect a child from harmful influences, how to teach several virtues (truth telling, honest behavior, patience, manners, forbearance, and kindness), and even how to teach meditation at different ages.

David Carroll's section on teaching through stories has the best and fullest list I've seen (20 pages of annotated entries) recommending stories for four age levels and 12 special purposes within the rubric of “Books That Demonstrate the Positive Results to Be Gained from Virtuous Conduct and the Negative Results of Misbehavior.”

Something More is shorter and more intuitive, has a different definition of *spiritual*, and quotes from sources such as *The Little Prince*, *Charlotte's Web*, and *The Secret Garden*. Jean Grasso Fitzpatrick is a theology student and writer of three books as well as articles on child development and family life. She is founder of “Generation to Generation,” an ecumenical network for the spiritual nurture of families.

Spiritual is defined as “an awareness of our sacred connection with all of life.” She

says: "Our spirituality is our opening to one another as whole human beings, our reverence for our earth and all its creatures, and our drawing ever closer to the divine source of sustaining love we call God." The book has ten chapters in two sections: "How Can I Be a Spiritual Nurturer?" and "How Does My Child Grow Spiritually?" plus a 20-page appendix of resources.

In becoming parents, says the author, we embark on a spiritual journey ourselves; our spiritual nurture of our children is a journey together. It is exploring with our child ways to "attend to the divine presence in everyday life," sharing with them our own glimpses of a reality deeper than what we can see and touch, our own sense of mystery and wonder. It is teaching not a religion but an attitude. "Ours is not to mold our child according to our own vision, but to help her become the person she was born to be."

The author believes that a little child has an innate, exuberant spirituality that shows itself in total absorption in the wonder of the moment, constantly seeing the extraordinary in what we overlook as ordinary. In our jour-

them the face of God."

In times of pain or disappointment, we need to help our child come to terms with imperfection and see it, in the words of Matthew Fox, "not as a sign of God's absence [but as] a sign that the ongoing creation is no easy thing." A whole chapter gives guidelines for responding to difficult questions.

Communities, as well as individual parents provide spiritual nurture. A family and a faith community can both provide the experiences of loving, supportive connectedness that can enable a child to learn and value and, in turn, contribute to a sense of connectedness with all life. A family can be a spiritually nurturing community in three ways: as a living embodiment of the spiritual (in which people are valued above things), as a community of shared memories, and as a giver of perspective on outer events.

Spiritual nurture is not about ideal behavior or about another world. Interest in the less fortunate is not for the purpose of being good, or for making God happy, but because we feel connected with them, as other parts of our own larger family.

Fitzpatrick sees prayer as not necessarily speaking or even listening but as "living in the spirit of the whole." In this sense, she sees a child's play as prayer, in its total absorption in the present moment. She suggests many ways spirituality can be fostered through imaginative and exploratory play; she also suggests ways of using silence with children, sharing simple vocal prayer, and using guided meditations.

A chapter on children's changing readiness for spiritual understandings draws on the framework of faith stages developed by James Fowler. Each stage represents a different cognitive, moral, and social way of approaching the transcendent. James Fowler's ideas incorporate concepts from Piaget, Erikson, and Kohlberg and give a helpful framework for understanding children's growing edges at different ages—how they will try to make sense of what we tell them and what they will be able to understand.

Great Stories is good fiction—15 slices of life showing different kinds of family dynamics, by authors as varied as Jessamyn West and D.H. Lawrence. The book was prepared as a collection of readings to accompany a textbook on parenting.

Each story is identified as focusing on a particular issue of parenting, such as male-female differences of parents, the use of rewards, and balancing togetherness and separateness. Each is introduced by a brief paragraph about that issue and followed by a note about the author and several discussion questions. Some of the "fits" between issue and story seem forced, but the stories are well done, thought-provoking, and memorable. None show "ideal" families, and at least one



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ney together we ourselves try to recapture this appreciation for the richness of the moment and try to keep our child from losing it.

Parents are encouraged to begin by reflecting on their own past and present spiritual experience; several questions are offered to help parents get a sense of what they most deeply believe and feel now. The author keeps pointing out that the most important spiritual nurture comes through the relationships and interactions that children actually experience in simple, everyday activities. "As we share our reverence for the natural world, the simple joys of family life, our dependability, and our unconditional love, we show

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FJ2/92

was horrible enough to give me bad dreams. They offer vivid images of real people living out their own very different values and affecting their children in many intentional and quite unintentional ways.

Maybe the bottom line on "spiritual nurture" is that though much of what we give our children to help them grow is intentional and can indeed help them on their journey, the most important thing we give them is the example of our own way of being in the world. Our teaching, the kind and level of support we give them, and the kind of human relationship we build with them will never be fully intentional or under our control or even known to us—and what they take from it and us to build into their lives will in the end depend on their own choices.

Marnie Clark

Marnie Clark is from Chapel Hill, N.C., and serves on the FRIENDS JOURNAL Board of Managers.

Reviews

Fresh Winds of the Spirit

By Alan Kolp. Friends United Press, Richmond, Ind., 1991. 143 pages. \$9.95/paperback.

Friends already have a great deal of contemporary material available about George Fox by such eminent and readable scholars as Hugh Barbour, Lewis Benson, T. Canby Jones, John Punshon, and others. While most of these writers do mention George Fox's internal struggle and conversion, their primary focus tends to be external. They look at Fox and his times, or the theological content of Fox's message, or at the Society of Friends that Fox helped create.

Alan Kolp, in a major contribution, looks at the spirituality of George Fox, at Fox from the inside, as reflected in Fox's journal and other writings. Over and over again, the reader is challenged to understand the profound religious experiences that made George Fox the person he became.

Among the numerous and evocative definitions of spirituality that are found in this book, this reviewer's favorite is that spirituality is the art of growing closer to God. Alan Kolp shows how Fox learned as he went along. Spirituality is clearly a discovery, a process, and not a single event. The author also provides important re-interpretations of several key events, such as Fox's vision on Pendle Hill.

The book deals with various stages of George Fox's spiritual awakening, from his initial wrestling with despair to his brokenness of heart, to his great discovery "that

there is one, even Christ Jesus, that can speak to thy condition." Later chapters deal with Fox's many revelatory openings and his vision of "a great people to be gathered."

A key feature of the book is the way Alan Kolp challenges us to give serious consideration to the imagery in George Fox's writing. Only by taking Fox's images and visions seriously, can we begin to feel the power that drove the founder of Quakerism.

A temptation for modern Friends is to think that we can know George Fox better than Fox knew himself, thereby making us somehow superior in understanding to Fox. Alan Kolp helps us avoid this temptation by taking us into the spiritual conditions of Fox's life, not just into his writing.

The book is enriched by a wealth of quotations, not only from Fox, but from a wide spectrum of contemporary writers on the spiritual life, ranging from Thomas Merton, Abraham Heschel, and Henri Nouwen to Sallie McFague and Rosemary Haughton. The book is worth reading for its quotations alone.

Alan Kolp's writing is deeply Christian in tone, and he clearly sees George Fox in a Christian light. However, the tone of the book should not cause trouble to Friends who have difficulty with some parts of Christian spirituality.

For this reviewer, Alan Kolp fulfills one of the prime qualifications for a good writer: I could not have written this book, but he takes me to places I know about. *Fresh Winds of the Spirit* is well worth the attention of all Friends.

Joshua Brown

Joshua Brown is a member of Adirondack (N.Y.) Meeting, where he serves as pastor.

Lucretia Mott: Friend of Justice

By Kem Knapp Sawyer, with introduction by Rosalynn Carter. Discovery Enterprises Ltd., 134 Middle St., Suite 210, Lowell, MA 01852, 1991. 48 pages. \$17.95, or \$7.95/paperback. For children ages 6-10.

Just in time for the bicentennial of the birth of Lucretia Mott in January 1993, the first really complete and accurate children's book on the life of the Quaker abolitionist has been published. Carefully researched, and written in a lively and compelling style, this book will introduce young readers to the excitement of Lucretia Mott's life, from her Nantucket childhood to work for peace after the Civil War. Without talking down to her young readers, the author presents Mott's adherence to nonresistance even when preaching to the soldiers of Camp William Penn,



Leslie Carow/
Lucretia Mott: Friend of Justice

where black regiments were trained. The illustrations are lively and will be exciting to young readers.

Margaret Hope Bacon

Margaret Bacon is a member of Central Philadelphia (Pa.) Meeting and is author of many books on Quaker history including *Valiant Friend*, a biography of Lucretia Mott for adults.

Quaker Meeting: A Risky Business

By Eric W. Johnson. Dorrance Publishing Co., Inc., 643 Smithfield St., Pittsburgh, PA 15222. 1991. 110 pages. \$10/paperback.

It would be misleading to say that Eric Johnson has written an interesting and worthwhile book. A much more accurate statement is that he has collected and organized an interesting and worthwhile book.

Quaker Meeting: A Risky Business is a compilation of interesting information, personal observations, inspiring messages, outrageous happenings, and humorous anecdotes in and about Quaker meetings. For our convenience, these are grouped by subject: Outrageous Happenings, Quaker Weddings,

Comical and Humorous Messages, Famous Quakers, etc.

The result is a triple-threat book. First of all, the items reported are well-chosen and well-written: it is a book you can sit and read just for the enjoyment of it. Next, it is a reference book, a source of anecdotes and information. Organized as it is, it can be a very useful source of themes and illustrations for writing and speaking assignments. (Yes, we will be using it; you can count on that.)

Finally, it can be an excellent source of leading and learning, the best inspirational messages compiled from many years of meeting experiences, both by the author and by many other people. Just one short sample: "It comes down to this: People are to be loved and things are to be used. . . . Immorality occurs when things are loved and people are used."

All things considered, the book does fail on just one major point: It never does succeed in justifying its title that Quaker meeting truly is a Risky Business.

Frank Bjornsgaard

Frank Bjornsgaard, a member of Doylestown (Pa.) Meeting, is retired and on the Board of Managers of FRIENDS JOURNAL.



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Reports

Friends for Lesbian and Gay Concerns

The Midwinter Gathering of Friends for Lesbian and Gay Concerns (FLGC) took place Feb. 14-17 at Cambridge Meetinghouse and Episcopal Divinity School in Massachusetts. In addition to daily worship, interesting workshops, and terrific food, the gathering featured a concert by Canadian singer Lucie Blue Tremblay.

FLGC was founded in 1972 and is an association of lesbian, gay, and non-gay Friends who seek spiritual community within the Religious Society of Friends.

These are the queries that helped this year's 200-plus attendees focus on the theme "Making Light: The Lighter Side of Our Faith Journeys":

- In the midst of fears, pains, and injustice, do we call upon our joys as a means of healing and renewal? Are we aware when our humor becomes self-deprecating, dis-empowering, and homophobic?

- Do we take time to be silly? Do we allow ourselves to be free to make fools of ourselves? Do we appreciate our own human fallibility?

- Do we celebrate our same-gender bonding/love in the Society of Friends without fear but with respect for each others' boundaries?

- Can we as men and women share our different styles of expressing joy and humor with each other?

- Does simplicity include pearls?

The significance of this last query at first eluded this writer. Then at the last meeting for worship a Friend spoke of the oyster's ability to take a grain of sand—an adversity—and transform it into an object of beauty and joy. She asked how each of us had handled pain, sorrow, rejection, and discrimination in our own lives.

I considered how I viewed adversity in my life. Had I used it as an opportunity to grow and learn? Where there once was pain, is there now joy in my life? The FLGC Gathering helped me realize that it is our Quaker faith and community that gives me renewal and strength. I hope and pray that my life can always be like the oyster's. I know that we are all pearls in God's perfect ocean.

Robin Austin

(For further information about FLGC's activities or newsletter, write to Bruce Grimes, P.O. Box 222, Sumneytown PA 18084.)

Yokefellow Conference

The 39th annual Yokefellow Conference was held at Earlham College on March 27-28. With more than 500 people in attendance,

the conference featured addresses by D. Elton Trueblood, and by U.S. Sen. Mark Hatfield. The gathering brought together a broad ecumenical group heavily weighted with members of the Religious Society of Friends.

The eagerly anticipated appearance of 91-year-old D. Elton Trueblood began the gathering. He is the author of 36 books, spent many years as professor at Earlham, and has been called "the dean of the church renewal movement" in the United States. He is president of Yokefellows International and founded the Yokefellow movement, which takes its name from Christ's call to discipleship, "Take my yoke upon you" (Matt. 11:29). The movement encourages "commitment, discipline, ministry, and fellowship" among its members. Over the years, the Yokefellow movement has evolved into an ecumenical group with a strong Quaker core. Currently, James Newby, editor of *Quaker Life*, directs the work of the movement.

Sen. Mark Hatfield (R-Oreg.) gave a stirring keynote address Friday evening. He is senior Republican member of the Senate Appropriations Committee, a leading advocate of human rights, and a long-time critic of U.S. arms sales. His talk focused upon the need for spiritual renewal throughout society and for those in government service. "We are in a time in which we need to encourage one another," he said.

Landrum Bolling, former president of Earlham and the Lilly Endowment, was scheduled to appear on Saturday, but he was unexpectedly asked to travel to Moscow to encourage release of political prisoners in the former Soviet Union. Hal Owens, director of the Rising Sun Yokefellow Center, spoke in his place. "We are called to be servants," said Owens, "servants to one another, and to all whom we meet on the way."

Elton Trueblood concluded the conference with an address on the emergence of the Yokefellow's prison ministry. A pre-conference meeting of 26 ex-prisoners was held in conjunction with the Yokefellow Conference. Elton Trueblood said, "If you are a Christian, you are a minister. You can help others in ways no one else can. Many of us are sad, lonely, in hardship, and we need to face it together."

As an unprogrammed Friend in the company of others from a span of religious traditions, this writer found the conference to be encouraging to view the spiritual witness among those who came together.

Larry Spears

(Readers wishing information on the Yokefellow Movement may write to the Yokefellow Institute, 920 Earlham Drive, Richmond, IN 47374.)

FRIENDS UNITED MEETING SEEKS GENERAL SECRETARY to begin approximately January 1, 1993

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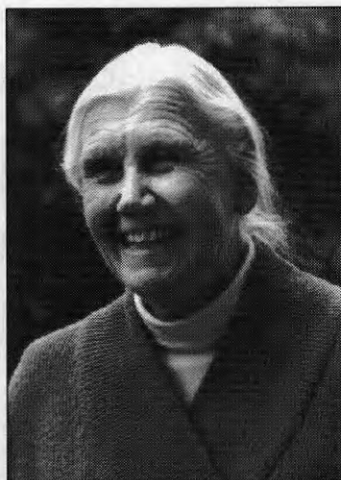
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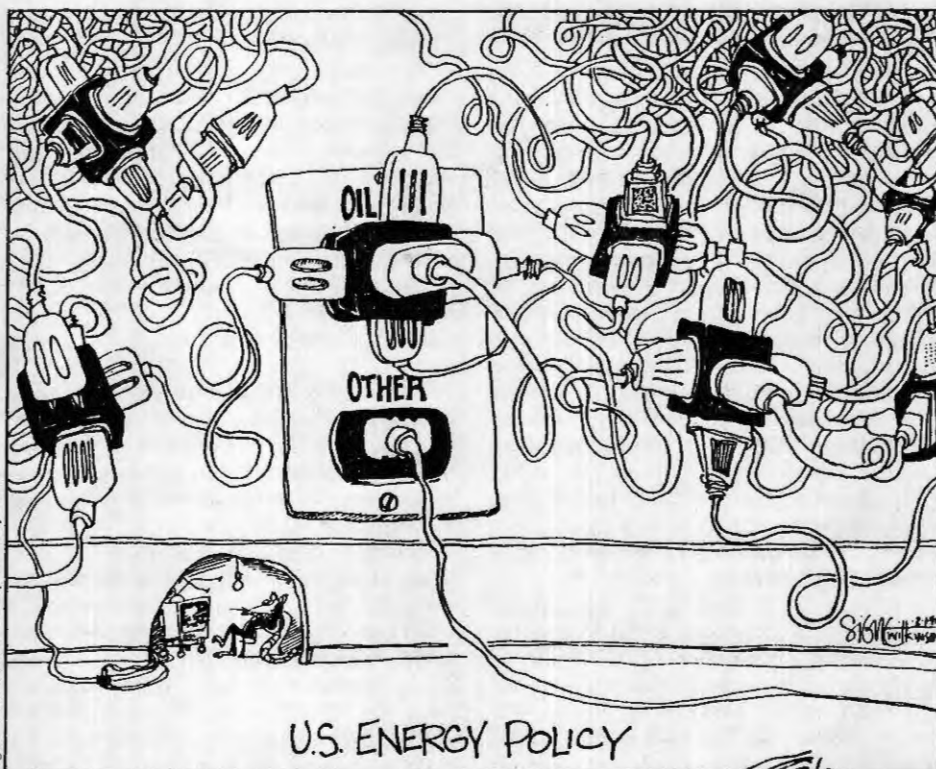
News of Friends

Known among her news colleagues as the “attack Quaker,” cartoonist Signe Wilkinson of the *Philadelphia Daily News* won the 1992 Pulitzer Prize for editorial cartooning. Signe’s cartoons have appeared in *FRIENDS JOURNAL*, nudging Quakers about such things as traditionalism and political correctness. In an acceptance speech made at the newspaper, she thanked some of her suppliers of material: Saddam Hussein, George Bush, Clarence Thomas, . . . and “the divine” Ted Kennedy. She is the first woman to win journalism’s highest honor for editorial cartoonists. She credited her Quaker upbringing with her life-long assumption that she could do anything she wanted to do. “Everybody is given some gift to use in life. I wish all people had that sense that their gifts are valuable, that you can work with them and trust them.” Her newspaper career started with reporting for the *Daily Local News* in West Chester, Pa. Later she became an editorial cartoonist at the *San Jose Mercury News*, and moved to the Philadelphia paper in 1985. She is a member of Willistown (Pa.) Meeting.

A shut-down of the Rocky Flats Nuclear Weapons Plant—cause for rejoicing among the many who have demonstrated there in past years and those who oppose nuclear weapons—will be followed by a massive clean-up of the site. Then there will be an attempt to restore the environment in the area. This news comes from the Rocky Mountain Peace Center in Boulder, Colorado, which planned to hold a massive demonstration in the event the plant had started weapons production again there this past winter.

Chief Seattle’s famous speech about the environment is not authentic, according to the January 1992 issue of *Befriending Creation*. Apparently, it was developed in 1970 by Ted Perry, for pay from the Southern Baptist Convention, to write a film script for a television program on pollution. He drew on an adaptation of Chief Seattle’s speech that was based on notes taken at the actual speech in 1854. The original speech makes up only about 25 percent of Ted Perry’s finished manuscript. The original speech is far more disturbing than the subsequent creation and tells more of the hurt and mistreatment one might expect to be voiced by a Native American at that time.

Increasing intervisitation among Friends is Baltimore Yearly Meeting’s response to the proposal to split Christians away from people of other beliefs in Friends United Meeting. The proposal for separation, made last year by Friends Church-Southwest Yearly Meeting, is known as the Minute on Realignment. Baltimore Friends plan to send members to annual sessions of other yearly meet-



U.S. ENERGY POLICY

ings to communicate on the subject. For further details, contact Baltimore Yearly Meeting Office, 17100 Quaker Lane, Sandy Spring, MD 20860.

Elise Boulding and John Punshon visited and spoke at Guilford College on separate occasions in March. Elise was Distinguished Quaker Visitor for 1992, spending several days on campus. During that time, she met with student groups and presented lectures about occupations in peace studies, economics, Soviet studies, the Middle East, and relief work. She has written and co-authored numerous books related to world conflict, peace studies, and women in society.

John Punshon came to Guilford to address the North Carolina Yearly Meeting Ministers Association. His talk was "Quaker Identity and Current Challenges of Friends." He reflected on Friends' experiential and scriptural roots and the reputation given Friends by the world. He said Quakers are now led to find leaders who will challenge and empower us to serve effectively in a world of widespread dehumanization.

There is now an unprogrammed Friends worship group in Mississippi. The group in Hattiesburg started meeting in September 1991 with two people and increased to six by November. After putting out the word about the worship group through Friends organizations, one inquiry was received from a woman 90 miles away. Prior to this, Mississippi was the only state without an organized Friends group of any persuasion. The new worship group welcomes travelers and visitors to their meeting for worship, which

Above:
One of Signe Wilkinson's Pulitzer Prize-winning cartoons
Right: Signe,
by Signe



is held every First Day at 10 a.m. in the Wesley Center at North 32nd Street on the University of Southern Mississippi campus. The acting clerk is Timothy Lillie, 2698B McInnis Loop, Hattiesburg, MS 39402, telephone (601) 261-1150 or 266-5236.

The new executive director of Evangelical Friends Mission will be Norval Hadley. On July 1 he will replace the retiring James Morris, who served in that role for 12 years. Norval Hadley has worked in World Vision Organization for 28 years, most recently in U.S. ministry and prayer ministry. He is active in Evangelical Friends International and has been pastor and general superintendent of Northwest Yearly Meeting.

A new hospital at the campus of Jeanes Health System is part of a \$42 million program of construction and renovation. Jeanes is located in Jenkintown, Pa., and is the only acute care general hospital in the United States under the guidance of Quakers. The hospital has five floors, including a state-of-the-art laboratory and fully equipped

rehabilitation department. Other changes in the construction program included new labor, delivery, and recovery rooms and a neonatal intensive care unit in the maternity suite.

The first Friends school west of the Pecos and east of the Grand Canyon will open in Albuquerque, N.M., in September 1992. The school will begin this year with kindergarten through grade three and add fourth and fifth grades in the next two years. The school will be grounded in Quaker principles and procedures. The curriculum will emphasize the natural setting of the region and a mix of peoples and cultures of the Southwest: Hispanic, Pueblo, Navajo, African American, Quaker, and others. For information, write to Albuquerque Friends School, 1600 5th St., N.W., Albuquerque, NM 87102-1302, or call (505) 884-0054.

When Edward Hicks painted his *Peaceable Kingdom* series, he probably had no idea his images would eventually provide inspiration for bus stop art. Friends in Canberra, Australia, used his work and Fritz Eichenburg's woodcut on the same theme in designing their prize-winning entry in a local competition. The shelter is shaped like a small, round hut, with round windows and a flat top. The mural shows a boy holding a big rabbit, with a cheetah, kangaroo, butterflies, koala bears, lion, lamb, snake, and other animals under a tree—all in full color. Twenty-five people helped paint it. The prize was \$300 worth of bus service, which Canberra Friends used to attend yearly meeting.

A peace pole—a hand-made, hand-painted post with a peace message in several languages—was presented to the American Friends Service Committee on April 20. It now stands in the courtyard at Friends Center in Philadelphia, Pa. An anonymous donor presented the peace pole to the AFSC for its work toward peace. The Peace Pole Project was started in Japan by the Society of Prayer for World Peace, a non-profit, non-denominational organization. The project was launched to uplift international harmony, rather than conflict, by keeping thoughts of peace ever-present in people's minds. So far, people have dedicated more than 65,000 peace poles in 84 countries, on every continent. The poles stand six feet tall when planted and are inscribed on four sides with the message, "May peace prevail on Earth." The message is available in 32 languages, including American Sign Language. The poles are made by the Peace Pole Makers USA in the woods of northern Michigan. Information is available from The Peace Pole Project, 3239 Sacramento St., San Francisco, CA 94115, telephone (415) 563-0708.

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Bulletin Board

• "A Better State of Things," words drawn from the work of Lucretia Mott, will be the theme of the 1992 annual conference of Friends Association for Higher Education. It will be held at Bryn Mawr College on June 19-23. Margaret Hope Bacon, Quaker writer and historian, will be the keynote speaker. Workshop topics will include such things as conflicts in Quaker higher education, Quaker origins of the capitalist spirit, Friends and Taoism, religious roots of activism, a look back at Civilian Public Service, and war tax resistance. Cost is up to \$210 for individuals, depending on the package chosen for meals, housing, and sessions. Family rates are available. To register, contact the Office of Conferences and Events, Campus Center, Bryn Mawr College, Bryn Mawr, PA 19010, telephone (215) 526-5058.

• FRIENDS JOURNAL would like to receive your meeting's newsletter. We find this to be one of the best ways to keep in touch—in addition to Friends who call and visit us. We regularly scan the newsletters for news, names, humor, insights, people who have interesting ideas, good writing, and anything else that tells us how the Spirit percolates in all parts of the country. We sometimes even find correspondents we can turn to for book reviews and inside tips. Would you be interested in helping us out? We'll be hoping to hear from you at this address: FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497.

• Taking stock, making sense of the experiences from the 1992 Friends World Conference, is the gift offered by the book *Faith in Action: Encounters with Friends*. A collection of reflections and anecdotes by conference participants, the book tells a first-hand, open-ended story of draining, joyful, exciting, angering, overwhelming, and inspiring experiences. The book also contains edited texts of the plenary addresses, reports from Faith in Action groups, and appendixes of participants' names. It is available for \$17, plus \$2 postage and handling, from FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

• The second Gathering of Friends of African Descent will be held Aug. 7-9 at Howard Inn, Howard University in Washington, D.C. The theme is "Growing Together in the Spirit." Cost is estimated at \$120. For information, contact The Fellowship of Friends of African Descent, 1515 Cherry St., Philadelphia, PA 19102.

• The Friends Peace Center in Costa Rica needs money to continue its work of offering workshops, seminars, and lectures on nonviolent alternatives to conflict. Those involved in the program say there is an ever-

increasing need for nonviolent problem-solving in human rights, ecological development, and education. Donations have fallen off in recent months, and organizers speculate it is because there is a myth that peace has come to Central America. Subscriptions to the center's newsletter are \$10 a year. For information or to make a donation, write to CAP, Apartado 1507-1000, San Jose, Costa Rica, Central America.

• Do you give care to others in your family, meeting, work place, neighborhood, community, world? Would you like to explore the dimensions of this service as a Friend? Three extended weekends will be offered in 1992-1993 by the School of the Spirit. The weekends will take place at Pendle Hill in Wallingford, Pennsylvania. The course is entitled "Called to the Ministry of Caregiving and Oversight." Dates are Sept. 3-8; Jan. 14-18, 1993; and May 28-31, 1993. Leaders will be Sandra Cronk, Kathryn Damiano, Virginia Schurman, Jane Brown, David Martin, Dorlan Bales, and others. Planners have a strong commitment to make this series affordable to all, and so encourage those interested to call and discuss costs. For more information, contact Kathryn Damiano, School of the Spirit, 450 Bancroft Road, Moylan, PA 19065, telephone (215) 891-6796.



• Here is a new idea in the witness against General Electric: send a letter to GE every time you do not buy a GE light bulb or appliance. This will not only let the company know about people's displeasure with their production of first-strike nuclear weapons components and contamination with toxic wastes, it will provide persistent, direct voices and will spell out the number of dollars being lost. Write to John Welch, Jr., Chairperson, GE Company, 3135 Easton Turnpike, Fairfield, CT 06431.

• The Quaker Economics and Environment Network (QUEEN) is being launched in England to help combat world poverty and

environmental degradation by changing personal lifestyles. It offers practical suggestions to help people move toward cooperatives, community banks, etc. For information, write to Quaker Peace and Service, Friends House, Euston Road, London NW1 2BJ, England.

- Thousands of peace-oriented textbook covers are being distributed to middle and high school students by the Peace Is Possible Bookcover Project. For information, write to the project at 173 North Prospect St., Burlington, VT 05401.

- The universal declaration on Nonviolence, developed by a Catholic monastic organization and the Dalai Lama, is available from Katherine Howard, OSB, St. Benedict's Convent, 104 Chapel Lane, St. Joseph, MN 56374-0277.

- Witness for Peace is looking for volunteers who will accompany Guatemalans from their refugee camps in Mexico back to their regions in Guatemala. For information, write to WFP, 1105 Sapling Place, Raleigh, NC 27615, telephone (919) 856-9468.

- Clergy and Laity Concerned (CALC) is promoting the "Freedom Bracelet" as a means of expressing solidarity with political prisoners of the apartheid regime in South Africa. Each bracelet is engraved with the name of a political prisoner. Proceeds are used for small grants to groups working non-violently for freedom, justice, and peace in Southern Africa. For information, contact CALC, Third World Caucus, Box 1987, Decatur, GA 30031, telephone (404) 377-1983.

- The Hands Project is an ongoing pro-peace art project that has the goal of collecting more than 100,000 individual handprints on orange postcards to send to the United Nations in recognition of those who were killed by U.S. bombs and their after-effects in the Persian Gulf War. The project is sponsored by Safety Orange, a loosely organized group of artists, teachers, and media workers producing a peaceful protest against war and militarism. For information, write to Safety Orange, Box 9023, Madison, WI 53715-0023.

- Partners for Peace in the Middle East is a clearinghouse to coordinate and promote effective action on a national and local level and to amplify the voices for peace all over the United States. The group seeks coordinators for every state to assemble committees representing all the organizations working for Middle East peace in their area. For information, write to Nonviolence International, P.O. Box 39127, Wash., DC 20016, telephone (202) 745-0701.

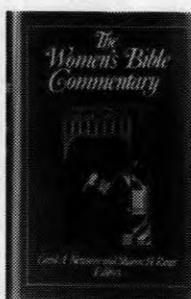
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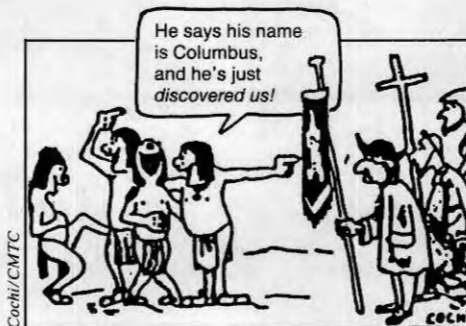
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• "Live simply so that others may simply live" will be the theme of the Young Adult Friends of North America 1992 summer gathering, to be held in McNabb, Ill., July 5-12. The group encompasses Friends from a variety of traditions. The gathering includes workshops, worship, Bible study, meeting for worship with a concern for business, music, and play. It is an experiment in Quaker living with emphasis on community, learning about Friends, deepening faith, and nurturing spiritual gifts. Cost: \$135, with scholarship help available. For information, contact Francis Elling, 2514 Montana, Lawrence, KS 66046, telephone (913) 749-0642.



• Listings of counter-Quincentenary events are available in *Quintessence*, a monthly calendar and directory of things to participate in. For a copy, contact Paul Eagle, 152 Summer St., Medford, MA 02155, telephone (617) 395-9934.

• Information about the late George L. ("Shorty") Collins (1892-1991) is requested by his biographer, Colleen R. Watson, 146 Rodonovan Dr., Santa Clara, CA 95051, telephone (408) 243-0485. Shorty Collins was a birthright Friend whose family joined the Baptist Church when they moved to California when they found no Friends meeting in the area. He became an ordained Baptist minister, working as campus pastor at the University of California, Berkeley; Colorado School of Mines; University of Wisconsin; and San Jose State University. He was also a member and leader in the Fellowship of Reconciliation.

Calendar

JUNE

May 29-June 1—Northern Yearly Meeting, at Camp Lucerne, Qautoma, Wis. Contact Laura Fraser, 3078 Lake Elmo Ave. N., Lake Elmo, MN 55042, telephone (612) 777-4948.

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.

12-14—"Spirituality for Quakers of Catholic Descent," led by Phil Mullen, and Mary Rose O'Reilly. To be held at Pendle Hill, Wallingford, Pa. Cost: \$135. Enrollment limited to 30. Contact Extension Office, Pendle Hill, Wallingford, PA 19086, telephone (215) 566-4507.

12-14—"Let Spirit Sing," a workshop at Woolman Hill, Deerfield, Mass. Explores how singing can enrich spiritual life and strengthen faith. Led by Sarah Pirtle. Also included is a children's meeting, led by the Erickson family of Monadnock (N.H.) Meeting. Cost: \$70. For information, call (413) 774-3431.

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 Mex-

ico. Cost: \$225. Deadline for registration: May 30. For information, contact Cynthia B. Taylor, Apt. F-1, 1208 Candelaria Rd., N.W., Albuquerque, NM 87107, telephone (505) 344-7871.

18-21—Lake Erie Yearly Meeting, at Olney Friends School, Barnesville, Ohio. Contact Martha Grundy, 2602 Exeter Road, Cleveland Heights, OH 44118, telephone (216) 923-2144.

19-23—Friends Association for Higher Education annual conference, at Bryn Mawr College. Theme: "A Better State of Things . . ." See brief in Bulletin Board.

20-26—Nonviolence training program, to take place near Toronto, Ontario, Canada, sponsored by Peace Brigades International for its volunteers for peace teams in Guatemala, El Salvador, and Sri Lanka. Session is split into orientation and training. Cost of the orientation is \$50; cost of the entire package is \$150. For information, contact Peace Brigades International, 333 Valencia St., Suite 330, San Francisco, CA 94103, telephone (415) 864-7242.

21-24—Seminar for high school students at William Penn House, Wash., D.C., on the global environmental crisis. Sponsored by Lake Erie Yearly Meeting. Briefings and meetings with policy makers, advocates, and activists, plus opportunities to tour the local area. Cost: \$225, with possibility of scholarship help. For information, contact Tom Rodd, 264 High St., Morgantown, WV 26505, telephone (304) 296-8611.

24-27—Southwest Yearly Meeting, at Rose Drive Friends Church, Yorba Linda, Calif. Contact Charles Mylander, P.O. Box 1607, Whittier, CA 90609, telephone (213) 947-2883.

26-28—Friends Gathering in Christ, at Sandy Spring Friends School, Sandy Springs, Md. Registration deadline was May 15. For more information, call Virginia Schurman, (410) 327-2357.

26-28—Conference of Quaker Historians and Archivists, at Wilmington College, Wilmington, Ohio. Contact Ina Kelly, (513) 382-6661, ext. 207.

26-28—Norway Yearly Meeting in Oslo. Contact Vennenes Samfunn Kvekerne, Meltzersgt. 1, No. 0257 Oslo 2, Norway.

27-July 4—1992 Gathering of Friends General Conference at St. Lawrence University, Canton, New York. Speakers, workshops, interest groups, music,

a Junior Gathering for younger Friends, a separate program for high school Friends, field trips, a store full of books and Quaker handicrafts, centers for singles, men, women, and those interested in Unity with Nature concerns. Dormitory housing and camping available, with or without meals. Cost for individuals: up to \$340, with lower prices available for youngsters and family arrangements. Late fee of \$40 for registrations after May 26. Contact FGC, 1216 Arch St., No. 2B, Phila., PA 19107, telephone (215) 561-1700.

JULY

2-14—Quaker United Nations Summer School, held annually for young people 20-25 years of age, in Geneva, Switzerland. Features introduction to the work of the UN, visits to specialized agencies, films, discussions, and outings. For details on future events, write to the Personnel Department (QUNSS), Friends House, Euston Road, London NW1 2BJ.

5-12—"Live simply so that others may simply live," the Young Adult Friends of North America's 1992 summer gathering, to be held in McNabb, Ill. See brief in Bulletin Board.

8-12—Alaska Yearly Meeting, at Kotzebue, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752, telephone (907) 442-3906.

6-11—Nurturing Children and Our Spiritual Journey: A Family Week with Harriet Heath and John Scardina, at Pendle Hill, Wallingford, Pa. Cost: \$300. Contact Extension Office, Pendle Hill, Wallingford, PA 19086, telephone (215) 566-4507.

6-12—Multicultural youth work camp celebrating the American Friends Service Committee's work with Native Americans and the AFSC's 75th anniversary. To be held on an Indian reservation in Montana. Contact Jonas Davis or Joe Kalama, telephone (206) 632-0500.

7-10—Western Gathering of Friends, at Lewis and Clark College, Portland, Oreg. Includes Friends from these yearly meetings: Canadian, Intermountain, North Pacific, Northwest, Pacific, Southwest, and Rocky Mountain. Keynote speaker: Douglas Gwyn, author and pastor of Berkeley (Calif.) Friends Church. For information, contact Ann Stever, 715 37th Ave., Seattle, WA 98122, telephone (206) 322-8492.

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**FRIENDS
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Milestones

Deaths

Cadbury—*William E. Cadbury, Jr.*, 82, on April 7, at his home in Kendal at Longwood, a retirement community in Kennett Square, Pa. Born in Germantown, Pa., he received his bachelor's and master's degrees from Haverford College and his doctorate from the University of Pennsylvania. He taught chemistry at Haverford for nearly 40 years, then served as dean of the college until 1966. During those years at Haverford, he became a leader in his field and co-authored two major studies on pre-medical education. He helped create a program of post-graduate opportunities for African-American students, and in 1969 became executive director of National Medical Fellowships, which provides opportunities in medicine for minority-group students. Under his direction the organization went from a small, volunteer agency to a major foundation. He and his wife, Charlotte, moved to Kendal at Longwood in 1986, where he became a member of the meeting. He was a member of the American Chemical Society and the American Association of University Professors, a Fellow of the American Association for the Advancement of Science, and the 1962 chairman of the American Conference of Academic Deans. His wife preceded him in death in 1990. He is survived by a son, William E. Cadbury, III; a daughter, Sarah Cadbury Giddings; a sister, Eleanor Cadbury; and three grandchildren.

Joughin—*Louis Joughin*, 85, on Oct. 15, 1991, at his home in The Woodlands, Texas. Born in Montreal, Canada, he grew up in New York City and received a doctorate in comparative literature from Harvard in 1932. For the next 12 years he taught at the University of Texas (Austin), Sarah Lawrence College, the City University of New York, and Columbia University. During these years, his interest evolved in social history, focusing on civil liberties and academic freedom. He was active in the Texas Civil Rights Fund and in the 1950s was a staff member of the American Civil Liberties Union in Washington, D.C., where he later went to work for the American Association of University Professors, retiring in 1972 as associate secretary. He then led seminars on civil liberties, history, and the law, and spoke worldwide. His writings were published in numerous books, articles, and reviews. He became involved in Quaker activities in the late 1950s, joining Friends Meeting of Washington, D.C., and later transferring his membership to Bethesda (Md.) Meeting, where he served on numerous committees. During that time he served on the American Friends Service Committee Corporation and on the AFSC's Middle Atlantic Region Executive Committee. He moved to The Woodlands in 1988. He is survived by his wife, the former Jean Templin; their daughter, Celia K. Joughin/Thompson; three children from an earlier marriage (to the late Beatrice White): Beatrice Maude Garcia, Lucia Deaville, and William Joughin; 12 grandchildren; and 12 great-grandchildren.

Polson—*Jean Alyce Polson*, 44, on Dec. 31, 1991. She was a birthright member of Stony Run (Md.) Meeting. She attended Friends School in Baltimore, and George School. She received her B.S. degree in speech pathology from Bloomsburg State College, taught in Lancaster County (Pa.) schools, and moved in 1972 to Virginia Beach, Va., to pursue interests in psychic/spiritual questions and the Edgar Cayce readings. In 1977, she married



Thomas Carl Polson under the care of Virginia Beach Meeting. Their daughters, Kier, Cherstin, and Kristine, were born in 1981, 1983, and 1984. They were the primary focus of her life until her death. The family moved to Williamsburg, Va., where they had been active in Williamsburg Meeting. She was separated from her husband at the time of her death. In addition to her three daughters, she is survived by two brothers, J. Robert Passmore and Lawrence H. Passmore.

Taylor—*Betty Taylor*, 75, on Jan. 15, at a Friends retirement home in Dublin, Ireland, after an illness of some months' duration. Her given name was Kathleen Ruth. She was a member of Churchtown Friends Meeting in Dublin. In 1965 she went to work for Herbert Hadley in the Philadelphia, Pa., office of Friends World Committee for Consultation, in preparation for the 1967 Friends World Conference. Afterward she worked as Raymond Wilson's secretary at Friends Committee on National Legislation. In October 1969, she became Rowland Leonard's secretary at Philadelphia Yearly Meeting, and, after his retirement, she worked for Dick Bansen. Twelve years later, she retired and returned to Ireland. One of her special pleasures was travel. The most exotic of her journeys was to India in 1969, when she visited her son, who was working as an engineer, building a Friends school in Sohagpur, Madhya Pradesh. She was especially gifted in making friends, in loving people, and they were always welcome at her hearth. After she returned to Ireland, her correspondence with people whom she knew in the United States was voluminous. She is survived by her son, Michael Taylor, and his wife, Iris; and two grandsons.

Trickey—*Ruth Cawthon Trickey*, 75, on Nov. 12, 1991, in Whittier, Calif. She married Bev Trickey on June 18, 1937. During World War II they worked for Douglas Aircraft in Long Beach, Calif. She worked on the Campus Afloat program at Chapman College from 1966 until her retirement in 1978. Throughout her life, she volunteered time and energy to many community organizations, and was a founding member of several local organizations. She worked with the League of Women Voters, Girl Scouts of America, All Nations Festival, the United Nations Association, and the Interfaith Peace Ministry. She and her husband attended Orange County (Calif.) Meeting for many years. She became a member in the 1980s and was clerk of its Peace and Social Concerns Committee. She and her husband traveled often, visiting people in Britain, Yugoslavia, New Zealand, Australia, and elsewhere, and sharing their adventures with others when they returned. She is remembered for her enduring sense of humor, her courage and high ideals, her love of home and family, her sense of adventure, her intelligence and awareness of world events, her great interest in people, and the loving commitment she and her husband shared in their marriage, which lasted more than 50 years. She is survived by her husband, Bev Trickey, and 20 nieces and nephews.

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Positions Vacant

Central Committee for Conscientious Objectors seeks Youth Outreach Program Director. CCCO provides counseling and legal help for people facing the draft and people who need discharge from the military, either as conscientious objectors or for other reasons. Director position is for a new program targeting people of color, women, and working class youth. Qualifications include willingness to travel and ability to make public presentations. Military experience a plus. Military or draft counseling experience useful, but not required. Experience with Apple Macintosh desirable. Salary is \$21,000/year with health benefits and vacation. Full job description available upon request. Contact: Terry L. Kessel, 2208 South Street, Philadelphia, PA 19146. (215) 545-4626.

FGC Gathering position open: Assistant Conference Coordinator. Full-time, year round position with Friends General Conference starting in September 1992, assisting with registration and other logistics for the annual Gathering of Friends. For job description and application, please contact Marty Walton, FGC, 1216 Arch Street 2B, Philadelphia, PA 19107. Application deadline is July 31.

Goshen School seeks Head starting summer 1993. The pre-school through grade 5, 185 enrollment, is under the care of Goshen Monthly Meeting. Applicants should have a firm grounding in Quaker tenets, experience in teaching, administration. Send letters of application or nomination to: Search Committee, Goshen Friends School, 814 N. Chester Road, West Chester, PA 19380.

Pendle Hill Maintenance. Needed: solid skills in plumbing, carpentry, electronics or mechanics, and lively interest in using them in a Quaker education community. Modest salary. Generous benefits, including housing and full board. Apply to: Denny O'Brien, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Pima Monthly Meeting (931 N. Fifth Ave., Tucson, AZ 85705) seeks Friend-in-Residence couple/individual by autumn. Apartment and utilities offered. Resume and letter of interest to Search Committee by September 1.

Walton Retirement Home, a ministry of the Ohio Yearly Meeting (Conservative) seeks a retired, live-in nurse, R.N., or LPN. Room and board and a small stipend will be provided. Please contact: Nirmal Kaul, Manager, Walton Retirement Home, 61675 Roosevelt Road, Barnesville, OH 43713. Phone: (614) 425-2635.

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.

American Friends Service Committee seeks regional executive secretary for New England region, based in Cambridge, Mass. Responsible for overall administration, program operation, personnel and budget administration, public interpretation of AFSC activity. Requires: compatibility with principles, philosophy of Friends and AFSC; personal commitment to nonviolence and promoting affirmative action; demonstrated experience providing staff support and supervision; administrative experience including financial management, budgeting; strong communications skills; familiarity with social change, religious, advocacy, community, and Friends groups. Contact: Search Committee, AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140, by June 15. AFSC is an affirmative action employer.

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) 983-7241.

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.

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.

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December 1992. Welcome house sitting or exchange. Verne Bechill, 185 Pineview Dr., Alma, MI 48801. (517) 463-4539.

Rentals & Retreats

For rent: three bedroom furnished period dwelling, newly refurbished, within the grounds of Cork Friends Meeting, Republic of Ireland. Minimum 6 mo. lease. IR £400/mo. Contact: Barclay P. Clibborn, Milboro, Orchard Road, Cork, Rep. of Ireland. Tel.: STD Code + 021-541768.

Large house located 1/4 mile from city limits of small Georgia town. Beautiful scenic view, privacy. Call: (706) 468-8978.

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.

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.

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, Maine. E. Muench, (617) 862-2839.

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.

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.

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) 552-2088.

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

United Friends School: coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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 academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

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.)

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.

CLASSIFIED AD DEADLINES

ISSUE	DEADLINE
August 1992	June 15, 1992
Sept. 1992	July 20, 1992

Submit your ad to:
Advertising Manager
Friends Journal
1501 Cherry Street
Philadelphia, PA 19102-1497

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 11:00 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, APTDO 5391 Managua, Nicaragua. 66-3216 or 66-0984.

SWITZERLAND

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

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 933-7906 or 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, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

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

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5267.

California

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

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing; 10:30 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) 925-2818 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.

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, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.

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) 583-1324.

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. Clerk: Eleanor Foster, 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 10:30 a.m. 4th & West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 9:30 a.m. on First Days. First-day school at 11:20 a.m. *Interpreter for the hearing impaired at 11 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m.

SIDWELL FRIENDS SCHOOL—3825 Wisconsin Ave. NW, in the Arts Center. Worship at 11:00 a.m.

TACOMA PARK—Worship group, worship third First Day in members' homes. Contact Nancy Alexander (301) 891-2084.

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.

OCALA—Sundays 10 a.m. 1010 N.E. 44 Ave., 32671. George Newkirk, correspondent, (904) 236-2839.

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) 437-4708 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 (Witarelilis).

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 Gardena 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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

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

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

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 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 Haworth 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 11:00 a.m., First Days. Room 113, St. Paul's United Methodist Church, 13th and Topeka. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

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.

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 Metzgerott, 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. 986-8681.

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

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

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

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

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

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

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

SOUTHERN MARYLAND—Patuxent Preparative Meeting. Worship 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.

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. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (313) 377-8811. Clerk: Margaret Kanost, (313) 373-6608.

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-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 10 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) 882-3983.

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 Relig. 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.

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

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

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

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

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

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

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

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

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

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

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

EASTERN LONG ISLAND (3 worship groups)

Sag Harbor: 96 Hempstead St., Sag Harbor. (516) 725-2547.

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.

SHELTER ISLAND EXECUTIVE MEETING—10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters: 96 Hepstead St., Sag Harbor. (516) 324-8557.

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 Lake St. Meeting telephone: (914) 949-0206 (answering machine).

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

ROCHESTER—Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available. 41 Westminster Rd., 14607, (716) 271-0900.

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

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

SARANAC LAKE—Meeting for worship and First-day School; (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 Bldg., 901 Faculty St. For info., call: (919) 877-4663. Michael Harless, clerk.

BREYARD—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: Marnie Clark, (919) 967-9342.

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

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. Quaker-house phone: (513) 861-4353. Byron Branson, clerk.

CLEVELAND—Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS—Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 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 High Sts. (513) 885-7276, 897-4610.

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

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Betty Wagner, (513) 767-8021.

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

Oklahoma

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m. Quaker study group, midweek. (405) 632-7574, 631-4174.

STILLWATER—Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

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. 1/4 mile.

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

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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 Pennsylvania reconstructed manor home of William Penn.

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

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

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

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

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

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 689-4038.

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

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

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

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

LANDSOWNE—First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne 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, 1/2 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. 696-6536.

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

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

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

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

CENTRAL PHILADELPHIA—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 junction 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. (215) 372-5345.

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

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

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

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

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

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

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

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

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

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

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., 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 Meetings. Roanoke: call Genevieve Waring, (703) 343-6769. Blacksburg: call Sandra Harold, (703) 362-6185.

VIRGINIA BEACH—Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., 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. (509) 536-6622 or (509) 747-7275.

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—Menomone Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomone, 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.

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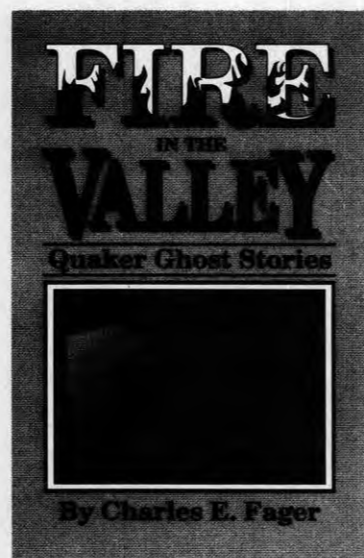
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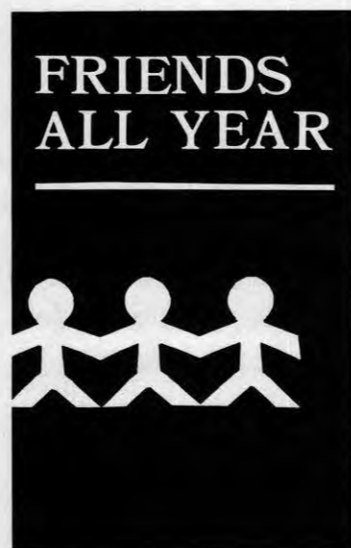
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