

December 1992

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



The Anguish of Vukovar • Growing Toward the Peace Testimony

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Among Friends

A Place Called Hope

Election '92 is over. What a relief, I say! It seemed like a long campaign. The last month, with the debates and media advertising blitz, was particularly wearing on the nerves. Frankly, I am grateful we will soon have a new president. Friends will unite, I am sure, in the hope that President Clinton will provide strong, compassionate leadership in helping us address many of our nation's problems in the next four years.

The danger, I sense, is that the initial feeling of euphoria following the election will dissipate before many months have passed. The problems facing our country, after all, are serious and run deep. Simple legislative steps will not solve them in fast order. Decaying cities cannot be rebuilt overnight. The environment may take decades to clean up. It will take patient planning and belt tightening to begin to make any substantial reduction in a national debt that was long in the making.

My fear is that a society in the depths of a recession, where unemployment is high and people are hurting, will demand the quick fix. We saw the depth of despair that exploded in Los Angeles this year. More widely, people now expect some positive change, which will be measured by jobs, decent housing, affordable health care. If it doesn't happen, we may expect anger and disillusionment with government officials who "broke their promises," then a whole new cast of politicians lining up to "throw the bums out."

Yet, I feel immensely optimistic. There seems to be, in this new president from Hope, Arkansas, a youthful energy, idealism, and commitment to make things happen. Never in recent times has there been such involvement by so many in the political process. It is wonderful that women and racial minorities are heading to Washington, D.C., in growing numbers. May this be just the beginning. New faces and fresh ideas are long overdue. Though the Ross Perot candidacy seemed clumsy and, at times, strange, I believe the overall effect of his message was extremely positive. How refreshing to hear real issues talked about in such down-to-earth, often amusing ways. Perot made ordinary people believe they are important, that they deserve to be listened to. May the movement for citizen involvement continue to develop.

In the months ahead, we must listen closely to our Washington colleagues at Friends Committee on National Legislation. Their insights into the workings of a new administration, the key issues before Congress, ways in which we can lobby for positive legislative change will be important for Friends to hear and act on. Our representatives will need to hear from us, and FCNL will be an invaluable guide for Friends during this time of change.

So another year comes to a close. As Christmas approaches, all of my colleagues, smiling from the facing page, join me in wishing you good health and a blessed, joyous Christmas season. May you find time to be with friends and family, hear music that inspires, enjoy laughter of children, see bright stars in dark December skies, take pleasure in the sharing of simple gifts. May the special mystery of Christ's birth touch hearts and souls. In this season of hope, may we deepen our commitment to work for a better world.

Vinton Deming

Our thanks to all who have contributed to the JOURNAL after learning of our \$31,000 IRS tax payment (FJ May). Gifts received to date: \$8,000 from individuals and meetings, \$7,000 from a Sufferings Fund of Philadelphia Yearly Meeting, and monthly contributions from your editor. Overall total: just under \$19,000.

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Here we are in our annual staff photo. Left to right: Timothy, Edward, Melissa, Susan, Lucretia, Catherine, Jim Rice, Barbara, Vinton, Jim Neveil, Gulen.

Cover art by Forrest Crooks, reprinted from the December 15, 1957, cover of FRIENDS JOURNAL

Thoughts on sanctions

The phrase *economic sanctions* sounds like a Pentagon euphemism for "trade embargo" or "frozen assets," used to legitimize the violent power struggles of various ruling elites and their aspirants.

When sanctions are applied in places such as South Africa or the Near East, can or should people opposed to war and violence support them? Circumstances differ. Where should these people draw the line when it comes to push, shove, pressure, coercion, force, military action? Can such measures be limited, controlled, changed? Which is truly nonviolent all the time?

Some of us may on occasion passively go along with sanctions. After all, while talking is going on, there usually is little if any shooting, which is all to the good, and which should be encouraged. But, can we at the same time speak up to help control what is being done? And not just try to ignore the whole mess? Can we in some ways help keep it nonviolent? Still, people are starving, and we must try to help them as best we can.

We need to be reminded that what we plant now will be harvested in the future, these thoughts perhaps being more important than those about what is happening in the here and now. If only we could just control weapon and armaments production and embargo their shipments, what a blessing that would be in years to come.

Karl E. Buff
Mountain Home, Ark.

Outreach and numbers

I have considerable trouble with George Newkirk's Viewpoint letter in the August FRIENDS JOURNAL, which suggests the decline in Quaker numbers is somehow associated with such internal problems as hurt feelings or fear of speaking out. Most Friends I know are pretty good at "plain speaking," and, I guess, there are always going to be some who are disappointed to find we have considerable amounts of clay feet.

It's my view that our decline in numbers—and I consider it to be serious—has little to do with in-house matters, but rather that we are no longer publishers of truth. There are thousands of Friends out there who don't know they are Quakers, because we have never given them a chance to find out. Shame on us.

I suggest the growth of unprogrammed meetings here in New England is ample evidence that all we need to do is get at it. In the last 40 years, I can think of eight or nine reopened meetinghouses, two purchased ones, and one new



Lucy Sikes

construction, plus a number of new unhouseed meetings or small worship groups. A closed meetinghouse should be considered an affront to our lack of caring about our beloved Society.

At Dover we reopened a house that had been closed since 1912. We collected names from alumni lists of Friends schools and colleges, subscribers to various Friends publications, etc. Eight or ten met regularly for several years before growth slowly started. We published news items and letters to the editor about the meeting and Quaker concerns. Later, we started a public vigil that met once a week, rain, shine, or snow, for more than ten years. We worked with local historical societies to let them know about our historic structure and our history in the community since 1667, and we had our building placed on the National Register. Most important of all, and it wasn't easy, was the devotion of a few members in providing child care and First-day school, which enabled young couples with small children to attend.

Several years ago, we had so many children that the meeting moved to raise a large sum of money to double our space. This year we are again feeling the pressure of numbers. We encourage and support members and attenders to go to yearly meeting and send children to Friends camp. To help attenders and new members, we have an annual set of sessions on clerking, membership, the meeting for business, Quaker history, Friends testimonies on peace and simplicity, and on *Faith and Practice*. At the rise of meeting, there is a member of Ministry and Council available to speak to anyone wishing more information about the meeting or Friends in general.

Additionally, the meetinghouse is available for use by local groups, such as Veterans for Peace. It is also widely used by various meeting committees and members and attenders who develop special concerns of their own. There is, for example, a journal writing group that meets regularly at members' homes and a community group that meets for potluck supper.

All this takes a lot of energy and also creates a lot of energy, but the soul of the meeting is First-day worship.

Silas B. Weeks
Eliot, Maine

Friend George Newkirk has stirred a response in me with his Viewpoint on membership statistics in the Society of Friends.

I, too, wonder at our smallness and long for the whole world to know and experience the gifts of our Quaker heritage. When I try to envision how we could get to "bigness," I immediately feel exhausted. It takes so much from all of us in our monthly meeting just to keep our smallness healthy! We try to be a community where each person matters, where each wound or disagreement gets attended to, even if it means spending a year on a seemingly small item of business. We know each other by name. All of us must get to know each of "them" well enough that they become part of a real caring community, part of "us." We grow organically, and it's hard to imagine that happening quickly.

I recall visiting a very large Quaker meeting that met me at the door in a shockingly unfriendly manner, due to their largeness. They assured me that several monthly meetings had broken off

How Big Is the Vessel?

from this one when it seemed too big. I assured them they needed to do it again, as they had lost the Friendly tradition as well as the possibilities of true community. I suspect they had "Pentagonitis," a disease of modern culture that fears if it isn't big, it can't be powerful.

Whenever I'm tempted to worry about our smallness, I feel called to return to holy obedience. What can we give to the world if we don't first be there for each other's needs, continue to look backwards enough to hold onto our identity, and embrace in a personal way each person that God brings to us? This is a lot to do, but if we lose our identity and personal mutual support, we will also lose our power.

I'm afraid one of our weaknesses is obvious to me: without paid personnel, we have only what extra time we can give to each other and the occasional luxury of a member who can afford, on their own time and money, to get training in needed skills, such as religious education, pastoral counseling, etc. We have been blessed to have someone able to get a master's degree in religious education and then dedicate herself to our meeting; it has been an important aid in our ability to add families with children to our membership. We happen to have a trained pastoral counselor among us to call on for advice in sticky problems. These are luxuries for most non-pastoral meetings, and we must be honest that this limits most meetings' time and skills to reach out to new members. I'm not suggesting that having pastors would be the solution, but we must be honest about the limits of being all-volunteer.

What was the one obvious problem to Friend Newkirk was not obvious to me: the denial of the right to be heard, the right to dissent. This may be the single problem for many meetings, but in the 14 years I've been with our meeting, it has seemed to me quite the opposite. I've seen an amazing number of long-term and short-term members and attendees simply drop out when they were unhappy about something. There was no attempt to express themselves or explain themselves. The meeting may wonder why we don't see them anymore, but rather than pry into people's right to worship with us or not, we usually accept their quiet disappearance. We have had people refuse outright to talk with us when we've approached them about reports of unhappiness with the meeting.

We often seem to attract people so radically individualistic that they lack understanding of what it takes to make bonds. They've found a place where no one will tell them what to believe, but they think they can experience the bonds of real community without the difficulties

How wide a range of belief and practice can the Society of Friends hold and still be authentic? Does finding spiritual truth and spiritual resources different from those found by early Friends represent the natural evolution of our Society or a departure from the path? Are my spiritual discoveries outside the realm? What about yours? And if yours and mine are very different, can we really be together in the same community of seekers?

I have heard unprogrammed Quakers criticized as seekers who never report having found anything. And we do hesitate to report our findings. I rarely hear Friends individually or collectively speaking of their spiritual or theological cutting edge. We talk easily enough about our outward lives, our testimonies and social concerns, but there is a reluctance to talk about our inward lives.

I have come to believe that we do not report our findings because we are finding very different things: some are finding Jesus; some are finding feminine imagery; some are finding psychological language; others are having ecstatic experiences of visions and voices; some bring their Bibles and pray to God their Father.

Many of us hesitate to speak of our discoveries because maybe they won't be acceptable and we will be left with the lonely choice of denying our discoveries or losing our community of support. And it happens that people's findings are denied legitimacy among us.

Women in New York Yearly Meeting found spiritual truth in regarding a feminine divine figure, and others became fearful and demanded an official yearly meeting statement opposing "goddess worship." A Friend stood at Easter time to report a new sense of the immediacy of Jesus in his life, and his message was quickly followed by two others cautioning against narrow Christian orthodoxy. For years in meeting, he didn't speak of Jesus. Individual Friends report spiritual loneliness because others do not seem to share their experience. Some withdraw from meeting because there seems to be just too little support to sustain their seeking. Often they, like George Fox, go off alone because there is no community that fits their souls.

All of this is a source of great sadness for me. I miss the Friends who withdraw or hold back their truth. I miss the challenge that comes from hearing findings different from my own. I look forward eagerly to the findings of a woman friend

who is re-reading the Gospels, looking past the signs of "patriarchy" for the base truths that are life-affirming and beyond gender. I follow with rapt interest the reports of a Friend who has been among Tibetan Buddhists and is contemplating the meaning of reincarnation. I am intrigued by genderless, non-anthropomorphic images of the divine such as "a string through the center holding everything together." All of these stretch my limited understanding, and force me to reexamine assumptions that may confine the divine to too small an image.

But is it Quakerism? A Friend wrote in a letter to the editor of FRIENDS JOURNAL that he is "one step closer to resigning my membership as a Friend" because another Friend's discovery of the Hindu goddess Kali was unacceptable to him as part of Quaker worship. I, too, have considered leaving the Society of Friends, but not because of the beliefs of others. I have thought of leaving because my increasingly unorthodox findings might be more than the vessel should be asked to hold. I hide dimensions of my spiritual life because they are too tender to be subjected to misunderstanding and rejection. I fear my quaking and trembling in worship will be a distraction to other Friends. And, except on rare occasions and in small and trusted groups, I suppress the urge (leading?) to dance with joy in meeting for worship.

And so I ask, dear friends, how big is the vessel of the Society of Friends? Can it contain both thee and me as we search down different paths? Can we celebrate each other's discoveries and urge each other on to find more of where our paths lead? What if our paths diverge widely and seem never to curve around to touch? Does the openness of our seeking and faith in the versatility and durability of truth suffice to hold us together?

Some may feel that for the sake of community and clarity we must select a band on the broad spectrum of truth as the bounds of Quakerism. I pray that the vessel is a large and strong and stable one that can include the whole community of earnest seekers and draw us into that truth that passes all understanding.

Patricia McBee
Philadelphia, Pa.

We invite letters in response to Pat McBee's question: "How big is the vessel of the Society of Friends?" Look for a special Forum next spring. —Eds.

of sharing differing ideas. They believe they are pacifists because they don't kill others, but they don't see that peace on Earth will never come until we all commit ourselves to stick it out together in love, even when our differences emerge.

Perhaps for Quaker meetings to even survive, there needs to be constant, conscious education in communication skills for everyone—how to express ourselves in non-threatening ways, how to listen accurately, etc. We might also overtly discuss in clearness meetings for membership the need for commitment to both speak and listen in disagreements. This commitment is absolutely connected with our religious belief that there is that of God in everyone. The community expects that we will honor our own light by speaking up, and that we will honor the light in everyone else by listening.

I don't see any way for our meetings to grow other than through humble obedience. We must stay strong and true to our principles, to the gifts we've been given, while making ourselves available and known for those God calls to us. The numbers must be left to divine discretion. We are not a failure because we're small; we will only fail if we let the gifts we've been given slip through our hands while we try to play the numbers games with other churches and institutions.

Marti Matthews
Oak Park, Ill.

Membership

I share FRIENDS JOURNAL with a Catholic acquaintance who was concerned to read about our shrinking membership and asked if my small meeting was suffering. When, in answering, I divided our numbers into recorded members and regular attenders, concern turned into amazement. Some people he assumed are members are faithful attenders.

The phenomenon of the regular attender is unusually Quaker. In my meeting, up to one-half present are not recorded members. Attenders plan First-day school, edit the newsletter, shape decisions in meeting for business, and donate more time and money than do some recorded members.

Attenders give different reasons for non-membership. A few don't want to part from their family's faith tradition. Some aren't sure they're "good enough" to be recorded Quakers. Still others feel formal membership, like sacraments, is antithetical to the spirit of Friends.

Printed membership figures do not capture the reality of the meeting community. Perhaps it's time we consider the meaning and value of membership,

and perhaps recorded members should lead the way by examining the meaning of membership in our lives. Do we live our lives witnessing to the importance of our membership in the Religious Society of Friends? If convinced Friends, do we share the story of our conviction with others? If birthright Friends, do we share how membership has enriched our lives?

Heidi Koring
Lynchburg, Va.

Crying in the wilderness

Susan Holling's sharing (Parents' Corner, May FJ) of what it means to be a TV-less family struck a responsive chord. We thought we were the only ones! Yes, we've heard all about depriving our kids and how they will like it more somewhere else because they were deprived at home. In fact, I always felt the other kids were deprived. When ours were adult and on their own, they did not rush out to buy a TV, and none of them is now a TV addict.

As for Harriet Heath's suggestion of having family television time, my gut response was revulsion. We now have a fine color TV, which I watch perhaps an hour a week. The idea of being required to watch it daily and discuss the shows, especially when I had kids at home, would really have ruined my day. Busy parents don't need more noise, more intrusion on the all-too-limited time they have with their kids. Susan says it in one sentence—they don't have time for TV. This has always been my own response when asked if I had watched a certain program.

Obviously, people like Susan and me are voices crying in the wilderness, but for people who really would like to try a less TV-influenced house, I offer the following:

Move the TV out of the living or family gathering room. Make the place where the primary caregiver spends the most time a place with a good light and comfortable furniture where a child can snuggle and/or be read to without the intrusion of noise. Children shouldn't have to compete with TV to tell about their day. The TV could still be available in some room where it cannot be heard in the living room. If the adult warmly welcomed the child into this pleasant space without TV and the children had to choose, parents might be surprised at the real togetherness time that ensued. In any case, at least the adults would not be bombarded with noise and visual distraction. If the living quarters are small, earphones could be required on viewers.

I would like to propose a few TV queries:

1) How many hours per week can you hear the TV on?

2) What things do you wish you had more time for? (Meditation, letter-writing, reading to self or child, writing, music-making, telephoning, and supporting friends come to mind.)

3) Which programs do you watch that nourish you? Which simply eat up your time or worse? Which do you overhear, therefore keeping you from doing things you would rather do?

4) How much would you miss the TV if it were broken?

For the following queries, I quote New England Yearly Meeting's *Faith and Practice*: Are your recreations consistent with Quaker values: do they refresh your spirit and renew your body and mind? Do you make your home a place of friendliness, refreshment, and peace, where God becomes more real to those who live there and to all who visit there? Is worship a daily part of your personal and family life?

Thank you, Susan Holling, for a glimpse into such a home.

Laura B. Robinson
Amherst, Mass.

CPS issue praised

The entire January 1992 issue of FRIENDS JOURNAL, "Civilian Public Service Revisited," brought back many memories of my CPS days. I particularly liked Stephen Cary's article.

I spent almost four years in Coshocton, Ohio, Presbyterian Hospital in New York City, and Big Flats. Because of my association with Friends in CPS, I volunteered for reconstruction work in Finland with the American Friends Service Committee after the war. Through all these years I have been a member of Wider Quaker Fellowship, seeing it as one way to retain my relationship with Friends. I must also add that while I studied at Yale Divinity School I was an associate member of New Haven (Conn.) Meeting and had a traveling minute to the meeting in the Hague, the Netherlands.

Carl A. Viehe
Chapel Hill, N.C.

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.

CHRISTMAS TEARS

by Yvonne Boeger

It was a horrible Christmas morning. Everything had gone wrong. Half of the presents I'd ordered hadn't arrived. The turkey was a big frozen lump, because I'd forgotten to defrost it. The kids were already squabbling over their new Christmas games. Most of all, I was *tired*—tired from weeks of playing Mrs. Santa Claus herself, trying to give everybody a perfect Christmas.

I ran to my room, slammed the door, and indulged in a first-class Christmas cry. I cried for all the frustrations of the season: long lines at the post office, burnt cookies, cross words I'd said to the children. I cried for the neighbor whose child had died five days ago. I cried for the children who would get nothing for Christmas and for those who would get too much. I cried for the child I no longer was. After a while my husband knocked timidly at the door. "It's time to go to meeting," he called.

The meeting room was lovely with its simple decorations. It smelled of juniper and pine, candle wax and coffee. Centering down, I looked at the faces of the people around me, faithful Friends who shared my life. Just looking at them made me feel better. In the silence, the bands around my heart began to loosen.

There was a little spoken ministry, but the feeling came to me that I would be happy to sit with these people in this place for a very long time. Toward the close of meeting, a woman stood to read Luke's story of the Nativity. When I heard the familiar words, "For unto you is born this day, in the city of David, a Saviour which is Christ the Lord," tears welled up again.

This time, though, they were tears of gratitude and wonder at the eternal mystery: that Christ, born so long ago in Bethlehem, had been born again this morning in a meetinghouse in Texas. □

A regular contributor to our pages, Yvonne Boeger is a member of Live Oak Meeting in Houston, Texas.



Growing Toward the Peace

by Frederick Fico

Most Friends would probably agree that how we work for peace is as important as the peace we work for. The saying, "It's better to light a candle than to curse the darkness," carries some of the flavor of this. Affirmation and example are emphasized over opposition and condemnation.

Similarly, Friends' peace testimony is not merely about making peace but about living a peace whose origin is in our relationship with God. Perhaps my own experience in peacemaking can help emphasize for Friends how "answering that of God" is key to the worthiness of our means as well as ends.

This never occurred to me in 1968 when I was a senior at Columbia University during the Vietnam War. Many of us believed the priority was to defeat U.S. imperialism abroad and capitalist exploitation at home. Opposition to both was easily linked to Columbia, which was conducting military research and building a student-only gymnasium on park land adjacent to a poor neighborhood. The culmination of a series of demonstrations occurred in May, with civil disobedience and arrests at the gym construction site. In response, a group of us blockaded a classroom building and took a university official hostage, thus starting the "Columbia Revolution."

It was intoxicating. I helped raise the red flag over another building as the takeovers spread. I wore a red armband. I joined the "violent resisters" in the occupied buildings. (During the arrests, this meant we were supposed to throw grapefruit at the police.) I attended *lots* of meetings!

We considered freedom, defined by majority rule, a sham fundamentally incompatible with justice. And we knew justice from Marx's Communist Manifesto: "From each according to his abilities, to each according to his needs." Bringing justice to a people brainwashed by "the system" might, of course, require violence. (You know! You can't make an omelet. . . .) And a leadership

Frederick Fico attends Red Cedar Meeting in East Lansing, Michigan.

"vanguard," as Lenin called it, would certainly be necessary to direct the struggle against the enemy and to correct the misguided among the masses. This was, after all, a revolution to change the world so that peace and justice would prevail. The end would justify the means.

My personal experience in this revolution ultimately burned through the narcotic-like euphoria of collective certainty and action. For one thing, too much was clearly preposterous. (I've already mentioned the grapefruit.) But the bullying proved even more penetrating. The gorge finally rose for me during the campus strike that followed the arrests of students occupying the classroom buildings. I was part of a team whose job was to disrupt those classes that were still being held. But as that action commenced, I remained rooted outside the targeted classroom building. Recall that I had earlier helped take a man hostage. I had been arrested. I had helped bring a university to a halt and maybe even changed the course of a nation. But on those building steps that day, something in me said "No."

I went home. I got into screaming arguments there with a cousin who had actually joined the U.S. Marines. (You know, the trained killers of U.S. imperialism.) Even more aggravating, he'd conclude every argument with, "I still love you, cousin." And he meant it. Friends might recognize something familiar here, despite its source in a warrior. I could not evoke from that enemy the hatred I directed at him. And a hatred unreturned can't be sustained forever.

The wider world was also teaching its lessons. Richard Nixon was narrowly elected president in November 1968, in part because of the excesses of my generation of student activists. I decided that I owed "the system" political penance. So I worked in McGovern's 1972 campaign. I may have even joined an upper Manhattan Democratic Party club! (My memory may have blocked on some of this. But I recall even longer meetings than the revolutionaries used to hold, and that strongly suggests I was among Democrats.)



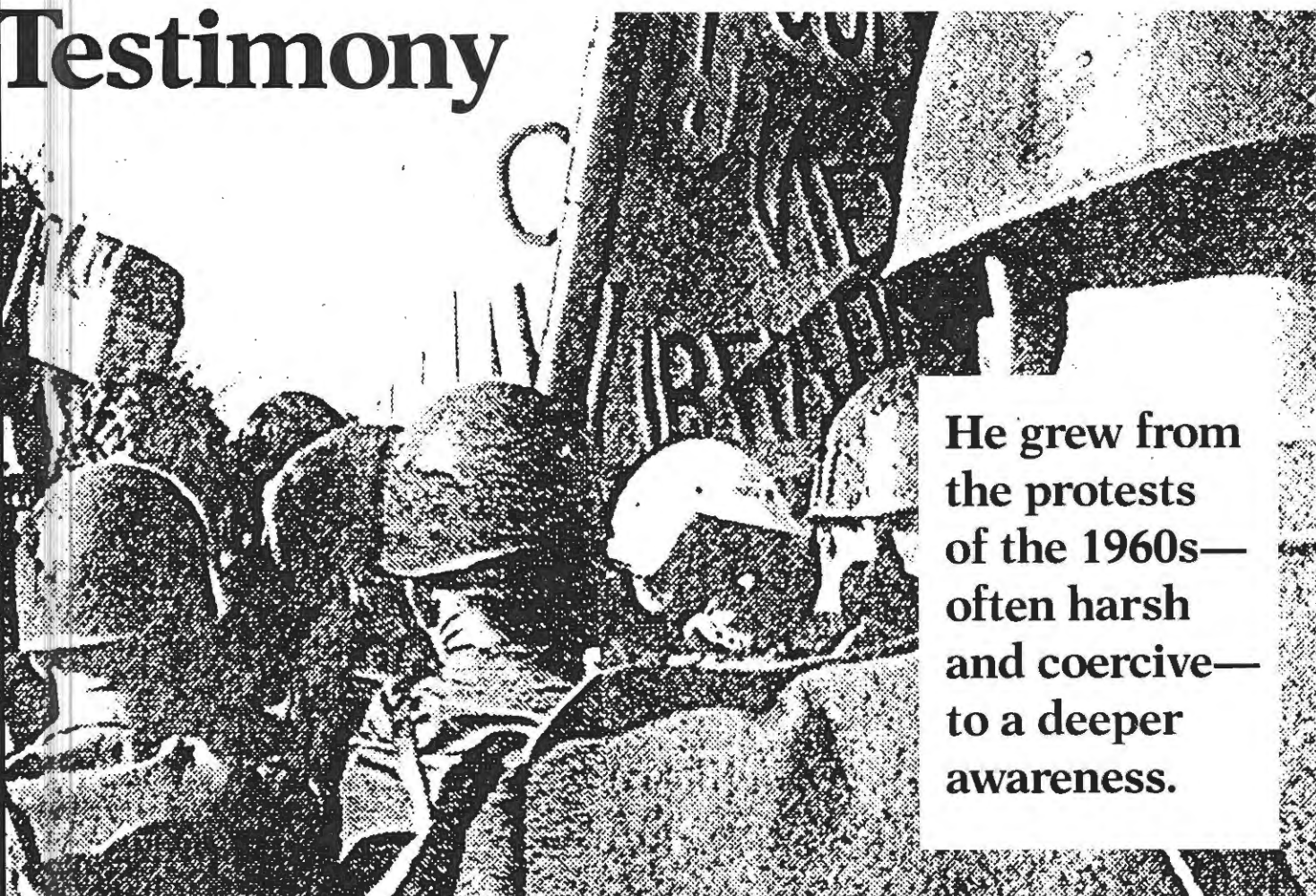
Photo courtesy of AFSC

Later still, after the communist conquest of Southeast Asia, the return of tortured American POWs, the Vietnamese boat people, and the mass murders in Cambodia, I began to reassess who the world's "bad guys" were. The Iranian Revolution of 1978 reminded me of Columbia in 1968. You know, sincere, idealistic students, taking hostages. And the self-assured hatred that permits enemies to be treated as objects rather than as human beings deserving dignity and respect.

So by 1980 I had come to believe that a free and open political process was the only real generator of a justice worthy of that name. Better to trust a process involving all than any self-selected, coercive vanguard. Peace, it seemed to me, would more likely emerge from the right relation of freedom and justice in any society and in the world.

But one of the clearer things to emerge for me from that dozen years was caution about myself in such matters. I had had the experience of believing fervently and then of coming to recognize that belief's wrongness. Moreover, I knew

Testimony



He grew from the protests of the 1960s—often harsh and coercive—to a deeper awareness.

the even worse wrongness I might do or support in the name of that belief, especially when reinforced by other like-minded people. Most people who survive adolescence probably have had some version of this experience in learned humility. It took me a few more years, and at a higher cost to others.

I finally made my peace with that cost to others in early 1988. I was passing time in the library of a church where our Friends meeting met. On this occasion, I was casually reading a banner listing the "12 Steps" of an Alcoholics Anonymous program. One of those steps called on recovering alcoholics to make "direct amends" to people who have been harmed "except when to do so would injure them or others." I thought back to those days 20 years earlier when I had participated in the reckless hurting of others in the name of peace and justice. There was no way to make direct amends or ask any of them for pardon. But I could ask God to heal those harms, and to seek that pardon for me.

And I believe I completed that day—after a 20-year process—a single step

toward the Friends peace testimony.

The peace testimony grows out of an affirmation of that of God within all, a relationship linking even mortal enemies in a hope of ultimate reconciliation. The first movement in any peace-making grounded in the peace testimony must therefore seek that relationship with God through our relationship with others. The abuse of others is an act of violence against *both* relationships. The real trick—rarely managed—is to see that God within others clearly enough to forestall abuse (and the need for pardon). This guarantees the worthiness of both ends and means.

It is difficult to reliably infuse this aspect of the peace testimony into peace-making because the needed discipline is, at its core, sacrificial. One lives an example that others are implicitly called to follow. One witnesses to a Truth that one hopes will resonate in others. But fundamentally, the peace testimony must call to each of us as individuals. It is the way "I" must live my life, whatever the consequences.

Such living and witnessing are hard

enough in themselves. But worse, they may engage real conflict and danger in the world that risk commitment to the peace testimony itself. In the midst of such conflict, it often becomes easier to tell others what they should do rather than affirm and live what we believe our God has called us to. If conflict degenerates, it becomes easy to strike back in the way one has been struck. Worse still, in my experience, it is not so great a distance to believing one is justified in coercing another's compliance. In the anti-war movement of the 1960s, for example, the slogan changed from "Hell no, we won't go!" to "Hell no, nobody goes!"

But the peace testimony becomes something fundamentally different as a demand on others. George Fox illuminated the difference when he told William Penn to carry his sword as long as he could. It is knowing that we cannot know all of God's mind or what God has called to in another. It is the humility that recognizes that a soldier may be as pleasing to God as a pacifist.

Let me put this into a more current

context. Not long ago I attended a meeting of the local Operation Rescue, which attempts to stop abortions through civil disobedience at abortion centers. Many of the members believe their commitment to the unborn child is part of a witness God calls them to. I asked a question: If Rescue had the power to close every abortion clinic in the nation, even though a majority in the country wanted them open, would the group do so? The response: silence. A longish silence. Another, considerably more disurbing question, had been evoked: would God ever call us to merely subdue others? The same question could be

posed for Friends: Would Friends, for instance, close down a nearby military installation or weapons production plant even if most citizens wanted them open?

We seldom have such power, of course, and the fear and reality of conflict may forestall a more affirmative witness. So we curse the darkness. We condemn the evil others say or do, or even condemn as evil the others themselves. The Friends meeting I attend has heard these often enough in political and social testimonies and concerns. More the pity still, I have often heard in political and social witness at meeting the same kind of alienation, bitterness, contempt, and even hatred that I came to recognize at Columbia. And if this is what Friends manage, should we be so surprised at the rest of the world?

How, then, can we take the curse out of our speaking to the wrongness of a person, people, or society? More broadly still, how can we witness to others with the peace testimony?

Partly, the answer depends on what we want to accomplish. If the integrity of the message is paramount, then most of the concerns over response by others are eliminated. For example, in the Old Testament the prophet Samuel told Saul, Israel's first king, that God wanted the prisoners he took executed. When the more humane Saul reasonably hesitated, Samuel himself killed them and simply pronounced God's judgment on Saul for his unfaithfulness. In the New Testament, John the Baptist, dressed in rags and subsisting on locusts and honey, screamed to people from a riverbank to repent and prepare for the Messiah, heedless of the effect of his "image" on those he was trying to reach. Of course, the grave danger of such an exclusive focus is misinterpreting God's will in this regard!

If we do seek response, integrity is not enough. Integrity alone cannot help us to stay in relationship. Integrity alone cannot help us to discern what in the other's experience sets up resistance or to understand the pain the other may be experiencing. Integrity alone cannot help us to receive the witness the other may have for us or to commit to companionship with that other in the Truth that is shared.

For these, of course, a right balancing of integrity and love is needed—something harder still than the mere addition of them both. With only integrity we may fail altogether to reach the other. But with love alone we may be

drawn so much into the world of the other that we fail the very witness we are called to give. The balance must preserve the precious, God-given uniqueness of ourselves and what we must offer.

What this means is a commitment to relationships that may be ambiguous and stressful at best. And who wants that? Even given the commitment to try, who can bring it off?

Alone, probably not very many of us or for very long. But in our meetings, we might manage better. A beginning would be to at least put away the rhetorical weapons, or to at least acknowledge that they are being used. It's often hard to see this for ourselves in an emotional moment of anger or outrage. To learn the required discipline, we need the help of others.

More fundamentally, we need to recognize that the peace testimony begins with worship, with seeking that of God within ourselves and others. The discipline of the peace testimony will—if it's just discipline—break again and again. Only worship has the possibility of remaking us into people who can live the testimony rather than subdue our nature to fitfully act in accord with it. A suggestion to meetings to emphasize that priority: Dissolve all committees except the business meeting and ad hoc groups who consider necessary business. If we don't get the worship right, we'll never get the peace testimony right. We need to honor the priority and do less.

Individual meetings might also recognize that we will always need help. Specifically, meetings might routinely seek from someone "outside," and maybe not even a Friend, an assessment of how we're doing. We become blind as individuals to some things. We also become blind as a group to some things. An outside person can help us see the places we cannot.

And finally, we might be more honest, humble, and forgiving. We are all human beings, not angels. We probably shouldn't expect of others more than we can manage ourselves. A condemnation we spare others is one we spare ourselves. A condemnation we spare ourselves is one we spare others.

Even so, working as hard and as faithfully as we can, we still might not get right what it means to live the peace testimony. But the generation now in our nurseries might inherit meetings still more capable of it. We wouldn't be doing badly if that were the result! Not at all. □

I Saw Places In East Germany In 1985

where the rubble of war
stayed in the street,

"So we won't forget,"
the guide said.

I recognized the smell,
old and black as coal soot

clinging to me
like an unforgiveable act,

reminding me of preachers
holding up, "Forgive and Forget"

as an act of holiness;
housework needed

to keep the soul tidy,
neat as a national cemetery,

where soldiers cast in bronze
cannot bleed, cannot scream,

their flags never rip,
flowers at a marble base

perfume the heroes' air.
Inside Dresden's debris,

under tangled steel,
broken stone,

dust rises like resentment
no one can clear away.

—Marilyn J. Boe

Marilyn J. Boe's poetry has appeared in numerous publications, including FRIENDS JOURNAL. She lives in Bloomington, Minnesota, and has a background in teaching.

22 p's (1 pica + 10 p's)

The Anguish of Vukovar

by Joel GAZIS-SAX

Beginning on July 25, 1991, the city of Vukovar, Croatia, came under attack by forces of the Yugoslav Federal Army (JFA) and Serbian irregulars. The people of this Danube River city held off their attackers until November 19, 1991, when the JFA and Serbian siege finally succeeded.

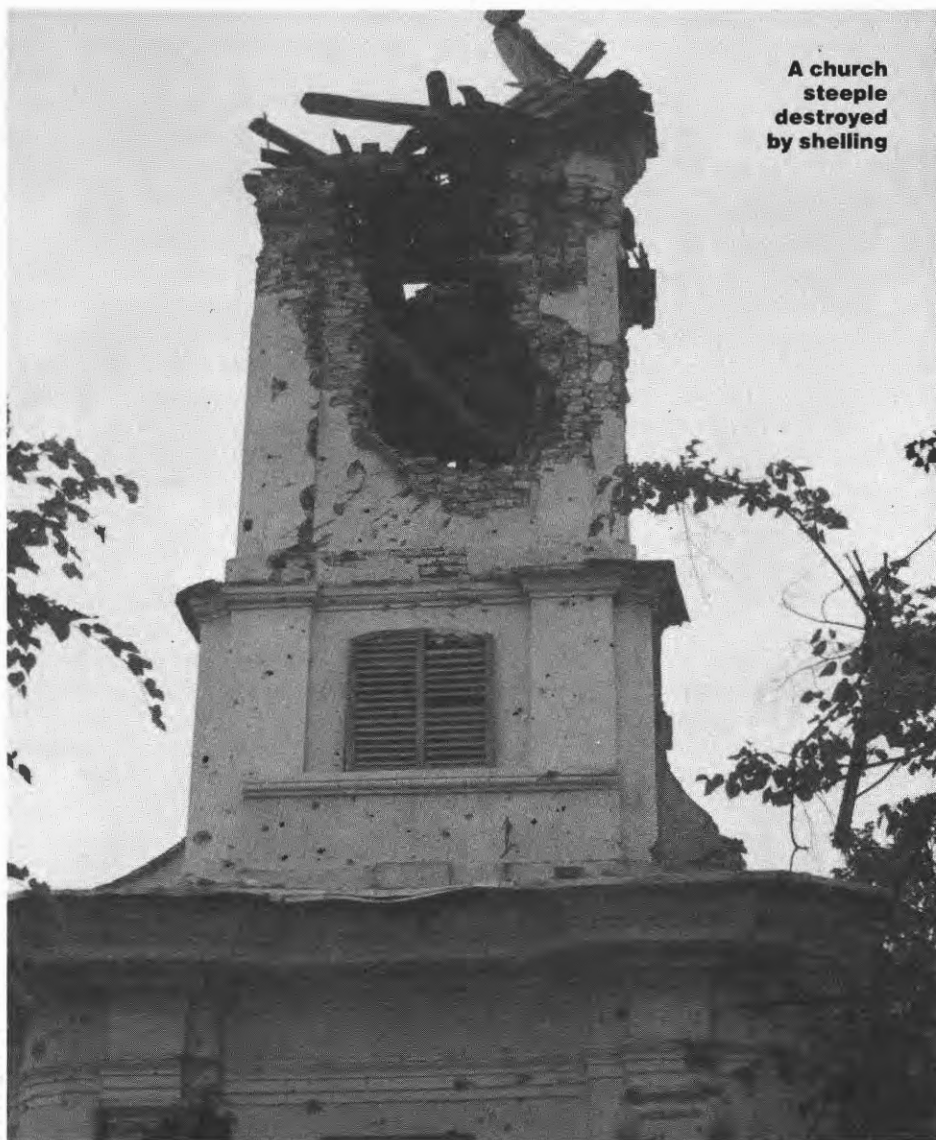
The city and its environs held 84,000 people before the war. Official statistics identify 43.7 percent of these as Croats and 37.4 percent as Serbs.

Palo Alto, Calif., Friend Joel GAZIS-SAX visited Vukovar via Serbia in August 1992 while traveling under a concern to witness the effects of the Balkan war firsthand. His prior work as facilitator of the Middle East and Quaker conferences on the PeaceNet electronic network only partly prepared him for what he found in former Yugoslavia. His regular reports to PeaceNet Friends, entitled MIRacles, reported not only the destruction of cities like Vukovar and nearby Osijek, but also the destruction of the hope and the community the people of Yugoslavia had enjoyed before the war.

The following report was written upon his return to Zagreb, Croatia.

Voljeni Vukovar ("Love for Vukovar"). I see this slogan over a local ice cream stand every day I am in Zagreb. Near Trg Jelacica, the main square of Zagreb, a hand giving the V sign advertises a shop whose proceeds go to the survivors of Vukovar. And over many election posters for Franjo Tudjman, supporters of the ultra-right wing militarist Paraga have

Joel GAZIS-SAX is a member of Palo Alto (Calif.) Meeting. He spent the summer traveling under a concern in Croatia, Slovenia, Yugoslavia, and Macedonia.



A church steeple destroyed by shelling

written one word: "Vukovar."

"Vukovar," the old woman who shared my train cabin on my last trip back from Osijek said as she pointed to herself and regarded me coldly. She uttered the name of her town as a rebuke for me, the man from California, and for the whole world. The war drags on, creating new scenes of destruction in other places, and the wound that is Vukovar stays open.

Vukovar—occupied Vukovar—stands as a central symbol of the injured Croat psyche. The memory of the utter destruction of this city on the Danube both serves to illustrate the need for peace and to obstruct the peace process. "I don't want to hear about the other side," a woman who works with Vukovar survivors in Zagreb told me after she heard about my trip to the city's ruins. "I want to suffer with my people."

That Vukovar and its people felt the

sword of fire is undeniable. You might be convinced, as you pass through the villages near the city, that the Croatian government has created a myth called Vukovar, a big lie that claims destruction where there has been none. There is little sign of the war, save for a few bullet holes in the walls of houses at strategic intersections and of public buildings like the post office. Everything you see is intact. People walk the streets. Life continues. The UN Protective Force checkpoint at the newly renamed "Bridge of the Serbian Heroes" seems completely unnecessary.

Then, the road bends and you look across a field to the burned-out shells of multistoried apartment buildings. The houses in the village facing Vukovar are riddled with holes made by every type of conventional weapon imaginable: bullets, grenades, shrapnel, large bombs. It is worse across the field. Everyone on

the bus stands up and stares. The bus comes closer to Vukovar. This is no myth, no folk tale. It is a clear and palpable wound in the world's body.

The train station, the factories, the houses, the shops, the apartment buildings, the kiosks—everything has been scarred or demolished by the heavy fighting. Nine months after the JNA overran this city, you cannot avoid the evidence of the destruction.

The center of town no longer stands as such. Piles of rubble—bricks, plaster, and bits of metal fittings you normally don't see—mark the intersection. Wrecks of the autos the Croats and the Serbs used to block the JNA tanks lie atop these piles. The things the people owned and treasured are buried in these piles. A few people—ordinary people—walk through the heaps.

Perhaps 100 Serbs live in Vukovar today. You cannot help looking around and wondering what they find to do. Vukovar has lost all of its industry, its riverport, its businesses. The only place we found to spend money were two cafes: one in the center of town and one on the river front, facing Vojvodina. Here and there is a house the current residents were able to fix, an apartment building whose holes could be patched.

The acting municipal authorities have surveyed the city and marked every building with one to three stripes of spray-paint. Green stripes show that the building has sustained no structural damage. The roof may be gone, the windows shot out, or, in the case of a church, the steeple may have disappeared, but the building inspector is confident it can be reclaimed with relatively little effort. Yellow denotes there is structural damage which can be fixed. A wall may be missing. Red marks a total loss. The inspector must bend over low, in some cases, to mark these. About 40 percent of the houses I saw were marked with green, about 20 percent with yellow, and about 40 percent with red.

The mayor shows us the hospital. A shiny new plate shows the accomplishment in process of a Beograd construction company. Vukovar, he explains, was the result of Croat nationalism. The leading Serbian intellectuals and managers of the town had lost their jobs. He had many Croat friends, and he insists he bears no ill will toward them. He never mentions the JNA attack.

When the JNA arrived at the hospital,

he tells us, they found 350 men in the basement, all dressed in doctors' coats. Some wore military boots and some were barefoot. All of these men, he insists, have been returned in prisoner exchanges.

I know the story he has been addressing. The Croats say that during the evacuation of the hospital, the patients were routed through hostile Serbian towns for several days. Doctors and other hospital staff were imprisoned. Angry villagers pulled patients from the buses. They were never seen again. At least parts of the story have been confirmed by international human rights organizations. Amnesty International, for one, includes human rights violations against some of the Vukovar hospital staff in its 1992 Report.

Six buses from Vukovar, say many Croats, remain unaccounted for. Whether the Serbian story is the truth or a fabrication against the truth or a fabrication in response to another fabrication, I don't know. The truth I can confirm is that Vukovar lies in ruins, that a tremendous amount of military force exploded here, and that, in many places, there is next to nothing left.

How the local Serbs feel about what happened can be measured in many ways. The mayor speaks for himself and, perhaps, reflects an official view. The Serbian national symbol, four C's in a quadrant (meaning "Together we must stand"), appears on many walls and sidewalks. I stop to photograph the shirt of a young boy, colorfully emblazoned with Chetnik symbols and heroes.

▼ Romanian peace activist Zoltan Tim examines a grenade crater in a Vukovar bridge.



A Serbian Orthodox priest waves at our bus, holding up the V sign plus a thumb to bless us and to show his Chetnik sympathies.

As my group tours the ruins of Vukovar's castle, I pull one of our guides aside. I tell her about the many young Croats who have told me how much they miss their Serbian friends. Tears come to her eyes. "Yes," she says. "We miss them, too. We don't understand this war either." She goes off to tell her other young friends about what I have said. You can see them listen and nod. It is good news acknowledged with much sadness.

I go for a walk after our castle tour. I make sure my feet always stay on solid ground because unexploded bombs and mines still hide in the dirt. In the courtyard of one of the castle out-buildings, I pick up large, rusty bomb fragments. On one large piece, I can read the date of manufacture: 1986.

I take this piece into my pocket and join the large crowd that walks down the street closest to the river. We pass blasted homes, apartments, and businesses. Zoltan Toth, assistant to the mayor of Subotica, calls my attention to one shop with the Chetnik sign painted on the window and the plea: "Don't shoot. We are Serbs."

Children come to watch the visitors. We bring cameras, tape recorders, and other things they have not seen in months. We poke our heads into the houses once occupied by their neighbors. In one, a Hungarian reporter from Subotica and I find a Christmas tree with the toys scattered on the floor around it. The children watch our reactions. We come from another world, the world beyond the Danube, beyond the destruction. They run and hide as we pass.

Zoltan points out the building where the Yugoslav Communist Party held one of its early organizational meetings during the 1920s. The beautiful baroque structure is but a shell. A small blue diamond on one wall shows it is a cultural landmark. The stripes at its base are red.

Across the street, we find a monument to the fallen Partisans. The bronze statue, styled after the Pieta, depicts a mother cradling her dead son. The shelling has toppled the statue. A large, irregular shell hole gapes in the chest of the young man.

After this, we find huge holes in the bridges, sunken boats in the harbor, and a star-shaped grenade still implanted in



▲ "Serbs Live Here." The terror of the shelling led these Vukovar residents to take sides.

the sidewalk. We find a cafe on the river front where we enjoy our favorite drinks. The waiters give change in Krajina dinars. I exchange ten dollars for this money from a country which no other nation recognizes, the land of the Serbs of Bosnia, Dalmatia, and Vukovar.

Back in Zagreb, the response to my trip is mixed. Some want to hear all the details. Others prefer to forget. Still others are angry that I made the trip at all. I begin to see the importance of Vukovar as I have never seen it before. Vukovar has taught me that it is not only important for the Yugoslavs to be open to peace; the Croats and the Bosnians must be labored with as well.

The anger of the survivors of Vukovar and other calamities in this war is understandable. When a pilot drops a bomb on you, you do not know his name. You do know his nationality. What is happening in former Yugoslavia is that the man who bombs you is the same nationality as your neighbor. You want desperately to personalize the war. You want a face to go with the bomb so that you do not feel powerless. So, you put your neighbor's face on the bomb. Somehow, then, the war begins to make some sense to you. You decide that you do not want to see that neighbor again. He has become "the Chetnik," the murderer of your family and your village. Amid all the powerlessness that goes with being a refugee, you find power in your hatred. It becomes all that you have.

The hatred this generation feels, we must remember, is a new thing. Both Croats and Serbs talk about the sense of loss they feel as a result of the war. We

hear from some outsiders (Friends Committee on National Legislation for instance, in its paper, "Conflict in the Former Yugoslavia"): "The conflicts that have boiled forth in Yugoslavia are tensions that are deep rooted in Yugoslavian history." This is one of the few times I have disagreed with this excellent Quaker organization. If there is a history relevant to the conflict, we will find it not in deep-rooted animosities, but in the history that stretches back to Alfred Nobel's invention of nitroglycerin, which unleashed new, catastrophic capabilities of war upon soldier and civilian alike and gave rise to the modern arms trade.

The anger emblazoned on the walls of Zagreb, Beograd, Osijek, Vukovar, and doubtless many other places in former Yugoslavia is not congenital to either the people or their culture. The hatred the survivors of Vukovar feel can be traced to a specific experience: the incessant, anonymous pounding by the most lethal weapons now in regular use in this world. The rest of the hatred in this region stems from similar experiences, from manipulation by politicians, and from sympathy for those who have suffered what we have not. We must do what we can to heal this new mental illness among the Croats, Bosnians, and Krajinan Serbs, and we must contain that contagion that is common to all wars of our age.

I meet many people who make the rounds of wars: journalists, doctors, peace activists, relief workers. They mutter their litanies of the horrors they have seen here and in other wars, but next to none speaks of the problem that makes the killing possible: the arms.

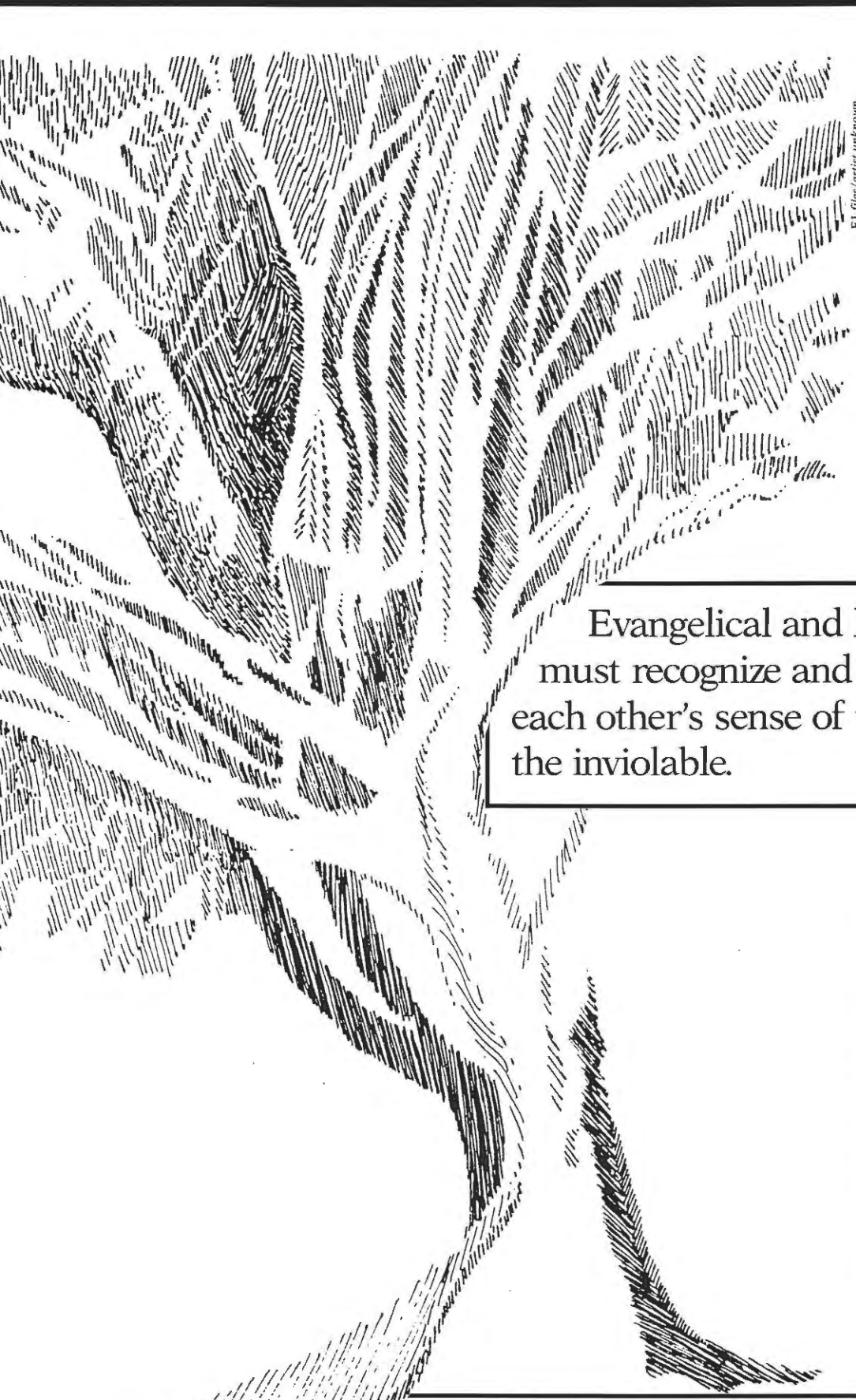
Focusing on the hatred is just a way of avoiding the big problem. When I speak to the role of the arms trade, I often hear some situation-specific variant of "Guns don't kill people. People kill people." One Croat activist told me without the guns, the Serbs would use knives.

Such talk ensures that the killing goes on. When we read and repeat stories of the atrocities, we become excited. They become our opium. We are, at once, moved to charity and to bellicosity. The Bosnians and Croats become saints, the Serbs monsters. I both welcome and warily regard the growing world sympathy for the Bosnians. Preventing the bankruptcy of Croatia, Slovenia, and Macedonia, while doing all that we can to uphold the dignity of the Croatian, Serbian, and Bosnian refugees, should be a major part of our work. But if we give to help the refugees, if we come to former Yugoslavia to help the refugees, if we suffer with the refugees, and we do nothing to ensure that this war or any future war creates no more refugees, then we are nothing better than war voyeurs.

While I was writing this article, three drunken Germans came to the Center for Peace, Nonviolence and Human Rights in Zagreb, hoping we could arrange a trip to Slavonski Brod, where they wanted to photograph the shelling. For them, the killing was an entertainment, their chance to show their family and friends the most exciting set of slides they had ever produced. For the people of this region—for the Serbs, the Croats, and the Bosnians—the killing is something that destroys their family and friends. In Vukovar, many families and friends were lost and not forgotten.

I will always remember Vukovar. This is not enough. We must support those who seek to heal the residual hatred that Vukovar, Sarajevo, Banja Luka, and all the other civic battlegrounds of this war have left behind. We must remember what to do to prevent more Vukovars from happening. The one factor that made Vukovar's destruction possible was not ethnic tensions or economics or any of the usual things that war experts cite: it was the presence of high explosive weaponry. When peace activists and relief workers fail to speak to this, they ensure that Vukovar—with another name, another people—will burn again.

Remember Vukovar. Love Vukovar. Do everything you can to prevent the next Vukovar. It may be your city: □



FJ files/artist unknown

by Douglas Gwyn

Evangelical and liberal Friends
must recognize and honor
each other's sense of the sacred,
the inviolable.

In our different forms, Friends in the United States represent many different trajectories and traditions of Quaker faith and practice. Our churches and meetings are the fruit of different movements: westward migrations, Christian missions, peace and justice activism, church planting, seeker quests.

But it is clear we represent overall two major streams of Quaker tradition, what we call liberal and evangelical, or universalist and Christ-centered. Not all of us would categorize ourselves purely as one of these or the other. We Friends are irrepressible in our zest for recombinant forms! But all of us are drawn along

Douglas Gwyn is pastoral minister to Berkeley (Calif.) Friends Church. He has worked for the American Friends Service Committee and was 1991/92 resident core teacher at Pendle Hill. His article is excerpted from his keynote address to the Western Gathering of Friends, Portland, Oregon, in July.

Can Our Branches

with the flow of either the liberal or evangelical stream, to some degree.

Recent events in Friends United Meeting suggest that the forces that first polarized us into these diverging streams in the 19th century are pulling at us with renewed force. We may be on the threshold of new schisms and alienations—among the people who call themselves “Friends.” Together we form a volatile chemistry. Perhaps that is why we are also called “Quakers.”

But it is not as if we have come up with these differences all by ourselves. In our own idiomatic way, our diverging Quaker streams embody the same polarization that has reached crisis proportions in our culture today. Sociologist James Davison Hunter portrays this conflict in his recent book, *Culture Wars: The Struggle to Define America* (New York: Basic Books, 1991). Hunter defines the two opposing forces in U.S. culture today as orthodox and progressive. These cultural forces are at war today over a wide variety of issues: abortion, homosexuality, women’s roles, the family, education, the arts. I do not wish to deny or minimize other important conflicts in U.S. society today—racial conflicts and class conflicts, for example. But the cultural conflicts described by Hunter are those that most routinely divide U.S. Friends today.

Hunter’s main thesis is that we misunderstand these conflicts if we view them as primarily political, and especially if we trust the media to portray them adequately and fairly. At the root of these conflicts are two fundamentally different worldviews, different understandings of moral authority and its sources.

In the *orthodox*, Hunter sees the commitment to an external, transcendent, definable source of authority, most often the Bible. In various ways, the orthodox impulse is rooted in the conviction that there is an authority that lies somewhere beyond the marketplace of ideas where religions are bought and sold, where beliefs are broken down and analyzed, where values rise and fall like the stock market. This authority lies with a God who transcends this world, whose thoughts are not our thoughts, and

whose Scriptures contain Truth beyond our social norms and cultural fashions.

For the *progressive*, moral authority lies most centrally in immanent, personal experience, in a progressive unfolding of truth. There is a sense that Truth is an evolving process, a continuing revelation, from ancient times down to the present. In traditional faiths today, the progressive impulse manifests itself in efforts to reshape the language and symbols of centuries-old traditions. For example, we see the exploration of feminine images of God, as a supplement or as an alternative to traditional, patriarchal images of God. This revisioning of God is seen as a necessary theological “update” to match the changing roles between men and women today.

In the United States, these two worldviews, orthodox and progressive, represent the two historic watersheds that have shaped our culture: the *Reformation* of the 16th and 17th centuries, and the *Enlightenment* of the 17th and 18th centuries. Our cultural foundations are built upon both the Enlightenment’s liberation from traditional Christendom, and the missionary zeal of Protestant biblical faith. As these foundations shift, cultural conflicts are generated, in both religious and secular spheres. In a wide variety of faiths today, we find orthodox elements seeking to *stabilize* traditional norms of faith and morality, and we see progressive elements working to *redefine* those norms in response to new social conditions.

With our origins in mid-17th-century England, the Quaker birth moment is right at the cusp between the late Protestant Reformation and the early liberal Enlightenment. We are strongly imprinted with *both* identities. Our position is epitomized by the early Quaker preaching of the light within, the spiritual presence of Christ, abiding with every woman, man, and child, wherever they are, whatever they may believe. At heart, the Quaker witness to the light is *neither* Protestant *nor* liberal—but it easily shifts in either direction. It is strongly centered in Christian understanding, but it is also open-ended, universalist in its implica-

tions. Thus, in relation to its cultural environment, the Quaker faith is strongly paradoxical. As Friends, we are called to be living paradoxes—never an easy vocation. But if we abide in the light as the light abides in us, we can make peace with that vocation, find peace among ourselves, and discover a Quaker reconciling ministry to our nation’s society at large.

Friends are uniquely positioned to be peacemakers in a society increasingly paralyzed by culture wars. Our divergent Quaker branches, a painful sign of our own brokenness, our disfiguration, can be transfigured in the light, to become olive branches held out to a divided nation. Friends, reconciled to one another, can serve as wounded healers in U.S. society. That is to say, our own divisions, the thorn in our flesh that belies our peace testimony, can be used by God to reveal a new way of wholeness. Like the Suffering Servant in Isaiah’s sublime song, our scars may yet serve for the healing of the nation—if we can cleanse ourselves of the cancerous, political spirits of smugness, resentment, and prejudice.

God can turn our most glaring liabilities into our most powerful assets. Consider the apostle Paul, for example. On the road to Damascus, God turned the blind zeal that made Saul a persecutor of the church, into the tireless, self-giving passion of Paul, missionary to the Gentiles. That zealous, persecuting condition was the very thing in Paul that God transmuted into an amazing gift for reaching out to all kinds of people, and enduring intense hostility. To be sure, Paul retained a number of rough edges. But he also became the personal paradigm that inspired Jewish Christians, for generations to come. Can it be that our divided condition, which epitomizes the culture wars all around us, might be transformed into some paradigm for peace? Can we renew our covenant, redefine the basis on which we remain “Friends” in the most sacred and self-giving meaning of that cherished name?

Our Quaker dilemma finds a helpful precedent in the historic council that took place in Jerusalem, in the earliest

Be Olive Branches?

years of the Church. There, Christians came together around a deep, irresolvable conflict. The Jewish Christians of Jerusalem were very disturbed that in places like Antioch, Gentiles were joining the church, the Messiah movement, without becoming Jews. That is, they were not submitting to circumcision or practicing the kosher lifestyle. After all, Jesus was a Jew. Belief in Christ, the Messiah, was thoroughly Jewish. How could a Christian not become a Jew also?

For their part, these new Gentile Christians were finding Christ, worshiping in Christ's Spirit, and witnessing Christ to others with great vitality. They were pioneering a Jesus movement that did not depend upon temple or synagogue. There was no way they were going to become Jews in order to become Christians. It simply did not speak to their experience outside Judaism. Still, they did respect that the Hebrew faith provided the matrix for understanding Christ. And they recognized that the Hebrew covenants of Abraham and Moses were vital patterns for understanding the joyful, cross-cultural, Christian community spreading through the eastern Mediterranean.

Did they iron out their differences there in Jerusalem? Did they come to unity? Well, no, not exactly. You might say they agreed to disagree. But that isn't really an adequate description. More precisely, they covenanted together around their disagreement. They reconceived the Church as a bi-polar unity: a Jewish Christian identity, centered in Jerusalem, and a Gentile Christian identity spreading rapidly from Antioch to other Greco-Roman urban centers. Specifically, the agreement came to this: the Jerusalem Church agreed to recognize the validity of the Gentile Christian faith; and the leaders of the Gentile mission agreed to collect funds among their churches to aid the poor and suffering church in Palestine. No victory for the hardliners. No glib glossing over of differences either. Instead, a rather soft-hearted and hard-headed covenant, recognizing the integrity of both parties, as well as the relative needs and resources of both.

That is the kind of covenant renewal we require among Friends today. Not hard-hearted renunciations of one another, nor soft-headed declarations of "peace, peace, when there is no peace." Instead, let there be soft-hearted, hard-headed, covenant-making faithfulness

with one another in the presence of God.

Covenant faith is related to the contracted relations that form our secular society, but it raises them to a higher level. The contractual logic that forms our capitalist economy and our democratic political life functions upon narrow visions of self-interest. By contrast, covenant consciousness provides a larger vision of our ultimate solidarity. As in marriage, covenant conceives a faithfulness based in love and forgiveness, rather than limited obligations and penalties. Covenant respects that we have different experiences, based in personal history, gender, and sub-cultural background. But it works to bring us together in the care of a transcendent God who is more than the sum of our parts, whose love is greater than our imperfect loves, and whose interest is in all creation, not our self-centered hopes and desires.

Thus, covenant is not simply a set of customs, tacit agreements, and formal contracts among people who happen to find themselves together. It is the idiom of intentional community, faithful relationship, commitment. In contrast to our negative freedom *from*, covenant expresses our positive freedom *for*, our freedom to bind ourselves to one another in faithfulness to something greater than ourselves. If covenants can bind parties as different as women and men, or God and humans, I suspect that covenant can bind orthodox and progressive into a new solidarity. But, just as the Hebrew people's covenant with God

elicited the name *Israel*, God-wrestler, any new covenant we may find among ourselves will be born and sustained by serious grappling with one another.

Iwant to suggest how we might forge a new covenant, a peace treaty, within our Quaker context of our national culture wars. One important task (suggested by Hunter) is *to recognize that our differing positions are not arbitrary, but are rooted within different traditions*. In other words, we must find historical perspective on our differences. As evangelicals and as liberals, we sometimes look at what each other is doing with shock and disbelief. What feels like true Quakerism to one looks like a betrayal, an act of random violence upon Quakerism to another. "How could they call themselves Quakers and do *that*?" But if we look at the different trajectories we have been on for over 150 years, our differences become more comprehensible. We may still disagree, but at least we can recognize that our evangelical and liberal counterparts are acting in good faith with the tradition they have received.

Then, if we want to engage in constructive dialogue around these differences, let us ask one another how our practices fit with the rootstock of our Quaker tradition. Evangelical Quakerism will not always make liberal sense. Liberal Quakerism will not always make evangelical sense. But we can constructively challenge one another to square our faith and practice with the foundations of our Quaker heritage.

Historical perspective is closely related to another imperative: *we must recognize and honor each other's sense of the sacred, the inviolable*. I would offer some specific examples. For their part, liberal Friends must press forward in their rediscovery of the Bible. This is partly for the sake of understanding evangelical Friends: read their book, learn their language. But at a deeper level, these Scriptures provide the language, the symbolic field, and the prophetic vision that has informed Quakerism for the vast bulk of our history. We cannot read and learn from earlier generations of Friends without knowing their language. We cut ourselves off from our own heritage when we do not know the Bible. Let me make one thing clear: the goal is not to read the Bible exactly as evangelical Friends do. Even better will be to struggle around our differences faithfully together, by reading and interpreting the Bible from our dif-

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ferent perspectives, our different personal experiences.

For their part, evangelical Friends need to understand and respect the liberal reverence for *nature*—both human nature and the natural order of our environment. Yes, we are fallen, sinful creatures. But that's not the whole story. There is still great blessing, great beauty in each person. Yes, God's grace comes from beyond us, but it takes hold of wonderful natural resources and intentions in each person. This must be affirmed. And liberal Friends are taking important steps toward balancing our relationship with Creation. Friends Committee on Unity with Nature and other Quaker groups are finding new ways to hallow the earth, to rediscover our spiritual relationship with all creatures.

Some Friends are exploring the animistic religions of Native Americans and the goddess spiritualities of ancient times to reconnect with the earth. This "neo-paganism" seems exotic and promising to some, while to others it seems exotic and dangerous. I personally do not believe it will provide the panacea some Friends expect. But I do recall that no less a Christian than Paul found the universe to be teeming with spiritual forces. To be sure, Christ put these spirits in a new perspective for Paul—all the principalities, powers, elemental spirits of the universe were created in and for Christ, and nothing in creation will separate us from the love of God in Christ. But the Lordship of Christ does not deny the *reality* of these spiritual forces of nature, or *our relationship* with them. It is past time for Christians to relate their faith again to a living cosmos, to rediscover a dimension of New Testament faith that we have lost in our scientific age.

Evangelical Friends may not choose to follow the lead of some liberal Friends in exploring Native American animism. But I think our different paths into a more creation-centered Quakerism can eventually find convergence. We must reclaim a shared sense of the sacred in nature—especially in this age of ecological crisis. We have some wonderful resources within our own tradition for this spiritual reclamation. The writings of George Fox, John Woolman, and others abound with a rich sense of covenant bonding with God's creation.

Let me suggest two more examples how we might honor one another's sense of the sacred. I would urge evangelical Friends simply to *accept* that some liberal meetings bless same-gender unions.

It may not be an action that Friends churches will *ever* themselves take. But covenant faithfulness between two people is something to be honored, especially when that couple is willing to live out their relationship under the nurture and guidance of their home meeting. In a market culture like ours, any time two people commit themselves unconditionally to honor and love one another in the sight of God, I feel I am in the presence of the holy, the covenant.

Conversely, I would urge liberal Friends *for the same reasons* to take seriously and honor the deep evangelical concern for family relations and values. I would suggest that our public silence on families does not serve us well. The family is the primal covenant of creation. It is a primary force binding nature

bashing one another for theirs. James Hunter observes that as liberals, we often are too weak with our sense of boundaries, our sense of who we are and who we are not. And as orthodox, we often are too rigid about our boundaries—too quick to declare who is in and who is out.

In that regard, Dan Seeger's recent essay, "The Boundaries of our Faith" (appearing in a briefer version in *Quaker Religious Thought* #77), offers refreshing perspective. Reflecting on the controversies in New York Yearly Meeting over goddess spirituality, Dan is enthusiastic about the explorations of *individual Friends* in alternative spiritualities. But he cautions *Friends bodies* against formally sponsoring experiments and inquiries into spiritual traditions that are

I would urge evangelical Friends simply to accept that some liberal meetings bless same gender unions.

and culture together, sustaining society. In our local meetings, families need encouragement and active nurture. And in the public realm, injustice, human rights abuses, and social dysfunctions will only worsen if families continue to unravel. Marriage and family may not be the panaceas evangelicals sometimes make them out to be. They can be the place of the most terrible abuse and neglect. But that only makes it clearer that Friends must nurture marriage and family vigorously—as traditional Friends meetings once did. I would urge liberal and evangelical Friends alike to make the linkages stronger between our concern for families and other, wider social concerns, such as alternatives to violence, prisons, economic justice, and world peace.

In all these matters, we must find new bases for fellowship together, form new alliances for joint action. As destructive as our culture conflicts are today, they are only made worse when we write each other off, and withdraw into the subcultural enclaves that make us comfortable. We must remain engaged, we must challenge and learn from each other. We must be willing to admit our own weaknesses, instead of

really extraneous to historic Quakerism. By analogy, he reasons that many Friends who are enthusiastic about witchcraft would be greatly offended if their yearly meeting chose to sponsor the performance of a Roman Catholic eucharistic service. They would rightly argue that ritual sacraments are outside our tradition. Well, so is witchcraft.

Finally, Hunter suggests that we choose carefully the *environment* for working on our differences. Friends World Committee for Consultation, of course, remains an important channel for working on inter-Quaker reconciliation. In my experience, local area gatherings are much more constructive than the large national and world gatherings. Local gatherings can lead to ongoing dialogue, joint actions, and covenant renewal. Covenant-making is strongest when it is local, personal, and situation-specific.

If we are blessed to experience a covenant renewal among Friends in the years to come, I believe we will build it out of many different localized experiments, generating out of shared concerns. In this era of cultural conflict within our nation, Friends have an important peacemaking role. It begins at home. □

A BALANCED VIEW

We are nothing, Christ is all." Where would one likely hear such words as these today?

Perhaps if one were flipping the TV dial on a Sunday morning, one might hear a TV evangelist speak them. Or maybe if one attended a Christian fundamentalist church service, one might hear such words spoken during the sermon. But to many of us, Quakers and non-Quakers alike, these words seem a bit too restrictive.

The Quaker doctrine that the Inner Light shines in every person, no matter the religious affiliation, has led many of us to eschew dogmatic statements. For we know well how Christian dogmatism has been used in the past to persecute people, Quakers among them. Also, scientific reductionism, so characteristic of modern intellectual thought, has eliminated traditional religious terminology from the thought and speech of many educated persons, even in those for whom religion is still a vital concern. Quakers are horrified by all forms of religious fanaticism; as a group, they are tolerant and well educated; that is why many Quakers today would hesitate to say—at least in public—that we are nothing and that Christ is all. Such a statement does not seem universal enough; it does not appear to be a balanced view of things.

Although most modern Quakers behave reasonably, it is emphatically clear to students of history that this was not always the case. Religious excess, which today in the West has been largely relegated to Christian fundamentalists, was not at all foreign to the first generation of Quakers. The following excerpt from a letter to Margaret Fell, dated 28 February 1656, is a striking example:

There was in this city [Worcester] one William Pool an Apprentice to George Knight—both Quakers; the young man was aged about 23 years and on Friday the 20 of February, he went forth to his master's house about evening into the Garden, and (as 'tis reported) being asked where he had been, he

by Thomas Dorsett

said that he had been with Christ, Christ had him by the hand, and he had appointed and must be gone again to him. But being gone, he came not again, nor was heard of until Sunday following, February 22, and then it was found that he had stripped himself, laid his clothes by the water-side, and drowned himself, and accordingly by the Coroner and his quest was judged guilty of self-murder, and was buried in the Parish of Claines, by four of the clock on Monday morning, his Mother, an honest and godly woman, being much troubled thereat, the aforesaid Mistress Peirson endeavored to comfort her with this persuasion. That she would fetch her son to be alive again; and about six or seven hours after he was buried, the said Mistress Peirson and other Quakers went to the grave, digged up the young man, opened the shroud and laid the corpse upon the ground, rubbed his face and breast with her hand (and some say, laid her face upon his face, and her hands upon his hands) and commanded him to rise. But he not moving she kneeled down and prayed over him, and so commanded him in the name of the living God, to arise and walk. This being done, and he not obeying, she caused him to be put into the grave again, and thence departed, having only this excuse left her, that he had not been dead four days.

Although the early history of Quakerism is replete with such incidents, today we would relegate them to the "lunatic fringe" among the first Quakers. Seventeenth century England, a time of great political and religious instability, was not a century characterized by reasonable and prudent behavior. Many of us, however, would not expect to find such excess in the lives of more enlightened individuals of that time, most notably among the early Quaker theorists and leaders. Yet even there, excess is not rare. A prominent example is the life of James Nayler.

James Nayler, one of the most illustrious men of the Quaker movement, was highly educated, and a brilliant orator; more important, he was a kind and generous man whose dealings with people provided, for the most part, an

illustration of the best of Quakerism at that time. Yet he had a tragic flaw, the results of which threatened to destroy the Quaker movement. He was so impressed by George Fox's emphasis on the Inner Light that he, like George Fox, totally identified with it; his private life was no longer important to him. Yet his followers led him to believe that he was not merely an outstanding individual through whom the Inner Light shone brilliantly, but that he was *the* Inner Light, Light Itself.

What a pathetic, and if not for its

Religious excess was not at all foreign to the first generation of Quakers.

tragic consequences, what a comic episode his entry into the city of Bristol provides for the modern reader! Here is Jane Yolen's account of it, as quoted from her book, *Friend, the Story of George Fox*:

Nayler rode upon a horse, his hatted head bowed, his hands folded in prayer. Surrounding him, in various stages of undress, were seven men and women on foot, slogging through the muddy cartways and puddle-filled roads. At the head of the procession, leading the horse by the bridle, were Hannah Stranger and Martha Simonds. Occasionally they would let go of the bridle and fling down their garments or bunches of wildflowers in the mud before the horse so it might step on them instead of the water. All the while, the strange, mad company—with the exception of the praying Nayler—sang 'Hosannah! Holy, holy, Lord God of Sabaoth.'

What a mad parody of Christ's entry into Jerusalem! Today, we would consider Nayler and his followers in need

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of compassion and understanding; in the 17th century, he was considered a dangerous blasphemer and dealt with severely. These two examples are illustrations of a fact that cannot be denied: what we today would consider unbalanced behavior could be found in all strata of the early Quaker movement.

To judge a movement, however, we must comprehend its essence; the essence of Quakerism is not to be found in excessive behavior and religious hysteria. For an example of Quaker balance at its best, let us now consider the life and teachings of George Fox. Although minor examples of 17th century excess can be found in the life of George Fox, his was a highly spiritual and balanced view. I would like to illustrate this with one shining example. George Fox was frequently persecuted for his religious views. Always outspoken, Fox often referred to himself as a son of God. Like James Nayler, Fox had subjugated his personal will to the will of

the Inner Light as he saw it; therefore, he considered his true father to be God. Fox always answered his accusers according to his conscience, without any fear of the consequences, which often meant long stays in jail under extremely difficult conditions. He considered himself sanctified and even without sin, since Christ had obliterated his sins. He denied the need for churches to mediate between God and anybody. To the Puritans, these views were judged to be both blasphemous and seditious. On one occasion, after a certain Judge Bennet had examined his prisoner in court for several hours, the former became furious by Fox's confident replies. "Who do you think you are, Christ?" asked the judge, hoping to finally trap George Fox. To this question Fox quietly replied, "Nay, we are nothing, Christ is all." Yes, this quote was spoken by none other than George Fox, the founder of the Quaker movement.

For me, the quote represents the es-

sence of George Fox and the early Quaker movement. The first part of the sentence guards against all forms of vanity; the second part is a bulwark against despair and points to the source of all our glory. It is truly a balanced view. If Mistress Peirson had realized the wisdom of the first part of Fox's statement, she would have accepted mortality and not have tried to play God by attempting to resurrect the dead. If James Nayler had realized that he was nothing by himself, he would not have identified himself literally as the new Christ, and would thus have averted tragedy. George Fox knew he was nothing by himself, which prevented his self-confidence from ever slipping into excessive vanity. He also knew that Christ was all: this gave him his mission and the strength to accomplish it, despite great tribulations. But is George Fox's reply to Judge Bennet as applicable to the spiritual needs of the modern world as it was in Fox's era? Can it help prevent our excesses? When one takes into account the symbolic language that Fox used, I am confident the answer is yes.

Examples of 20th-century excess are not less common than 17th century ones, although they have taken different forms. We can all provide many examples taken either from our own lives or from the lives of those around us. I will briefly provide two examples, taken from newspaper articles.

One tells of a little girl and her father who were travelling by car in Italy. The father stopped the car in the middle of a tunnel: although only in his middle 30s, he was experiencing a heart attack. He told his daughter to leave the car and summon help. These were his last words. The frightened seven-year-old tried to flag down cars that passed, but nobody stopped. The cars whizzed by with such force and came so close to her that she fell down on several occasions. Although she was crying, bleeding, and obviously very frightened, she proceeded to walk several miles before someone on that busy highway finally stopped to help her! I doubt whether Mistress Peirson or James Nayler at their worst would



◀ Caricature of James Nayler from cover of a German pamphlet, *The Great Deceiver and the False Messiah*; inset picture shows Nayler being led to punishment in Bristol

ever have been so self-absorbed as to not have had time to take pity on a little girl in such desperate circumstances.

The second newspaper article is no less disturbing. It informs us that New York City ambulances, despite their screeching sirens, are experiencing increasing difficulty in transporting heart attack victims and other emergency cases to the hospital in time because so many drivers deliberately refuse to make way for them! These two examples are symptomatic of a widespread narcissism and collapse of concern for others that threaten the very foundations of contemporary

society.

What is wrong with our world, the excesses of which seem even to dwarf those of previous ages? Meditation on George Fox's statement, "We are nothing, Christ is all," reveals a possible answer. I contend that we have split this statement and have discarded the second half. A sense of transcendence no longer guides and inspires the modern world. We are left with the first part, that we are nothing. How many people are driven to alcohol, drugs, and other destructive behaviors by the belief that they are nothing, unbalanced by the view that Christ is all! How many others, whose vitality makes them repress their fear of nothingness, have hidden their nihilism by reversing the first part of Fox's statement to read that we are all! This view is as unbalanced as its opposite. We all commit serious errors; we are all mortal. The terror of mortality, unbalanced by a sense of transcendence, is at the root of much of the destructive behavior of the 20th century. If God does not exist, if I can't become God, at least I can create the illusion of being God as best I can; at least I can strive to become more of a god than my neighbor. This is why the gods of greed and egotism have such a large following today. For many others, whose excesses do not fit into the above-mentioned cate-

gories, the lack of an adequate guide often drives them to drown their anxiety—and with it their souls—by wasting their time on trivial pursuits. I contend that the modern age desperately needs a sense of transcendence as formalized by the second half of George Fox's statement.

For those who believe I am advocating a return to Christian fundamentalism, I provide the following quote by Isaac Penington, a prominent 17th century Quaker: "It is not the outward name, but the inner life and power that is the Saviour." A Jew might choose to say, "We are nothing; the Lord God of Israel is all"; a Buddhist might say, "We are nothing; dharma is all"; others might choose to say, "We are nothing; Truth is all." As Christ said, by our fruits shall we be judged; the tree of human life shall never produce the fruit that the world so sorely needs until its trunk is firmly grounded in transcendence and its branches pruned by true humility. Let us, therefore, return to the spirit of George Fox, so aptly illustrated by the statement, "We are nothing, Christ is all." Let us, if necessary, restate it according to our own spiritual language; let it become the words that chasten, console, and inspire us. How else are we going to find the strength to do what is needed? □

Although minor examples of 17th-century excess can be found in the life of George Fox, his was a highly spiritual and balanced view.



◀ **George Fox always answered his accusers according to his conscience.**

Robert Spence/courtesy of Library Committee, London Yearly Meeting



D.B. Perry

In December

When my friend gave me the raspberries
her father had picked last summer before
he died, raspberries her father picked
and labeled and her mother packed and sent,
deep liquid red in a tiny glass jar,
as if the raspberries were not sacred,
as if they were him as they poured out
onto the white plate quicker than blood
so in the end there was no ceremony
but only hunger without thought, only
the sharp raspberries alive on my tongue,
when my friend gave me those raspberries
they were a gift out of season.

—Robin Dellabough

From Brokenness

This is the daily Christmas miracle:
that glancing off each granite face,
the Seed at last finds lodging
in the broken place,
and from the dark heart of the cleft
sprouts Grace, springs green.

—Helen Weaver Horn

Only One Slight Opening

Tall
poplar trees
cast extended shadows
on my ice-covered ground.

Far above me,
branches, tightly
intertwined, leave
only one slight opening.

But enough—
the low-horizon
sun finds, even there,
room for making a star of
sudden wonder, spreading light.

—Emily Sargent Councilman

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SANTA'S HELPER



by Grace Yaukey

When I was a little girl in China, the bungalow in which we lived had a room called the guest room. I loved that room especially. One corner of it was partially closed off by a folding Japanese screen decorated with flying cranes, and in the corner

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behind the screen stood a washstand on which there was a basin and pitcher of heavy chinaware with a pattern of pink roses. Beside them was a soap dish with a lid also with roses.

Beneath the top of the washstand was a drawer, and in the drawer were nice guest towels given to my mother over the years. Underneath that drawer were two doors that opened to show a chamber pot with a lid and in the same rose design as the other pieces. I thought all of this was particularly beautiful.

There was a dresser in the room with a mirror that could be tilted forward and

back, and on each side of the mirror were little shelves with small drawers. These could be opened and closed. Underneath the top of the dresser was a drawer and beneath that two narrower drawers. Then there was another long drawer at the bottom. I liked to open those drawers just to see if the last visitor had left any little thing. Once I found a hairpin; another time, two safety pins fastened together; still another time, a straight pin. Then once I found a little bag made of some satiny material. It was tied with a bow, and I loved its sweet smell. I took it to show to my mother. She said, "Well, I think someone left it there so the drawer would have a nice odor, but you may have it if you like." So I took it and tucked it in beside my doll in her bed.

Another fascination of the guest room was the bedspread. It was patchwork made of squares of the same size, all of them silk or satin, none of cotton, and all joined together by fancy featherstitching of different kinds. My mother told me that when she graduated from Bellewood Female Seminary years ago, each of her classmates promised they would send her a square to make a bedspread. The squares had finally all come, and mother put them together and lined them with bright red Chinese silk, which had been given to my parents. So now this beautiful spread was laid out whenever we were having guests for tea or on special occasions. I would often go in, lean on the bed, and run my fingers over the featherstitching and look at all the pieces of silk and satin and velvet, and wonder where they had come from. My mother said, "Well, some are from the big end of a man's four-in-hand cravat. Some are scraps left over from a dress or cap—from lots of different places."

One year when it was getting cold and winter was coming on, my parents began to talk about Christmas. I knew they had sent an order to Montgomery & Ward a long time before. Their talk of Christmas made me think of Santa Claus. I was rather troubled about Santa Claus because something had happened a while ago that made me wonder if there

really was a Santa Claus. I had gone into the guest room one day and was wandering around. I was just learning to read and really didn't have enough to do, so I had pulled out the bureau drawers. In the big bottom drawer there lay a little pile of things. I picked the top one up; it was a beautiful little dress for a doll, just about the size of my doll. Then there was a petticoat, a pair of panties, a little jacket, a crocheted cap and a coat to go with it. I put them all back neatly and felt so excited I didn't know what to do. And yet there was no one I could ask about them. Somehow I had a feeling I wasn't supposed to have seen them, so I closed the drawer carefully and didn't look in that drawer again.

On the night before Christmas, we were in my mother's room where there was a fireplace. There was a fireplace in each of the rooms in that house. My father had kindled up a nice coal fire in Mother's room and got it to burn brightly. Then he fetched a big bowl of mixed nuts that had come in the Montgomery & Ward order, I was sure. He passed around a dish of cracked nuts for us all. I knew there was a pitcher of hot cocoa waiting in the kitchen, and I thought maybe marshmallows had come in the Christmas package, but I wasn't sure.

Just when we were about to settle down and have our cocoa, there was a tremendous racket at the front gate. I heard our Chinese cook run from the kitchen along the hall. I heard him pick up the lighted kerosene lantern that always stood by the front door at night. Then I heard him open the door, cross the porch and go down the steps and along the walk to the front gate where the bell was jangling. And I heard talking that I couldn't possibly understand because it was part English and part Chinese all mixed up. Then we heard steps coming toward the house, crossing the porch, entering the front door. My father got up to see who was there. I peeked from behind him. It was Santa Claus! Santa Claus!! Our cook looked a bit bashful and amused. My father welcomed Santa and asked him to sit down with us. But Santa said, "Thank you very much but I haven't time to sit down. I have to go to so many places yet tonight." He couldn't even stay for cocoa.

Then Santa Claus pulled two packages from the pack on his shoulder. One he gave to me and one to my sister, who was seven years older. Then he hurried from the room.

"Mother," I said, "that was Santa Claus!"

"Grace, why don't you open your package first?" mother said. So I tore off the brown paper wrapping and then holly paper, and finally tissue paper. There lay a doll in a box, a beautiful, beautiful doll, all dressed in blue. She was asleep. I lifted her up and her eyes opened! I was astonished. I looked at my mother, my sister, my father. How could this be? This blonde doll in her new box made my old doll seem so very old.

Now Mother told Pearl to open her package from Santa Claus. I don't remember what her package contained, but I do remember that she was not excited by it.

Finally we had our cocoa—with marshmallows!

Next morning, after a breakfast of buckwheat cakes and Golden Syrup, we opened our stockings. In mine there were honey balls, chewing gum, crayons, a book you painted in with pictures already drawn, and, at the bottom, an orange. Pearl's stocking contained—in addition to candy and an orange—a book of short stories by American writers. She was 12, going on 13, and she started to read that book right away. For her there was also a jumper dress and a patent leather belt to go with it.

Father's present for my mother was

his own Chinese translation of St. Luke and some long underwear because she was always cold. She also received a jabot, a frilly collar with lace. She gave Father the Moffat English translation of the New Testament.

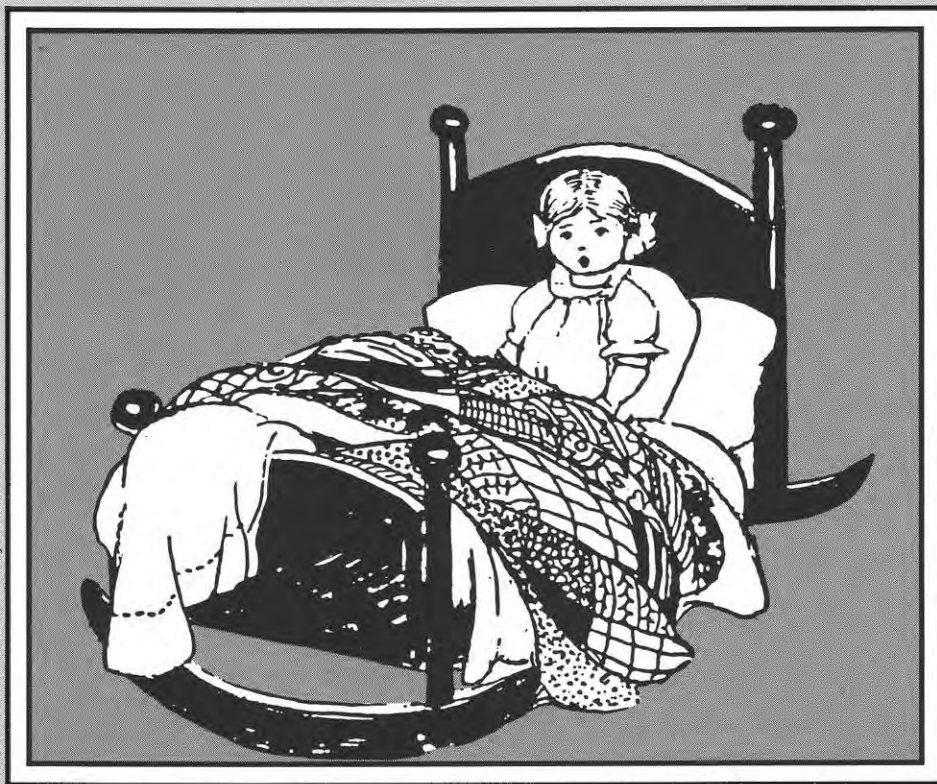
Then Father called the three servants in to receive their presents. The cook wore a sprig of pine behind his ear to celebrate. Father handed each one of them a little package wrapped in red paper and containing a few silver dollars.

There was one last package; Mother handed it to me. I opened it to find all the little things I had seen in the guest room dresser drawer—doll clothes with tiny lace collars and little buttons. They were so much nicer than the clothes my new doll wore. Then I saw the card: "From Santa's helper."

"Mother," I said, going up to her, "I really like the things Santa's helper gave me much, much better than what Santa brought." I leaned against her knee. She didn't say anything, just gave me a great big hug.

"Thank you, Santa's helper!"

Later on my father found out that "Santa" had been on a British gunboat patrolling the Yangtze River. The men on the boat had the names of all the Western children under 18, and had pooled their funds to bring them presents that long ago night before Christmas. □



Iowa Yearly Meeting (Conservative)

Yearly meeting is a retreat for those who are laid-back, as well as an opportunity for workaholics. It's a time to get acquainted or reacquainted with a broad spectrum of Friends—from those of us who have the constant challenge of explaining why we are called "Conservative" Friends, to visitors from places near and far. It is a business meeting as well as a time to hear from and talk with representatives of our Quaker organizations. Yearly meeting is an event of spiritual refreshment, a time to review the current activities of our monthly meetings in the context of our spiritual roots. It is a time of worship and renewal.

This year's gathering was held July 29-Aug. 2, at Paullina, a historic rural meeting-house situated in green fields of corn and soybeans in northwest Iowa. God's bounty has never been more apparent.

Christine Hadley Snyder, a member of Dayton Monthly Meeting and Ohio Valley Yearly Meeting, was resource person for the week. Her presentation was entitled "Panama, Two Years After the Invasion." Kay Whitlock, executive secretary of the North Central Region of the American Friends Service Committee and author of *Bridges of Respect*, led a discussion on gay and lesbian issues. Kenneth Sutton, a visitor of Friends General Conference, spoke about Friends and AIDS. Reports from AFSC, Friends Committee on National Legislation, Friends World Committee for Consultation, and the Iowa Peace Network emphasized the extent of Quaker involvement in the world. The yearly meeting was pleased to hear the positive report from Robert Griswold, director of Scattergood Friends School. Scattergood, a four-year boarding high school near West Branch, Iowa, is the major commitment of the yearly meeting.

The remainder of the time was used for yearly meeting business and Quakerly socializing, both of which tended to expand to fill the available time!

Sherry Hutchison and George Welch

Ohio Valley Yearly Meeting

Ohio Valley Yearly Meeting's 172nd annual session was held Aug. 5-9 at Manchester College in northern Indiana. Young Friends were a strong focus of the gathering, with a record 54 attending, along with 103 adults. The junior yearly meeting focused on Native Americans and their relationship with the natural world. After several years of consid-

eration, way opened to hire a field secretary to work year-round with teen-age Friends. In spite of this commitment, we still labor to involve more adults in care of young Friends during our sessions.

Another major development was restructuring of our committees, including the siting and planning of annual sessions and the nurture of monthly meetings. Hopewell Monthly Meeting was joyfully welcomed into our fellowship.

Marty Grundy and Asia Bennett addressed the theme "Awakening the Witness Within." Marty Grundy, a Quaker historian and assistant clerk of Lake Erie Yearly Meeting, urged Friends to open themselves to the living witness of the Inner Light, which convicts and empowers us. She said, "We usually can help others only through the sharing of our wounded place." She reminded us of Fox's definition of church: people who hear and obey Christ. It is crucial to discipline ourselves to making time to pay attention to the inward teacher.

Asia Bennett, executive secretary of Friends World Committee for Consultation, Section of the Americas, drew on her many years with the American Friends Service Committee. She spoke of George Fox's charge to answer that of God in every one, and she encouraged us to recognize that we witness through work and that God's work can be done in all walks of life. She reminded us of Quakers' methods of seeking God's leading, citing examples of Quaker initiatives today in Moscow and the workcamps of earlier years.

Interest groups reflected Friends' many concerns and involvements, and the annual talent show again showcased our gifts, foibles, and whimsies. We were also blessed with many opportunities for worship and worship-sharing and time to visit with old and new friends.

Betsy Neale

Canadian Yearly Meeting

A yearly meeting that spans five time zones and several thousand miles of territory, with barely 1,200 members, has one big advantage: annual sessions can be the occasion for much travel and discovery. This year Canadian Yearly Meeting was held almost as far west as it could get, at Shawnigan Lake, British Columbia, 25 miles "up island" from Victoria on Vancouver Island. For that reason, some assumed it would be a small gathering, but there were around 300 Friends in attendance, double the usual number.

This year the pre-session retreat was incorporated into the first two days of Friends' time together, allowing all ages to build community and move smoothly into the annual session. The magnificent scenery, with sun-



ny blue skies, mountains, lake, green grass, and flowers, lifted our spirits.

In business sessions, a minute on chaplaincy was approved, though some Friends were not in unity with it. Two minutes came very close to acceptance: one on the peace/war tax issue, and the other on changes to the section on marriage of the *Discipline*. Questions that need further study are the definitions of consensus and unity. Should a matter go forward when several Friends stand aside? What is each Friend's responsibility for the right ordering of our decision-making process?

An unexpected highlight was a report on sexual and gender abuse, brought to us by the Women's Group, and accepted after deeply centered worship and sharing. Our minute affirmed that such abuse against women, men, or children, whether physical or verbal, will not be tolerated in CYM.

As usual, we welcomed visitors from the United States and beyond. Coming from the first leg of a Woodbrooke study tour, 23 Friends from Britain joined us. Their humor, wealth of experience, and willingness to fit in were appreciated.

Midweek, a meeting for listening was held to consider revitalization. Canadian Yearly Meeting came together in 1955 through the union of three yearly meetings, cutting across theological and other divisions. Yet we face the difficulties of great distances, with few members spread across a huge country, complicated by regional differences, heavy travel expenses, and inadequate financial resources.

We were reminded that aeronautically, the bumble bee cannot fly, but no one has told the bumble bee, and so it flies anyway. Sometimes it seems that structurally, organizationally, geographically, and economically, Canadian Yearly Meeting cannot fly. Yet it does. We shared ideas on how to keep it flying, in good health.

Margaret Springer

New York Yearly Meeting

"And a little child shall lead them," the theme of Junior Yearly Meeting, hung on a banner behind the clerks' table throughout New York Yearly Meeting. And when

Friends became bogged down in difficult business later in the week, they were indeed led out of the business session by the children, who took people by the hands and brought them out to the lawn, singing "Dear Friends." As the children gathered hundreds of adults in a circle, they led us in singing "Amazing Grace," ending with hugs, and reminding all where priorities lie.

The 297th annual session took place July 26-Aug. 1 at Silver Bay on Lake George, with more than 650 Friends and 170 young Friends. New York Yearly Meeting is blessed with a spectrum of Quaker diversity, a blessing that often seems to be a burden and is a challenge we are sometimes unable to meet, as we struggle together to find the Light. Former yearly meeting clerk Willard Gaeddert challenged us to reject "either/or" thinking and to choose a "both/and" approach. The tone of his remarks helped generate a gentler yearly meeting.

The one difficulty was dealing with the assumption of Friends World College's program into Long Island University. Among the matters to be settled is disposition of valuable waterfront acreage, with five parties involved. In a long and difficult session, Friends advised the yearly meeting trustees of their var-

ious views. The trustees will continue to handle the matter, although many Friends remained uncomfortable with the outcome of this meeting.

The concern of Quaker diversity was addressed by Wilmer Cooper, author and dean of Earlham School of Religion. He advised Friends that we are not alone in this difficult area, but have company among Friends, other Christians, and religious groups in general. Indeed, Friends may be the most diverse religious group in the world, largely because we espouse freedom of belief and action. We owe ourselves and newcomers a worldwide perspective of the great variety among Friends, some of whom may prove enormously difficult for others of us. We must share our remarkable message of hope by maintaining a vision of a gathered people, a vision that goes beyond our own pet projects and personal views.

Dulaney Bennett, clerk of the Board of the American Friends Service Committee, spoke about the spiritual basis of Quaker service. She reminded us that our service through the AFSC is a holy experiment now 75 years old. It is based on faith, risk, and change. We must remain persistent in our efforts to see what love can do.

Both talks were interpreted in sign language for the hearing-impaired.

Among business concerns was a report from the Committee on Renewal, which addresses issues such as declining membership, difficulty in finding Friends willing to serve



Claudia G. Anderson



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**FRIENDS
JOURNAL**

on committees, theological contentiousness, and spiritual malaise.

When the week began, adult Friends were each given a bean to carry by a young Friend, to remind us of the tenderness with which we hold our children in our hearts. It was hoped this spirit of caring would permeate our interactions, and so it did.

New York Yearly Meeting in 1992 was imbued with a sense of self-examination and a spirit of corporate joy and gentleness. Many Friends went home refreshed from the privilege of abiding together under God's guidance, in a beautiful place, with loving and caring Friends.

Jeffrey Aaron

Nebraska Yearly Meeting

The 85th annual assembly of Nebraska Yearly Meeting on June 4-6 was enriched by intercultural, interracial, and intergenerational activities. Creative leadership reminded attenders of the message we are all children of God and have much to learn from one another. The quiet, rural atmosphere surrounding Council House Meeting in northeast Oklahoma enhanced the theme of "Reaching Across," as we became more aware of one another.

Leadership from five Friends agencies also helped us become aware of what is happening in the wider circle of Friends. We were moved by the story of the Mowa-Choctaw school in Alabama. We realized once again how wide-reaching the Friends family is and how many opportunities there are for us to serve. As concerned and committed members of Friends United Meeting, we empathized with our representatives over the struggles and changes that are occurring. We are hopeful that a renewed and meaningful organization will prevail.

Our presiding clerk, Dean Young, sensitively guided us in exploring new meaning, goals, and relationships within our own yearly meeting. Friends approved releasing him for travel among Friends in the Kansas-Oklahoma area for Friendly visitation.

The yearly meeting approved continued support for the Friends of Jesus community in Wichita, Kansas. We see this as an increasingly important urban ministry. We commend those who are involved who, as Jesus did, go and work where the needs and hurts are.

The yearly meeting sessions closed with a traditional banquet, followed by a report from our two representatives to the Honduras site of the 1991 World Conference.

Kay Mesner



Photos by Donna Cornick

Philadelphia Yearly Meeting

FRIENDS JOURNAL did not receive a report for Philadelphia Yearly Meeting this year, so we offer the following insights and images of the 312th annual session, held March 25-29 at Arch Street Meeting House in Philadelphia, Pennsylvania. -Eds.

Minute of Exercise*

We had our highs and our lows; we had our smooth places and our rough spots. Throughout our sessions, however, one experience persisted. It was the experience, time and again, of knowing the presence of the Holy Spirit.

It was the experience of feeling, individually and corporately, that we were brushed by the wings of the spirit that emanates from God.

It was the experience of feeling God's presence, not only in our general worship, but also as we attended to business.

It was the experience of knowing, firsthand, that our meetings for business can truly be meetings for worship.

It was the experience of functioning more often, and more consistently, at a deeper level, at a level of spiritual depth and energy where we find refreshment, nurture, and a sense of being washed by the water of God's love.

It was the experience of feeling, at some deeper level, our love for each other and the promise of a beloved community.

It was the experience of knowing, again and again, that we have something to say to the world and feeling anew the energy and ability to say it.

It was the experience of feeling that these yearly meeting sessions were somehow different, and that we were changed because of them.

As we gathered, we had in our minds a recent newspaper story that characterized us as a people growing older; but we knew this story to be in error in any meaningful way.

We are a renewed people. We saw all about us our young people, and we approved with joy, and profound unity, a facility to support their burgeoning numbers.

We shared with each other our differing spiritual metaphors, experiences, and journeys; and with it all we were restored as we touched that Oneness that is above us, and



is below us, and is around us, and is God.

As we closed our sessions, we gave thanks to God for the experience of God's grace, and the experience and promise of God's peace in our lives.

Arthur M. Larrabee, clerk

**In Philadelphia Yearly Meeting, a minute of exercise is an opportunity for the presiding clerk or other selected person to lift up for the meeting his or her thoughts about the ways in which the Spirit has worked among them.*



The Militarization of Education

by Harold Jordan

Founded to provide alternative service for conscientious objectors to war, the American Friends Service Committee has supported those who refuse to fight in a variety of ways, including providing support to draft resisters, those filing for conscientious objector status, and those within the military who wish to change their status. This commitment to support those who refuse to fight has continued but has also changed with the times. A major concern at present is the increasing militarization of education in public schools throughout the United States.

Recently there has been a lot of public discussion about the 25 percent cut in military personnel. This had led many to expect a decline in military activity in the schools. To the contrary, military recruiting has been affected less than one might think, and there is every indication that military recruiters will maintain an aggressive posture in the schools.

During the first year and a half of the cut-backs, recruiting goals were reduced. However, this has changed, and recruiting quotas are now being increased.

Recruiters are finding, however, a growing disinterest among young people in enlisting in the services. According to a recent survey of 10,000 high school students conducted by the Pentagon, there has been a significant decline since the winter of 1990 in the numbers of the 16- to 21-year-old men who indicated they might enlist in the services. Recruiters have met their (reduced) quotas, but they have had a harder time doing so.

Those in charge of recruitment are adopting more sophisticated methods, placing emphasis on developing cooperative relations with educators. The objective is to get teachers and school administrators to facilitate the military presence in the schools. Special emphasis has been placed on expanding military testing in the schools, using the Armed Service Vocational Aptitude Battery (ASVAB), and gaining access to student directory lists. The American Association for Counseling and Development, the major professional association of guidance counselors, was recently hired to help the military develop a new version of the ASVAB test, which remains a significant tool for military recruiters by targeting students who appear to do well in certain areas.

Recruiting presence is also expanding in various community service activities. Recruit-

ers now run "adopt a school" programs in many school districts (e.g., "Operation Charm City" in Baltimore, and "Operation Capital City" in the District of Columbia). Military personnel run tutoring programs and extra-curricular activities. These activities are expanding to the middle and elementary school levels.

Doubling the Junior ROTC program and expanding the number of military magnet schools in public school districts is a third initiative. In some places, full-time Junior ROTC high schools, called "career academies," are run under a military structure. In the wake of the riots in Los Angeles this past spring, officials in Washington, D.C., resurrected discussions about a domestic role for the military, addressing social problems such as education and drug abuse.

"The army is a very, very important institution in American society," Major General Wallace Arnold, head of Cadet Command told *Army Times* in August of this year. "Its underpinnings are the societal mores, goals, and worth of young people in our nation."

Military recruiting has a dual purpose: to enlist young people in the services and to build public support for the military. In view of this, the decrease in numbers of military personnel is not likely to lessen military presence in our schools. More emphasis will likely be placed on some recruiting tactics (such as military testing and cooperative ventures with educators) than others. Not only will the militarization of education continue, it will be undertaken in more insidious ways, under the guise of community concern and assistance to students needing vocational guidance.

Through the AFSC's national Youth and Militarism Program, we are working to expose and oppose this growing military influence on our young people. Regional staff and volunteers are linking their efforts with community-based, regional, and national groups across the country in a National Campaign to Demilitarize our Schools. (The campaign's newsletter is available from the AFSC Peace Education Division, 1501 Cherry St., Phila., PA 19102).

Our united efforts need the support and involvement of more people. Those in the peace movement need help to maintain our too-limited investment in challenging the military presence in our schools. □

Harold Jordan is the coordinator of the National Youth and Militarism Program of the AFSC.

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News of Friends

A total of 126 Guatemalan students received full or partial support in 1992 from the Guatemalan Friends Scholarship Loan Program. The students are enrolled in training for practical and much-needed lines of work, such as to become rural health technicians. They typically come from remote areas of the country and speak one of 22 indigenous languages (not dialects). The students in the rural health technician program learn preventive health practices about using safe water, careful hygiene, nutritional knowledge, family planning, and caring for children. They take this information back to their families and neighbors in isolated communities.

The students come from all parts of the Indian highlands, from the Mexican border to the extreme northeast and north toward the jungle. However, most of them have seen less of their country than the average tourist to Guatemala, so sponsors of the scholarship program have added an annual bus excursion. This year they went to a big market town and trading center. Last year they went on a picnic down a deep barranca at the Motagua River, then on to visit Mayan ruins and a museum.

The program is a revolving loan fund, although sponsors find the pay-back rate is low. They point out, however, that Guatemalans are family-oriented, and graduates of this program often help other family members through school before attempting to pay back their own loan. Although this means a low pay-back rate for the program, it also means the good done in one recipient's life is often multiplied many times over within that person's family. And it means more funds are needed to keep the program going.

Money for the program is handled through Redwood Forest Friends Meeting, Box 1831, Santa Rosa, CA 95404. (Contributions should be designated for Guatemala.) For further information, write to Tom and Trudie Hunt, Apartado postal 118, Puerta Parada, 01073, Guatemala, Central America.



Guatemala Friends Scholarship/Loan Program

Four stars for academic programs and five stars for quality of life were the ratings given to Earlham College in the 1993 edition of *The Fiske Guide to Colleges*. The guide evaluates 315 colleges, and places Earlham in the category of "the best and most interesting colleges in America." The guide is meant to help young people and their families pick a college. The guide cites for praise Earlham's off-campus study programs and strong offerings in biology, geology, Japanese studies, social sciences, languages, philosophy, and English. Its quality of life is commended for its supportive atmosphere, attractive campus, and general wholesomeness.



▲ Warren Witte

Warren Witte is the new executive director of Friends Services for the Aging. A member of Chestnut Hill (Pa.) Meeting, he comes to the position from a 30-year career with the American Friends Service Committee. For the past eight years, he was associate executive for information and interpretation at AFSC's national office in Philadelphia, Pennsylvania. His AFSC work has taken many forms and has taken him many places, including Iowa, Colorado, Washington state, and Hong Kong. A native of Wisconsin, he received a bachelor's degree from the University of Colorado.

Friends Services for the Aging is an association of 15 Quaker organizations that offer services to older adults in Pennsylvania and New Jersey. It was launched in 1991 to coordinate and enhance Quaker care of the aged. Its member organizations include Quaker retirement centers and Philadelphia Yearly Meeting's Committee on Aging, which provide services to more than 4,000 people.

Reliving crucial events of the 1960s Civil Rights Movement was the way two young Friends, Nelson Alexander and Brooks Johnson of Des Moines Valley (Iowa) Meeting, spent their summer. They flew to Nashville,

Tennessee, where they began retracing the original route of the Freedom Ride, spending time at significant sites along the path. These sites included the home where Martin Luther King, Jr., stayed in Birmingham, Alabama, as well as his former home and church.

The boys also visited the Tuskegee Institute and several people closely connected with the Civil Rights Movement. Nelson and Brooks said they learned first-hand how physically draining the original ride must have been. As was probably the case in the original trek, there was no air conditioning on the bus in which they rode, and there were often long periods without meals.

Their pilgrimage was supported by individual Friends and by their meeting.

New growth in worship groups and meetings, large and small, in Baltimore Yearly Meeting is reflected in interest in study courses on Quakerism and weekend retreats. This information, offered by the yearly meeting's Committee on Ministry and Counsel, makes it important for Friends to seek ways to welcome inquirers, to address their needs, and to take their ideas into account. This may take the form of offering midweek meetings for worship or two meetings for worship on First Day, providing information on vocal ministry and matters of Quaker history and process, and establishing spiritual formation groups. The committee's statement adds: "For the most part, we go to meeting with expectation and a sense of need to touch that deeper center within which hungers for meaning, for clarity, for a corporate presence. We sense that such experiences in depth cannot be churned up from our own efforts. Yet the paradox is that at the same time it is only by some striving, by some preparation, that we experience our own spiritual journey."

From the It-Hurts-to-Laugh Department: Edward Snyder, former executive secretary of Friends Committee on National Legislation spoke at Pendle Hill in October in a pre-election lecture series. He told about two mythical people who were comparing notes on the state of the country. One person asked, "Don't you think the two biggest problems in this country are ignorance and apathy?"

The other person answered, "I don't know, and I don't care."

From the Unforgettable Names Department: The carpool committee at Des Moines Valley (Iowa) Meeting calls itself "Transportation a Go-Go." Their invitation to those needing a ride suggests Friends and friends "give it a whirl."

Chuck Fager, on sabbatical from writing and publishing *The Friendly Letter*, recently led a seminar on "Wisdom in the Christian and Biblical Traditions" at William Penn House

in Washington, D.C. The first talk dealt with the background and biblical texts about Wisdom, which was used as a sacred image in the Bible and is translated by some scholars as Sophia, a feminine image of the sacred. Chuck says he feels that Wisdom, as a theme and as a sacred image, is an important part of the Scriptures, but has been long neglected or misunderstood. He believes the concept is connected to spiritual traditions in the Religious Society of Friends.

Microfilming more than 100 titles of the Quaker collection at Haverford College will

be made possible by a grant from the national Endowment for the Humanities. Some of the material is considered important—and fragile. The Quaker collection consists of more than 32,000 volumes, dating from the 17th century to the present, including letters, journals, diaries, meeting records, deeds, and account books. Much of the material is accessible internationally, including the William Penn papers.

Making a quilt square became a pledge to preserve and protect the air, water, land, and world's inhabitants on Earth Day in Hender-

son County, North Carolina. A shelter in Jackson Park became the banner-making center, where people selected muslin strips on which to inscribe messages. They wrote about their hopes for a healthier planet and their love for the Earth. As each strip was finished, it was tied to one of the little branches that had been pruned from a neighbor's apple tree. As the day progressed, the field of banners grew, fluttering together when the breeze came up. That evening the banners were used in a ceremony beside a nearby lake, and later they were stitched into a wall quilt. In each corner of the quilt there is a

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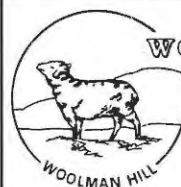
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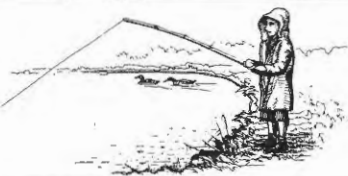
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tree, representing the four seasons. All materials for the quilt were donated, and quilting bees at which it was assembled drew youngsters and oldsters from throughout the community. Those who participated say a lesson learned from the project was that every day is Earth Day and that it is the responsibility of each of us to work together for the good of the community. (From *Befriending Creation*, the newsletter of Friends Committee on Unity with Nature)

Tutoring homeless youngsters will be the aim of a project of William Penn College to be financed by an award from the U.S. Department of Education. Twice each week during the school year, students go to Des Moines, Iowa, to tutor children at a women's shelter and students for whom English is a second language. Another team of students on campus prepares materials for the tutors to use. All students and faculty members who participate serve on a volunteer basis.

About a dozen people attend a meeting for worship each Sunday at 6 p.m. at the prison in Norfolk, Mass. It is under the care of Wellesley (Mass.) Meeting, which recently approved it be given official status as a "Recognized Friends Meeting." It began at the request of James Guilford, who was transferred to Norfolk from a prison in Concord, Mass., where he had contact with Robert Hillegass and Marguerite Hasbrouck, of Wellesley Meeting. After his transfer, Marguerite continued to visit him and encouraged him to proceed with his plan to start a worship group at Norfolk. She was joined in her concern by another Wellesley member, Rudman Ham, and received the approval of their meeting. Members from New Haven (Conn.), Cambridge, and Beacon Hill (Mass.) Meetings have also joined in.

Meetings for worship at Norfolk began in September 1990 and have been held regularly ever since. Worship is usually followed by a discussion, refreshments, and a social period. James Guilford served as clerk at Norfolk until ill health made it difficult for him to attend, and another man, Walter Stone, took over as clerk. In addition to the dozen or so prisoners who attend regularly, three or four members of the involved meetings also usually join the worship.

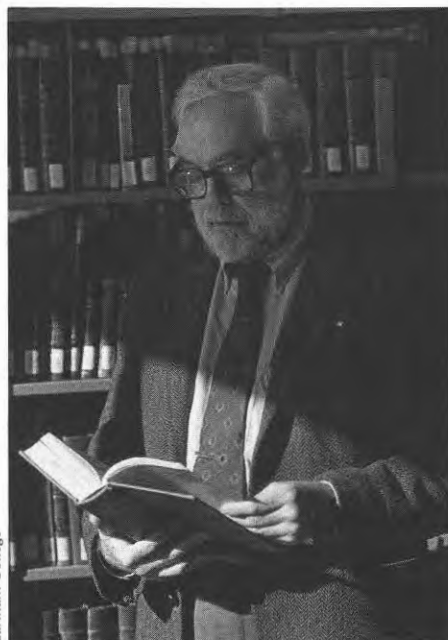
Exemplary historic preservation earned the 1992 National Preservation Honor Award for Third Haven Meetinghouse in Easton, Maryland. It is one of 15 projects in the country to receive this award, chosen from hundreds of nominations. The award was given jointly to Third Haven Meeting and the team of professionals who helped with the restoration.

The meetinghouse is a simple frame building, built between 1682 and 1684. It is

Maryland's earliest dated building and is considered one of the purest historical structures in the state. The original longleaf pine paneling inside has never been painted. Friends use it for worship during the summer and a newer, nearby, brick meeting-house during the rest of the year.

The restoration project took nearly six years of planning and work to repair the damage of time, weather, and termites. In an effort to keep as much of the original building as intact as possible, the building's foundation was lifted 12 inches off the ground.

Paul Lacey is the 1992 Indiana Professor of the Year. He is a professor of English at Earlham College. He was one of 43 state winners, out of 434 nominations, selected by a panel in a national evaluation. Winners were chosen on the basis of testimonial letters from former students, fellow teachers, and others, as well as demonstration of the candidate's scholarly achievements and teaching effectiveness. When asked about the award, he said he's in a profession where a lot of people do a good job and could easily be on the winners' list with him.



▲ Paul Lacey

Paul has had a long-time love of literature, which took him away from an intended law career. "The law seemed more useful for helping people. But doing something I valued and loved so much seemed better than doing something out of duty." He still gets

"that fluttery feeling" before walking into a class to teach. "I suppose in part it's because it matters to me what happens there, and I'm convinced that what I'm supposed to be doing is the most important thing in the world."

Among the most satisfying aspects of his job is conversation with individual students, which sometimes begin with a discussion about coursework and launch into deeper questions about values and the predicament of the individual in human society. To leave himself open to the freshness of each exchange, he tries to respond to a student's question as though it is the first time it has ever been asked.

Paul Lacey has taught at Earlham for 32 years, after earning a doctorate at Harvard University. He has held many leadership responsibilities at Earlham, including a term as provost and one as acting president. He has written extensively about literature, particularly about American poets, and Quaker values in education. His writings include Pendle Hill pamphlets and articles in *FRIENDS JOURNAL*. He and his wife, Margaret, have three grown children, Mary, Patrick, and James.

Parents' Corner

Expressing Holiday Joy

by Harriet Heath

Kathy Orebin writes: "As Christmas comes forth, the challenge of our expressions are somewhat tested for me. I do not care to speak through things, as my parents did and do for me. . . . [However,] I feel as though I will be shamed if I do not follow Christmas tradition in gift giving."

Kathy speaks for most of us. What do we want to express during this special season? And how can we, in the middle of the glitter and the expectations others put upon us, find ways to integrate the meaning of the season?

Becoming aware of our issues, as Kathy is doing, is a first step. The next is to consider alternatives. For instance, there are many ways to give gifts: giving promises of time together or of doing special favors; giving no gifts; giving little, special gifts; giving little gifts over several days; planning special family times; forgetting the whole holiday; deciding with family and friends on special gifts for each. The reader may be able to think of other possibilities.

Harriet Heath, a consultant and licensed psychologist, is a Friend in the Philadelphia, Pa., area and is director of the Parent Corner at Bryn Mawr College.

Before we decide which options to use, we must determine what our goals are. What is the meaning of this special season, and what do we want it to be for our families? Kathy Orebin implies that she wishes to express her love for her family in ways other than through things. If the goal is to express the joy of the season, then time together may be more in keeping than gift-giving.

Even when goals are recognized, we may worry about how our dear ones will feel about our new ideas. Do we change our expressions to fit the understanding of those we love?

In the case of our children, we are teaching them our values, as well as wanting them to join in our choice of celebration. Our children live in worlds outside our immediate circle, and we need to help them deal with the two worlds. How will they perceive the lack of gifts at home when they hear their classmates elaborate on what they received? Taking into consideration the perspective of everyone involved is necessary if our dear ones are to grasp our vision. Whatever we choose, we will be developing long-term associations and memories for the entire family.

Looking back over the last 30 years, I real-

ize my husband and I were part of a group of parents that met an expressed need by creating a tradition for the holidays. Raised as a Methodist, I felt music, and especially carols, best expressed the Christmas season's joy for me. But in our silent meeting for worship, there was no place to expose children to the joy of singing in a religious setting. When other parents expressed the same concern, we decided to hold a family carol sing on Christmas Eve.

With some trepidation, we approached the overseers, requesting to use the meeting room—where there was not even a piano close by. The overseers' only request was that we make the service open to all. Our Christmas Eve get-together began at 5 p.m., early enough for young children but late enough for working people to get there. To our astonishment, when we gathered in the candle-lit meetinghouse, it filled quickly and has every Christmas Eve since, except during a 1966 snowstorm. Our children are grown now and continue to join us for this event.

We've built a Christmas season memory that is meaningful to many of us. Finding those kinds of expressions puts the holidays to good use in family life. □



Wendy Champney/
Friends Music Institute

Bulletin Board

- A training workshop for nonviolence trainers will be led by George Lakey on Feb. 9-12, 1993. It will teach participants how to create designs to empower their trainees to see what to do next in action situations. It will be presented within a context that supports and encourages community building. For information, contact the Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458.

- Publishing Quaker books in Russian is one of the next projects of the Quaker U.S./USSR Committee. The books are *Testament of Devotion*, *Introduction to Quaker Spirituality*, *The Prophetic Stream*, *Quaker Practice: After the Manner of Friends*, and an introductory pamphlet, *The Religious Society of Friends*. Most of the funds for the translation project have been raised, save for \$5,500 needed to meet printing costs for all five publications. For information, contact Janet N. Riley, 886 N. Bailey St., Philadelphia, PA 19130, telephone (215) 763-8968.

- An art contest to celebrate the original meaning of Mother's Day is being sponsored by Mothers Against Military AggressionS (MAMAS). The holiday, as conceived by Julia Ward Howe, was built around the theme "Mothers do not raise their children to kill other mothers' children." The contest will be twofold: a 50-word essay contest on the theme, and an art contest for card designs. Each will bear a \$500 prize for the winner. The winning entries from the two contests will be combined in a color card, which will be sold for \$1 apiece. Judges will be a panel of Philadelphia, Pa., Quaker artists. Finalists will have their work exhibited in the Philadelphia Free Library. Deadline for entries is Jan. 1, 1993. Send entries to MAMAS, c/o Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.

- The National Peace Essay Contest for young people in grades nine through twelve awards college scholarships of \$500 to \$10,000. Students will be asked to address the question of the United States' role in the world in light of the dramatic changes that have taken place in the last several years. Organizers would particularly like to find people to serve as local contest coordinators from schools, clubs, and youth groups. A booklet on contest guidelines and a peace poster are available for those interested. Entries must be postmarked by Feb. 1, 1993. For information or a copy of the material, contact the United States Institute of Peace, telephone (202) 429-3846.

- The American Friends Service Committee's 1993 calendar features each month a photo from an AFSC program, a thoughtful

quotation, and a descriptive caption. Major religious holidays for Christians, Jews, Muslims, and Buddhists are shown. There is room by each date for notations. Cost is \$10, including postage and handling. To order one, contact Connie Jolly, AFSC Pacific Mountain Region, 2160 Lake St., San Francisco, CA 94121.

- Would you like to hear FRIENDS JOURNAL read out loud? Are you too busy to read but might have chances to listen instead? For many busy people, listening to a tape can accompany another activity, such as driving or cooking or gardening or working in the shop. And some people just can't see as well as they did once. FRIENDS JOURNAL OUT LOUD is an experiment in making our articles available to the ear, as well as to the eye. The first tape presents six articles that have appeared in the Journal and are related to the theme of spiritual growth and self-realization. The articles are timeless and can be listened to repeatedly, their interrelated ideas building on one another. Cost of the experimental tape is \$8.75, including postage and handling, available from Friends Journal, 1501 Cherry St., Philadelphia, PA 19102-1497.



- The fourth edition of *War Tax Resistance: A Guide to Withholding Your Support from the Military* is available. It is a comprehensive source book on the philosophy and methods of war tax resistance. Cost is \$14.40, including postage and handling. It is available from War Resisters League, 339 Lafayette St., New York, NY 10012.

- Money is needed to help finance a program to establish water supplies and start small rural businesses in Southern Africa. Stephen Hussey, a Quaker from Somerset, England, is working in Southern Africa to help people start productive businesses and survive in farming. The project's aim is to stem the flow of country people to cities, where they have no homes, no family support, and no jobs, but often vainly hope for casual work that will pay them in cash. Funding for the project is already coming from a variety of sources, including Quaker Public Service in

Britain and Quaker Service in Australia, and international donors in Europe. Often help has come in the form of filling immediate needs, such as a second-hand truck or a well-boring set. However, money is needed for on-going costs for steel and concrete for buildings, for fuel, and to repair vehicles. Mid-Somerset Friends have taken on this cause and ask others to join them. Checks or international cash vouchers may be made out to Dabane Support Fund and sent to Richard Porter, The Bakehouse, Templecombe, Somerset BA8 0JT, United Kingdom.

- Public support through letters and calls makes a big difference for conscientious objectors imprisoned at Camp Lejeune. A number have been released because of such support. Amnesty International has made the situation the subject of worldwide attention, has formally "adopted" 29 imprisoned COs, and named one CO worldwide prisoner of the month. (He was released in a month.) To find out about writing to CO prisoners, contact Priscilla Adams, regional secretary for Quaker Concerns, Haddonfield Quarter of Philadelphia Yearly Meeting, telephone (609) 235-3851.

- A bill to end the draft, the Selective Service Standby Act of 1992 (HR 4367), has been introduced by Rep. Peter DeFazio (D-Oreg.), who calls the Selective Service System "junk food for our national defense appetite." To voice support for the bill, contact your congressional representative and members of the House Subcommittee for Military Personnel and Compensation, at the U.S. House of Representatives, Wash., DC 20515.

- The Center for Nonviolent Alternatives is a resource and activity center for exploration of alternatives to violence. The center espouses nonviolence as an active expression in people's lives. Particular attention is paid to means, processes, systems, and the ways people get what they want. Exploring, tapping, and nurturing inner resources is the heart of this work. The center sponsors courses, workshops, conferences, reconciliation and conflict resolution programs, speaking tours, musical groups, men's groups, storytelling, and scholarly papers. Training programs are held in India and in South Dakota. For information, contact Nonviolent Alternatives, 825 4th St., Brookings, SD 57006, telephone (605) 692-8465.

- Health insurance rates have gone up 400 percent in the last decade. Almost 40 million people who live in the United States are without health insurance. For information on what individuals can do, write to the National Insurance Consumer, P.O. Box 3243, Merrifield, VA 22166-3243.

- A Military Objector Legal Defense Fund has been established to help pay the legal expenses of conscientious objectors imprisoned for refusal to serve in the Gulf War. Contributions may be sent to National Interreligious Service Board for Conscientious Objectors, Suite 750, 1601 Connecticut Ave., N.W., Wash., DC 20009.

- Small grants of \$500 to \$5,000 are available for community groups who offer training and education on toxic hazards and management of toxic wastes. For information, contact Citizens Clearinghouse for Hazardous Waste, Box 926, Arlington, VA 22216.

- Workshops on active nonviolence techniques for local groups are being offered by the Fellowship of Reconciliation. Experienced trainers will vary the workshops' content according to local needs. Travel costs and honorarium for the trainer(s) are expected; some funds are available to help groups in need. For information, contact Richard Deats, FOR, Box 271, Nyack, NY 10960.

Calendar

DECEMBER

December—Central and Southern Africa Yearly Meeting, in South Africa. Contact Caroline Kaplan, Quaker House, Rye Road, Mowbray 7700, South Africa.

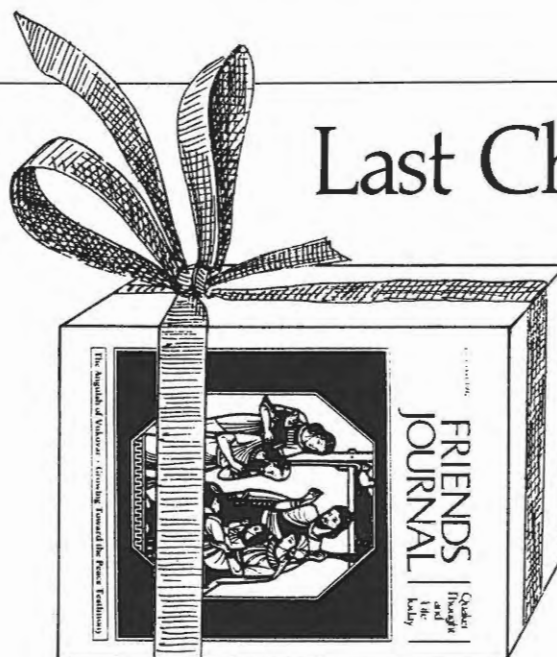
4-6—"In Search of a Quaker Philosophy of Education," at Pendle Hill, co-sponsored with Friends Council on Education, led by Paul Lacey. Cost: \$150. For information, call Pendle Hill Extension, telephone (215) 566-4507.

25—Pemba Yearly Meeting, at Chake Chake, Tanzania. Contact Emmanuel Shango Yohana, P.O. Box 100, Chake Chake, Pemba, Tanzania.

26-30—Burundi Yearly Meeting, at Kibimba. Contact Nduwimana Manasse, B.P. 120, Gitega, Burundi.

29-Jan. 1—New Year's Gathering at Pendle Hill, featuring three separate groups: "One is a Whole Number" (for women who are separated, divorced, widowed, or never married), led by Sylvia Elias; "Rainer Maria Rilke: New Poems (1907)," led by Eugenia Friedman; and "A Time for Reflection, Discernment, and Renewal," led by Peter Crysdale. The groups come together on New Year's Eve for music and celebration, led by Jacqueline Coren, and culminating in a candlelight meeting for worship. Cost: \$200. Contact Pendle Hill Extension, telephone (215) 566-4507.

31-Jan. 3—Woolman Hill's annual silent retreat for reflection and renewal to begin the new year. Intention is to extend the feeling of a meeting for worship throughout the weekend, with quiet sharing of life and community. Cost: \$85. For registration or information, contact Woolman Hill, Keets Road, Deerfield, MA 01342, telephone (413) 774-3431.



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Books

Quakers World Wide: A History of FWCC

By Herbert M. Hadley. Published by Friends World Committee for Consultation, with William K. Sessions Ltd., York, England, 1991. 220 pages. \$15/paperback, plus \$3.50 shipping and handling. Available from FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

New members of the Religious Society of Friends, faced with a plethora of Quaker acronyms, often find FWCC one of the most mysterious. More experienced Friends may know what it stands for, but can conjure up only vague images of regional offices, "right sharing," and Friends going off to worldwide conferences. Friends involved in FWCC work may know a lot more about current programs in one area. But what is FWCC, really? Where did it come from, how has it developed, and where is it going?

Chronicling the history of an international organization is a daunting prospect for any historian, but Herbert M. Hadley has done his job well. Through meticulous research and careful analysis, he brings the first 50 years of FWCC alive. He has been involved in FWCC since 1947, serving as FWCC general secretary from 1956-1962 and as executive secretary of the Section of the Americas from 1963-1980. From this personal involvement, he has known almost all of the Friends who have held positions in FWCC and its sections. This personal authority adds a great deal to the text.

The first four chapters of *Quakers World Wide* deal in detail with the early history of FWCC to 1960, chronologically. Then the approach shifts to cover a different aspect of FWCC work in each succeeding chapter, up to the present. Throughout, there are useful summary sections at the beginning and/or end of each chapter, though these are not marked as such. Headings throughout the text, like headlines, help the reader pinpoint specific sections of the narrative. The attractive cover is by graphic designer Helen Hadley, daughter of the author.

With so many facts and figures, and with so much careful reliance on written minutes and records, the text occasionally becomes dry. Sometimes this reader wanted more human emotion, more of the personal stories behind the history. For example, early difficulties in world travel, the tensions between U.S. and British Friends in the early 1950s, and the personalities and personal lives—not just the achievements—of those involved at various stages are mentioned, but not often elaborated. The task Herbert Hadley faced, however, is a huge one, and it is understandable that he had to limit its scope.

Every possible question about FWCC's his-

tory and development is answered here. There are fascinating insights and glimpses of a much smaller Quaker world than the one we now take for granted. It is worth remembering that FWCC has forged links with Friends across the world, not just solidified them. The ecumenical/interfaith movement, United Nations work, world mission and service, spiritual nurture between and among Friends—all of these have been fostered by FWCC.

As a reference tool, this is a particularly valuable volume. There are 33 photographs, spanning the continents and decades, a good general index, an index of personal names, and four appendices with facts about world gatherings, officers of Quaker United Nations Offices and FWCC, and world membership statistics to 1987.

Do you know what AFFC, PFP, and RWQL stand for? At the back of the book, there's a useful four-page listing of acronyms.

Margaret Springer

Margaret Springer is a member of Kitchener Area Meeting in Canada. She is an award-winning author of children's literature and is a faculty member of The Institute of Children's Literature, teaching writing by correspondence courses.

Experiences in the Life of Mary Penington

By Mary Penington. Hadley Bros., London, 1911, reprinted in 1992 by Friends Historical Society. 64 pages. \$9.00/Paperback. Available from the Pendle Hill Bookstore, Wallingford, PA 19086.

This spiritual autobiography remained in manuscript form for many years, since the author lived 1625-1682. Her spiritual search began some years before George Fox began to preach. Her first husband, Sir William Springett, and his mother were opposed to the "popish" procedures of the Church of England, considering themselves Puritans. William was "the first person of quality to oppose formality and superstitions of the times" by refusing to have his first child baptized.

Mary had questioned religious practices since childhood. Much of the theme of this writing is Mary's search for how to pray rightly. She and William both rejected the use of written prayers and even tore pages from their Bible to be free of the Lord's Prayer and some of the "singing psalms." William died barely more than two years after they were married, while Mary was carrying the child who became William Penn's wife. Several years later she married Isaac Penington. When they were married in 1654,

they seem not to have heard of the Quakers yet. Her "cross" when she became a Friend was the need to relinquish the privileges of her station in life.

A helpful preface to the 1992 reprint and the introduction to the 1911 edition contain biographical and historical material relevant to Mary's life and times. In addition to the autobiographical material, the book contains a long and tender letter to her grandson, Springett Penn, encouraging him to follow in the footsteps of his grandfather. There is also an abstract of her will, an extensive bibliography, and a family tree.

Gil Sidmore's preface concludes with these words:

What makes the writings of Mary Penington of "great religious value" is that many will recognize the isolation, the uneasy feeling that all is not well, the struggle against Truth if it means being "different" and acting in ways that seem foolish to others. We each still have our "cross" to take up, our feelings of unworthiness to struggle with. This spiritual autobiography . . . gives us a glimpse of another's life, a spiritual struggle which, although in some ways very much of its time, is in others contemporary because the inner life is eternal.

Lois Barton

Lois Barton is a writer, editor, mother, and grandmother who grew up in Ohio Yearly Meeting (Conservative). She is a founding member of Eugene (Oreg.) Meeting.

It Was, It Was Not: Essays and Art on the War Against Iraq

Edited by Mordecai Briemberg. New Star Books, Vancouver, B.C., Canada, 1992. 366 pages. \$16.95 in Canadian currency or equivalent in U.S. dollars. Paperback.

If the author of Ecclesiastes were around today, he might say, "There are times for lies and times for truth." It is now time to tell the truth. There is an evil that people have seen under the hot sun of the Middle Eastern desert in 1991, but their stories were never heard, until today.

Mordecai Briemberg, a college teacher in Vancouver, B.C., and one of the directors of the Near East Cultural and Educational Foundation of Canada, recently edited a book that provides us with a truer picture of the Gulf War and its historical, and political context. More than 30 writers, artists, researchers and activists with various backgrounds, including Canadians, U.S. citizens, Britons, Iraqis, Iranians, Kurds, Palestinians, and Israelis have contributed to this project. Consequently the book is rich in different



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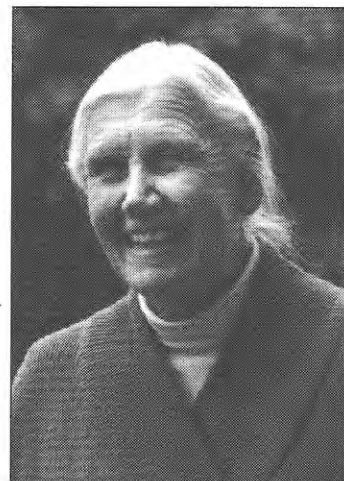
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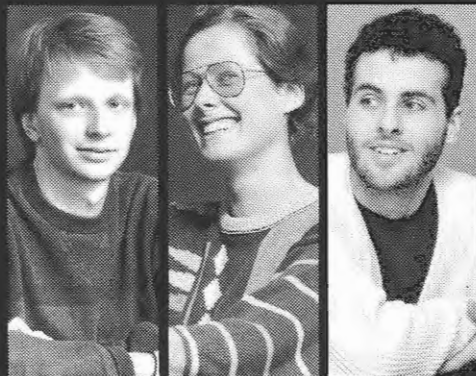


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genres. It includes research papers, reports, poems, songs, and a number of sketches and photographs from war-torn Iraq, including one taken by Rick McCutcheon of the Canadian Friends Service Committee.

Despite its various writing styles and materials, the book is comprehensive overall and well-organized, explaining the political, economic, and historical backgrounds of the war. The author himself contributes, among many, an essay that exposes how and why the U.S. government made an effort to block diplomatic channels toward any negotiated settlement, rejecting German and Japanese attempts to reach some sort of inter-Arab solution.

The book is especially informative with regard to history and culture of the people—much of which we don't know—and the difficult relationship with the West in political and cultural realms. For instance, it is not widely known that the failure of U.S. military policies in that region since the 1970s directly contributed to the present ethnic conflicts surrounding the Kurds, one of the world's largest ethnic groups without its own nation. The "linkage" between the Palestinian-Israeli conflict and the Gulf War (the point the U.S. government kept denying during the crisis) is also well examined here. I appreciate the editor's effort to include some cultural aspects of the war: an Orwellian criticism of double-talk in war language, and Christian misunderstanding of Islamic culture and religion.

Overall, the book is informative and well balanced with a sobering, critical analysis of the situation, juxtaposed with emotionally powerful pieces of art and photographs.

Tad Suzuki

Tad Suzuki is a member of Vancouver (B.C.) Meeting in Canada.

Following the Light for Peace

By Lawrence S. Apsey, Kim Pathways, Katonah, N.Y., 1991. 272 pages.

\$10.00/paperback plus \$1.50 handling, available from Globe-Lib, 1150 Woods Road, Southampton, PA 18966.

The pilgrimage of Lawrence S. Apsey from being a military reserve officer to being concerned about abolishing war and injustice through transforming power merits consideration by all Quakers. He recognizes the remarkable value of the Quaker meeting for business for dealing with problems within a monthly meeting. He notes the substantial absence of a cultivated Inner Light in most of the world's population. He clarifies why democratic methods should formulate policies and why proficient management and au-

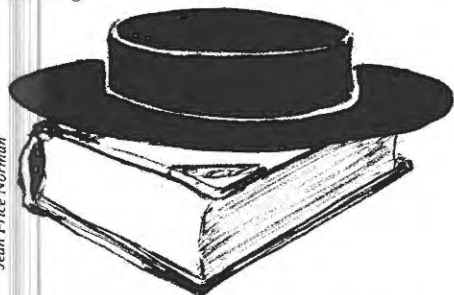
thority are needed to conduct projects. Leadership requires both compassion for subordinates and charismatic inspiration toward pragmatically appropriate goals.

The chapters concerning authority explain why some well-intentioned projects floundered because of confusion about the inherent need for bureaucratic administrators to exercise the authority of their position.

Although predominantly autobiographical, the author seeks to provide useful guidelines for all people who would change the world. Dozens of peace projects are reviewed with the fiascos and minor victories providing a perspective on the anti-war movement of recent decades.

John R. Ewbank

John Ewbank is a patent attorney who lives in Southampton, Pa., and belongs to Abington (Pa.) Meeting.



Rescuing the Bible from Fundamentalism

By John Shelby Spong. Harper-Collins Publishers, San Francisco, Calif., 1991. 267 pages. \$10/paperback.

As a nation, we are surrounded by the influence of fundamentalism, which has a chilling effect on both our foreign and domestic policies. Liberal Christians have let fundamentalists for too long define the meaning of the Scriptures and the public expression of faith.

John Shelby Spong, an Episcopal bishop from Newark, has opened a new understanding of the Bible for this writer. He does a good job of setting the books of the Bible in their historical and cultural contexts. His scholarship is respectable, and he has helped bring to life the various characters of the Bible, showing the reader the humanity of difficult people, such as Paul. He theorizes that Paul may have been a (rather repressed) homosexual. This is speculation, to be sure, but it helps one understand why Paul may have said or written some of the things attributed to him. Sexual repression can lead to people acting oppressive toward what they fear.

This book addresses the question of biblical literalism versus appreciation for the underlying message. The author points out some inherent problems with interpreting the Scriptures literally, which causes internal



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contradictions. An example is the question of Jesus' birthplace. Was he born in Bethle-
hem (according to Matthew) or Nazareth (ac-
cording to Luke)?

The fondness of fundamentalists for us-
ing biblical text as proof is little more than
revisionist history and frequently ignores the
true history and culture of the Old and New
Testaments. In this book, fundamentalism
is seen as missing much of the beauty to be
found in the Bible. By its nature, fundamen-
talism dooms the very book it seeks to revere,
because when the message is fixed to a par-
ticular interpretation, the timelessness of
Scripture is lost. As the author reminds us,
"The letter killeth, but the Spirit giveth life."
(II Cor.3:6)

John Shelby Spong also states that being
biblically illiterate or dismissing the Bible as
irrelevant is just as wrong as fundamen-
talism. In both cases, an important message is
lost. Practicing Christianity without under-
standing the Bible is a journey toward root-
lessness. One of the important questions for
non-literalists is "Who is Christ for us?"
Anything said about Jesus must be subjec-
tive. The Jesus of biblical history is one
thing, but the eternal Christ goes beyond the
first-century experience.

This book has much to say to Friends,
whether Christians or Universalists. There
may be some liberties taken with biblical in-
terpretation, with Jesus demythologized a bit
more than some will be comfortable with.
Nevertheless, John Shelby Spong draws the
reader back to ageless truths that are avail-
able from careful reading of the Bible. This
book is an informative piece to be used in
creating a new and deeper understanding of
Scripture. It can be used as a resource in re-
claiming these sacred texts from the clutches
of fundamentalism.

Rick L. Troth

Rick Troth is clerk of Orange Grove (Calif.)
Meeting, where he has been a member for 18 years.

Boys Will Be Boys

By Myriam Miedzian, Doubleday, New
York, N.Y., 1991. 337 pages. \$20.

After school was over in June, I walked
into a classroom and found a teacher holding
a baby with one hand and writing student re-
ports with his other hand. What impressed
me was that the baby was not his; it was the
child of another male teacher who had
brought his daughter to school as a break
from his month-long parental leave. He was
away for the moment, clearing his science
room.

Boys Will Be Boys, by Myriam Miedzian,
seeks alternative models for maleness similar
to the scene above, as options to violent be-

havior, which she sees as a particularly male
attribute. A major example of alternatives is,
in fact, another Friends school, Germantown
Friends School, and its parenting program
for middle schoolers. It is up to us, the teach-
ers and parents primarily, but also the toy
makers, the TV and motion picture produc-
ers, the coaches, the politicians, to change
the format of behavioral expectations of our
boys, so they will grow up less violent. Mied-
zian gives credence on a global basis that boys
are trained to be violent, and we mask the
outrage by blaming the violence on tensions
related to race, ethnicity, territoriality, and
quest for power and influence. She is cor-
rect that Saddam Hussein, the men who beat
Rodney King, the Bensonhurst killers, the
Central Park rapist, and most world armies
share a common attribute: their maleness.

Miedzian's outrage moves her, neverthe-
less, to spend most of her pages outlining
alternatives to violence: in films and videos
(ratings based on violence more than on sex,
unless of course the portrayal of sexual ac-
tivity is itself violent), war toys (they should
be banned or at least severely curtailed), TV
(nonviolent children's programs could be
mandated), schooling (boys must learn to
parent babies as part of the curriculum),
sports (all games should begin and end with
a handshake). The recommendations are
sound and, in fact, are in many school pro-
grams already, but she reminds us that there
may be some biological sources of violence
that may require more work than reprogram-
ming what boys learn in school or at home.

There is enough in Miedzian's family back-
ground to sanction her exploration of alter-
natives to violence, for many in her family
were victims of Nazi atrocities. Her family
heritage has given her strong impetus to test
her theories on her children, both girls, and
to rely on other research both through books
(she disagrees with Bettelheim's excuses re-
garding male behavior) and through observa-
tions at a variety of schools and case studies
of families. At best, her proposals are a radi-
cal test of womanist principles, for she argues
that change will be affected only when boys
are more comfortable behaving like girls.
Her observations carry weight, and when
men, too, write such books we will know that
her arguments have started to gain credence.
Let us hope her message is heard by those
who need to hear.

Richard Eldridge

Richard Eldridge is principal of Friends Seminary
in New York City and is a member of 15th Street
(N.Y.) Monthly Meeting. He is currently on the
Board of Managers of FRIENDS JOURNAL.

Milestones

Births

Comerford—*Emily McDonough Comerford*, on Aug. 19, to Sally and Tony Comerford, who are members of Crosswicks (N.J.) Meeting.

Neumann—*Julia Kathleen Neumann*, on July 22, in Louisville, Ky., to Arloa Eckels and Paul Neumann. Her father and paternal grandparents, Louis and Nancy Neumann, are members of Miami (Ohio) Meeting.

Oliver—*Ezekiel Dare Oliver*, on March 5, to Hannah Willis, a member of Quaker Street (N.Y.) Meeting.

Pollock—*Jeffrey Wentworth Pollock*, on May 1, to Holly and Jeffrey Pollock. The baby's father is a member of Somerset Hills (N.J.) Meeting.

Marriages

Chambliss-Cook—*Gary Allen Cook and Jay Dee Chambliss*, on June 13, at Jensen Beach, Fla. Gary is a member of Miami (Ohio) Meeting.

Lippincott-Vedova—*David Andrew Vedova and Holly Kirk Lippincott*, on June 20. David is a member of Ridgewood (N.J.) Meeting.

Marsilio-Graziano—*Joseph Graziano and Karen P. Marsilio*, on April 25. Karen is a member of Poughkeepsie (N.Y.) Meeting.

Deaths

Curtis—*John H. Curtis*, 78, on Aug. 29, in Kennett Square, Pa. He was a member of Haverford (Pa.) Meeting. Born in Wilmette, Ill., he joined Evanston (Ill.) Meeting in 1936, where he was profoundly influenced by Lewis Benson, starting a life-long commitment to the revival of Christ-

centered Quakerism. In 1942 he married Barbara Lloyd Cary, a member of Germantown (Pa.) Meeting. He was trained as an accountant and worked as a bookkeeper at Westtown School and for firms in the Philadelphia area, before joining the American Friends Service Committee as controller. He retired from the AFSC in 1974. He was a founding member of New Foundation Fellowship, visiting meetings and worship groups throughout the United States, Canada, and the United Kingdom until he was well into his 70s. He is remembered as a gentle, kind, retiring person. In addition to his wife, he is survived by three children, Peter, Christopher, and Jane; a brother, David; and three grandchildren.

Doehlert—*Irene Nielsen Doehlert*, 90, on Sept. 1, in Gwynedd, Pa. Born in Metuchen, N.J., she graduated from Douglass College and married Charles Doehlert. They became members of Medford (N.J.) Meeting. Religious education was their special concern; she taught the youngest children and later became a teacher in the public school system. In 1958, with the cooperation of Burlington (Vt.) Meeting, she and her husband made Copany Meetinghouse near Columbus, N.J., their home. They joined Burlington Meeting and worked to re-establish its strength. In 1973, they became residents of Foulkeways and members of Gwynedd (Pa.) Meeting. Her husband died in 1987. She is survived by two sons, Charles Doehlert Jr. and David Doehlert; a daughter, Margaret Barovich; nine grandchildren; and several great-grandchildren.

McKinley—*C. Scott McKinley*, 79, on Aug. 11, in Somerville, N.J. He was a graduate of Germantown Friends School and the University of Pennsylvania Medical School. He became director of the West Virginia Bureau of Industrial Hygiene and was the medical director for Union Carbide Plastic Division, retiring in 1975. He was a founder of Somerset Hills (N.J.) Meeting, serving as clerk and in many other capacities. He was also clerk of Shrewsbury-Plainfield Half-Yearly Meeting and a member of the boards of directors of The McCutchen, a Friends retirement home. He is survived by his wife, Francine Speier; a son, C. Scott McKinley; a daughter, Deborah Bright; three grandchildren; and a great-grandchild.

Rinden—*Gertrude Jenness Rinden*, 90, on Feb. 29, in Rochester, N.H. She was the last birthright member of Gonic (N.H.) Meeting, born before New England Yearly Meeting required a personal decision for membership. As a child, she embroidered pillows for the Friends guest house in what is now Ramallah, in the West Bank, leading her to a life-long concern for Friends schools there. She taught at Oak Grove Friends School in Vassalboro, Maine, until her marriage in 1926 to Arthur Rinden. That year they went to Fukien, China, under the Congregational Church mission board. There, she taught parenting skills, organized dramatic events in the mission church and school, and raised and taught her own three children. She left China in 1937, when the Sino-Japanese war approached Fukien, returning for three years in the 1940s. She later taught college in Japan and became head of the lower school of Friends Seminary. She wrote and published a number of stories and books for children. In later years, she returned to her family's farm in New Hampshire to care for her sisters and brother-in-law. She was active in Gonic Meeting, continued to raise an excellent vegetable garden, despite her failing health,

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Betty Gibson

and enjoyed visits from meeting and family members. She is survived by her children, Paul A. Rinden, Margaret R. Kanost, and Edith Holley; eight grandchildren; and five great-grandchildren.

Scully—Laurel D. Scully, 79, on Aug. 4, at her home in Annandale, Va., of cancer. She grew up in Washington, D.C., graduated from the University of Maryland with a degree in home economics, and was the first woman housing inspector of the District of Columbia. She and her husband, David H. Scully, were founding members of Langley Hill (Va.) Meeting. She served on numerous committees, including Overseers, where she was appreciated for her quiet wisdom. She was active in a variety of community organizations, such as the League of Women Voters and Girl Scouts. She had a life-long love of flower gardening and developed a wildflower preserve in the several wooded acres around her home. Her husband died in 1983. She is survived by her children, David E. Scully II, Priscilla Burnham Chappell, Barbara B. Scully, and Jonathan D. Scully; a grandson, Nathaniel Lavieri-Scully; three sisters; and several nieces and nephews.

Simkin—William (Bill) E. Simkin, 85, on March 6, in Haverford, Pa. A member of Pima (Ariz.) Meeting at the time of his death, he was born into Poplar Ridge (N.Y.) Meeting, and later was also a member of Swarthmore (Pa.) Meeting. Former president of the National Academy of Arbitration, a Harvard professor, and author of *Meditation and the Dynamics of Collective Bargaining*, his contributions to the field of mediation reflected his commitment to the Quaker peace testimony. He was appointed by John F. Kennedy to be director of the Federal Mediation and Conciliation Service. He attended Oakwood Seminary and Earlham College, where he was captain of the football team. He coached football at Brooklyn Friends School, believing participation in football could cultivate leadership and teach team cooperation, enthusiastic participation, and appropriate constraints. He and his wife, Ruth Commons Simkin, spent seven years working with AFSC projects in the coal mining communities of West Virginia and later called those years the best experience of their lives. He spent two years at Pendle Hill while studying at the University of Pennsylvania, which led him into the field of peacemaking and labor management. He was unflappable and patient, speaking with a deep, slow, and soft voice; he also had a passion for truth. He served Pima Meeting as its treasurer and worked in mediating the century-old Navajo-Hopi land dispute. He is survived by his wife, Ruth; two sons, Thomas and Peter; a brother; six grandchildren; and three great-grandchildren.

Sweitzer—John H. Sweitzer, 75, on Sept. 18, at his home in Richmond, Indiana. He was a member of Clear Creek (Ind.) Meeting, where he had served as clerk, newsletter editor, and on many committees. He was raised a Congregationalist and served as a conscientious objector during World War II, where he learned about Quakerism and met his wife, Rusty (Jean) Atwell. They had been married for 46 years when he died. A mechanical engineer, he worked at Fisk University before going to Earlham College to become manager of the physical plant until he retired in 1983. There, he was committed to building an environment suited for learning, and he worked with others, always seeking compromises, to make buildings functional and beautiful. He served as recording clerk of the faculty, as well as faculty advisor to the Communica-

tions Board. He represented Clear Creek Meeting on the Interfaith Housing Board, helping to build 300 units of housing for middle income members of the community. He was also active in civic organizations. He was active for five decades with the American Friends Service Committee. He and Rusty helped lead Quaker family camps, a public affairs camp, and farm labor camps. In retirement, they were the resident couple at Honolulu (Hawaii) Meeting, touching lives of members, attenders and Quaker visitors from throughout the world. John will be remembered for his simply spoken ministry in meetings for worship, his genial presence and friendship, his hobby of collecting and purveying jokes, and his devotion to his wife and family. He is survived by his wife, Rusty; five children, Steven, Susan, and Sandy Sweitzer, Sally Taylor, and Patricia McKey; and eight grandchildren.

Walton—Alice (Allie) Ingram Walton, 81, on May 4, at Foulkeways in Gwynedd, Pa. She was a member of Lake Forest (Ill.) Meeting. She lived a life dedicated to a better world, spending the better part of 30 years doing the less spectacular parts of committee and volunteer work at Lake Forest (Ill.) Meeting, Illinois Yearly Meeting, and the Chicago Regional Office of the American Friends Service Committee. She was a creative workshop leader and an energizer in the Women's Center at Friends General Conference annual gathering. In 1979 she gave the keynote address, "Nurturing the

Seed," and the Jonathan Plummer Lecture at Illinois Yearly Meeting in 1976, "Quaker Saints and Other Ordinary People." She was presiding clerk of Illinois Yearly Meeting for two years. She said she was first "radicalized" by racial issues in a proposed integrated housing development in her hometown, Deerfield, Ill., in 1960. Thereafter, she worked for fair housing, draft counseling, peace witness, and for her own feminist concerns, which she saw as providing liberating energy for everyone. She called herself a conservative, yet she was viewed by her friends as a sincere optimist. An artist by inclination, training, and accomplishment, there was an indefinable artistry in the way she lived her life. She was free of all theological complexities and celebrated all things she found promising, beautiful, good, and true. She was intensely and sincerely interested in people's spiritual searches, providing affirming, yet no-nonsense support. Her creativity, humor, and tremendous warmth built sustaining connections throughout the last years of her life. Those of all ages knew her as selfless, full of vitality, concern, and compassion, determined in all she did, wrote, and said. She was a true Quaker, faithful to her heritage and to the new visions of truth yet to be revealed. She is survived by her husband, Lewis B. Walton; daughters, Meredith (Marty) Walton, Maret Ingram, and Eleanor Merritt; nine grandchildren; and one great-grandchild.

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Assistance Needed

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Friends couple sought for one-year term for Auckland Friends Centre beginning April 1993. For information please write: Centre Committee, 115 Mt. Eden Road, Auckland 3, New Zealand.

Innisfree Village, an alternative life-sharing community for adults with mental disabilities is seeking staff volunteers for house parenting and work in organic garden, weavery, woodshop, bakery, or community center. Minimum one-year commitment. \$150/month stipend, room and board, five-day week, medical and dental, 15 day vacation allowance and severance pay. Located near Charlottesville, home of University of Virginia. Contact: Mark Canyon, Innisfree, Rt. 2, Box 506, Crozet, VA 22932.

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Pocono Manor. Rustic mountain house. Seven bedrooms, sleeps 15, large mountain view deck, full kitchen, large dining room, access to hiking trails, cross-country and downhill skiing, ideal for groups, retreats, families. Year-round week and weekend rentals. Contact: Jonathan Snipes, (215) 736-1856, or 493-3664.

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-\$120,000; monthly fees from \$1,110-\$2,040. 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, Noylan, PA 19065. (215) 566-4624.

Schools

Global Friends School offers high school academics within the context of real-life experiences, basing studies around service projects with native peoples. Tentative spring itinerary: Refugee Sanctuary (Texas/Mexico border), Monteverde Cloud Forest (Costa Rica). Admission to this new Friends' boarding school limited to eight students. Come explore with us today! Please contact: Corinne Joy, Global Friends School, Box 249, Blairsville, GA 30512. (706) 745-5701.

Olney Friends School. A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713.

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.

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.

Junior high boarding school for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

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 elementary students with learning differences. 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 Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

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 OUF, Box 201 RD 1, Landenberg, PA 19350.

Wedding Certificates, birth testimonials, 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.

Celo Valley Books will professionally produce your book—50 copies or more—on time, with personal attention, economically. 1% of profits to charity. Write: 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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

Meetings

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

MEETING NOTICE RATES: \$13.50 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

BOTSWANA

GABORONE—Kagisong Centre. 373624 or 353552.

CANADA

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.

EGYPT

CAIRO—First, third, and fifth Saturday evenings, August through June. Call: Stan Way, 352 4979.

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., mid-week 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 10 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: 325-3029.

Arkansas

HOPE—Unprogrammed. Call: (501) 777-5382.

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 9:30 a.m. 524-9186.

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. University Religious Center, 2311 E. Shaw Ave., Fresno, CA 93710. (209) 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 456-1020.

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

LOS ANGELES—Unprogrammed worship 11 a.m. Sun., 7:30 p.m. Wed. 4167 So. Normandie Ave. (213) 296-0733.

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

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.

NAPA—10 a.m., 1777 Laurel. (707) 226-2064.

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.

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

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: 873-9118.

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 Bianshard. 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) 360-7165.

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. Call (407) 777-1221, 724-1162, or 676-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Eduardo Diaz, 13625 S.W. 82 Ct., Miami, FL 33158. (305) 255-5817.

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

ATHENS—Worship and First-day school 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd., Athens, GA 30605. (706) 353-2856 or 548-9394.

ATLANTA—Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. Perry Treadwell, (404) 377-2474.

AUGUSTA—Worship 10:30 a.m. at Meeting House, 340½ Telfair St. (404) 738-8036 or (803) 278-5213.

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

ST. SIMONS ISLAND—Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708. Visitors welcome.

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND—10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call: (808) 322-3116, 775-9780, 962-6957.

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave. Overnight inquiries welcomed. Phone: 988-2714.

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

Idaho

MOSCOW—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

SANDPOINT—Unprogrammed worship group at Gardenia Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey 263-4290.

Illinois

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

CHICAGO—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 and First-day school, 9:30 a.m. at Macon County Farm Bureau, 1150 W. Pershing Rd., Phone: 422-9116 or 877-0296.

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

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

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

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

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

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

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

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

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.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-6510.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

EVANSVILLE—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

HOPEWELL—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1/4 mi. S., 1 mi. W. 478-4218.

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

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

RICHMOND—Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerks: Laurence Strong, 966-2455; Margaret Lechner.

SOUTH BEND—Worship 10:30 a.m. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 11:00 a.m., unprogrammed worship 11:15 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

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

Iowa

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

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

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

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

Kansas

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

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

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

WICHITA—Heartland Meeting, unprogrammed worship 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.

RUSTON—Unprogrammed. Call: (318) 251-2669.

SHREVEPORT—Unprogrammed. Call: (318) 797-0578.

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, 9 a.m. Phone: (207) 338-4476.

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, (410) 457-9188.

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. Place: call Thomas Monego, (508) 339-6053. Mail: P.O. Box 500, N. Easton, MA 02356.

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 11 a.m.; discussion 10 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.; guest room reservations, (313) 761-7435. 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

BRainerd—Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7786.

DULUTH—Unprogrammed worship, First-day school, 9:30 a.m. Sundays, 1730 E. Superior Street. Robert Turner, clerk, (218) 724-6216.

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

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 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.

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

SPRINGFIELD—Preparative Meeting. Worship and First-day school 3 p.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

Montana

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

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.

GORHAM—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.

LANCASTER—Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (802) 962-5290.

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

PETERBOROUGH—Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30. (603) 924-6150, or Stine, 878-4768.

WEARE—10:30 a.m., Quaker St., Henniker. Contact: Baker (603) 478-3230.

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: (908) 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 and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

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

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

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

New Mexico

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

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

SANTA FE—Meeting for worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

CHAMISA PREPARATIVE MEETING at Westminster Presbyterian Church, St. Francis and Manhattan. 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 (716) 526-5196.

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.

CLINTONDALE—Clintondale Friends Meeting. 302 Crescent Ave. Sunday school 9:45 a.m., worship 11 a.m. (summer hours: July-Aug. 9:30 a.m.) Daniel P. Whitley, Pastor. Phone: (914) 883-6456.

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.

LQCUST 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.

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) 377-4912.

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.

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

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

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. Clerk: Marlene Clark, (919) 967-9342.

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

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call: (919) 294-2095 or 854-5155.

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

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.

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

RALEIGH—Unprogrammed. Worship 10 a.m. 625 Tower Street.

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

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

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

North Dakota

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

Ohio

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., UCM lounge, 1435 East Main Street, David Stilwell, clerk. Phone: (216) 869-5563.

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.

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

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, 10 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, John Eastman: (513) 767-7919.

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. ¼ mile.

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

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

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

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

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

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

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

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

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

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

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

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

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

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

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

LEHIGH VALLEY-BETHLEHEM—Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On rte. 512, ½ mile north of rte. 22.

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

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

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

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

MEDIA—Providence Meeting, 105 N. Providence Rd. (215) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

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

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

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

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

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

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

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

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

PENNSBURG—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 Northampton 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 Wain Sts., Friday eve. 7:30 p.m.

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

GREEN STREET MEETING—45 W. School House Lane.

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

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

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

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

POTTSTOWN-READING AREA—Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

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

RADNOR—Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (215) 688-9205.

READING—First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (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. worship 11 a.m. 611 E. Prospect Ave. 16801.

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

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

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

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

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

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

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., 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.

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. (401) 596-0034.

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) 723-5820.

COLUMBIA—worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

GREENVILLE—Unprogrammed worship and First-day school 5:00 p.m. Third Presbyterian Church, 900 Buncombe Street. (803) 233-0837.

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. Hibbard Thatcher, 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.

TYLER—Unprogrammed. Call: (903) 725-6283.

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) 228-6942, 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, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 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 Rad., Virginia Beach, VA 23451.

WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE—Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

OLYMPIA—Worship 10 a.m. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship. 747-7275 or 536-6622.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

TRI-CITIES—Unprogrammed worship. Phone: (509) 946-4082.

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

Wisconsin

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

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

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

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

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

Wyoming

WILSON—Jackson Hole Friends. Meeting for worship 9 a.m. (May 1 through September 30, 8:30 a.m.) Unprogrammed. Place: Wilson School Library, Wilson, Wyoming.

Claiming Our Past:

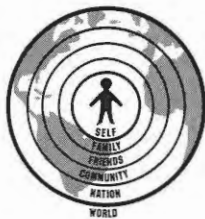


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The Green Circle Program, inc.

The Green Circle Program (GCP) was founded in 1957 by Gladys Rawlins when she was a part of the Philadelphia Yearly Meeting, Race Relations Committee. GCP is a national organization offering programs which promote respect, understanding and acceptance of human difference.

GREEN CIRCLE I (K-6th gr.) •Feelings are OK •Human Differences •Commonalities

Green Circle I uses a flannelboard presentation, dramatic stories, and follow-up activities to encourage discussion about how each child builds a circle of caring and to provide some strategies for widening the circle to include people they see as unacceptable. GC I demonstrators are volunteers trained in the GC process.

GREEN CIRCLE II (Jr. & Sr. High) •Self Awareness/Self Esteem •Recognizing and Fighting Prejudice/Discrimination •Interdependence

Green Circle II offers a series of workshops and conferences designed to raise the awareness of Junior and Senior High students and those who work closest with them. The sessions seek to provide a framework which will encourage open discussions as well as provide specific tools needed to create and maintain a pluralistic society.

GREEN CIRCLE III (Adult organizations) •Personal Growth •Cultural Awareness •Interpersonal skills •Organizational Development

GC III offers a number of workshops and conferences focused on providing experiential learning opportunities which will facilitate a deeper understanding of the dynamics of difference and provide skills for creating organizations which recognize and utilize diversity - strengthening the whole.

Introducing Green Circle's

REACH

offering a model for moving past blame and guilt which keep us immobilized and disempowered.

(Race, Ethnicity, and Cultural Honesty)

The *REACH* program is offered for members of intact communities (schools, religious groups, or business organizations) who want to reach past artificial boundaries toward a truly pluralistic society.

REACH is Green Circle's comprehensive, core program offered in either a 5-day retreat format or monthly 3 hour sessions.

PROGRAM GOALS:

- GUIDE PARTICIPANTS IN UNDERSTANDING THEIR ROOT RESPONSE TO DIFFERENCE AND HOW THOSE RESPONSES MANIFEST ON AN INSTITUTIONAL OR SYSTEM LEVEL
- TEACH SKILLS FOR RECOGNIZING, ACCEPTING AND INVOLVING HUMAN DIVERSITY

PROGRAM DESIGN & FACILITATION: Green Circle II & III programs are designed by Green Circle Vice President, Niyonu Spann-Wilson and use professional facilitators who are committed to working with the unique needs of each group. The facilitation process seeks to both raise awareness and increase capabilities.

For more information about sponsoring a Green Circle I presentation, becoming a GC I volunteer facilitator, or having a GC II or GC III (including *REACH*) program offered for your group or organization, Write to: Niyonu Spann-Wilson, The Green Circle Program, 1300 Spruce Street, Philadelphia, PA 19107 or call: (215) 893-8400; fax: (215) 735-9718.