

April 1994

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**A UNIQUE SPIRIT
AT WORK:**

**EXAMPLES OF
ENDURANCE IN
SOUTH AFRICA**



Global Adventures for Nonviolence ♦ Wrestling with Intervention

**Editor-Manager**

Vinton Deming

Assistant Editor

Timothy Drake

Art Director

Barbara Benton

Advertising Manager

Catherine Frost

Circulation and Promotion

Nagendran Gulendran

Production Assistant

Kenneth Sutton

Trivia Specialist

Edward Sargent

Bookkeeper

James Neveil

VolunteersJane Burgess, Emily Conlon, Marguerite Clark,
Gwen Neveil, Robert Sutton**Board of Managers**1991-1994: Frank Bjornsgaard, Emily Conlon,
Sam Legg (Clerk.), Parry Jones, Richard Moses
(Treasurer), Harry Scott, Larry Spears, Robert
Sutton, Carolyn Terrell1992-1995: Phoebe Cottingham, Richard
Eldridge (Assistant Clerk), Deborah Fisch, Kitty
Harrison, Bernard Haviland, Eric Larson, Mary
Mangelsdorf, Margery Rubin, Carolyn Sprogell,
Wilmer Tjossem, Alice Wiser (Secretary)1993-1996: Marguerite Clark, Lee Neff,
Mary Ellen Singsen**Honorary Managers**

Eleanor Stabler Clarke, Mildred BinnsYoung

FRIENDS JOURNAL (ISSN 0016-1322) was
established in 1955 as the successor to *The
Friend* (1827-1955) and *Friends Intelligencer*
(1844-1955). It is associated with the Religious
Society of Friends.

- FRIENDS JOURNAL is published monthly by
Friends Publishing Corporation, 1501 Cherry St.,
Philadelphia, PA 19102-1497. Telephone (215)
241-7277. Accepted as second-class postage at
Philadelphia, Pa. and additional mailing offices.

- Subscriptions: one year \$21, two years \$40.
Add \$6 per year for postage to countries outside
the U.S., Canada, and Mexico. Individual copies
\$2 each.

- Information on and assistance with advertising
is available on request. Appearance of any
advertisement does not imply endorsement by
FRIENDS JOURNAL.

- Postmaster: send address changes to
FRIENDS JOURNAL, 1501 Cherry St.,
Philadelphia, PA 19102-1497

- Copyright © 1994 by Friends Publishing
Corporation. Reprints of articles available at
nominal cost. Permission should be received
before reprinting excerpts longer than 200 words.
Available in microfilm from University
Microfilms International.

PRINTED ON RECYCLED PAPER

**Moving? Let us
update your subscription
and address.**

Write or call:

FRIENDS JOURNAL, 1501 Cherry St.,
Philadelphia, PA 19102-1497
(215) 241-7277; Fax (215) 568-1377**Among Friends**

Somewhere Between

This month we explore the theme of Friends' approaches to international work. Most of the articles were unsolicited. We were excited to receive an article from a Friend in Fiji, an area of the world from which we have heard very little. Chip Poston describes the daily challenges he faces in his work for reconciliation between Jews and Arabs in Jerusalem. A frequent visitor to South Africa, Susan Winters describes her friendship with one grassroots activist whose commitment to nonviolence remains strong. Other writers share their experiences in Romania, Uganda, Northern Ireland, and Japan. Closer to home, Kay Whitlock reminds us that as we consider the many pressing needs abroad, we should not overlook the plight of Midwestern families suffering from the ravages of last year's floods.

In two instances, we invited authors to contribute to this theme issue. I have known George Lakey since the 1960s and have admired his skills as a peacemaker. His work as nonviolence trainer has expanded in recent years to carry him across the globe, and for some time now I have wanted him to write an article describing his personal experiences. Likewise, I have known and admired Roberta Spivek—as fellow editor and writer, also as long-time peace and justice activist. Roberta startled me during a recent visit to my office. She said that after many months of personal struggle, she had come to the opinion that armed intervention may be the best alternative in such places as Bosnia, Somalia, and Haiti—and would I be open to her submitting an article on the subject? Without hesitation I said yes.

I suspect that most Friends will not agree with Roberta, but I believe her viewpoint is an important one for Friends to discuss. Personally, the news reports flowing from the former Yugoslavia these past years have torn at my heart. How is it possible that anyone has survived such sustained violence over such a long period? And, like Roberta, I felt a certain sense of relief when U.S. troops landed in Somalia, even as I felt a sense of dread. I knew there would be outbursts of violence with the arrival of such weaponry, and I doubted that the basic causes of hunger and tribal violence would be addressed through military intervention.

What is the appropriate international response, from our Quaker perspective, in instances where an entire culture is at risk of being destroyed? I hope we may continue to dialogue on this question.

Perhaps as we work at relationships in our own homes and meetings, we may gain important insight into effective ways to work abroad. This thought occurred to me as I read the excellent State of the Meeting Report shared recently by Summit (N.J.) Friends. These concluding passages seem particularly to the point:

"We do not yet know how to resolve our differences expeditiously or effectively in a way that fosters the family feeling growing among us, which we all cherish. We struggle to learn how to express and deal with conflict in the manner of Friends. Our experience is that the quality of our personal relationships affects the quality of our gathered worship. In order to deepen our spiritual life together, we recognize that we need to foster a community in which caring and respect for one another make possible loving confrontation as well as loving support.

"As the American Indian Chief Oren Lyons has written:

We stand somewhere between
The mountain and the ant.
Somewhere and only there
As part and parcel
Of the Creation."

Next month in FRIENDS JOURNAL:

George Fox Encouraged Singing in the Spirit

Images of Quaker Service

Friends Music Camp: 14 Years of Music-Making and Community

FRIENDS JOURNAL

April 1994
Volume 40, No. 4

Features

- 7 Global Adventures for Nonviolence
(or The Ego Takes Its Knocks)**
George Lakey
What's most important is the "tuning in."
- 10 A Unique Spirit at Work: Examples
of Endurance in South Africa**
Susan Winters
*Though tested daily by pervasive violence, a leader's faith in
nonviolence stands firm.*
- 13 Struggling with the Peace
Testimony in Jerusalem**
Chip Poston
To live and work there is to experience the paradox.
- 14 Longing for Peace**
Malcolm Bell
Thankfully, the dizzying drive to Hebron ended without mishap.
- 15 Wrestling with Intervention**
Roberta Spivek
Where do pacifists "draw the line"?
- 18 Out of Africa: Questions and
Certainties**
Judith Brown
Ugandan challenges are met with Ugandan solutions.
- 19 Romania: Not a Travelogue**
Judith and Philip Toy
*It was the children who most haunted their dreams and warmed
their hearts.*
- 22 We Are Just the Same**
Melissa Mueller
Given the right perspective, differences can be similarities.
- 24 A Leading of Love: Responding to
the Midwestern Floods of 1993**
Kay Whitlock
*Quakers responding to flood victims are looking beyond
immediate relief needs.*

Departments

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
- 27 Parents' Corner**
- 28 Young Friends**
- 31 Reports**
- 33 AFSC Notes**
- 35 Bulletin Board**
- 35 Calendar**
- 36 News of Friends**
- 37 Books**
- 38 Milestones**
- 40 Classified**
- 42 Meetings**

Poetry

- 9 Poem for Harry Niles**
**Poem for Mary-
Cushing Niles**
Anne Morrison Welsh

*Susan Winters's photographs appearing on
the cover and on pages 10-12 are from an
exhibit owned and made available by
Philadelphia Yearly Meeting. For more
information contact Judy Suplee, P. O. Box
67, Mullica Hill, NJ 08062.*

Hardly dull affairs

Thanks for the editor's January send-off for the new year about the idiosyncratic matters of some nameless meetings ("Among Friends" *FJ* Jan.). I can recall when the loud ticking of an old school clock on the Wrightstown (Pa.) Meetinghouse wall was handled speedily when a mechanically minded member took it home and worked on it. The clerk, a puckish chap, called on "the deticking committee" to make its report before the clock was restored and silenced.

Another time the same clerk faced a crisis when a skunk expired under the floor of the meetinghouse. Every time members came tromping in, the odor was reactivated. George Rowe, then the caretaker for the meeting, was called upon as "the descending committee" to make its report. The matter was solved when the Rowes' small son Billy was recruited to crawl on his belly under the meeting boards and retrieve the remains of the skunk.

Who says meetings for business have to be dull affairs!

Sol Jacobson
Key West, Fla.



To simply live

Minoru Fukuhara's question, "What do Quakers think of doctor-assisted dying?" (*Forum FJ* Jan.) is too easy. We don't like any kind of assisted dying. Let us ask: What do Quakers think of doctor-assisted living?

Both birth and death are respected and celebrated as natural life processes. But given the high-tech and high-cost meaning of "doctor-assisted," especially in intensive care hospitals, there are limits to doctor-assisted living. At birth and death, high-tech and high-cost doctor assistance is not and never can be available to all. Let us apply the motto of Right Sharing of World Resources: "Live simply that others may simply live." If elders, our simple living can assist children to simply live. If rich, our simple living can assist the poor to simply live.

William M. Alexander
San Luis Obispo, Calif.

My husband and I, Friends since 1969, have been members of the the Hemlock Society since its inception. We believe physician-assisted dying should be made legal for those terminally ill whose pain is uncontrollable.

I am working to place on our state ballot a "Right to Die" initiative. It would protect doctors and also help patients who have requested in writing a doctor's assistance. A patient's condition must be affirmed by two physicians independently.

Constance P. Brown
Cottage Grove, Oreg.

Euthanasia should be used carefully and with judgment. When only pain and suffering remain, its use is a kindness. I know cases where it was used mercifully with understanding by doctor and family. I also know a case where one family member refused, and days of agony followed for other family members and the dying person.

Lawrence W. Auld
Cedar Falls, Iowa

Seeks spiritual blessings

At this time I am in the process of compiling a book of blessings (such as for houses, travelers, newborn children, etc.) from people of various religious backgrounds. If Friends have spiritual blessings they might share, I would be very grateful to receive them, as well as the source from which they come. It is my hope to make this collection as inclusive as possible.

Philip Deemer
7030 Lynnewood Way
Citrus Heights, Calif.

Need to be wary

Anne's article, "Darkness and Beyond" (*FJ* Dec. 1993), raises important questions for Friends. Do we, as individuals and meetings, dare to open ourselves to the Spirit and confront life and death, belief and unbelief, in their most uncompromising dimensions? Or are we too afraid to be jolted out of a familiar, if not entirely comfortable, way of being, to provide a community of genuine seeking?

Friends, as William M. Uffner points out, have a tradition of providing professional help for the mentally ill, but we need to be wary of regarding as mentally ill those whose spiritual journeys make us uneasy. More than one religious radical was confined to Bedlam in 17th century England, where Friends had their beginnings.

Esther S. Cope
Lincoln, Nebr.

Plans for UN 50th

Friends around the world and here in the States are beginning to plan for the 50th anniversary of the UN in 1995. The real need is to have yearly meetings encourage initiatives at the local meeting level.

The Quaker United Nations Office is especially aware of three UN 50 plans that speak to Quaker concerns. One is the Fourth World Conference on Women to be held in Beijing Sept. 4-15, 1994. Another is the renewal and strengthening of the Non-Proliferation Treaty. The third is the establishment of an international verification agency for the Chemical Weapons Convention.

On these issues the outstanding difference from earlier years is the growing strength of nongovernmental organizations. Voices from religious, civic, and environmental groups may have unprecedented influence. And by 1995 there will be more nonviolent peacemaking teams on the frontiers of conflict.

I look forward to being of some assistance to Friends and to the historic peace churches' New Call to Peacemaking.

Bob Cory
706 E. Capitol St.
Washington, DC 20003

Too few Friends

I have a simple concern: There are too few unprogrammed Friends meetings. For example, my state lists only five meetings in the *JOURNAL's* Meeting Directory. Many meetings are not growing. Too many very large cities have only one meeting.

Major organizations, such as Friends General Conference, have seen financial problems. And while many articles and commentaries have been written about Friends' relationship to the American Friends Service Committee, and the Friends General Conference relationship to Friends United Meeting, I have yet to see a "State of Society" in which my concern is even mentioned as an issue.

Are we worth existing? Is it okay if we start directly and concertedly paying attention to ourselves as a Society?

Jane Kashnig
Oshkosh, Wis.

Spirit-led listening

Margery Larrabee (*FJ* Feb.) describes the moving experience of listening to a seeker who had applied for membership. Her account, however, troubles us in two ways. First, in interviewing applicants for membership, at least in London Yearly Meeting, it has not been the practice to

Metaphysical Seas and Quaker Latitude

The interview-essay with Johan Maurer, "Trusting the Quaker Process" (FJ Dec. 1993), like other articles and letters in the JOURNAL, has given me considerable food for thought.

I was raised a Roman Catholic, and my youth (16 years) was spent in parochial schools, the last four years at a Jesuit university. Johan's convincement over Jesus does not remind me of my religious past; it has a decided Quaker character. Even though I have yet to realize the spiritual and historical place of Jesus in my own journey, Johan's belief in a savior, in his words, is trust-based. I am comfortable with his focus on trust in place of literalism and justice. I am spiritually comfortable in a religious society with so much metaphysical space.

All the same (there is always a "however" statement included in pacific introductions), there is one statement on which I would like some help—to mean, I would like to hear from other Friends on the matter, to include Friends United Meeting's secretary, if it suits him. My remarks here do not assume I am interpreting Johan in his lights; rather, I am taking my meaning from his words: "It isn't my hobby to obsess on what it is to be a Friend. A Quaker is anyone who says they are a Quaker" (italics mine).

It's Johan's last sentence that I ponder. I attended meeting for five years before asking for membership. In that time there was no end to the discoveries I made about the Society. An enduring event is meeting people who live through good works. They were Friends. They were very much living out a religious life in the world, and the number of times I experienced the "good example" that the Dominican nuns spoke of and enacted in the school of my childhood was (and is) edifying.

At no moment as an attender did I consider myself a Friend. Indeed the reason I elected membership was the con-

viction that I ought to formalize my relationship with the Society of Friends so I could take on any organizational and internal relationship with a clear, expressed dedication. I did not believe in being an honorary Quaker.

I am a Friend because I wish to actively lead a spiritual life within the traditions and practices of the society to the best of my discernment, and because I asked for a clearness interview and the acceptance of my meeting. Saying one is a Friend does not make one a Friend, even if one's life is in every way exemplary of the best in the life of the Society.

The worry over the uses of an historically based term, *Quaker*, is not trivial. Why should we have such words unless they carry distinctiveness?

Quakers seem reluctant to take stands that have the appearance of being doctrinal or dogmatic, and I suspect we do not wish to act exclusively lest we violate the tradition of tolerance within the society. It is this same tradition that makes attenders so welcome. Certainly it was the welcome I felt as an attender that led me to consider membership.

However, a society is an organization, and an organization has exterior form and some level of rules. This exterior aspect should help the spiritual and interior needs of the people gathered within—even of those who are not members. The form is abetted by realizing that members have made a formal and public dedication; they have pledged their troth—not merely for their own spiritual well-being, but for the well-being and continuance of the Society.

Since my first experience with the Society, the most trying times have been attempting some collaboration with people who claim to be Quakers, but who have made no formal dedication to the Society. I am not making a general judgment about attenders here. I am speaking to those who with the highest sincerity tell me that being in some way associated with the Religious Society of Friends equates them with being members, that being sincere makes them qualified to explain

Quaker practice. Usually, these folks have read little about the present character or history of Friends.

I am willing to accept the goodness anyone wishes to claim for their own—though I might not buy a used car from them—and I have no wish to "obsess over what it is to be a Friend," excepting that it takes a formal expression of membership to claim the distinctiveness of the word *Friend*. All else is formless and fuzzy so far as the organizational life of the Society is concerned, and the organizational side of the Friends is a necessary aspect of its religious character in the world.

As a last gambit, I observe that Johan's remark (please recall my earlier disclaimer) sounds very American. We in the United States talk a great deal about being democratic and inclusive. The vocabulary of equality is big in school civics education and political campaigns. Perhaps there is such an ethos, but it is not the same as tolerance. In our country we often confuse equality with tolerance.

My time with Friends in Ireland (I am not Irish, by the way) leads me to say that Irish Quakers have a much firmer grasp on the formal needs of the term *Quaker* than we do. Attenders *per se* are not of less moral and spiritual substance than Friends, but they are not Friends. I suspect English Friends would find the all-embracing quality of Johan's sentence puzzling also.

I hope others will speak to this. It may not be central to Quakerism, but, for me, Johan's sentence is indicative of a tendency to disarray in our religious society: we value so highly individual responsibility and the intimate relationship each one of us has with God.

—Frank O'Brien

Frank O'Brien is presiding clerk of Floyd Friends Meeting in southwest Virginia.

impress the attender with one's own beliefs unless asked for. Nor is one primarily concerned with the attender's beliefs as an intellectual statement or creed. What matters most is one's orientation; is the meeting a place where the individual feels spiritually at home? The person is usually encouraged to attend several meetings and so will know there is a wide spectrum of ways in which spiritual experience is expressed.

Our second concern relates to the variety of modes of expression of our

religious experience. Many Friends, whether or not they share the Christian framework, do not feel bound by it. They speak of religious experience in all persons, and we might assume that when Fox, Penn, or Woolman responded to that of God in every person they intended the concept that all people have a spiritual side to their nature. For example, we may experience God's presence among Buddhists even though their religious texts do not speak of God. To be sensitive in this way does not put a person in a separate category of

Universalist Quaker as Margery implies. She says that the applicant had one of two options: he could become a Universalist Quaker ("his beliefs sounded in line with some Quaker Universalists") or he could participate at the Friends meeting. Is there no place for Quakers with universalist views in her meeting? Labels are so divisive, especially when spelled with capital letters.

Margery Larrabee says she would be interested in hearing from others who have been engaged in such spirit-led listening.

We hope that we do this whenever we have friends from the meeting around for dinner or extend spiritual hospitality in other ways. What a rewarding experience it usually is! Might we hope to be spirit-led in our speaking as well as in our listening—and, ideally, in the whole of our lives?

Carol MacCormack and Jack Mongar
Lancaster, Pa.

We appreciate Margery Larrabee's article and plan to make copies of it available to clearness committees in Unami (Pa.) Meeting. The meeting's Overseers Committee has drawn up a set of guidelines for membership clearness committees. We have found the following introduction to be most helpful:

"The clearness committee has the responsibility to provide information and a listening ear to help the person decide whether or not he/she wishes to become a member of the Society of Friends. Below you will find a list of topics that may need to be covered and a few suggestions of procedure. . . .

"*Philosophy of membership and clearness*—The clearness committee has the following purpose: The assembled group, committee and prospective member together, will decide in a worshipful manner whether the best next step in the spiritual development of that prospective member is to become a full member of Unami Meeting. Membership itself is not as important as the spiritual growth of the prospective member. With this in mind a decision made by the whole group to place an application on hold need not be divisive.

"Once the prospective Friend has filled the gaps in his/her knowledge and has discussed the matter with the clearness committee, the individual then decides whether he/she is comfortable joining Unami Friends Meeting. Note that this is different than expecting a new member to agree with each testimony or practice. Also note that this decision must not be rushed. A second meeting of the committee or an extended waiting period may be the best for everyone concerned. It often takes time for the new information and experience to mature."

Irving Hollingshead
Boyertown, Pa.

I was very moved by Margery Larrabee's article. What wonderful patience she had in order to lead the applicant for membership to his own conclusion.

I also enjoyed "A Quaker Limerick" by Seth Hinshaw, and send one of my own, inspired by someone's remarks in meeting for worship one day. The words "love,

virtue and unity" appear above the fireplace in our meetinghouse:

There was a meeting attender,
Of unidentified gender,
Who sought with impunity
Love, virtue and unity,
In hopes of becoming a member.

Jane Morgan
Yellow Springs, Ohio

Friends and alcohol

Picture a wedding—perhaps here in Sonoma County, California, or perhaps in Canaan, Galilee. Lots of joy and merriment. The hosts run out of wine. (Excessive drinking, or poor planning?) One guest then supplies bottles of an exceptional vintage. (Water into wine, or a quick trip to the wine cellar?) I will say, "Yes, thank you, Jesus." Friend Robert Levering in "A Fresh Look at Friends' Testimony on Alcohol" (*FJ* Sept., 1993) might say, "No, Jesus, I'm a Quaker!"

I find Levering's argument that water was impure, and that fruit juice spoils, sells short this miracle of Jesus. Certainly Jesus was aware of drunkenness. And what about the admonition that others may be led astray, and that they will not just indulge but overindulge? It leads me to wonder if it's okay to serve cookies at rise of meeting. After all, some adults might eat too many and gain weight, and some children might eat too many and be hyperactive. Friend, clerk thyself, and let's not whine/wine about it.

The current discussion as to the medical benefits of red wine (on *60 Minutes*) will continue, as will the problems of alcoholism. Alcoholism is a disease. Contagious? Can you catch it by joining George Fox for a whiskey? Or joining me for a glass of cabernet?

Friends need to be sensitive to all disease. Friends who are alcoholics must avoid the beverage. Diabetics, and those with food allergies or high cholesterol, must avoid other substances. Since alcoholism is a disease, perhaps now is the time for those meetings that have banned wine to look at this issue again. Let's invite Jesus, and his beverage, to our meetings and our celebrations.

Betty L. Miller
Santa Rosa, Calif.

I have read with interest the articles and many letters of response regarding Friends and the use of alcohol. Yet it seems to me a central issue of importance has not been directly addressed: How does alcohol (even in moderate amounts) affect our ability to attend to, listen to, and respond to the leadings of the Spirit? Does the use of

alcohol impair, enhance, or have a neutral affect on our ability to be aware of God's presence?

We know alcohol acts as a sedative, and that even small amounts have physical effects on the brain, on reflexes, metabolism, and central nervous system. Does alcohol have a similar sedating effect on our "spiritual sensitivity"?

Philadelphia Yearly Meeting's Advices urge Friends to "shun the use of mind-changing drugs and intoxicants," because these practices would "interpose themselves against the Inward Light" and lead to "personal willfulness and inability to listen for the will of God." Friends weren't urged to reject alcohol because of our testimony on simplicity, because of economic arguments, or because of social problems caused by alcohol abuse. It was to be "shunned" because of the impact upon one's personal, inward spiritual life.

I welcome more thoughts and responses from others.

Carolyn McCoy
Philadelphia, Pa.

Seeks correspondents

During the past year, I have been exploring the Quaker faith in depth, mostly through independent study. After years of aversion regarding organized religion, I find myself experiencing a sense of arriving at my spiritual home. My dilemma, though, is that the nearest meeting is 50 miles away, and due to certain circumstances, I find myself unable to travel.

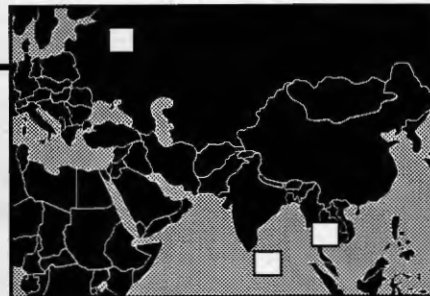
Therefore, I have a request to make: I would greatly appreciate engaging in written correspondence with anyone who is comfortable with discussing his/her spiritual perspectives, and Quaker faith in general. I am especially interested in hearing from liberal, feminist Quaker women with a Universalist perspective.

Linda Edwards
Madison, Ind.

[We'll be happy to forward your letters to Linda. —Eds.]

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.

Global Adventures for Nonviolence



(or *The Ego Takes its Knocks*)

by George Lakey

As a fledgling nonviolence (I met Friends and pacifism at the tender age of 19), I was daunted by the difficulties and dilemmas surrounding nonviolence. I also expected that in a decade or two I'd wrestle these difficulties to the ground, expose the dilemmas for the false hypotheses they must be, and have theory and practice well figured out. And so I started on a path that's led to four continents, to Vietnamese gunboats, protest under East German dictatorship, a Burmese guerrilla encampment, and the Russian Parliament under siege.

While walking this path I've come to see myself quite differently. I like myself as a crusader, drawing on the rich prophetic tradition of Quakers and others, yet now I experience myself more like a craftsperson. In my craft I work with difficult materials that won't quite line up with a pattern; I feel my way along, with equal gratitude to my teachers and to my intuition. Nonviolence is my ministry, as my monthly meeting says, and also a kind of art. I'm learning as I go, and some of the clearest lessons have awaited me in distant places.

Why *distant* places? Contrasting cultures challenge my assumptions. While there I often feel insecure, and pay a lot of attention to what's going on! Contrasting cultures also provide resources—a treasure-trove of new perspectives to give me a hand.

Maybe the treasure-trove is behind the observation attributed to Pendle Hill founder Anna Brinton: "Friends love to go about doing good, especially when it involves a lot of going about!"

Central Philadelphia (Pa.) Meeting has acknowledged George Lakey's nonviolence work as a ministry of religious service. A set of four international training reports is available for \$2 and SASE from the Training Center, 4719 Springfield Ave, Philadelphia, PA 19143, which also offers workshops around the country.

One thing that doesn't travel well, I've discovered, is ego. Distinctly un-useful even at home (except in electoral politics), ego-attachment collides with a basic requirement of useful work in another culture: TUNE IN!

THAILAND

The workshop simply wasn't going well. By the end of the second day I was fuming: how can I teach effectively when there are distinct groups each with their own agenda? The Burmese students wanting revolution, the Cambodian women wanting ideas for nation-building, the Thai activists wanting media-oriented campaign strategies? I stalked back to my bamboo hut, frustrated and angry with the situation. I was starting to look at the workshop participants as more annoying than interesting.

Suddenly I remembered to notice where I was: Thailand, with cultural resources for people like me! How would Buddhism look at my condition? I asked myself. Attached—attached to results, came the answer. What then must I do to become unattached? I asked. The answer came immediately. It has to be all

right if they don't learn a blessed thing! I burst into tears, and cried for an hour. Each time my tears subsided, I remembered again: It has to be all right if they don't learn a blessed thing!

My emotional rainstorm ended as suddenly as the monsoon's afternoon showers. The sun came out. I taught the remaining three days from a centered and peaceful place. The participants said they learned a lot, and want another visit. I learned more about surrender, about how ego gets in the way of grace.

SRI LANKA

The mathematician took me to his dear colleague's cottage, where he was now living and where I was to spend the night. The colleague had been gunned down in the next field, on her way home after turning in grades at the university where she taught. She'd been leading Teachers for Human Rights, which had the nerve to criticize the violence of all sides in the turbulent north of Sri Lanka. I was there as part of a Peace Brigades International mission, to accompany people targeted for assassination. We were too late for Ragini, but maybe my



Cambodian, Burmese, and Thai workshop participants play a group dynamics simulation game, Thailand, 1993.

highly-visible presence would save the mathematician and his friends.

"We'll take my motorbike and visit prominent people who have stories to tell you about the terror," he said, "so you can know what we go through." We went from place to place, and soon received warnings to go back to the cottage as the sun headed toward the horizon. "One more place," he kept saying to me, "One more place."

Now it was dark and we were speeding pell mell down a jungle track. I let go of self-preoccupation as I took in the vivid smells and tastes of the forest, felt the moisture on my face and hands. I yelled in his ear: "Why are we going in such a roundabout way?"

"Because the army is over there [a wave of the hand] and the Indian army is over there [another wave] and the guerrillas are over there [still another wave] and we don't want to meet any of them!" His heart was beating furiously as we hurtled forward on our little bike, and my heart started to match his rhythm as I realized more fully our vulnerability. Then, suddenly, the ecstasy came: union with the forest and the motion and my companion—union with the moment. I have never been more joyously alive.

Sri Lankans continue to stand up against violence and dictatorship. (Peace Brigades International has been there since 1989, and not one person being accompanied has been assassinated.) In the company of such Sri Lankans, I let go of some of my ego-attachment to life, and learn courage.

NORTHEAST THAILAND

Although it was my fourth visit to Thailand, I was worried about this workshop in the Northeast, where I'd never been. The villagers seeking to save their beloved forest from loggers and government agricultural schemes had their own regional culture and tradition, and they were under heavy pressure. Just a week before we got there an important ally of the villagers had been murdered. Expectations of the workshop were high, yet the more I learned, the more irrelevant my workshop plan seemed to be. How could I be useful in a culture and situation about which I knew so little?

My first conversation with the Bud-



The author (second from right) with Russian translators during a Moscow workshop, 1993

dhist monk who leads the struggle for the forest reminded me of my Quakerism. "Don't worry about what to do tomorrow," Venerable Prachak advised. "You will see in that situation what needs to be done; you will understand how to be present in that moment."

The first morning of the three-day workshop dawned with me still without a useful plan. At Venerable Prachak's suggestion we began with a long morning walk through winding forest paths to a cliff with a view and a resident wolf. The monks went ahead of me following Prachak, who is the abbot of a monastery where the word "rustic" could have been invented. I walked along with the villagers, encountering the Buddhist precept of "mindfulness": whenever my attention strayed to anxiety about what I was going to do in the workshop, I tripped on a root or my head hit a low-hanging branch.

We sat in a semi-circle at the cliff edge and Prachak led us in meditating. The silence could have been Quaker meeting. He spoke from the silence, about the forest as a lung of the earth, about our duty to live peaceably as part of nature. Then it was my turn. My prayers had been answered: the anxiety had turned into curiosity and then into confidence as I . . . *told stories*: Australians blockading ships carrying rainforest logs from Indonesia; Americans blockading ships docking to pick up weapons for killing people in Bangladesh; Burmese protesting on a mass scale for democracy; Gandhians interspersing protest with constructive program.

The workshop became a feast of case studies. The stories worked for everyone. The drama caught the unsophisticated people who didn't quite know why they were in a workshop, and the strategic lessons were noted by the more knowledgeable. Once the workshop had mo-

mentum, we were able to create small groups to develop campaign strategies, report back for general discussion, then to small workshop groups again. For most of the participants it was the first time they actually did planning—instead of leaving it all to the leader. Since the leader could well be jailed or assassinated, he was as grateful as the followers for the chance to "skill up" the movement.

And I, as much as I especially like to plan my workshops carefully in new situations, let go of dependency on plans in order to be led in the moment.

RUSSIA

The nonviolence workshop was either going to get real at this point or it was going to fade away, my trainer's intuition told me. Time to take a risk. I asked the group, "Does someone have a situation of conflict you've run into which you'd like us to examine for possible nonviolent options?" The hand of an older woman shot into the air. "I needed to get to the bedside of a dying relative, and I couldn't get a ticket at the airport to join her. Other people pushed ahead, using their status or bribery or connections. I was desperate. What could I do?"

"Well," I said with more confidence than I felt, "that will be an interesting case for us to resolve." (I was completely without ideas of what she might do in such a situation.) "The buzz groups have fifteen minutes to come up with ideas for a strategy for this woman."

They buzzed, they reported, and the reports were useless—the ideas were variations of bribery and violence! I needed to be with them, in the moment, tuned in—and bold. "Let's take a look at these ideas," I said smiling, pointing to the lists on newsprint in Cyrillic and English. "These are *great* ideas for the violence and bribery workshop . . . which we're holding next weekend!" (general chuckles as they listened to the translation). "This weekend, however, we're doing the nonviolence workshop. Let's review what we learned last night are some principles of nonviolence, and then return to your buzz groups to get creative and get that woman on the plane!" With good humored reluctance they went back to work, and 15 minutes later produced a nonviolent strategy that was guaranteed to get the woman airborne.

The workshop was a success and is now part of the repertoire of Golubka, a group of nonviolence trainers in Moscow. I had learned another lesson about the possibilities of boldness and humor when they are not harnessed to ego.

Russia is a fine place to discover subtleties of our "cultural imperialism," the trap awaiting U.S.ers whenever we try to do good outside our country. Those from the United States wear their arrogance as unconsciously as we men wear our sexism and we white people wear our racism, and being defensive about it doesn't seem to help at all! What seems to help is prayer, struggle, support from allies, and an understanding that dealing with the "isms" is a spiritual adventure. And Russia is an interesting spot for us to practice our growing awareness, because of its own collective experience with arrogance.

Like the United States, Russia has been a great empire. Unlike us, it is now eating humble pie. Some of the Russians I've met in repeated visits reflect a kind of ambivalence, which keeps me on my toes. Attitude A: "We have made a horrible mess of things and need your U.S. know-how to set it right. Teach us how to do things correctly." Attitude B: "We are a great people who raced you in space, are more literate and poetic and intellectual than you, and most of all, have soul. Don't forget it!" Attitude A seems a great invitation for a U.S.er's arrogance to come forth. When it does, Attitude B is likely to appear, although often in muted ways because of politeness.

I've met versions of this in other parts of the world, too, and each time find it a stimulus to growth, an opportunity for gratitude. Consider: none of us *asked* for the arrogance, even though it feels as natural as our own language. We're lucky to get into situations where awareness is pricked, where even nonviolence or consensus or other of our beloved ideas can be renewed by peeling away our cultural packaging.

Ego attachment—to an ideal or belief, to our country, to a favorite way of working, to "looking good," to certain achievements or results, even to living—gets in the way of the subtle *tuning in* that expresses love. That's just as true in our house or neighborhood as in a distant land. My experience from many years of international work is that we can sometimes use the distance to notice our egos more clearly. "Going about doing good" is an invitation to spiritual work as much as an opportunity for adventure. □

Poem for Harry Niles

A great tree has fallen.
Not the mighty oak
unwavering in the wind,
but a beautiful willow
which nobly bent with beckoning breeze,
admired the water,
listened to songs the rocks played,
and sheltered a thousand creatures,
great and small, under its bower.

He was planted as deeply
in the earth
as in the moving waters
and the overarching sky;
in the Great Within
as in the Great Beyond.
They were all One to him,
all, all The Beloved.

Now,
wherever grasses bow
and brooks sing,
wherever eyes look deeply into other eyes,
this man of love will be.
His smile will not fade.
See, it has already blossomed
in a thousand flowers
and in a thousand hearts.

Poem for Mary- Cushing Niles

by
Anne Morrison Welsh

Well done, and thank you,
good and faithful soldier
in the fight for justice,
equality, and peace
(to say nothing of human understanding
and One World, indivisible).

Why settle for less (you asked)
than goodness,
truth, and enlightenment?

Fierce warrior,
tireless traveler
on the narrow path,
your mind raced far ahead,
your weary feet worked overtime
on battles you would probably lose,
for folks whom you would never know.

At the end
it was hard for you
to find the right words,
to know what went where.
But your heart kept
the truth,
and above all, knew
where Love was.

Well done!

Anne Morrison Welsh writes: "Harry and Mary-Cushing Niles were very close—almost godparents—to me, my former husband Norman Morrison, and our children." Currently, Anne writes a weekly column for a western North Carolina newspaper and works with developmentally disabled adults. She is a member of Celo (N.C.) Meeting.

A Unique Spirit at Work

Examples of Endurance in South Africa



by Susan Winters

It was October 1992 and I was irritated with Lulama "Smuts" Ngonyama for being so late. He was long overdue to meet me at my hotel in King William's Town, South Africa. From there we were to drive to Port Elizabeth to pick up his two-year-old son. Smuts's parents had been keeping the child because Smuts and his family could no longer live in their Dimbaza Township home. It had been repeatedly attacked by homeland forces that did not appreciate Smuts's leadership role in the regional African National Congress (ANC). For over six months the family had been scattered: Smuts's wife was studying and living at a university, and his two older sons were at boarding schools. Smuts had managed to purchase a home in a formerly white—and, he hoped, safer—area. He ached for this child, and was anxious to have his family reunited.

Smuts phoned. He sounded shaken. Something terrible had happened, but he would not discuss it over the phone. When he arrived, he explained that according to a reliable informant, the local Ciskei Homeland leader, Oupa Gqozo, had put an order out for his immediate assassination. Smuts had recently attended a funeral for an ANC activist who had recently been killed by a grenade blast in his home. As regional ANC president, and as one who will not be intimidated, Smuts had spoken out at the funeral, holding Ciskei leaders responsible for the killing. Gqozo was not amused. This was not the first time he has attempted to kill Smuts. Over a year ago, the troops had

shot up his home in the middle of the night as he and his family lay terrified on the floor.

This was just a fragment of the hair-raising cycle of violence going on for years between the government controlled puppet leadership of the homeland and local ANC leaders. The ANC insists that all homelands be incorporated into the new South Africa. Homeland leaders do not want to lose their jobs.

A few days earlier Smuts and I visited families of other activists who had been killed in the night by grenade blasts. Those killings are also attributed to Ciskei forces. A month earlier the troops had opened fire on a march Smuts and other ANC leaders led to Ciskei headquarters in Bisho. Twenty-nine people had died.

I was in South Africa to spend almost three weeks of intensive documentation of Smuts and his sticky situation. I had come to South Africa to personalize the

violence and attempt to shift some focus to the peacemakers. I was weary of the oversimplified, impersonal emphasis on the violence by the mainstream media. Even if I could not photograph, I could witness and write.

Smuts is a community development activist. He is the director of the Resource Development Programme (RDP), a handful of gravity defying optimists of all races who believe South Africa needs to be transformed from the ground up. His heart is with the poor; his mission is empowerment.

I first met him in 1988, when I conducted a photography workshop at the Quaker Peace Centre in Cape Town. I flew to the Eastern Cape to spend time with him, documenting the community building projects there. But on the morning of my arrival he was detained by police, who threatened to ban him and were keeping a heavy surveillance. This

was one of many detentions Smuts endured over the years, one for five months' duration. I gave up my ambitions with the projects. At that time South Africa was a country under a State of Emergency, which gave authorities the power to detain anyone indefinitely, without trial.

Our next meeting was in 1990. Nelson Mandela had just been released; the rest of the country was euphoric. Smuts, though, who was the second in command for the Border



**Smuts Ngonyama
at home with his
son.**

A member of Mullica Hill (N.J.) Meeting, Susan Winters has been a photojournalist with the Philadelphia Daily News since 1981. This month she will make her fifth trip to South Africa to observe the April 27 elections.



Addressing the Violence

It is May 1993. Smuts sits down at a table at Squirrels restaurant in King William's town with me and members of my youth photography project. He looks around uncomfortably; his back is to the door. I change seats with him. Instinctively, he checks every movement at the door.

It is Lungisa who brings up the subject. The 18-year-old wants to know what can be done about the violence that pervades their lives. Smuts listens carefully to what he already knows, sensitive that today's youths are the wild card in South Africa's future.

He says gently, "The violence is really within each of us. The oppressive circumstances of our lives breed anger that is so intense all of us want to strike back."

Young heads nod in agreement.

"We must continue to confront those forces and speak the truth, directly to them. But we must not allow them to rob us of our humanity. We must not allow the anger to make us violent. If we do, we have allowed them to reduce us to a lower level."

Then he speaks to each one of them by name, and one by one they acknowledge his message.

Region ANC at the time, had just learned he was second on the homeland leader's hit list. "It seems like I am always number two," he sighed.

In October 1992 Smuts was struggling with his tattered belief in nonviolence. He talked with me about the day in September when Ciskei troops fired upon marchers in Bisho. The marchers, he had reasoned, must not allow themselves to be intimidated by the presence of troops. He had not believed the troops would shoot.

Smuts recalled lying in the grass as the troops fired, hearing the screams of those around him. He recalled the riot mask-covered faces of the troops and realizing they fired without hesitation. This lack of hesitation had shattered his belief in nonviolence, that had driven him into his leadership role over the years. He had always believed in even the worst of enemies.

A week after the assassination order was placed on him in 1992, Smuts found a way out. He recognized a Ciskei offi-

Smuts interviews family and witnesses to the killing of an ANC colleague.

cial in a local bank. He introduced himself to the official and politely confronted him on the issue of the violence. The two adversaries met. They liked each other, the rough Afrikaner and the uppity African. Together they created a plan to bring the two sides together.

After several meetings between the Ciskei and the ANC, a cease fire was called. There was a tenuous quiet in the region for a few months. Then Chris Hani was assassinated.

Smuts learned of his friend's death through a phone call. "I cried a great amount. I felt quite naked and lost, stripped of the most securing spirit as a revolutionary."

"When you take the feathers out of the wings of a bird, it cannot fly," Smuts said. "That is the feeling some of us are having. We are trying to lift up our heads, let our enemies notice we bear an example of enduring. We must strike a balance between the loss and giving hope to our people."

Two weeks after Hani's funeral, black gunmen rushed into a hotel bar in a con-



An emotional prayer meeting is held in the home of a slain ANC colleague.

servative section in nearby East London and riddled the place with machine gun fire. Six whites died, many others were injured. Members of the right-wing, neo-Nazi-like group, AWB, struck intimidating poses outside the bar. They called for deKlerk's resignation. I listened to them. Their fear and anger were exhausting. They feel misunderstood by the outside world. They believe they have valid reasons to want the races to remain separate.

East London's City Hall is a Victorian monument to South Africa's simpler, darker past. On May 11, I watched thousands of people of all races arrive to pray for peace and reconciliation, an event created by Smuts and two white businessmen in response to the rising tensions in the region. White matrons and black maids stood side by side, some weeping. They all sang, and on their knees they prayed. Few touched. When given the opportunity, many South Africans will still stand to be counted—however tenuously—for peace and reconciliation.

Until recently it has been politically incorrect to support transformation, reconciliation, or even community-building activities in South Africa. We seem to be overwhelmed by our own painful racially conflicted condition and fail to see the South African situation as just that: uniquely South African.

Although most preach self determination for the people of South Africa, the methods for doing that have been poorly defined. Even in our own U.S. Quaker community the commitment to support

the grassroots community builders has been inconsistent. Many mainstream U.S. foundations have also failed. Smuts and others like him find most of their support in England, Germany, Holland, or Switzerland.

Oddly enough, it was the revolutionary Nelson Mandela himself who made reconciliation an acceptable option for South Africa. The awarding of the Nobel Peace Prize to what has transpired between Mandela and F.W. deKlerk is recognition of the special people who can repeatedly reach beyond boundaries they inherited at birth.

But there are few awards for Smuts and the others like him who, over the years, have also steadfastly lived their

belief in nonviolence. Their faith is tested daily by the pervasive violence of both heart and body. Still, they continue with their work: empowering communities, building schools, clinics, and cooperatives; mediating, negotiating, standing firm in their faith in peace and South Africa. I have seen acts of violence and have been outraged by the cruel effects of apartheid. But I have seen more acts of generosity, courage, creativity, and love.

It's where you set the focus.

In our eagerness to take the correct action against the evil forces in South Africa, have we missed seeing the powerful examples of the Spirit at work in its own unique way? □

There are a number of organizations that support peace and empowerment in South Africa. Two of them are:

Quaker Peace Centre, 3 Rye Road, Mowbray, Capetown 0700, South Africa. Phone: 21-685-7800; Fax: 21-686-8167. Director: Ann Oglethorpe

Resource Development Programme, 1 Grey St., King William's Town 5600, South Africa. Phone: 433-33332; Fax: 433-25754. Director: Smuts Ngonyama

He Always Offered

It is November, 1992. Smuts and I are hurriedly finishing lunch before I begin my journey home. I want to know more about the detentions he served in the past.

He has accepted the South African government's hospitality ten times, and has been hauled in for questioning many more times. Although they never physically abused him, his keepers screamed and threatened: "We will make you suffer! We will make you pay the price!" Smuts's response was to try to appeal to their sense of reason. "You don't have to shout, I'm normal. We can talk as human beings. We can address this issue."

Some would sit down and talk. Smuts saw this as an opportunity for "political education."

When the police would arrive at the bank where he worked they would say, "Come on, Smuts, you know where you belong." Smuts always offered them a cup of coffee.

Did they ever accept?

Smuts paused to think. "No," he said, quietly, "they never did."



by Chip Poston

Struggling with the Peace Testimony in Jerusalem

After last September's signing of the Declaration of Principles between Yasser Arafat and Yitzhak Rabin, a wave of excitement swept through the Middle East, but since then little substantial change has occurred. Doing peace development work with the Mennonite Central Committee in Jerusalem and the West Bank provides me with many opportunities to test some of my most deeply held beliefs as a Christian and a Quaker. At times life here seems to consist of one moral dilemma after another.

Shortly after we arrived last autumn we attended a performance of skits, music, and dance put on by children from the Dheisheh Refugee Camp. One of the final skits portrayed a student who had become a collaborator with the Israelis. At the skit's climax a group of boys, their faces hooded with *kaffiyehs*, burst into the classroom and seized the student collaborator. They dragged him out of his chair and pretended to beat and shoot him.

As the skit ended, the Palestinians sitting around us began to applaud, yet the message of the skit was so abhorrent to me that I could not. In the situation, it felt awkward not to applaud. As Westerners, I felt that our presence was conspicuous and that some of the Palestinians in the audience might be wondering how we would respond.

As we left the performance I was deeply troubled. Our earliest impressions of Palestinians had been of their overwhelming hospitality, kindness, and generosity. The first phrase that every Westerner learns in Arabic is, *Ahlan wasahlan*,

Chip Poston is a member of Middletown (Pa.) Meeting, on leave as director of religious studies at George School. Currently he is a peace development worker for the Mennonite Central Committee in Jerusalem.

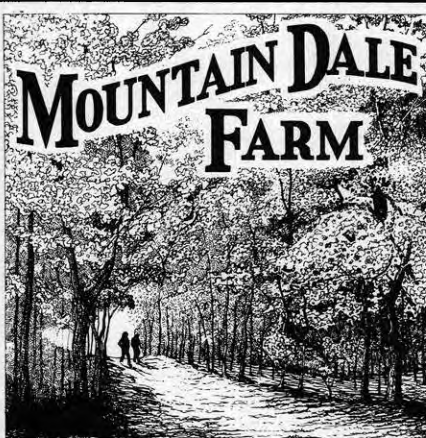
("Welcome"). It is repeated to us countless times each day as Palestinians who have never seen us before welcome us into their homes or shops for a cup of coffee or a meal. In a society so predisposed to generosity of spirit, what kind of aberration could lead to a situation where children pretended to kill other children as their parents and relatives applauded? I knew that these children had lived their entire lives under Israeli military occupation. As I learned more about Dheisheh Camp I became better able to understand their situation.

Reading a slim volume entitled, *The Effects of Israeli Violence on the Children of Dheisheh Refugee Camp*, I discovered that of the 12 residents of Dheisheh who have been killed by the Israeli Defense Forces (IDF) since the beginning of the *intifada*, seven were less than 20 years old. The youngest was 12 years old. Over 75 percent of the families of Dheisheh report they have been subjected to some form of violence by the IDF. Like all Dheisheh residents, its children have been subjected to curfews. Their education has been significantly handicapped by school closures. They have been randomly tear gassed and beaten by the army. They have experienced the disconnection of electricity, water, and telephone lines, and the demolition of homes by the army. Much of the children's play now centers around *intifada*-type activities such as throwing stones, hoisting the Palestinian flag in inaccessible places, and participating in "war play" such as the skit I experienced. Although the skit still saddens me, finding out more about the children's lives helped to put their actions in context.

Our weekly trips to Ramallah Friends Meeting are seldom uneventful. At times we have passed as many as three military

checkpoints to get there. Occasionally we hear gunfire during meeting for worship, and sit quietly in meeting counting the shots. During October an attendee, Melissa Graf-Evans, was grazed on the right cheek by a rubber bullet as she walked in Ramallah with her infant daughter, who had been restless that morning in meeting. (Fortunately the bullet had ricocheted off a building first, so Melissa was not seriously hurt.) When she confronted the soldiers who shot her they were unapologetic, telling Melissa that she was "not important" and that Palestinian youths had been throwing stones nearby. Since Sunday is a regular workday in Ramallah and a construction project next door augments the sounds of the *intifada*, often a measure of outward—or inward—silence is difficult to attain.

When my anger begins to rise against the Israeli treatment of Palestinians, I remember my visit to Yad Vashem, the holocaust museum. Yad Vashem is a searing reminder of the potential for human beings to do evil to one another. It haunted me that in many of the pictures the Nazi soldiers were smiling. What must it have been like for Jews who survived World War II to have lost nearly all of their family and friends in the holocaust? Had I known the horrors of the holocaust, would I have been faithful to the peace testimony during the Second World War? Is pacifism in the face of a holocaust morally defensible? When Israelis seem obsessed with security issues to the point of irrationality, I try to call to mind the unfathomable suffering Jews have experienced in the 20th century. Yet now the vicious cycle of hatred seems to be echoed in Israel's treatment of the Palestinians, which while vastly different in scale, is hauntingly similar in quality. A few days after our visit to Yad Vashem, we encountered a group of ultra-Ortho-



Imagine a vacation so relaxing you feel like part of the scenery. Experience a farm vacation:

- Explore hundreds of acres of pristine wilderness
- Participate in the activities of farm life
- Experience animal life first hand
- Relax in a peaceful simple atmosphere
- Enjoy beautiful scenery
- Excellent Family Get Away

Mountain Dale Farm

(formerly the Water Co Farm)

RR 02, Box 985

McClure, PA 17841

717-658-3536

Open Year Round, Groups Welcome, Private Accommodations, Meals Available.

Claiming Our Past:



Assuring the Future

What better way to give expression to your Quaker values than by leaving a portion of your estate to FRIENDS JOURNAL? You will assure the growth of Quaker thought and life long into the future. Consider a provision in your will for FRIENDS JOURNAL.

For more information, contact:
FRIENDS JOURNAL
1501 Cherry Street
Philadelphia, PA 19102-1497
(215) 241-7280

dox Jewish children throwing rocks at passing cars on the Sabbath. They too were smiling.

In late December, as we were Christmas shopping in Ramallah, a few Palestinian boys (*shabaab*) set a tire ablaze. Palestinians ducked into stores and shops as the IDF soldiers jumped out of their jeep and opened fire. Stones began to rain down around them as the shop owners quickly shuttered their stores. In ten minutes the commotion had ceased and we continued to run our errands, walking past the ruins of the smoldering tire. Arriving at meeting the following Sunday, we noticed a fresh stockpile of tires hidden behind the meetinghouse. Despairing that peace will come, the *shabaab* are preparing for the new year. As I look into the precious, fearful eyes of Palestinian children, I wonder what harvest will come of this season of rubber bullets, strike days, burning tires, and hurled stones. How would I respond to the terrible injustices of this situation if I were

one of these children?

Most of us working in the Occupied Territories wrestle with our faith daily due to incidents such as these. Living in the Holy Land reminds us we are called to love our enemies and bless those who persecute us, just as Jesus did. But we also hunger and thirst for justice to come to this land—especially for the Palestinian people. Without some measure of justice for the residents of Dheisheh Camp, Ramallah, and the rest of the Occupied Territories—*justice* being defined as the withdrawal of the Israeli military and an authentic sense of control over the residents' own lives—it is difficult to see how peace can come to the Holy Land, or how Israelis can attain the security they so earnestly desire.

It is in the heart of this paradox that we live and work in Jerusalem. As we strive to "overcome evil with love," we hope and pray for the day when "justice will roll down like water, and righteousness like an everlasting stream." □

Longing for Peace

by Malcolm Bell

Military occupation grips the West Bank. Checkpoints dot the highways. Rows of oil drums and strips of upturned nails block alternating lanes, so that vehicles must weave through in a slow serpentine. Israeli soldiers with machine guns wave along the cars with yellow license plates (Jews), but often stop, question, and examine the papers of drivers in cars with blue plates (Arabs).

One day a gentle, thoughtful man drove us north from the Negev toward Hebron, which is deep in the West Bank. A soldier at a checkpoint stopped us and spoke briefly in Hebrew with our friend:

"Why are you going to Hebron?"

"I took the wrong road."

"Do you have a gun?"

"No."

"Be careful." They shook hands, and we drove on.

After that we seldom saw another yellow license plate and, for endless miles, not another soldier. Our car hurtled headlong through crowded streets, shaving past people on foot, frightening my wife and me. We were

frightened both for ourselves and for them, especially the Arab kids along the way. Thankfully the ride ended without mishap.

Afterwards our friend said he had not been afraid, though his wife admitted she had been. The people we consulted later warned against going to Hebron. Despite the September handshake between Yitzhak Rabin and Yasir Arafat in Washington, there remains a real danger that a Jew's car will be stoned in Hebron. And if that car strikes an Arab?

I thought later that this episode epitomizes Israel's plight. It has plunged on, apparently heedless of Arab life and limb, yet is scared inside and longs for peace, while opinions differ on whether its toughness is counterproductive and a longer way around would be safer. I reminded myself that I am not in Israel's place.

Malcolm Bell is a member of Wilderness (Vt.) Meeting. He and his wife, Nancy, were in Israel in October 1993 celebrating the union through marriage of their family with an Israeli family.

Wrestling with Intervention



by Roberta Spivek

As a lifelong peace and justice activist, I have found myself spending much of the last year wrestling with the question of how to respond to the crises in Bosnia, Somalia, and Haiti—and, specifically, whether or not to support armed intervention in those conflicts. In dozens of conversations with friends, I have found I'm not alone; many people are wrestling with the question. Because most Western peace, human rights, and religious organizations, like Western governments, have provided little leadership on the subject, individuals have had to work through the difficult moral and pragmatic issues involved in intervention, on their own. While I expect few FRIENDS JOURNAL readers will agree with my own pro-intervention answer, I hope an account of one peace activist's struggle with the questions of nonviolence, effectiveness, and moral responsibility will encourage others to clarify their own thoughts and feelings, and will contribute to greater dialogue, action, and debate.

Thoughtful and compelling arguments for and against military intervention to end genocide, mass starvation, and other egregious human rights violations have been advanced by scholars and experts, as well as by pacifist and non-pacifist peace groups. The sheer weight of argument on all sides, I've found, can be overwhelming; many times in the last year I've felt like a ping-pong ball, bouncing first to one side, then the next. In a recent article in *The Nation*, Princeton law professor Richard Falk poignantly sums up the dilemma that is paralyzing many people: "Nonintervention is intolerable, but intervention remains impos-

sible." Nevertheless, Falk argues, we must come to terms with what kind of action to take. Most discussions of intervention focus on Somalia, Haiti, and Bosnia—today's "hard cases of severe human suffering," in Falk's words—and especially on Bosnia, where the issue of "ethnic cleansing" and genocide makes the question most acute.

While learning "the facts" about a specific situation is part of making an informed decision, I believe peace activists must first face more fundamental questions in trying to think clearly about the issue. Has our faith in nonviolence become a kind of dogma, to which we cling even when it has not proved to be effective? Are we genuinely open to evaluating and responding to crises in which other people's lives, not our own, are at stake, on the basis of what is most helpful to them, rather than for the sake of our own philosophical comfort? Should our primary goal in responding to "severe human suffering" be to act to save as many lives as possible in the immediate situation, and if so, can we rule out any possible solution *a priori*, including the use of armed force?

Starting with Nonviolence

Although I am not a Quaker, everything in my activist life so far has led me

to respond to the current crises from a position of nonviolence. In addition to the lessons of my own religious heritage, Judaism, my spiritual and political be-

liefs have been deeply influenced by Quaker lives and teachings, as well as by some of the teachings of Buddhism, American Indian philosophies, and liberation theology.

As a high school student growing up in Norfolk, Virginia, a navy town, during the Vietnam War, I participated in candlelight marches and peace vigils, drawn to "gentle, angry" forms of protest, and was alienated by the militant, "off-the-pigs" rhetoric of a small segment of the anti-war movement. Later, as a college student, budding journalist, and feminist activist in Berkeley, California, during the 1970s, I saw

the connections between militarism, misogyny, imperialism, and machismo, understanding them to be various manifestations of the patriarchal values I was working to transform.

In 1984, when I joined the staff of a national peace organization as editor of its journal, many of these inchoate feelings found a home in the theory and practice of nonviolence. In the steady stream of words and images that crossed my desk, I found myself setting aside, for closer study, those that articulated a vision of nonviolence and reconciliation: biographies of people like Dorothy Day, Lucretia Mott, Archbishop Romero, and Dr. King; journals like *Fellowship*,

When we lack the strength, means, or will to implement nonviolent solutions in places like Bosnia, perhaps armed intervention is the only alternative.

Roberta Spivek, a Philadelphia, Pa., freelance writer, is the former editor of *Peace and Freedom*, journal of the Women's International League for Peace and Freedom, and a founding member of GATHER (Global Action to Help End Rape).

FRIENDS JOURNAL, *The Nonviolent Activist*, and *Sojourners*; writings by Barbara Deming, Jane Addams, David Dellinger, and Gandhi's disciples. More important, I began meeting people who were embodying these principles in their lives, often in heroic ways: a nun, suffering from Lyme disease, who spent months in jail for hammering on a nuclear war-head; combat veterans willing to fast to death to protest the *contra* war against Nicaragua; a lesbian feminist who knelt in the path of a "nuclear train." During the 1980s, theory and practice came together most powerfully for me, as for thousands of others, through the Pledge of Resistance, a commitment to non-violently resist U.S. aggression in Central America. Challenged to deepen my own risk-taking and commitment, I traveled with Witness for Peace to the war zone of Nicaragua; participated in nonviolent civil disobedience actions at CIA headquarters, the Liberty Bell, and my senator's office; and spent a night in jail.

None of this experience had forced me to directly confront the issue of pacifism. Like many U.S. peace activists, I have usually relegated questions of theory to a secondary place behind building organizations and planning events. I had not faced the contradiction between my growing belief in nonviolence, and my moral support for the Sandinistas and other guerilla movements in Central America and elsewhere that seemed a legitimate response to conditions of stark poverty, repression, and brute force.

It was not until I began researching peace movement history and learned that U.S. peace groups had struggled bitterly, and had lost members, over the issue of U.S. entry into World War II, that I began thinking seriously about pacifism. As I considered what position I would have taken, I realized my Jewish identity, and my family's direct experience of the Holocaust (my mother and grandparents fled Nazi Germany in 1939; my great-aunt and great-grandmother were killed) led me to see some wars as both preventable and just.

Bearing Witness

It was against this background that I began confronting the mass media reports of rape camps, "ethnic cleansing," and 200,000 dead in former Yugoslavia; tens of thousands of Somalis starving to death in front of the world's television

cameras while armed men looted the food shipments; and the overthrow of Haiti's elected liberation theology priest/president, Jean-Bertrande Aristide. Like most peace activists, I am used to advocating diplomacy, negotiation, and a strengthened United Nations to resolve conflict, but increasingly, I had to face the fact that such strategies were either not in operation, or were not working. Thousands continued to die. Peace talks failed to resolve the underlying conflicts, and seemed instead to empower those responsible

for the carnage. Friends shook their heads sadly, hoping *someone* would do *something*. A disturbing number of people told me the news is so depressing, they no longer read newspapers at all.

My gut feeling of relief when U.S. Marines landed in Somalia, after months of horror made vivid and real by television cameras, finally forced me to face the limits of my belief in nonviolence. I am not a pacifist. I believe, as a last resort, in "just war." I continue to believe, theoretically, in nonviolence, but when advocates of nonviolent solutions lack the strength, means, or will to implement them in situations involving egregious human rights violations, especially the rights to life and physical security guaranteed by the UN Declaration of Human Rights, I support armed force to counter armed force.

I still believe nonviolence is a powerful moral force, one that is especially effective in sowing seeds of long-term peace and reconciliation. But my reading of history has led me to conclude that nonviolence is not an effective tactic in responding to armed force, except in rare cases when it has been implemented as part of an ongoing, well-planned campaign. Such is not the case in Bosnia, Haiti, or Somalia, or in most of the current conflicts around the globe. To advocate only nonviolent situations in those

cases seems to me to be tantamount to doing nothing, to taking a purely symbolic stand.

Although I am still trying to work through what kind of armed intervention I support in Somalia and Haiti, in the case of Bosnia I support the recommendations of American Committee to Save Bosnia. These include: lifting the UN Security Council's arms embargo against the Bosnian government, and support of its right to self-defense; U.S. leadership in a multilateral force to enforce Security Council resolutions guaranteeing delivery of humanitarian assistance and protection of civilians in Bosnia, including the use of air power if necessary to stop the bombardment of civilians in cities under siege; and U.S. sponsorship of new negotiations toward a goal of preserving a democratic, multi-ethnic Bosnia-Herzegovina.

During the year in which I have engaged in this slow decision-making process, I have also worked with a local group called GATHER (Global Action to Help End Rape), which arose in response to the rape of thousands of Bosnian Muslim women, and women of all ethnic groups, in former Yugoslavia in 1992 and 1993. GATHER has focused on solidarity and public education, raising funds for the Center for Women War Victims in Zagreb, Croatia, and local anti-rape groups, and making connections between "everyday" violence against women, and the use of rape as a tool of war. While this work has provided a supportive and constructive "third way" for me to respond to the crisis, it has sidestepped the question of intervention, about which GATHER members hold diverse views.

Barriers to Clarity

In reaching my own difficult conclusion in favor of intervention, it has helped to identify some of my barriers to clear thinking. It also has been helpful to recognize two emotional forces that finally overcame all others for me: the issue of moral complicity and responsibility, and the Holocaust.

Lack of expertise. As a woman with no particular expertise in the Balkans, Africa, or the Caribbean, my first hurdle lay in believing in my *right* to make this decision. As former editor of a political journal, I am perhaps more engaged in policy questions than most citizens, and know how to ferret out the information I need. But I still found the process of dealing with issues of military

Many felt relieved when U.S. Marines landed in Somalia, after months of horror made vivid by TV cameras.

strategy, international law, diplomacy, and UN peacekeeping intimidating. I believe this is a particular obstacle for women, who are vastly underrepresented in the ranks of foreign policy decision-makers, and are not used to seeing ourselves and other women in this role.

In response, I began educating myself. I called people I knew or was referred to on the staffs of national peace organizations; I clipped articles; I tried to find out what peace and opposition activists in former Yugoslavia themselves are saying through people in contact with them. Through this networking, I have felt myself part of a community of caring people engaged in the issue. Informal dialogue with the War Resisters League's Dorie Wilsnack, a pacifist, has been especially helpful; her observation that "being for nonviolence in peacetime is like being a vegetarian between meals," has challenged me, a vegetarian, more than any other the past year.

Ironically, the danger is that one can gather too much "expert" information, making it harder to hear and trust one's own voice. Nevertheless, learning from other people has been crucial. The process, however, has taken a great deal of time, which might have been saved by the peace movement taking a more active educative role. By making information more easily available to activists and the public, peace groups could both help inform public opinion, and play a more visible and relevant role in the post-Cold War era.

History of Intervention. As most peace activists know by heart, the record of U.S. military intervention has been grim. In Vietnam, Haiti, Grenada, Panama, the Gulf War, the "Indian Wars," and many other cases, "national security," racist, or corporate interests have prevailed, often wearing a humanitarian mask. These precedents have led many of us automatically to rule out even the idea of intervention, accepting the argument, in political scientist Stephen Shalom's words, that "bad countries don't make good interventions," and that genuinely multilateral intervention in a world dominated by a single superpower, is an illusion. But by not intervening to protect victims of aggression, others have argued, the world *has* intervened, on behalf of aggressors. Faced with instances of genocide and "severe human suffering," they insist, we cannot fail to act. I agree with this view. What we must do is develop criteria for genuinely humanitarian intervention, reforming and

strengthening UN peacekeeping operations, and including the rights of soldier/peacekeepers to be sent into situations that will, as far as possible, minimize their risks. Unlike those who have accepted wars defined in terms of "national interest," but are balking at risking U.S. lives in Bosnia, Haiti, and Somalia, humanitarian reasons seem to me the only good justification for asking soldiers to risk their lives.

Fear of Separation from My Political Community. Most U.S. feminist and peace groups, my political "home" for the last decade, oppose military intervention in Bosnia, Somalia, and Haiti, arguing that violence breeds violence, and war breeds war. While I agree philosophically with that argument, and with measures they've supported, including safe havens, a war crimes tribunal, and support for local peace groups; I find most of these solutions faltering on the issue of enforcement. In a recent *Fellowship* article, for instance, David McReynolds of the War Resisters League, states: "It is my job to look at some problems," rather than to propose solutions. While McReynolds acknowledges that "Pacifists do have to ask what kind of world authority we favor, what kind of police force, with what kind of military power," his article leaves that discussion for later—a luxury that people dying in Bosnia or Somalia or Haiti do not have. Like Dr. Lynne Jones, a British psychiatrist and anti-nuclear crusader, I believe intervention opponents bear a moral responsibility to propose viable alternatives; like her, I "long to hear what these are."

In "coming out" as a peace activist in favor of war, I've had to face fears of rejection by people I admire, and of being, literally, politically incorrect. What if I'm wrong, and the actions I support make things worse? Nevertheless, I've continued to trust my own judgment—and have found that most people welcome the chance to talk.

Taking Responsibility

Most articles on intervention focus on legal, political, or historical questions. For me, the issue has always been a primarily moral and emotional one, having to do with issues of moral complicity and my responsibility to human beings I do not know.

In an article entitled, "For Intervention Against Genocide," exiled Croatian

writer Branka Magas accuses the international community of accepting genocide and fascism in the heart of Europe. In a radio interview, human rights lawyer Juan Mendez, a former political prisoner and executive director of Americas Watch, accused the world community of being "guilty of a moral crime." Mendez later told me that the human rights community is waging an internal debate similar to my own.

Closely related to the issue of moral responsibility and complicity is the legacy of the Holocaust, the term used to describe Nazi Germany's slaughter of six million Jews, as well as millions of homosexuals, leftists, Gypsies, and other "undesirables," within the larger devastation of World War II. "Unfortunately," Juan Mendez has noted, "the lesson of the Holocaust is one the world has to learn again and again." But what lesson? With only 50 years elapsed since the world's refusal to prevent or intervene in the attempted extermination of the European Jews, it is not surprising that Jewish voices are among the loudest calling for armed intervention to end crimes against humanity, such as in Bosnia.

In an odd convergence of forces, I found myself spending much of the last year wrestling not only with intervention but with the Holocaust, triggered by the opening of the U.S. Holocaust Museum; the film *Schindler's List*; a play, 2, about Herman Goering; and an invitation to my mother from the German government to return for a "reparations" visit to Germany—a trip I plan to accompany her on. Forced to confront the pain of the Holocaust head-on, I found myself focusing on images of resistance, like Hannah Senesch and 31 other young Palestinian Jews who parachuted into Nazi territory to try to rescue Jews and Allied airmen, or the armed Jewish fighters of the Vilna and Warsaw ghettos. For me, ultimately, the question of nonviolence versus intervention has been settled in my *yidische nishama* (my Jewish soul).

While the process of decision-making will be different for everyone, what is important is that we engage in the process—that we don't avoid issues just because they are complicated, but that we face them, and try to work them through. It is the best way, it seems to me, to avoid falling into the "psychic numbing" that seems to be a common reaction to violence and suffering, not just in other countries, but at home. For me the process, although painful, has been full of growth. □

Out of Africa: Questions and Certainties

by Judith Brown

Quakers who went to Kenya for the Friends World Conference had the advantage of rubbing shoulders with other Kenyan Friends. In part because their reports piqued our interest, Jack Brown and I have just returned from a forage into Uganda, where we also made contact with Friends, other Christians, and Muslims. It appeared that almost everyone we met was religious in some sense. Anyone returning to the West from a people-to-people journey into a country like Uganda has countless questions. The "baggage" I took to Africa with me, being a Quaker and a U.S. citizen, made for these observations.

In Kampala, Uganda, at the Baptist Student Center, after a discussion on the economic implications of the Sermon on the Mount, Philip Wandawa, a student at Makerere University, fashioned this phrase: "We are, therefore, I am." He added, "You in the West take your cue from Descartes, and say, 'I think, therefore I am.' We Africans think more communally. We get our sense of ourselves from our community."

The question that haunted me after talking with Philip was: How would my life be different if my culture thought less individualistically and more communally?

In an article on witchcraft in a Ugandan published magazine called *Involvement*, Paddy Musana says, "To an African, the supernatural is as real as the natural world. The spirit world is a carbon copy of the physical world." Musana goes on to quote Professor John S. Mbiti, a renowned scholar and writer, who states that "in African tradition religion permeates all aspects of life. There is no difference between religion and culture, the sacred and the secular. To live is to be religious, and wherever an African is, there is his religion."

During our travels around Uganda we
Judith Brown is a member of University Meeting, Seattle, Washington.

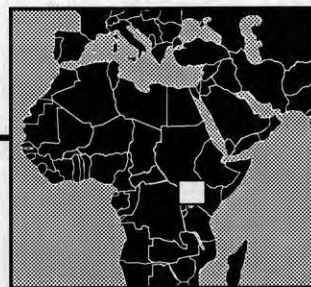
saw a socio-drama intended to educate Ugandans about new, healthier ways of living. The skit mocked the ignorance of a peasant who called in a witch doctor to cure his illness. Musana's article on witchcraft seemed to better explain why that peasant turned to witchcraft.

The question that comes to me out of thoughts about the supernatural and witchcraft is: Would my life be healthier or just different if I perceived the spirit world as permeating the natural world?

The Ugandans we met who had a sense of hope and control in their lives were those working on a basic level to improve their agricultural methods in their small plots of land, who used simple technical advances to make their springs cleaner and their latrines more sanitary, and who sensed their own efforts brought real improvements to their lives.

After observing the simple, seemingly content lives of these rural Ugandans, my questions were: How can I, living as I do a life that is urban, stressful, and materially comfortable, sustain my own sense of living in harmony with nature? Does it take more than work on my knees in the garden?

In three separate conversations while in Uganda, speaking with persons familiar with the new political and economic recovery of the country since 1986 when President Museveni came to power, I got the same message: a regret that the United States appears to be pressing Uganda hard to adopt a multi-party democratic system. These Ugandans questioned the U.S. stance that development rights are less important in Uganda at the moment than civil and political rights. They claimed that the present leadership has brought organization at the grassroots level. Revolutionary Council members are appointed and given responsibility for the welfare and development of the people of their areas. Most Ugandans see these leaders as functioning effectively to give them movement toward a better life. The speculation was that a multi-party system might actually hinder the



sense of movement Ugandans feel at the moment in regard to their own development.

The question that arose from those conversations is this: Should the United States as an influential world power be less insistent on its own political and economic systems and more accepting of the pragmatic, grass roots ways indigenous people derive?

There were two clear affirmations we experienced during our time in Uganda. The first: My husband Jack and I had been in Ethiopia from January through March of 1991, introducing organic agricultural methods. Ethiopia then and now has had so much governmental chaos that it was bereft of the "energy of hope" Ugandans seem to have. We saw this Ugandan vitality when we visited the remote area where an organization called Ugandan Rural Development and Training project operates. We discovered URDT is working in a holistic, sophisticated way to stimulate the Ugandans of the Kagadi area to visualize where they want to go in their development—what kind of houses, latrines, crops, and livestock management they want to have. When the people fashion their own goals, URDT helps them with the technical advice to achieve for themselves what they want. Seeing that URDT project excited us.

The second: African countries are good milieus from which to gain perspective on our own lives in the West. We went to Uganda as a part of an intercultural education organization's people-to-people study tour. That organization was the Lisle Fellowship based at 433 West Sterns Road, Temperance, MI, 48182. We have spent time in four other African countries as tourists, and working as we did in Ethiopia. Our chances for significant exchange with Ugandans were much enhanced by the way Lisle sets up their "units." The workcamps and dialogues we had with Ugandans fit the Friends' way. □

Romania: Not a Travelogue



by Judith and Philip Toy

We'd applied for an overseas volunteer assignment with the U.S. Peace Corps, but couples assignments are scarce. When a friend of a friend asked if we'd like to accompany her on a private, six-week mission to a rural village in Transylvania, Romania, in the summer of 1992, we agreed to try. She had been invited to recruit a group from the United States to teach English to handicapped orphans, and small business development to aspiring entrepreneurs.

In Romania, it had been two-and-a-half years since the supposed revolution, which had really been a coup. The country's economy was in chaos. The changeover from Soviet bloc country to free economy was still in the pain-of-childbirth stage. What follows are excerpts from our journal.

Paclisa at Last

The two of us are quite an oddity as we walk the hard-packed dirt roads of the village of Paclisa, adjacent to the large hospital grounds where we live in a castle built by an Austro-Hungarian landed baron (in a sparsely furnished room and shared bathroom, a bare lightbulb hung on its cord from the ceiling. On only one day since our arrival, we luxuriated in hot water!). In the village, where we spied sweetly tended gardens over ornately-molded concrete walls, the people leave their houses to talk with us as herds of cattle are maneuvered deftly through the lanes, out onto the flat, grassy area at the base of the

Members of Solebury Meeting in New Hope, Pa., Judith and Philip Toy are writers and poets.

Carpathian Alps that surround us. An Old MacDonald's Farm of critters roam the roads: one is as likely to encounter a goose as a human.

Bricks everywhere, and terra cotta tile roofs, thatched pigpens, dogs and more dogs. The people: small, wiry, ancient—so ancient as to reach back maybe before Rome! Horsecarts with car tires, bundled so high with grasses and flowers and milkcans. These wizened, hardened faces peer out at us from a knowledge too old, too hard, too dense for us Yankees to fathom. Our fast thoughts by contrast are mere guesses, and they bound back at us as manifold as the sunflowers, the coalbins, the ornate cement work, the glorious doorways.

Oh, the kids of Paclisa Spital! Finally today we touch the hands and look into the eyes of the children who have haunted



Children from the neuropsychiatric hospital at Paclisa spend a weekend at a campsite retreat.



Newtown, PA 18940



Founded in 1893 by the Society of Friends, George School is a co-educational boarding and day school for students in grades 9-12.

The college preparatory curriculum emphasizes Friends values and includes:

- Courses on 4 levels of challenge
- Advanced Placement (AP)
- English as a Second Language (ESL)
- Foreign study
- 13 interscholastic sports for boys and girls
- International Baccalaureate (IB)
- International workcamps
- Required community service
- Required full-year courses in the arts

For more information, please contact the Admissions Office: 215/579-6547.

our dreams these last months. We sing together within minutes of saying our first hellos. On the playground, we snap their pictures and we let them take ours, too.

Their names are beautiful—Elena, Liliana, Angelica. They all speak at once, crowding, caressing our hands, trying on the new English words for sound. They all want to model our sunglasses, so we make them say the English word “sunglasses”—first. We will work with this group of developmentally disabled children who suffer from the milder handicaps such as dyslexia, epilepsy, and emotional disabilities. Some have parents and some do not. They will help keep us from drowning in our culture shock: “*Buna ziua, buna ziua*,” they say (“Hello, hello”). “*Ciocolata, Ciocolata*.”

Tibi

Tibi is 23 years old. It's not yet clear whether he lives on hospital grounds or in the village, but he has probably spent his life as a hospital patient. He is disabled, walks with a stiff-legged limp on sticks for legs. We think he's dyslexic, and mentally about 6-8 years old. He wears a dark, snug dress waistcoat, often a necktie, carries always a plastic bag wrapped around an assortment of religious tracts and booklets and I.D. papers. He escorts us everywhere. He escorts everyone everywhere—in and out of Spital Paclisa. We call him “mayor of Spital.”

We have him as a student in English class number two. He arrives sometimes two hours early and waits alone on a bench in silence outside the classroom door. Tibi is best described, we think, as Dickensian—but he could also have walked straight out of Victor Hugo or Shakespeare. One day, Tibi was alone in our classroom; he gestured that he wanted to record his voice in some way on our little tape recorder. We arranged for his song. He placed a one-leu coin (worth about 1/40 of a cent) in front of his teeth and between his upper and lower lips, which he parted slightly and through which he began humming his extemporaneous ditty. We recorded it all until he signalled the finale. Of course, we played it back. Tibi was positively ecstatic. He jubilantly hugged and kissed us both.

(We later learned from a reliable source that a group of severely handicapped orphans had been left in an unheated barn and had frozen to death in the nearby town of Hoteq. Since the ground was solid, and they could not be



Preparing Men and Women to serve as
Pastors, Chaplains, Teachers, Campus
Ministers, Church Administrators,
Peace & Justice workers



Earlham School of Religion

(a fully accredited Quaker seminary
serving all Christian denominations)
Richmond, Indiana

Master of Arts and Master of Divinity programs
one year non-degree program available

Quaker Ministry: An Invitation to Transformation

**GOD'S
WORK
REQUIRES
GIFTED
LEADERS**

**CALL TOLL-FREE
1-800-432-1ESR**

buried, their little bodies had been brought to the hospital furnaces adjacent to the school where our classes were held, and they were burned.)

Our Students

The children we teach daily are supposedly handicapped (at least a third appear normal to us), but many have been put here for lack of another place. Though many are adoptable, we are told they can never be placed. Teachers who try to bring light into their lives are sabotaged by power-mad authorities, remnants of Ceacescu's regime. One of our students tried to slit her wrists yesterday because she is being sent home to parents who abuse her. Others call to us, "Mama, Tata," their little arms outstretched through the metal grillwork that covers every window.

Our classes, though, are magic—full of music, color, creativity, laughter . . . and peace. We ring the Japanese temple bell we brought along—the mindfulness bell—often. We breathe and smile together. The children take their turns as "bellmaster." The English we teach them is secondary to the attention we pay them, the chance we give them to see how to use a crayon, a paintbrush, to sing a new song, to feel proud of their own accomplishments. And, oh, they sing like angels. The keyboard we brought as a gift has become the centerpiece of our communication with these youngsters (who range in age from 4-43!).

Another Day in Transylvania

Our days begin very early—long before even the cows are driven out of town to whistles and shouts of the herdsmen and women. Then four intense, exuberant hours of class with our hospital kids, a brief break, then dressed up and out without supper for an hour's bumpy, smoky, careening ride to Deva (capital of Hunedoara); two-and-a-half hours of business promotion seminar with 20 eager, cautious entrepreneurs and a native Romanian interpreter; one hour of vigorous, partially interpreted repartee after the seminar; three or so hours of aggressive Romanian hospitality, food, and drink; then a late one-and-a-half hour's ride back to Paclisa, four people jammed into the smallest car ever made—all chattering at once—barely making it up Hateg Hill, inch by inch—those huge Roman diesels, the horsecarts in the dark, no suspension, no shocks, no engine to speak

of; holding on for dear life, then home. We must walk the final mile through pitch blackness of the hospital campus, winding our way home to the castle, finally to our nest.



Florin

It is Florin we want to write about tonight—a small, 15-year-old gypsy boy—Florin Farcos Ioan (John, in English), who is, we believe, a holy person. With his straight black mop of hair (always clean) and his heart-shaped face, always with eyes utterly lit from within and expression that mirrors your own, he is love personified. It comes as no surprise today when Florin tells us, through the interpreter, he will someday be a professor of religion; for unlike the other children of Paclisa, Florin carries with him books—a well-thumbed Bible which he's fond of putting in our faces, and a tattered Baptist religious tract, *Este Singur?* ("Are You Alone?")

Florin is father and brother to many others of the fatherless, brotherless kids of the casa de copii—especially to one horrifying, flat headed, fright-eyed pygmy of a child named Vesa. Vesa does not know his name or other names; he cannot write; but surprisingly I find he possesses some very basic reading skills. Vesa repulses us both at first; he talks rapidly in indistinguishable Romanian, his hands all over one's body, his eyes rolling up in his head. Judith is afraid of him.

Florin is Vesa's friend and constant companion. Who else would have Vesa? And it is Florin in his quiet, insistent, and magnanimous manner, who leads us at first to tolerate, and finally to connect with Vesa where he lives—in a frantic search for love from a world—including

his own parents—that rejects him. Vesa was abandoned by his parents at birth, and today as we form a circle to hear the children's painful stories through our interpreter, Vesa looks more monstrous than

ever, his face on one side enormously swollen by a serious dental infection. As each child unrolls his or her story—fragmented, sad, I watch Vesa twist his little legs tightly and close his arms around himself.

Only Florin, in the wisdom of an old soul, is unshaken. He talks about how they can help each other to dress in the morning. "Do you have parents?" the interpreter asks Florin. "Yes, but I don't want to live with them," he confesses with serenity. "They force me out

on the street to beg, so they can buy liquor. I want to stay here; it is better here. Here I have food, clothing, friends."

Something tells me Florin will be a great teacher. Never have I seen such fortitude and light in a child who has every right to be angry or dumb—at best confused. Surely Florin is the angel of Paclisa.

To Live Fearlessly

To live fearlessly in a land of many fears, old and new, a land flowing with rhythmic language and music, with flowers, with enormous hospitality, vast need, vast want, vast warmth—we must have firm and ready support. Unaccustomed as we are to receiving and letting others do for us, to be always treated as great dignitaries and lavished with real warm attention, given gifts—expensive, tasteful gifts—by people who have very little themselves, can hypnotize one along with the rhythms of the Romanian language and song, and melt away much American crust, much bravado.

The children sing "Battle Hymn of the Republic" (in Romanian, of course)—we gently, softly touch them on their shoulders, they accept, we cry softly together, everyone understands.

God, have mercy on these sweet, beleaguered children. Give them the grace to accept Your healing touch, Your light and love. Aid us in our simple joy of work and let us wash ourselves with these tiny but great souls together, now and ever. Amen. □

We Are Just the Same

by Melissa Mueller

Tonight I was talking with my Fijian neighbors about religion, a subject that often comes up here in Fiji, where I am a Peace Corps Volunteer in a mountain village of 120 people. About half of Fiji's population is indigenous Fijian, and of these people at least 90 percent are Christian. The missionaries who first came here in the 1800s did their job thoroughly, and today the Methodist, Roman Catholic, Seventh Day Adventist, and Assemblies of God churches all flourish. The Fijian government as well is heavily influenced by an evangelical attitude. In my small village alone there are three churches, all of which hold meetings or services several times a week. "What church are you?" is commonly one of the first questions asked of a stranger anywhere in Fiji.

This is uncomfortable for me, a post-college Quaker still searching for my own religious and spiritual identity. I usually answer, "Quaker. You don't have it in Fiji," hoping to cut short the conversation. In truth, I don't know *what* to say to people here about religion, since their brand of Christianity seems almost completely incompatible with mine—which

they might not even call "Christianity."

I have written in letters home, "The rampant Christianity is stifling," and often wondered how I would begin to explain my conception of Quakerism to people here. How could it make sense to them, who believe so strongly in the Second Coming and the Bible as being every word that of God? If I'm ever pressed for details, I say, "My religion is very different from yours" and offer a few superficialities like silent worship and the absence of ministers. I guess I'm hoping these ideas will be so foreign to them they will end discussion and let me off the hook. But as I'm saying these things I'm thinking, "They must think I'm crazy. I know I think *they* are a bit crazed."

My friend Bera and her family are Born Again Christians; I have attended their Assemblies of God Church with them. I spend a lot of time with this family. They are among the few people



with whom I have attempted to discuss—although it felt more like defending—my religion. I have even introduced them to silent, hand-holding grace, as I was becoming uncomfortable with being asked to say Fijian grace at every meal I shared with them. So when Bera asked if she might read one of the "Newsweeks from my church" (this is how I had explained my FRIENDS JOURNALS to her) I said, "Of course," and gave her an old issue.

Later I wondered just what she would make of it. I knew that although the English would be difficult for her, she would understand a lot of it. But would it make

any sense to her? Consider an article on legalizing drugs: this woman's religion forbids her smoking, drinking, or even taking part in the drinking of yagona, a ceremonially important drink consumed in large quantities here but which also happens to be a mild narcotic. There were many articles in response to the Gulf War; Fijians generally pride themselves on their willing involvement in international conflicts

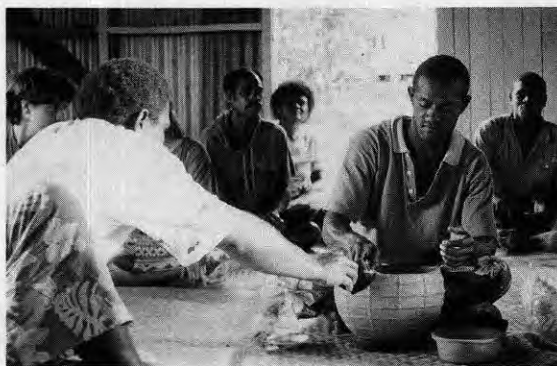
and the many soldiers they have sent to UN peacekeeping forces. I wasn't here during the Gulf War but I gather the attitudes were as fanatically anti-Saddam as among Fiji's Western allies. What would Bera make, I wondered, of a "religious" magazine so overtly political? Or of the spiritual beliefs and practices also discussed in the magazine?

Tonight at her house we talked for a while about other things, and then Bera said, "I saw in your church paper that you use Bible verses just like we do."

I told her, "Yes, many things the Bible says are very important to Quakers."

Then she said, "In your church you pray silently?"

I answered that yes, we worship silently but we think of it more as waiting



A graduate of Sandy Spring Friends School and Oberlin College, Melissa Mueller completed her Peace Corps assignment in Fiji this spring. She is a member of Concord (Pa.) Meeting.



Photos by Manfred Mueller

Photos: A kava ceremony and village houses in Botenaulu, Fiji.

for the Spirit than praying.

Bera's sister-in-law looked at her and said, "Just the same."

Encouraged, I went on to explain that anyone in the gathering was free to speak anytime, if the Spirit spoke to them. This they quickly likened to their own "speaking in tongues." When they asked if I believed in Christ, I said I believed he was a great teacher and that yes, he was the son of God because we are all sons and daughters of God. But that no, I did not see him as the Messiah.

"Do you believe He will come again?"

"That question doesn't make any sense to me," I said, "because I believe he is already here, in every one of us."

By this time I was practically holding my breath, waiting for some outpouring of intolerance for my beliefs or, as they probably saw it, lack of Belief. I was laying down some pretty radical stuff, I knew. But when I looked up from the pandanus-leaf mat on which I was sitting and into which I had inadvertently begun drawing nervous patterns with my thumbnail, I saw they were both nodding knowingly and saying, "Just the same."

"Almost everything is the same about your religion," Bera concluded. "The only difference," her sister-in-law added, "is that you don't speak in tongues, you just speak English."

And that was that. The intolerance I expected never came. These women, who

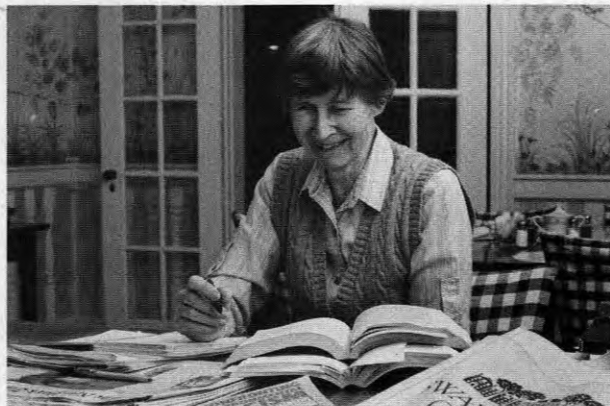


Melissa Mueller with friend Bera and Bera's daughter, Dai.

I had thought were very different from me in religious beliefs, managed to see only how similar our beliefs were. I hope I can learn from their example to see the true spirituality of people, although different words are used to describe religious beliefs and experiences. Perhaps most important to me personally is that being challenged to explain the essence of my own spirituality has helped me to define it for myself. I hope my friends would say the same thing. □

Quaker Retirement Residences. . .

Simplicity of living for older adults



© 1993 by Danna Cornick

Are you a Friend who finds that one of the joys of

later years is the ability to simplify your life? Free of obligations and the pressures of earlier working years, you can devote your energy and imagination to concerns that matter to you.

If this is the case, a **Quaker Retirement Residence** is an option for you to consider.

Like-minded people share meals and enjoy life in simple but comfortable residential settings which feel like home. They pursue their life-long (and sometimes long-deferred) interests, freed from the burdens of home maintenance and household routines. They take advantage of their surrounding communities and the stimulating resources they provide.

Modest cost makes this an option that is affordable to most Friends. And the affiliation of these residences with **Friends Services for the Aging** links them to other Quaker organizations in Pennsylvania and New Jersey which provide other levels of quality service to older adults.

If this is the kind of simplicity you seek, write for more information.

**FRIENDS
SERVICES FOR THE
AGING**

6834 Anderson Street
Philadelphia, PA 19119
Telephone (215) 849-4428

Simplicity, Community, A Spirit of Independence

In New Jersey

❖ **Friends Home** Woodstown
❖ **The Greenleaf** Moorestown
❖ **The McCutchen** N. Plainfield

In Pennsylvania

❖ **The Barclay** West Chester
❖ **The Harned** Media
❖ **The Hickman** West Chester
❖ **Stapeley Hall** Philadelphia

A LEADING OF LOVE

Responding to the Midwestern Floods of 1993

by Kay Whitlock

In the midst of hard times and great pain there are certain luminous moments that occur, certain things that happen that sustain us, that give us the strength to move forward in the face of overwhelming odds and enormous challenges. In these moments we join with those who are hurting the worst, and we take responsibility to help restore what has been lost or harmed. In these moments we catch glimpses of what real "beloved community" might be if we didn't wait for disaster to call forth the best and most generous in ourselves. We catch glimpses of what it means to join with one another in common effort, even though there are differences among us that might, in other circumstances, divide us or cause us to pass by one another without a backward glance.

Wherever you look in the Midwest these days, in the aftermath of the great rain and flood disaster of 1993, you find those luminous moments. They don't erase the pain or the hardship being felt by thousands of people, but they do provide the heartfelt vision that is necessary to sustain the kind of work that transforms loss into the powerful, creative force of love.

The Disaster

The slow-motion disaster started to make itself known in the spring of 1993 when snowmelt—about 25 inches deep in Iowa alone—and the thawing of water-soaked earth caused rivers and streams in several states to surge. Through late March and early April the harbingers of long-term trouble were evident. Family farmers were among the first to sense the magnitude of the crisis-in-making. It was a cooler than usual spring, and never-ending rains continued to saturate the ground making it impossible for some

Kay Whitlock works in Des Moines, Iowa, with an interfaith network, assisting in the recovery effort from the Midwest's rain and flood disaster of 1993.

Phoebe Robins Hunter



Kay Whitlock helps to unload a boxcar in central Iowa—a shipment of hay from Port Royal, Pa.

farmers to till soil and plant crops, delaying planting for others. Along portions of river basins waters crested several feet about flood stage. By June, farmers were running out of time for planting corn and soybeans. Those who had crops in the ground worried about shallow root development; they could foresee the reduced yields and stunted crops that became all too real.

Later that month barge traffic along

the Mississippi River closed down at several locks because of the flooding: The mother of all rivers was ready to roar over its banks. By late June many rivers, creeks, and streams stormed over their banks with frightening force, breaking through levees, flooding homes, fields, and businesses. Throughout the summer the rains continued; one community got about 19 inches in just two days. By August, some farmers had seen their land



Left and Below: Over 100 Friends Disaster Service volunteers raise a new house in Buffalo, Iowa.



under water three or four times.

As the rains and flooding continued, more and more people found themselves being directly affected. Industrial plants and businesses hurt by the flooding closed down, some permanently. Whole neighborhoods and communities were devastated. Sandbags became a part of the landscape as volunteers and public workers labored feverishly.

The end of the rains left people facing a monumental rebuilding process. Many farm families began to contemplate the future with despair. Millions of acres of crop land had been covered, in too many cases leaving silt and sand layered on the ground, ruining what had been fertile soil. The dramatic crop losses also meant huge losses of income for families already barely holding on to their farms. Animals (both domestic and wild) dependent on the crops for food and shelter were also endangered. People in the cities faced rebuilding their homes, businesses, and communities.

The disaster has had ripple effects that link rural and urban well-being in a thousand different ways. Whole communities need support and assistance, along with individual families. Immediate relief was there, but who would stay around when the emergency was "officially over"? That became the essential challenge of the communities of faith.

The Victories

Buffalo, Iowa, is a small town tucked way down in the southeastern part of the state, right smack on the Mississippi River. Friends pastor Bill Griggs helped make local arrangements for a spirited group of about 20 people from the North Carolina Friends Disaster Service who gave a week of hard work to the community. They helped to build a new house as well as repair others. One of those houses,

belonging to an 87-year-old woman, needed plaster torn out, a new suspended ceiling, flooring, and cabinets. The group's purpose is to help where there is need, whether on the banks of the Mississippi or in hurricane-ravaged Florida. Wiley Shore, of Yadkin County, N.C., talked about his experience: "It's kinda simple, we do this because we receive more than we give. It makes us feel like bigger family. You can feel the presence of the Lord. It just gives you a good feeling to give back some of what people lost."

Central Iowa

It was a bitter winter day just after Christmas and the wind was a raw fury. The snow was actually whipping through the air in jagged, horizontal streaks. This

unlikely spot in the middle of nowhere was distinguished only by a railroad track and two forlorn boxcars, which looked as if someone forgot them and never remembered to come back. However, those boxcars ended up there because folks from the Church of the Brethren, as well as Mennonite volunteers in Pennsylvania, called up the American Friends Service Committee in Des Moines. They'd heard AFSC was putting a haylift together and they wanted to help. Those

were the first of ten boxcars filled with donated hay that would arrive by rail from Pennsylvania. But it was more than just hay; it was a lifeline for hard-hit family farmers who had been identified by a rural recovery hotline operated by PrairieFire Rural Action. The hay helped feed herds of sheep, dairy cattle, beef cattle—herds that many farmers had spent decades developing. Since thousands of farmers in the Midwest have little or no cash income and no ability to take on more debt, they face a crisis with livestock feed.

The AFSC continues to coordinate a haylift that has grown from an initial vision of 200 tons to more than 500 tons, serving 100-150 family farmers. However, the

AFSC has not accomplished this alone. It has been a project with PrairieFire, the Pennsylvania folks, and many other faith-based communities including Catholic, Protestant, and Jewish denominations. Several Friends groups too have been involved.

Low Income Housing

On another raw, grey Iowa day 35-40 people gathered on a vacant lot in a racially mixed neighborhood that blends middle-class with working-class homes. It was an ecumenical gathering with faiths represented by Friends, United Methodists, Catholics, Presbyterians, Baptists, and others. There were also a city official or two, a county commissioner, a local labor federation person, an AFSC representative, and folk from the neigh-

INTRODUCTION TO SERVANT-LEADERSHIP

A one-day, personally-oriented workshop designed to acquaint you with the growing-edge applications of servant-leadership—a concept of leadership and service developed by the noted Friend, Robert K. Greenleaf.

This workshop will be facilitated by Robert Sigmon. A special luncheon address will be given by Larry Spears, executive director of The Greenleaf Center, a national, not-for-profit organization.

When? Thursday, 9:00 a.m. - 4:00 p.m., May 12, 1994

Where? Arch Street Conference Center, Philadelphia, PA

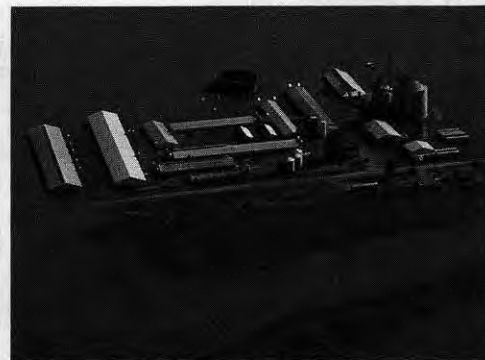
Registration fee is \$150 and includes lunch and materials.
Registration deadline is April 21.

To register, or for more information, please contact:
The Greenleaf Center for Servant-Leadership

1100 W. 42nd St., Suite 321
Indianapolis, IN 46208



(317) 925-2677 (phone)
(317) 925-0466 (fax)



A flooded farm near Burlington, Iowa.

borhood. A shovelful of earth was turned and ground was broken for the first of 20 new homes to be built by Des Moines Iowa's new Flood Housing Consortium. A nonprofit corporation established primarily by the faith-based groups, it was formed to help meet the urgent need for affordable housing for low-income people displaced by the floods. The 20 good-quality homes, which new owners will pay for with sweat equity (by helping to build them) and through long-term, no-interest loans, are only a start. There is an acute shortage of affordable housing in every major Midwest city, and the floods made an already bad situation worse. In the spring the construction will expand.

The Work Continues

These are just a few examples of the work being done—examples of people loving people. The work must go on, and it must expand. Whole-community approaches will be needed. Public policies must be addressed. We must examine our flood-control policies and confront the possibility that hubris has brought us to where we are. In our desire to play God by straightening and controlling river flow to bring water to the cities, we have sacrificed flood plains and wetlands to development, thus losing nature's own ecologically sound way of incorporating floods into the rhythm of creation and biodiversity. There are issues of possible flood-related toxic contamination in the spring. The next planting season is rapidly approaching and no one knows what the winter of heavy snow on already saturated grounds will mean. Flooding is predicted.

So the disaster has not ended. In the face of overwhelming odds we have been called to respond with vision and with hard work. In such simple acts is the love to which God calls us most truly revealed.



What kind of a world do you want

ENVIRONMENTALLY SOUND?

PEACEFUL?

WITH EQUAL OPPORTUNITY?



Then Consider Pax World Fund*

Pax World is a no-load, diversified balanced mutual fund designed for those who wish to develop income and to invest in life-supportive products and services. Pax invests in such industries as pollution control, health care, food, housing, education, and leisure time.

The fund does not invest in weapons production, nuclear power, or the tobacco, alcohol or gambling industries. Various opportunities are available: Regular Accounts, IRA's, Educational Accounts, SEP-IRA's, and 403(b) Pension Plans. Minimum investment \$250. Send no money.

* PAX WORLD FUND IS THE ONLY MUTUAL FUND IN THE NATION AFFILIATED WITH A FOUNDATION THAT, FOR TWELVE YEARS, HAS SUPPORTED TREE PLANTING IN AREAS OF THE DEFORESTED THIRD WORLD.

For a free prospectus and other materials call toll-free 24 hours a day:

1-800-767-1729

Pax World Fund shares are available for sale in all 50 states.

Listening

by Harriet Heath

We speak so often of listening carefully to children. Listening is more than taking in their words. To truly understand what a child is trying to tell us may require watching what they do. It may take looking at their words through their level of understanding.

Annemarie's 18 month-old, Lennen, was being very persistent. He was fascinated with crayons and colors. The problem was that he insisted on coloring the walls instead of the big sheets of newsprint she had gotten him. When he asked to color, she would get out the paper and tell him, "We color on the paper; not the walls." However, the minute she left him he would trot to the nearest wall and start drawing with big swoops of the crayon.

After several such sequences, when he asked to color she once again got the paper and showed him how to draw on it. Then she watched. He started to color with the crayon clutched in his fist. The crayon pushed hard against the paper with the awkwardness that comes with an unfamiliar task and being only 18 months old. The paper moved with the crayon. He tried again and the paper wrinkled. He looked at the wall and, with crayon in hand, started towards it.

Annemarie saw the problem. The wall didn't move like the paper did. Lennen could make the crayon go as he wanted it to. This time as she moved him back to the paper, she took masking tape and fastened the paper securely to the linoleum floor. Lennen ignored the wall.

Lennen's actions told his mother why he preferred the wall. She took time to "listen" by watching him and figuring out what was different for him when drawing on the wall from when drawing on paper. Lennen, at 18 months, could not verbally tell his mother why he preferred the wall. But his actions could.

Annemarie could have concluded that Lennen was trying to get her attention, or knew how to "press her buttons," or was playing a game. Before she made these assumptions, she "listened" in the only way one can listen to a child who has not mastered the complexity of language needed for the situation. She checked to see what might be the difference for her child between the wall as a preferred place to color and the paper. "Listening" gave her the answer.

Harriet Heath is a member of Radnor (Pa.) Meeting. She is a licensed psychologist and provides parenting workshops through Philadelphia Yearly Meeting's Family Relations Committee.



Jean Price Norman

Another kind of listening is being open to children's messages *through* their words. The child who talks of playing ball this spring with his soon-to-be-born sibling is cute, and the tendency too often is to laugh. But the message the child is sending is, "I don't know what a new-born is like."

Children's words can also tell us how they are hearing our message. In one instance a six year-old had stopped on the rug in front of the TV while her dad was watching a sports game.

Her father said, "You can't stand on the rug."

The girl responded, seeming perplexed, "But I *am* standing on the rug."

The father came back, "But you can't stand on the rug."

The child looked down at the rug with a frown of utter confusion on her face.

The dad, realizing the problem, laughed. "You're right, honey, you can stand on the rug. My problem is that if you stand on the rug I can't see the TV." With this the girl turned, looked at the TV, and moved.

A child of six is very literal. She was responding concretely to her father's statement that she couldn't stand on the rug with her own perplexed observation that she was doing so, so obviously she could.

Listening to what his daughter was saying, and observing her confusion alerted the dad that his child was not being "smart alecky" or "obnoxious," but was really confused. Stopping to consider how she might be interpreting his command, the father could clarify the situation for her. He also saw the humor in the whole episode.

When living with children, listening is more than carefully taking in their words. It is that, but it is also observing their actions and what their actions tell us. It is understanding how our words may be interpreted. And it is taking in the meaning their words have for them, a meaning that may not be ours. □



Make friends,
Make music

at

Friends Music Camp

ages 10-18

July 10-August 7
at Barnesville, Ohio

For brochure, write:
FMC, P.O. Box 427,
Yellow Springs, Ohio 45387
Phone 513-767-1311 or 513-767-1818

GLOBAL WORKS

Cultural exchange - Service to:
Communities and environment.

Summer teen adventures in:



- Pacific Northwest
- Puerto Rico
- Russia
- Fiji Islands

Pam and Biff Houldin 814-667-2411
RD 2 Box356B, Huntingdon, Pa 16652

DELAWARE VALLEY FRIENDS SCHOOL

Morris & Montgomery Avenues
Bryn Mawr, Pa.

For Students with
Learning Differences

College preparatory, Grades 7-12
Summer School

Come to an Open House

526-9595 for info & video,
"Learning with a Difference"

Educational excellence
for over 200 years

Coed College Preparatory, Pre-K -12



Moorestown Friends School

110 East Main Street, Moorestown, NJ
609-235-2900 ext. 227

WILLIAM PENN CHARTER SCHOOL

303 Years of Quaker Education

Est. 1689
Kindergarten through
Twelfth Grade

Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.

Friends are encouraged to apply both as students and as teachers.

Earl J. Ball III, Headmaster
3000 W. School House lane, Philadelphia, PA 19144
(215) 844-3460



Young Friends

A Friendly Trip to Northern Ireland

Last summer, I traveled to Northern Ireland through the Quaker Youth Exchange Program. I had been interested in summer travel abroad for several years, and through research into summer programs, I discovered Quaker Youth Exchange. I felt a home stay would be a good way to immerse myself in the culture.

Several reasons motivated my choice of Northern Ireland: I am Irish and was interested in my own heritage; I had seen pictures and knew it was a beautiful country; and the idea of a country in political turmoil presented a special challenge. I was curious how the Quakers addressed the violence. Quaker Youth Exchange met all of those expectations and provided me a profound experience which I carry with me every day.

I stayed with three different families, all having two teenagers, for one week apiece. All of the families made me feel at home and shared their daily lives with me. I had tea instead of supper, listened to Irish music, and went to a soccer game. I visited historical sights, learning about my Irish heritage. I was amazed at how different the Irish culture is from our own, and pleased the Quakers were so willing to share it with me.

I spent much of my time with teenagers. It was very easy to be friends with them, as I automatically trusted them knowing they were Quakers. They were eager to show me around and tell me what their lives are like (I spent a good deal of time telling them what it is like in the States as well). We also did engage in "normal" teenage amusements—playing cards, watching TV, and just talking.

I had no idea what to expect in terms of the political situation. All I knew was what I read in the newspapers and what an older friend who had lived in Belfast in 1970 had told me. I was extremely surprised when I saw what the conditions really are, and the way the Quakers deal with it. I heard on the radio about violence, but I did not see any. There were not people fighting in the streets, nor bombs every day. However, I was able to see the affect the violence had on their daily lives. The kids I encountered talked about bomb threats at school, yet they accept this as a part of life in Northern Ireland. They are not bitter, but they aren't resigned or indifferent to the violence either. They were eager for me to tell people in the United States that Northern Ireland is a beautiful area, and violence is not the principal aspect of life.

The Quakers take initiative in creating peace. They had set up a visitor's center at the Maze and Maghaberry prisons. They take care of visitors' children, operate a cafeteria, and act as go-betweens for prisoners and the prison staff. I visited Quaker Cottage and Quaker House, both in Belfast. Quaker Cot-



1994

GATHERING OF FRIENDS

UNIVERSITY OF MASSACHUSETTS AT AMHERST
JULY 2-9

For complete information contact:
Friends General Conference, 1216 Arch Street, 2B
Philadelphia, PA 19107 (215) 561-1700



Quaker Directorship
for 48 years
by the Humes family
★
107 Robinhood Road
White Plains, NY 10605
(914) 997-7039

Camp Regis*AppleJack

BOYS & GIRLS 6-13

TEEN CAMP 13-16

A friendly and active summer community located on upper St. Regis Lake, high in Adirondack Mts. near the Olympic Village of Lake Placid, NY. Imaginative and individually oriented program for 220 boys and girls. Special attention to the young and new camper. Staff/camper ratio 1 to 3 with professional instruction in all activity areas. International.

Activities and facilities include: All water sports—60 boats ★ 7 tennis courts ★ arts and crafts ★ drama ★ nature-science-ecology ★ wilderness mountain and canoe trips ★ mountain biking program.

tage is an establishment on the outskirts of the city, where volunteers take care of neglected children from the city, while other volunteers teach the mothers domestic skills or discuss the situation in Belfast. A couple living in Quaker House have dialogues with former members of paramilitary organizations. Highly respected by both sides, the Quakers' only goal is for this troubled country to reach a peaceful resolution.

I cannot convey in this short article what a full experience the home stay was. I observed for three weeks. I remember everything I saw: specific views, streets, and buildings. I had a chance to test my independence, as well as an opportunity to experience a new culture. I was able to see how Quakers deal with conflict and most importantly, stay with three families who showed their beautiful country to me.

If you are interested in Quaker Youth Exchange, contact Sally Rickerman, Box 201, RD1, Landenberg, PA 19350.

—Marta Schaaf

Marta Schaaf lives in Ipswich, Mass., and was a sophomore in high school when she took her trip to Northern Ireland in 1993. Her interests include the environment, international relations, reading, sports, and travel.

International Peace Exchange in Japan

Through the efforts and financial support of many people, I found myself going to Japan to attend an international youth peace exchange July 21 to August 9, 1993. The program was part of the celebration of the 10th anniversary of the city of Nishinomiya's being declared Nuclear Free.

The International Youth Peace Exchange ran for five days, with a three-day stay with a host family on either side. Upon arrival, Evan Draper (West Grove [Pa.] Meeting) and I were entertained by the Endo family. We had no communication problems because Yuko, the daughter, spoke English fluently. Our host family was extremely nice and made us very comfortable in a new country and new culture.

On Monday, August 2nd, the actual program began. Everyone arrived at the Kabutayama Youth Center, and we spent the morning getting to know each other. There were students from Japan, the Marshall Islands (where the first hydrogen bomb test took place in 1956), Germany, New Zealand, Russia, and the United States—about 40 in all, ranging in age from 11 to 19. That evening the main speaker was Koko Kondo, a Hibakusha (atomic survivor). She is mentioned in the new last chapter, "Aftermath," of John Hersey's *Hiroshima*. It was neat to actually meet her after reading about her in the book.

On Tuesday we visited the mayor of Nishinomiya at city hall and participated in a press conference, where we sat by country delegation with our own national flags! In the afternoon we attended a public symposium at which the adult delegates gave speeches on peace. I was selected as one of five youths to give a short speech on what we have done for peace in our native countries. I was extremely nervous and I think that showed, but that was all right. Yumiko Yamaguchi of the "Never Again Campaign" spoke to us, and we heard a variety of music, including a violin recital by the Russian delegates. The day ended with a banquet with our host families and then fireworks.

On Thursday we went to Hiroshima. The bus ride took six hours, so we got to know each other really well. Upon arrival we visited the Hiroshima Peace Memorial Museum, which was full of displays showing specific information about, and the repercussions of, the atomic bomb when it was dropped. It was moving to see. This visit convinced me that under no circumstances should a nuclear weapon be used. We then went through the Peace Memorial Park



Peter Morscheck in front of a monument to Sadako Sasaki in the Hiroshima Peace Memorial Park

FRIENDS CAMP South China, Maine

- ★ Ages 7-17
- ★ Coed - Residential
- ★ Non competitive
- ★ \$475 for 2 weeks

A unique camp program which includes international campers, Quaker community living, decision making, peace communications center, crafts, drama, sports, water activities, and other creative programs.

Call or write:

Susan Morris, Director

P.O. Box 84

E. Vassalboro, ME 04935

(207) 923-3975

WILDERNESS CANOE TRIPS NORTHERN MAINE AND QUEBEC

Canoeing, swimming, fishing, friends, exploring, whitewater, hiking, bald eagles, adventure, loons, deer, moose, stars, peace.

Young men and women 11 to 17
2 and 4 week sessions in Maine
8 week expedition in Quebec

1 week for Adults
2 week Biology session

John Houghton
RFD 3, Box 231F
Freeport, ME 04032
(207) 725-4748 evenings



DARROW

THE HICKMAN



100 years
of caring

QUAKER RETIREMENT RESIDENCE

Reasonable Rates
Not for Profit
Personal Care
Convenient to Shops and Businesses

400 North Walnut Street
West Chester, PA 19380 (610) 696-1536

Fyfe & Miller
FUNERAL SERVICE
7047 Germantown Ave.
Philadelphia, PA 19119
(215) 247-8700

James E. Fyfe Edward K. Miller

Simple earth burial
and cremation service
available at reasonable cost.

To All Friends in Higher Education, come join the conversation

When you join Friends Association for Higher Education (FAHE) you join with colleagues worldwide in an ongoing integrative conversation about larger issues such as sustainability, peacemaking, ethics in the classroom and spirituality. These issues all too often are ignored in our discussions because of the increasingly specialized pressures of higher education today.

Come to the FAHE annual June conference and sit with physicists, trustees, literary critics, sociologists, poets, administrators, chemists, historians and political activists among others in considering what it means to integrate spirituality, academic excellence and social concerns as a Quaker educator. Read FAHE's quarterly newsletter and profit from book reviews, reflective essays and listings of employment opportunities at Quaker institutions. Regular membership dues are \$25.

Write or call today for registration information and begin making plans to attend the next FAHE conference "**Coming Home to the Earth: William Penn and Contemporary Issues**" June 23-26 at William Penn College in Oskaloosa, Iowa.

Friends Association for Higher Education
PO Box 18741
Greensboro, NC 27419
(910) 852-2028



The sooner people come to Friends, the sooner they leave

No hospital in the country has more experience dealing with mental and emotional problems than Friends. That's why we're able to provide the best care, most efficiently. Highly-qualified psychiatrists and other specialists deliver care using modern medical techniques while maintaining traditional Quaker compassion. Friends combines this expertise with an attention to today's healthcare needs. Our team structure allows patients to manage their problems better and sooner. That's why we've reduced the cost of treatment while successfully helping people who hadn't been helped elsewhere. We have inpatient and outpatient programs, including special ones for teens and older adults.

The total environment -- including our beautiful campus -- is why more people come here for help, and leave sooner. When you need Friends, we're here. Ask your family doctor or call us.

FRIENDS HOSPITAL ACCEPTS A VARIETY
OF INSURANCE PLANS



**FRIENDS
HOSPITAL**

4641 Roosevelt Boulevard
Philadelphia, PA 19124
215-831-4600

and saw several monuments. The most powerful was the one dedicated to Sadako Sasaki, the girl who had leukemia and attempted to make 1,000 paper cranes before she died, as that would make any wish come true. No one deserves to go through the suffering that she and others did. The monument had a statue of her in gold at the top and was really beautiful!

On Friday, August 6, Hiroshima Day, we attended ceremonies in the park. I participated in the "Die-In," in which approximately 300 people "died" (lay motionless) for fifteen minutes starting at 8:15 a.m., the time the bomb was dropped. We left Hiroshima at noon.

On Saturday we rested with our host-families and then joined the others for the closing ceremonies. I read the English version of our letter to the leaders of our six nations, telling them that we do not accept war in general and also do not accept even the existence of nuclear weapons. We then floated peace lanterns down the river and said our good-byes to one another. It was very sad to realize I had only known these people for six days and most likely would never see any of them again.

Evan and I stayed with our host family for two more days, during which time we visited many Japanese castles, before returning to the United States.

This was genuinely one of the best two weeks of my life. In all of my travels and camp stays, I have never experienced so much emotional growth or been more affected by the people around me. I think one of the reasons for this was the absence of family, especially parents. I was free to act as I pleased because everyone I saw was a complete stranger. I also had to be more self-reliant than ever before: riding planes, staying in a private hotel room, walking around downtown Hiroshima at night with friends, etc. The real objective of the peace conference was not so much to transform us through the seminars and conference activities, but to prove that we youths, from six different nations and very different cultures, could come together for a week and leave as friends. If we can have that kind of communication and understanding on a vast scale throughout the world, there won't be any more wars.

—Peter Morscheck

Peter Morscheck, a member of Central Philadelphia (Pa.) Meeting, was 16 years old when he visited Japan.

Many programs are available to young Friends for travel, Quaker study, volunteer service, learning, and fun. For an information packet on youth opportunities, contact the Quaker Information Center, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7024.

Reports

German Yearly Meeting

We met in our newly-renovated Quaker House in Bad Pyrmont from November 4-7, 1993. Our theme was "You are my Friends," from the book of John, chapter 15.

Our thoughts moved continually between our distress over the condition of the world and the hope and knowledge that we are safe in God's love, which includes both good and evil. We were aware that we often cause our own suffering.

In his Richard Cary Lecture entitled "Following Jesus Today: From Savior to Model," Maurice de Coulon led us through his own changing relationship with Jesus. He gave a very personal account about his childhood picture of Jesus on up through his perception of Jesus today.

This lecture inspired us to consider our ability to accept ourselves in our totality of light and shadows. Maurice's ideas about resurrection and reincarnation occupied us further in discussion groups and personal conversations.

The parable of the vine with its fruit served as a symbol for us for the connection with God's love as primary source. We want to draw on this source so our actions can bear fruit. This desire, we hope, is also reflected in the love we show in our dealings with one another and in our ability to give, to receive, and to forgive.

Together we numbered 213 Friends, including several children and infants. We came closer to each other through our discussion groups, and also experienced this sense of community through singing, playing instruments, and an evening of activities together.

The need for a deeper peace was met through silent evening meetings for worship.

*Hellmut Stegmann, Lore Horn, and
Hans-Ulrich Tschirner*

Australia Yearly Meeting

Hobart, the capital of Australia's southern-most island-state, Tasmania, hosted Australia Yearly Meeting for 1994, the theme of which was "Celebration." The grace and dignity of yearly meeting showed as we affirmed same-sex relationships—a spur for individual meetings to consider holding a public celebration for committed lesbian or gay Friends. We also registered our grave concern about provisions of the Tasmanian criminal code, which although seldom invoked, violate the human rights of gay men.

We supported the concern of Hobart Regional Meeting for the growing number of people in Australian society who are affected by the debilitating effects of redundancy and unemployment. We believe that the rationalist economic policies currently being fol-

lowed almost world-wide, devalue human worth. We reaffirmed that people matter and that sharing is part of true justice. We look for a way forward in this.

Inclusiveness sought other positive avenues in our hope that the new National Council of Churches in Australia (NCCA), which replaces the Australian Council of Churches, should admit women as equal partners in all its deliberations and that it would continue to respect our membership despite our traditional reservations about credalism.

Our membership in the NCCA is a welcomed one—even when we can only admit to 1,000 members (plus another 700 or so regular attenders). Still, our smallness in numbers should not be equated with a lack of activity in state, national, and international affairs. David Purnell, our current presiding clerk, will be an accredited monitor in the UN-supervised South African elections in April. Our voice is heard in government as Australia continues to take a high profile in Cambodian affairs. Quaker Service does an outstanding job in maintaining a wide range of development projects in Africa, Indochina, the Asia-Pacific region, and Aboriginal Australia.

The UN Year for the World's Indigenous Peoples (1993) saw Friends active at a local and national level in supporting the passage of the Native Title Bill through the Federal Parliament. Friends rejoiced in this momentous event for all Australians.

We celebrated the bicentenary of James Backhouse's birth in 1794; a valiant Friend who, with his companion, gathered dispersed Quakers from a number of Australian colonies into more cohesive meetings. Australian Friends have given his name to the Society's annual public lecture. This year it was delivered by Di Bretherton, a psychologist, feminist, and peace activist who is director of Melbourne University's International Conflict Resolution Centre. Her talk centered on the wonderful film she made—*As the Mirror Burns*—a reference to the sometimes painful process of learning about ourselves from our reflection in the eyes of a different culture; in this case that of Vietnam and in particular the women of that country.

A strong commitment to our children and their place in the Society has lead us to seek creative ways to include them in the life of our meetings. This concern was of central significance in a letter sent to FWCC during the year, in which we reminded Friends that "our wriggling children today will be clerks tomorrow . . . How do we best minister to their opening minds?" This is a tremendous challenge and one of fundamental importance, which we need to meet successfully at all levels in our Society. By doing so, we will create NOW the occasions for future celebrations.

Gerard Guiton

Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R Forrest

609-786-1824

CREMATION

*Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)*

For information, write or telephone
SANDY BATES
5350 Knox Street
Philadelphia, PA 19144

JOURNEY'S END FARM CAMP

is a farm devoted to children for sessions of two to eight weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For thirty-two boys and girls, 7-12 years. Welcome all races.

CARL & KRISTIN CURTIS
Box 136, NEWFOUNDLAND, PA 18445
Phone: (717) 689-7552; 2353

FRIENDS SELECT SCHOOL



Small classes, strong academics in a supportive, caring environment emphasizing Quaker values.

- Pre-K thru 12th Day School
- After School Program
- Summer Day Camp

17th & the Parkway
Philadelphia, PA
(215) 561-5900

Display Ad DEADLINES

Reservations for display ads in FRIENDS JOURNAL are required.

Issue: June. Reservations must be made by April 11. Ads must be received by April 18.
Issue: July. Reservations must be made by May 9. Ads must be received by May 16.
Ad rate is \$28 per column inch.

Call (215) 241-7279 now for your reservation or questions.



FRIENDS HOME AT WOODSTOWN

A Quaker-Sponsored Retirement Facility

- One-bedroom Woods Court Apartments for People over 60
- Residential facility with community dining
- Delicious, nutritious meals
- 60-bed Medicare & Medicaid Certified Nursing Home
- Pastoral Setting
- Caring, supportive staff

P.O. Box 457, Friends Drive • Woodstown, NJ 08098 • (609) 769-1500



Olney—A Personal Education

- A small, coeducational, boarding and day school for Grades 9-12. ■ A safe, peaceful 350 acre campus, half hour west of Wheeling WV. ■ Individual attention and focus on personal growth. ■ Communication/writing skills are stressed, and electives dealing with global perspective, environmental studies, art, and outdoor education, help to prepare students for the colleges which are just right for them.



OLNEY FRIENDS SCHOOL

Barnesville, Ohio 43713 ■ (614) 425-3655

AN INTRODUCTION FOR NEW SUBSCRIBERS

Invite Friends Journal into your lives and keep abreast of Quaker trends! As a forum for discussion, Friends Journal addresses global peace, human rights, environmental awareness, and current social and political concerns with the spiritual insight and nonviolent activism that distinguish Quaker faith and conviction.

We invite your participation in the dialogue.

Use the coupon below to receive

THREE FREE ISSUES

—OR—

RECEIVE 16 ISSUES FOR THE PRICE OF 12

If you enjoy your free issues,
consider a subscription.

(Your subscription will be in addition
to the free issues.)

Only \$21.

(Overseas subscribers
add \$6 for postage.)

☐ Please sign me up for 3 free issues.

☐ Please enter me for 16 issues for the price of 12. (Check enclosed/Bill me)

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

Return to
1501 Cherry Street, Philadelphia, PA 19102-1497
Phone: (215) 241-7115 Fax: (215) 568-1377

FRIENDS JOURNAL

Consultation on UN Peacemaking

Some 32 representatives from the three Historic Peace Churches, the Church of the Brethren, Mennonite Churches, and the Society of Friends, and the Fellowship of Reconciliation met in a two-day consultation in Nyack, N.Y., in December to reflect on pacifist responses to conflicts in which military forces are employed in humanitarian intervention and UN peacekeeping forces have taken on more militarized roles.

Several questions served to focus the group. How are religious peacemakers to respond to these situations? Do they unequivocally support UN Peacekeeping Forces, and if so, by what criteria and methods should the UN carry out its goals? Are embargoes and sanctions to be endorsed? How can diplomacy be more effective? What has active nonviolence in Europe, South Africa, and elsewhere taught us about dealing with conflict and violence?

While no clear statement or policy emerged from the consultation, there was considerable discussion on the role of the UN as peacekeepers versus peacemakers. Discussion also included peace groups' preference for proactive conflict resolution rather than conflict management in reaction to crises.

"The heritage of the peace churches is ready to launch into the mainstream of Christianity—and the nation depends on it," said Walter Wink, one of two guest leaders and professor of biblical interpretation at Auburn Theological Seminary. Quaker Elise Boulding, the other leader, now retired and living in Boulder, Colo., has taught at Dartmouth College and the University of Colorado.

The representatives brought with them a wider range of experiences in peacemaking, including the Quaker office at the United Nations; theologians; academics in peace studies, conflict resolution, and Bible studies; and attorneys.

Participants repeatedly mentioned the need to address violence and peacemaking within the United States as well as abroad. Growing urban decay and a struggling economy, among other things, are fueling violence in our own communities and encouraging some peace group members to consider nonviolence as a means of dealing with fellow citizens as well as enemies.

The HPC/FOR Consultative Committee is processing the reports of small-group discussions, and working on next steps. Eventually the committee hopes to work ecumenically with the World Council of Churches and the National Council of Churches at nonviolent peacemaking and domestic justice issues.

Eric Bishop

Converting the Cold War Economy: Swords Into Plowshares

by Ted Brinton

For 45 years, our nation pursued an industrial policy of building military power second to none. This policy, heavily subsidized by our government, succeeded brilliantly, but at enormous cost to the welfare of our people. Human needs and services, education, housing, public transportation, and the country's infrastructure were long-neglected during the Cold War years.

The time has come to use equal determination in establishing national goals of developing good jobs, public amenities, benefits to the environment, and new markets. An economic conversion program is essential to shift national budget priorities and help industries, communities, and workers make the transition.

Under this focus, the government and industrial community are the logical parties to initiate conversion of military bases to civilian use and production of defense equipment to domestic goods. So far, this has not happened. The prime benefactors of the government's military-industrial policy—the aerospace, communications, and electronics industries—lobby hard and successfully to minimize cuts in the defense budget. Producers of military hardware obtain U.S. government loan guarantees and other supports to increase export of all types of weapons. And other defense industry suppliers drag their feet because they lack the commitment, financial resources, or the know-how to restructure, retool, retrain workers, or develop products to compete in a domestic market.

To date, the wind-down of the Defense Department budget is causing significant job losses, mainly in high-skill, high-paying jobs. One million defense-related jobs have been lost to date, and two million more will be cut during the next five years. The closing of more military bases will compound the impact. This loss of jobs poses a challenge and an opportunity to wean the economy away from its long-established focus on providing national "security" by building military might.

Progress in this direction has been painfully slow. However, successful programs in Maine, Arizona, and Missouri reflect the impact individuals can have on leading communities to attack the issue. For example, in Arizona, Rosalyn Boxer is working with

Ted Brinton, a retired DuPont textile fibers executive, is a member of the AFSC Corporation and a volunteer in the Peace Education Division.



managers of companies affected by reduced military spending. She helps them obtain federal grants to study how they might diversify their production. Her first company was Sargent Controls, which makes valves for Seawolf submarines. Studying their needs led to developing regular forums for the exchange of technology with other companies in the area. She also hopes to map the places where job loss is occurring in Arizona and to determine what alternative production seems most worthwhile.

Most successful conversions are creative adaptations of what a company does well. They are generally related in some way to the company's current use of technology, markets, and manufacturing skills. The list of needs for technology and its products is long, with potential profitability. For example, the world market for environmental technology is reputed to be at least six billion dollars. Other critical needs are high-speed rail, energy-efficient autos, alternative energy sources, low-cost housing, communications networks, upgrading of schools, and health care.

Interest and participation in economic conversion are steadily growing. The American Friends Service Committee, through its Peace Education Division, offers informational conferences, organizational leadership, and assistance for communities throughout the United States. In July 1993, the AFSC co-sponsored a conference in Washington, D.C., that launched the Workplace Economic Conversion Action Network (WE CAN). The purpose of the gathering was to develop a nationwide information and action network to address this complex issue.

The group identified these strategies as essential in moving toward economic conversion:

- Establishing an Office of Economic Conversion and a central clearing house for information about the availability and source of government funds and other assistance.
- Encouraging participation in affected communities by workers, management, government, unions, academics, financial institutions, etc.
- Creating economic incentives for planning, research and development of new products, retooling, reorganization of production, and development of marketing capabilities.
- Making sufficient working capital available to cover planning, new product development, worker training, and basic operating costs of new businesses until sales are made and products delivered.
- Providing adequate retraining of workers, managers, engineers, and marketing personnel. This must go hand-in-hand with development of new opportunities and new jobs to absorb the newly skilled people.
- Assisting in relocation of workers.

Even with the modest reductions for defense spending in the Clinton budget, the military will still get \$1.3 trillion over the next five years—an average of nearly \$14,000 per household. The main obstacle to deeper cuts is the short-term negative impact on communities, workers, and businesses that rely on military spending. Economic conversion is the key to success in changing government priorities, leadership in the above-named areas can set the direction, and active participation and involvement by individuals can make a difference now.

For more information about economic conversion, contact the author at the AFSC, Peace Education Division, 1501 Cherry St., Philadelphia, PA 19102-1479, telephone (215) 241-7172.

Retire in North Carolina near Guilford College, where Friends roots run deep.

Friends Homes West, the new continuing care retirement community developed in Greensboro, North Carolina by Friends Homes, Inc. is selling out quickly. New residents began moving into Phase I in August of 1993, and only a limited number of one and two bedroom apartments remain in Phase II.

Enjoy the mild winters in Piedmont North Carolina and the opportunity to participate in classes and cultural activities at Guilford College.

For more information, call 910-292-9952 or write Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410.

FRIENDS HOMES —West—

Creating Peace A Camp for Grades 3-6 July 10-16

Let there be peace
And let it begin with me.

This is a special seven-day gathering of young Friends. We will join together in the spirit of peace to learn that the most valuable contribution we can make to world peace is to be peaceful ourselves, and to give this peacefulness to those whose lives we touch every day. This week will be filled with arts and crafts, hiking, swimming, dance and theater, singing, campfires, frisbee and much more. We will learn the value of cooperation, communication, and mutual respect. These are necessary to the creation of peace among a community of young people.



POWELL HOUSE SUMMER YOUTH PROGRAMS

Creating Peace: \$300.00
Deposit of \$100.00 due by May 1.

Northern Adventure: \$500.00
Deposit of \$100.00 due by May 1

Space is limited in these programs.
Applicants will be notified of acceptance by May 5.

To register or for information:
Francis Lynn, Youth Director
Powell House
RD 1 Box 160
Old Chatham, NY 12136
(518)794-8811



Northern Adventure Junior and Senior High August 6-21



This is a sixteen day camping, hiking, canoeing, exploring, community building, wilderness experience. We will spend six days hiking the High Peaks of the Adirondacks, before venturing to a coastal wilderness in Maine. Good physical condition and a strong willingness to cooperate in all aspects of a "nomadic wilderness community" are required.



Bulletin Board

•The 1994 calendar of yearly meetings is now available from Friends World Committee for Consultation. The pamphlet contains locations, dates, and contacts for yearly meeting sessions around the world, plus information on conferences and regional gatherings, Quaker centers and offices, and FWCC. The calendar is available free of charge from FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, telephone (215) 241-7250.

•Is the Young Friends of North America performing arts "Caravan" coming to your home town? This summer YFNA will share a theatrical production with Friends throughout the United States and Canada dealing with their concern for gender issues. Ten young Friends will travel together for six weeks, to yearly and monthly meetings, and wherever Friends welcome this kind of event. The performance piece appeals to adult and teenaged Friends, lasts about an hour, and is followed by group activities and discussion. The program only requires performance space and an interested audience. YFNA is asking Friends for their writings and thoughts about the subject of gender, and for donations to support this project. To invite the YFNA performing arts "Caravan" to come to your meeting or gathering, contact Evalyn Parry, 259 St. Viateur O.#4, Montreal, P.Q. H2V 1Y1, Canada, telephone (513) 276-6486.

•This year's Friends Conference on Religion and Psychology will feature noted Quaker spiritual leader and teacher, Elizabeth Watson. The theme of "Renaming the World": Seeking Anew, Afresh, Again," will guide the group when they meet May 27-30, Memorial Day weekend, at Lebanon Valley College, Annville, Pa. FCRP explores the common concerns of analytical (Jungian) psychology and Quaker spirituality. For further information, contact Carol Kimball, 97 Gunderman Rd., Ithaca, NY 14850, telephone (607) 273-6175.

•An experiment in experiential learning for young adults, ages 18-24, will take place at Pendle Hill, June 16-July 30. Working in local community service agencies, on campus at Pendle Hill, and as staff for a one-week high school workcamp will provide the context for this exploration of service, leadership, and community. A dynamic balance of activity and reflection will encourage both social action and a deepening understanding of our inner lives. Skills training and special events will round out the experience. Pendle Hill provides room, board, and an \$800 stipend. The six-week program is limited to six participants and applications are due immediately. To apply, contact Abi Fredrickson, Extension Associate, Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086-6099, telephone (610) 566-4507.

•AFSC's Midwest Long-Term Recovery Program, working through October 1995 in selected sites affected by flooding, allows AFSC to address emergent recovery needs over time. The greatest portion of contributions to AFSC's recovery work came as the organization articulated possibilities for long-term work. The program, a cooperative national-regional effort, can be contacted at 1001 Office Park Rd., #107, West Des Moines, IA 50265, telephone (515) 224-5933.

Calendar

APRIL

1-3—Ireland Yearly Meeting, Lisburn, Ireland. Contact Ireland Yearly Meeting, Swanbrook House, Bloomfield Ave., Dublin 4, Ireland, telephone (01) 6683684.

1-3—Peru-Inela Yearly Meeting, Calle San Sebastian #249, Llave, Puno, Peru. Contact Ramon Mamani Chipana, Apartado 369, Puno, Peru, telephone (54) 35-0210.

1-3—"Inner Silence: Sharing a Deeper Communion," Quaker Center's Easter weekend, led by Eve Forrest and Rosalie Pizzo-Strain. Cost is \$100. Contact Quaker Center, Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

Easter Week—Honduras Yearly Meeting, San Marcos, Ocotepeque, Honduras. Contact Juan Garcia, Iglesia Amigos, 1a Calle 6y7 Ave. SE, Santa Rosa de Copán, Honduras, telephone 62-02-86.

15-17—The Friends Family Service conference, "Between Me and Thee: Reforming Relationships," at Reedwood (Oreg.) Friends Church. Key-note speakers are Stanley Thornburg, pastor of Reedwood Friends Church, and Judy Brutz, a licensed marriage and family counselor for Des Moines (Iowa) Friends Church and clerk of the board of Friends Family Service. Telephone (503) 745-5377.

16-17—"Working at Living the Quaker Experience," the midyearly meeting of Iowa (Cons.) Yearly Meeting, at Bear Creek Meeting, Earlham, Iowa. Panels and discussion will address keeping the integrity of our lives in the home and workplace. Contact A.M. Fink, 222 S. Russell, Ames, IA 50010, telephone (515) 232-2763.

29-May 2—London Yearly Meeting, Friends House, London, England. Contact Recording Clerk, Friends House, Euston Rd., London, NW1 2BJ, England, telephone (071) 387-3601.

30—"Soupstock '94," a free outdoor concert to celebrate Food Not Bombs' 14th year. Events begin at noon at the band shell in Golden Gate Park, San Francisco, Calif. For more information, telephone (415) 330-5030.

MAY

6-8—Denmark Yearly Meeting, Copenhagen, Denmark. Contact Ellen Friis, Valdemars alle 102, DK-2860 Søborg, Denmark, telephone (39) 696983.

12-15—Sweden Yearly Meeting, Svartbäcken, Sweden. Contact Kväkargården, Kristinehusgaten, Box 9166, S-10272, Stockholm, Sweden, telephone (175) 71243.

Oakwood School

Grades 7-12 and Postgraduate Friends Boarding and Day School

Emphasis on:

- College Preparatory Curriculum
- Challenging Senior Program
- Learning Center
- Personal Growth
- International Program
- Visual and Performing Arts
- Sports Program

For a tour and more information contact:

Oakwood School
515 South Road
Poughkeepsie, NY 12601
Telephone: (914) 462-4200
Fax: (914) 462-4251



- Quality care in the Quaker tradition.
- 42 apartments for independent living, 60 private personal care rooms, 120 nursing home beds.
- Peace of mind. Supportive medical and social services throughout your stay.
- An active lifestyle in a beautiful, graceful setting.
- Meals, housekeeping, transportation, cultural and social activities.
- A history of caring since 1904.

Stapeley In Germantown

6300 Greene Street
Philadelphia, PA 19144

Call Carol Nemeroff
Admissions Director
(215) 844-0700



Bringing Friends' Concerns
for Peace & Justice to
Congress Since 1943

Write or call (202) 547-4343
for action suggestion tape

FCNLO

FRIENDS COMMITTEE ON NATIONAL LEGISLATION
245 Second St. NE Washington DC 20002



Scattergood
FRIENDS SCHOOL

Scattergood Friends School is a co-educational, college preparatory, boarding and day high school for 55 students

- Excellent success in placing graduates in colleges and universities
- 4:1 student to faculty ratio
- Small classes and attention to the needs and interests of individuals
- Extensive outdoor and farm experiences
- Caring and supportive community life
- Emphasis upon cooperation rather than competition
- Affordable tuition with extensive financial assistance

For additional information, or to arrange a visit, call or write, Director of Admissions, Scattergood Friends School, Route 1, Box 32, West Branch, IA 52358-9715 (319) 643-7600

HARVARD DIVINITY SCHOOL



A
tradition
of excellence in an
interdenominational setting



Preparation for ordained and lay ministries
as well as a range of professions
enriched by theological study

Degree Programs: M.Div., M.T.S., Th.M., & Th.D.

International Centers: Women's Studies in Religion Program;
Center for the Study of World Religions

Student colleagues from such fields as public policy, law, & medicine

Opportunities for coursework & dual degree programs within
Harvard University & cross-registration in the nine member schools of
the Boston Theological Institute

For information on admissions & financial aid:
Admissions Office, Harvard Divinity School, 45 Francis Avenue,
Cambridge, MA 02138 ■ (617) 495-5796

News of Friends

Cooperation between two Quaker schools, one in England and one in the West Bank of Palestine/Israel, is set to grow. Sidcot School, in Somerset, England, established a scholarship scheme in 1988 when the Ramallah Quaker schools were temporarily closed by military authorities in the early days of the *intifada*. Each year, the scholarship provides a student from the Ramallah Friends schools the opportunity to study at Sidcot. In recognition of their cooperation, a pine sapling, grown from a seed in Ramallah, was brought to the Sidcot School gardens by Khalil Mahshi, head of the Ramallah schools, during a visit with Sidcot head Christopher Greenwood in late November 1993. Further links are under discussion, including the possibility of teacher exchanges. Both schools are looking forward to increased cooperation in the years to come.



Photo courtesy of Sidcot Friends School

Heads of Sidcot (L) and Ramallah (R) Friends Schools join former Ramallah students now studying at Sidcot to plant a pine sapling.

An information display on "Peace and Service Related Careers" was presented to Virginia students in October 1993. Part of a public schools career fair attended by more than 3,000 students, the display provided information about draft registration, conscientious objection, alternatives to military service, peace studies programs, volunteer opportunities, careers in church ministries, and peace and service related careers. Representatives from the Brethren, Mennonites, and Quakers with experience in these career and lifestyle areas were also on hand to talk with students.

Partners Engaged in Alternatives for Career Education (PEACE), a group consisting of representatives from the three Historic Peace Churches in Harrisonburg, Virginia, prepared the project, which was organized by Samuel Johnson, a member of Harrisonburg (Va.) Meeting. The group acted

Books

in response to the presence of military recruiters and Jr. ROTC programs in public schools. Opportunities have also been found to provide information to guidance counselors and present the display at area colleges. Concerned groups and individuals are encouraged to participate in communities throughout the United States. For a list of resources, send a business size S.A.S.E. to Samuel Johnson, Rt. 1 Box 75-B, Keezletown, VA 22832.

The Quaker Inner-City Schools Endowment Fund is up and running, as of August 3, 1993. The fund was "founded on the belief that the presence of integrated . . . Friends Schools in inner-city areas exert a profound influence for good; they act as models for inner-city education, help to develop and expand Friends social testimonies, spread the spirit of Friends, and even bring new members into the Society." The organization will solicit and receive gifts, contributions, and bequests to be used as matching funds for participating schools. QICSEF was recognized by the IRS on October 14, 1993, as a non-profit corporation. It has no salaried employees, and all of its endowment funds are managed by the Fiduciary Corporation of Philadelphia Yearly Meeting. For more information, contact QICSEF, 150 Kendal at Longwood, Kennett Square, PA 19348, telephone (610) 388-0935.

The Tightwad Gazette

By Amy Dacyczyn. Villard Books, New York, N.Y., 1993. 310 pages. \$9.99/paperback.

One chapter's heading, "Lifestyles of the Frugal and Obscure," would make an ideal subtitle, attracting all to whom, in the author's words, "... thrift is not a radical concept," and all who want specifics on living simply.

First reactions to many of Amy Dacyczyn's suggestions may be revulsion at dealing with other people's castoffs, and misgivings about the time and skill required for utilizing what is available free. A lot of people apparently feel able to handle this, for 100,000 subscribe to the two-year-old newsletter, collected into this compendium.

The Tightwad Gazette is the project of a homemaker taking the only route by which her family can own their dream home in New England. The Dacyczyns' (pronounced *decisions*) cozy lifestyle brought them national attention through print and television.

Content of the book includes entertaining, dressing, and feeding children; ways to be environmentally responsible while saving money; plus exposés and data on major alternative living decisions. Example: thinking about vegetarianism? See three pages of pros and how-tos on what Dacyczyn calls one of the best ways to slash grocery bills.

Whoever resents such things as the high cost of vacuum cleaner bags and the delicate

lifespans of batteries and light bulbs can find many ways to live comfortably with much less. Demand will surely guarantee more such anthologies as time passes; some of that demand should be from Quakers.

Joan Gilbert

Joan Gilbert is a freelance writer and editor in Hallsville, Mo. She is an inactive member of Columbia (Mo.) Meeting and keeps in touch with Friends through Wider Quaker Fellowship.

In Brief

Gay Theology Without Apology

By Gary David Comstock. Pilgrim Press, Cleveland, Ohio, 1993. 183 pages. \$14.95/paperback. In this book, the author, a minister in the United Church of Christ, posits his own bold, thoughtful gay theology. Acknowledging biblical homophobia and misogyny in his explication of several Bible verses, Comstock constructs queries and testimonies about possible roles of lesbian, bisexual, and gay persons in Protestant ministry. He integrates some personal experiences into the telling of his gay theology. The book is written in part as a defiant objection to the exclusion of homosexuals from some forms of Christian ordination. However, the author speaks through it to all persons interested in issues of sexual preference and/or Christian theology.



Anna T. Jeanes
Founder of Jeanes Hospital
1822-1907

EQUALITY

As a member of the Society of Friends, Anna T. Jeanes believed that every individual — young, old, rich, poor, learned or uneducated — is equally important, that each person's feelings and thoughts are equally worthy of respect.

At Jeanes Hospital, we also believe in the Quaker testimony of equality.

At Jeanes, we believe that everyone with whom a patient comes in contact can contribute to the healing process. The physician, the patient, his or her family, nurses and allied health professionals — the entire hospital staff — has something of value to offer. And every person who enters our doors will be treated with equal respect and dignity.

**Jeanes
Hospital**

A Quaker tradition of caring.

7600 Central Avenue • Philadelphia, PA 19111 • (215) 728-2000

It's Possible...

...We help people like you invest to improve our environment and promote a just and peaceful society while saving for education and planning for retirement. Call today to find out how you can choose your investments in a socially responsible manner.



1-800-422-7284

Ask for Kathleen Talboom or Chris Schreur

or mail this slip in today



**First
Affirmative
Financial
Network, Inc.**

Securities offered through a registered representative of Walnut Street Securities member NASD and SIPC. First Affirmative Financial Network is a registered investment advisor with the Securities and Exchange Commission. FAFN is a financial services firm and is not an affiliate or subsidiary of Walnut Street.

Name _____
Address _____
City, State, Zip _____

First Affirmative Financial Network
1040 South 8th Street, Suite 200
Colorado Springs, CO 80906

Individuals in Community



A SCHOOL IN THE PROGRESSIVE TRADITION, THE CAMBRIDGE SCHOOL OF WESTON OFFERS HIGHLY PERSONALIZED, THOUGHTFUL COLLEGE PREPARATION FOR INTELLECTUALLY CURIOUS YOUNG PEOPLE; AN ETHICAL SCHOOL COMMUNITY BASED ON DEEP MUTUAL TRUST AND RESPECT; A PLACE WHERE INTEGRITY AND DIVERSITY ARE APPRECIATED; AND AN APPROACH WHICH PLACES AS MUCH EMPHASIS ON ASKING THE RIGHT QUESTIONS AS ON GIVING THE RIGHT ANSWERS.

COEDUCATIONAL, BOARDING AND DAY, GRADES 9-12 AND PG. CALL (617) 642-8650.

The Cambridge School of Weston • 1886

Milestones

Births—Adoptions

Alden—William Cooper Alden, on Nov. 6, 1993, to Kathy and Mitchell Alden. Mitchell is a member of Gwynedd (Pa.) Meeting.

Gillespie—Daniel Wills Gillespie, on Feb. 14, 1993, to Sarah Bur and Gary Gillespie, both members of Homewood (Md.) Meeting.

Izzo—Jordan Cathryn Izzo, on Nov. 23, 1993, to Susan and Bob Izzo, of Gwynedd (Pa.) Meeting.

Platt—Christina Jean Platt, on November 6, 1993, to Gerrie and David Platt. David is a member of Abington (Pa.) Meeting.

Sherman—William Charles Barnes Sherman, on Dec. 3, 1993, to Louisa Barnes and Craig Sherman, of Beacon Hill (Mass.) Meeting.

Young—Brian Alexander Young, on Jan. 28, to Asja (Abigail) Margulis Young and David Young, both members of Madison (Wis.) Meeting.

Marriages—Unions

Farquar-Snell—Thomas Snell and Mary Delia Farquar, on Aug. 14, 1993, under the care of Acadia (Maine) Meeting, in the meeting room at Halls Cove Episcopal Church.

Newlin-Nelson—Robert Nelson and Linda Sue Newlin, on Sept. 11, 1993. Linda is a member of Haverford (Pa.) Meeting.

Trickey-Berry—David Berry and Ellyn Trickey, on Dec. 18, 1993, under the care of Frankford (Pa.) Meeting, of which Ellyn is a member.

Woolman-Washburn—Channing Washburn and Carol Woolman, on May 18, 1993, under the care of Acadia (Maine) Meeting, in the meeting room at Halls Cove Episcopal Church.

Yocum-Muccitelli—John Muccitelli and Kathy Yocum, on Oct. 23, 1993. John is a member of Abington (Pa.) Meeting.

Deaths

Arras—Margaret Arras, 68, on Dec. 18, 1993. Peg, a member of Abington (Pa.) Meeting for 23 years, lived her Quaker beliefs and was deeply committed to the life of the meeting. She served as a teacher in the First-day school, on the Religious Education Committee, as clerk of Worship and Ministry, and as a member of Overseers. Choral singing and classical music were an important part of her life. She also loved literature, philosophy, ideas, and people. Throughout the struggles of her life, she maintained a sense of humor and a keen mind. Margaret is survived by a son, Richard; a daughter, Kate; and two grandsons, Richard and Philip.

Brill—Robert Brill, 84, on Dec. 6, 1993, at home in Bloomfield, Conn. Born in New York City, Bob was attracted to Quakerism as a small boy through contact with a neighbor. While serving in Quaker Civilian Public Service camps during WW II, he met and married Helen Ely, who was teaching high school in the Japanese Relocation Center in Manzanar, Calif. Following the war, the Brills began a lifetime of hospitality, for those fleeing the dislocation of WW II, to the boat people of Vietnam. An active Friend since his teens, Bob served Hartford (Conn.) Meeting in many positions, and New England Yearly Meeting as treasurer for 10 years. At age 73, he and his wife founded the Hartford P-FLAG, a support group

for parents and families of lesbians and gay men, and became active in Hartford Meeting's efforts to gain acceptance for lesbians and gay men. Many states and four countries now have copies of the study packet of information he assembled to acquaint Friends with the subject. Bob is survived by his wife, Helen Ely Brill; two daughters, Louise L. Brill and Laurel Brill Swan; two grandchildren, Robert D. and Laurel M. Brill; and a brother, Richard Brill.

Broomell—*Margery Hull Broomell*, 82, on Jan. 3. Margery, a birthright Friend, graduated from Friends School in Baltimore, Md., in 1929, and from Miss Wheelock's School in Boston, Mass. She married Kenneth F. Broomell and moved to Lexington, Ky., where she taught nursery school and worked for the Lexington Public Library for a number of years. She was a longtime volunteer with the Lexington Family Care Center and also served the local homemakers association. With a cheerful and understanding nature, Margery was always interested and helpful in working with small children, and gave herself generously to them. She was a member of Lexington (Ky.) Meeting. Margery is survived by two sons, George D. and Andrew H. Broomell; four grandchildren, Christopher R., Tracy L., Philip A., and Stephen Broomell; two sisters, Edith H. Leeds and Bertha Paxson; and a brother, James D. Hull, Jr.

Edgerton—*Jewell Conrad Edgerton*, 84, on Dec. 23, 1993, of complications following open-heart surgery. Born near Winston-Salem, N.C., Judy attended Guilford College, where she met her future husband, William Edgerton. They were married in 1935 in the Moravian Church in which she grew up. She joined her husband in the Society of Friends four years later. Endowed with a coloratura voice, she missed the rich musical tradition of the Moravians in what she saw as the musically stunted heritage of the Quakers. However, the Quaker emphasis on direct and continuing revelation was a source of great strength and freedom for her. She was solidly grounded in her Christian heritage, but open to new light from any promising source. After eight years in North Carolina Yearly Meeting and six at State College (Pa.) Meeting, the Edgertons moved to Bloomington, Ind., in 1958. During the past 35 years Judy played an increasingly important role in the life of Bloomington (Ind.) Meeting. For the last three and one-half years she served as editor of the meeting's monthly newsletter, and was noted for her series of "Quaker Profiles." Judy is survived by her husband of 58 years, William Edgerton; a daughter, Susan Edgerton; a son, David Edgerton; and four granddaughters.

Levering—*Samuel R. Levering*, 85, on Dec. 1, 1993, at Friends Homes, N.C. Samuel was a lifelong Friend and held concurrent memberships in Mt. Airy (N.C.) Meeting and Friends Meeting of Washington (D.C.). He was born at the family orchard in Ararat, Va., and graduated from Cornell University in 1930. While attending graduate school at Cornell, he met Miriam Lindsey, and they were married on June 18, 1934. He and Miriam worked for peace and social justice, both within and outside of Quakerism. Accepting disapproval from neighbors and other members of his meeting, he spoke out against racial segregation. In 1943 he was one of the founders of Friends Committee on National Legislation. Sam served as chair of its executive committee (1956-

WESTTOWN SCHOOL

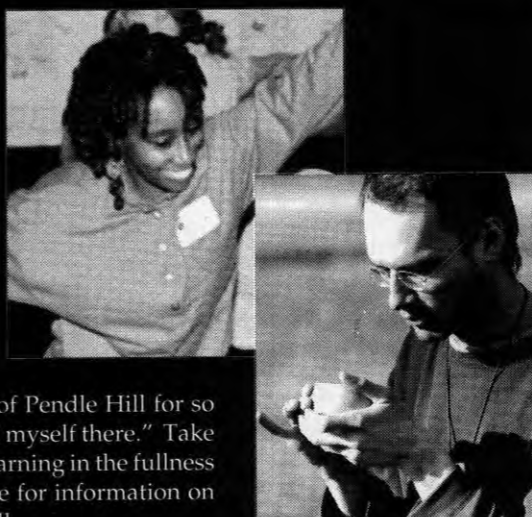
Westtown, Pennsylvania — Founded in 1799

Westtown is a Quaker school of 600 students in Pre-K through 12th grade, co-educational, college preparatory, day and boarding

- * Excellent academic programs
- * Individual attention within a caring community
- * Before and after school day care programs
- * Performing and fine arts
- * 600-acre campus with lakes and woods
- * Outstanding facilities (science center, arts center fieldhouse, 25-meter indoor pool)

For more information and to arrange to visit classes, please call Sarah Goebel, director of admissions, Westtown School, Westtown, PA 19395 (215/399-0123)

*Grow
for
it!*



People often say, "I've known of Pendle Hill for so long but never dreamed I'd find myself there." Take time for spiritual renewal, for learning in the fullness of our community. Call or write for information on how you can grow at Pendle Hill.

CALL TOLL-FREE 1-800-742-3150



PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION
Box F • 338 Plush Mill Road • Wallingford, PA 19086

72), and remained active in the organization until his death. He chaired the peace and social concerns committees of North Carolina Yearly Meeting and the Five Years Meeting. He helped found the Southeastern World Affairs Institute and the United World Federalists. He was one of six Quaker leaders who met with President Kennedy in 1962 to urge him to send surplus food to help alleviate hunger in China. Sam and Miriam worked for 10 years (1972-82) to help achieve an equitable law of the sea treaty. During this time he headed a lobbying group, the United States Committee for the Oceans, and served on the State Department's Public Advisory Committee on Law of the Sea. While serving the governing body of the American Friends Service Committee in the 1980s and early 1990s, he sought to make the AFSC more responsive to the wishes of yearly meetings. Whether conversing with presidents and other high officials, or working in his community and within Friends organizations, he be-

lieved that one should work persistently for legitimate goals and "speak truth to power." Sam is survived by three daughters, Betsy Morgan, Montague Kern, and Merry Levering; two sons, Ralph and Frank Levering; nine grandchildren; and two great-grandchildren.

Snodgrass—Ellen Lamb Snodgrass, 83, on Jan. 9. Born in Philadelphia, Ellen attended Germantown Friends School and Swarthmore College. She was a lifelong Friend and, as a member of Chestnut Hill (Pa.) Meeting, served as a member of Overseers. She was on the board of First Family Day Care and a member of the Woman's Auxiliary of Friends Hospital. Ellen was preceded in death by her husband, David K. Snodgrass. She is survived by a son, William H. Snodgrass; two daughters, Marjory A. Snodgrass and Elizabeth S. Smoly; a sister, Anna L. Felton; a brother, Walter Lamb; seven grandchildren; and two great-grandchildren.

Classified

For information call (215) 241-7279.
55¢ per word. Minimum charge is \$11.
Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.
Appearance of any advertisement does not imply endorsement by Friends Journal.

Classified Ad Deadlines:

June issue: April 18
July issue: May 16

Submit your ad to:
Advertising Manager, Friends Journal
1501 Cherry Street
Philadelphia, PA 19102-1497
Fax: (215) 568-1377

Accommodations

B&B Cambridge, U.K. Historic house. Ensuite rooms, peaceful surroundings. Log fires. Easy access. Also short and long lets in Cambridge. The Old Rectory, Landbeach, Cambridge, CB4 4ED U.K. (44) 223 861507. Fax: (44) 223 441276.

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings immediately, June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118.

Belize City, Central America—Friends House. Operated by Friends Services International, Mission Belize. With two guest rooms (twin beds). Friends House is the perfect gateway for your Belize adventures. Snorkel/dive the barrier reef. Explore the unspoiled rainforests and Mayan ruins. Write FSI, P.O. Box 2060, Belize City, Belize, Central America, or call (501) 2-34235.

New York City holiday apartment. Charming Greenwich Village one-bedroom, full kitchen, bath. Near SoHo and all transportation. Safe, clean, and quiet. \$75 daily, three-day minimum. (212) 255-0259.

Explore George Fox's territory. Lake District, Yorkshire Dales. Friend welcomes paying guests at her small hill farm. Excellent food. Peacocks, Dummah Hill Farm, N. Stainmore, Kirkby Stephen, Cumbria CA17 4DZ, England. Phone: 07683 41218.

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

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

Visiting Britain? No need to pay for expensive accommodation. Home Exchange can connect you with Friends and others who wish to exchange homes or hospitality. Send SASE to Home Exchange, P.O. Box 567, Northampton, MA 01061.

Hawaii—Island of Kauai. Cozy housekeeping cottages. peace, palms, privacy. \$60-\$80/nightly. 147 Royal Drive, Kappa, HI 96746. (808) 822-2321.

NYC midtown B&B bargain! Charming, one-bedroom apartments of your own in historical, Eastside neighborhood. \$70-\$125 double, plus \$15 per additional guest. From simple to sublime. (212) 228-4645.

Frenchtown, N.J., B&B. Along the Delaware River. A Victorian inn with contemporary comfort. Getaways, anniversaries, intimate weddings, business, and relocation stays. Full breakfast menu. Seven guest suites with private baths, period furnishings. \$110-\$145/double, weekday rates available. The Hunterdon House, (800) 382-0375, (908) 996-3632.

Big Island, Hawaii, Friends invite you into their homes for mutual Quaker sharing. Donations. HC1, Box 21-0, Captain Cook, Hawaii 96704; (808) 328-8711, 325-7323, or 322-3116.

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

NYC—Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

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

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

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

San Francisco Friends Meeting has guest rooms available in Friends Center for \$15/night. For reservations, call (415) 752-7440.

Adoption

Home full of love and affection waiting for newborn to adopt into our family. We are compassionate, caring, and easy to talk to with strong ideals. Call Beth or Brian at home at (800) 734-0401.

Assistance Needed

Recent retiree, 72, erstwhile AFSC volunteer/staffperson (Middle East, Guatemala, USA) needs large second mortgage on valuable California beach home lived in since 1957; not in area prone to fire, flood, earthquakes! Inactive member PYM-affiliated mtg. Reduced income and failed marriage compel larger loan to avoid selling. Full details: (805) 595-2561; or write Russ at Box 160, Avila Beach, CA 93424.

Extraterrestrial encounters. Have you, a Friend, actually seen or encountered a structured craft, aloft or landed, showing evidence of unfamiliar, advanced technology? If so, please get in touch: you are one among many—some silent in fear of ridicule. There is much to share and a friendly response to think about. *Dreams, visions, trances, or inner subjective events are not currently useful here.* Valid sightings along with other witnesses will be of particular value. J. Philip Neal, P.O. Box 19271, Asheville, NC 28815.

Books and Publications

Essays on the Quaker Vision of Gospel Order
Lloyd Lee Wilson explores Gospel Order as understood by early Quakers and contemporary Conservative Friends. Each essay addresses a different facet of Friends faith and practice, articulating the ways in which the vision of Gospel Order has shaped Friends beliefs as well as their outward lives. Published by permission of North Carolina Yearly Meeting (Conservative). Paperback, 200 pgs. \$7.95 plus \$2.50 s/h. Order from Lloyd Lee Wilson, 536 Carnaby Court, Virginia Beach, VA 23454.

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

Free. Steps Toward Inner Peace, by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92344.

How to Write Effective Letters to the Editor. Booklet with guidelines and samples. \$3 postpaid. Dale Roberts, 20 Bell Haven Rd., Asheville, NC 28805-1502.

Fall 1993 Catalogue of Quaker Books free upon request from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107; or call (800) 966-4556. Come visit us when in Philadelphia, Monday-Friday, 9-5.

Friendly Oakay Essays for Quakers and others. Many good ideas. Free sample. Kliff N. Merry, P.O. Box 6075, Los Angeles, CA 90015.

Quaker Books. Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748.

For Sale

Energy-efficient, passive solar home with greenhouse/sun space. 2,120 square feet, surrounded by organically nurtured gardens and mature plantings on uniquely lovely property. .6 acres, located near train and bus lines in Elkins Park, Cheltenham Township, Pa., \$225,000. Phone: (215) 635-5187.

Mid-coast Maine. A very special place near the ocean. Old cape carefully and tastefully restored. Four bedrooms, three full baths, spacious remodeled kitchen; opens onto screened porch with patio doors. Large attached barn/garage. Fourteen acres, open fields and woods, sunset views. Excellent water from driven well. \$195K. Bartram Cadbury (207) 354-6074.

Small house at Friends Southwest Center, near Douglas, Ariz. Block construction, about 800 sq. ft.; \$20,000 with owner financing. Membership requirement. For flyer, call or write. (602) 396-5452; P.O. Box 121, McNeal, AZ 85617.

For sale or rent: five-bedroom, two-bath, Germantown twin. Great family home. Sale by owner. Contact Barbara, (215) 843-6075.

Opportunities

Adoption opportunity. Beautiful children from impoverished African countries are being placed with U.S. families by Americans for African Adoptions, Inc. (317) 271-4567.

Are you led to right stewardship of the earth? Let Friends Committee on Unity with Nature share and support your concern. Membership \$20. Box FJ, FCUN, 7700 Clarks Lake Road, Chelsea, MI 48118.

Intentional community forming......focus is a Friends school. Looking to gather people of all generations who want to be part of starting an intentional community committed to simple, sustainable living. Our focus is a Friends school with the arts at the core of the curriculum, and solar dwellings. We are in northeast Tennessee approx. 1.5 hours east of Knoxville and have 125 acres of mountain land. If you are interested, call or write Randy Orr or Georgi Schmitt, Rt.3 Box 345, Sneedville, TN 37869. Phone: (615) 272-0416.

Distinctive travel/study designed for Quakers

To: Sweden-Finland, 7/11-30. Hosted by Julia Hinshaw Ryberg at Sweden Yearly Meeting's retreat center north of Stockholm and Finland's Viitakivi international center founded with Quaker assistance.
To: Nova Scotia, 9/9-20. Touring the province and staying at Duncreigan Inn on Cape Breton (Eleanor Hinshaw Mullendore, owner).
To: Guatemala 11/29-12/10 with Quaker educator, Robert Hinshaw - 30 years research/service among Mayan Indians.
For travel with an anthropological focus, write Hinshaw Tours, Box 412, Allenspark, CO 80510.

Intentional community. Moab, Utah, area. Diverse group, environmental sustenance, consensus decisions. Common land ownership. Private home site. Wilderness/agricultural setting, 100 acres. Seeking members. P.O. Box 1171, Moab, UT 84532.

Reach Financial Freedom after two years part-time work in your home-based family business, based on golden rule. Great for homeschoolers and others wanting economic security while improving the world. Quaker family will send details. SASE to: Cathi, RD2 Box 211P, Bloomingburg, NY 12721.

Chatwalloq Spanish School. Total immersion language lessons, indigenous projects, living with family. Quetzaltenango, Guatemala. SASE: P.O. Box 31783, Tucson, AZ 85751.

Performing Arts

Relive the World of William Penn during his 350th Celebration Year. Your meeting or other organization can witness Quaker William Penn, *In the First Person*, providing a personal account of his life and times. Erik L. Burro has been seen on TV and radio. He has had numerous performances as Penn on both sides of the Atlantic, before audiences of all ages—religious institutions, government, business, and historical. For fees and more information: In the First Person, 451 High St., Burlington, NJ 08016. (800) 346-6636.

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

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

Concerned Singles Newsletter links compatible, socially conscious singles concerned about peace, social justice, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

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

Director of Development. Pendle Hill, a Quaker center for study and contemplation, seeks candidates for director of development. This position is responsible for planning and implementing the fundraising program including solicitation of annual fund, capital, and planned giving programs. Experience in fundraising and familiarity with the Religious Society of Friends are desirable. Requires excellent interpersonal communication and writing skills. Includes housing on our beautiful 23-acre campus and good benefits. Begins June 1. Applications requested by April 30. For application write: Daniel Seeger, Executive Secretary, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086. (610) 566-4507.

Barn Manager. Therapeutic riding facility located in Chester County, Pa., seeks hands-on person to manage complete care of 40 horses including, but not limited to, barn help, volunteers, and vocational workers. Excellent people skills a must. Full-time. Evenings and weekends as needed. Salary and benefits commensurate with experience. (610) 644-1963.

American Friends Service Committee (AFSC) Regional Director

We are seeking a regional director of the AFSC for the Pacific Southwest Region, located in Pasadena, Calif. The regional director has primary staff responsibility for supervision of all regional staff, administrative and financial management, and interpretation of the work of AFSC. We seek candidates with experience in the above areas and in community organizing and with a commitment to nonviolence as a means of achieving social justice. Salary range begins at \$39,000 with excellent benefits. AFSC is an equal opportunity, affirmative action employer. Women, people of color, lesbian, gay, and bisexual people, and people with disabilities are encouraged to apply. To receive AFSC application, please send, fax, or bring resume/cover letter to: Lynn Brusseau, AFSC, 980 N. Fair Oaks Ave., Pasadena, CA 91103. Telephone: (818) 791-1978. Fax: (818) 791-2205. Deadline for receiving resumes: April 15, 1994.

Job Opening: Development Secretary/Fundraiser, Friends Committee on National Legislation. Full-time. \$40,000 plus benefits. Appointment will be made Fall '94; job starts January 1995. Application deadline: July 1, 1994. Write Development Secretary, FCNL, 245 Second St. NE, Washington, DC 20002-5795.

John Woolman School is seeking dynamic Friends for staff positions. We need a science teacher for physics, chemistry, and/or biology starting this fall. We offer an interactive lifestyle of simplicity and community within a beautiful rural setting. Please send resumes to JWS, 13075 Woolman Lane, Nevada City, CA 95959, or call (916) 273-3183.

Old First Reformed Church (UCC), offers volunteer "hands-on" experience in urban ministry. Includes working with homeless, summer day camp, jobs program, urban work camps, and congregational activities. One-year commitment begins September 1, 1994. Housing, stipend, insurance. Send resume: OFRC, 153 N. 4th St. (4th & Race Sts.), Philadelphia, PA 19106.

Job Opening: Assistant to the Executive Secretary for Administration, Friends Committee on National Legislation. Full-time. \$30,000 + benefits. Start June 1994. Application deadline: April 15. Equal Opportunity Employer. Write AESA, FCNL, 245 Second Street, NE, Washington, DC 20002-5795.

The Meeting School, a Quaker alternative high school in New Hampshire has several faculty openings beginning June 1994. We are seeking couples who are interested in houseparenting teenagers, and who have office and/or teaching skills. For more information please contact Jackie Stillwell, The Meeting School, 56 Thomas Rd., Rindge, NH 03461.

Need counselors and cook for small, Quaker-led farm camp. Skills in life guarding, nature, pottery, shop, farming are useful. Emphasize simplicity, peace, environmental awareness. For children age 7-12. Carl and Kristin Curtis, Journey's End Farm Camp, Box 136, Newfoundland, PA 18445. (717) 689-7552; 2353. Especially need counselors/lifeguards.

Staff Opening at Philadelphia Yearly Meeting—Publications/Wholesale Staff Person handles all phases of distribution of publications of the Publications Committee and other materials of PYM including promotion, inventorying, accounting and budgeting, handling copy, correspondence and telephone contacts. Provides staff support of the Publication/Wholesale Committee. Familiarity with the bookselling trade, office systems, packing, and mailing desirable. Computer skills helpful. Able to work alone and unsupervised as well as with people. Needs initiative, ability to communicate well and understand both literate and financial language. Three days/week, starts July 1, 1994. Send resumes to the Personnel Committee, PYM 1515 Cherry Street, Philadelphia, PA 19102.

Let Friends Camp be your Maine job this summer. We seek nurses, cooks, EMT lifeguards, crafts, pottery, drama, and music staff. Doers, makers, and Quakers apply to: Susan Morris, Director, Friends Camp, Box 84, E. Vassalboro, ME 04935; or call (207) 923-3975.

Vermont Adventure: The Farm and Wilderness camps seek cooks and counselors for a nine-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzariello, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.

Rentals & Retreats

Cozy Maine cottage. On quiet island minutes across swing bridge from restaurants and shops of Boothbay Harbor. Great home base for exploring Maine coast. Sleeps six. \$400/week. Homan (610) 828-3192.

Downeast Maine. Secluded cabin on shore in national wildlife preserve, sleeps four, all conveniences. \$550 plus utilities for two weeks. Mid-May to October. (610) 649-7037.

For rent except August. Well-equipped, attractive cottage on high ground, overlooking John's Bay, Maine. Three bedrooms, 1 1/2 bathrooms, laundry, fireplace, mooring and docking privileges included. \$650/week. (610) 558-2656.

For rent. Three-bedroom home in Steelton, Pa.; July 16 - August 15. \$50 per week plus care for cat and rabbit. Easy day trips to Hershey, Lancaster, Philadelphia, or Washington, D.C. Call (717) 986-9535.

Friends House Retirement Community. Interested in trying retirement living? Two-bedroom apartment available May through October with public bus service to Washington, D.C., area Metro. Contact Eleanor or Chuck Harker, 17301 Quaker Lane, Sandy Spring, MD 20860. Telephone: (301) 570-3249.

Furnished home for lease in Bellingham, Washington, from a Quaker family taking a year-long sabbatical. Bellingham is 90 miles north of Seattle, 60 miles south of Vancouver, Canada, and close proximity to the San Juan Islands and Cascade Mountains. Our three-bedroom, 1 1/2 bathroom home with a large garden spot is close to a park, downtown, and Western Washington University. House available June 15, 1994 through summer 1995 and will lease for \$950/month. Contact: Jerry or Iris Graville, 1226 Newton St., Bellingham, WA 98226. (206) 647-7836.

Maine coast. Attractive house on Westport Island (with bridge). Deck, spruces, deep water, small rocky point, and cove. \$850/two weeks, \$450/one week. (617) 489-2465.

See New England this summer. Rent small home, Attleboro, Massachusetts, \$200 per week. No smokers. Boston, 45 minutes by train; Cape, beaches, one hour; New Hampshire, Vermont, three hours. Call (508) 226-7052.

Vermont. Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Ruth Hunter, (610) 399-1181, or Westtown School, Westtown, PA 19395.

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

Coastal Maine. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, saltwater cove, swimming, canoeing. Island ferries, beaches, woods walks, theaters, concerts, Friends meetings. \$700+/week. Weekends spring, fall. Dam Cove Lodge. (207) 443-9446.

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

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

Downeast Maine. Modern house on Taunton Bay. Four-bedroom, 2 1/2-bath, washer, dryer, dishwasher, VCR, microwave; large deck, Sunfish, canoe, rowboat. Available June and July. \$600 one week; \$1,100 two weeks; \$2,000 per month. Write: Allen Bacon, Woodbrooke, 1046 Bristol Rd., Birmingham B29 6LJ, England.

Nantucket Island, ocean front summer house. Antique, charming, three-bedroom cottage. Beautiful ocean beach. Comfortably furnished, quiet, private. Sleeps five. Available June to September. \$600 to \$1,000 weekly. (212) 255-0259.

France. Life is sweeter in the Dordogne. 15th century village home available April-October near Bergerac. Rates will vary according to length of stay. Sleeps eight. Fully furnished with books, TV, ping pong, and bikes. Kind neighbors. Call (615) 483-1311, or write: Jean Grant, 221 East Vanderbilt Drive, Oak Ridge, TN 37830.

Retirement Living

FRIENDS HOMES —West—

Friends Homes West, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952 or write: Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

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-\$134,000; monthly fees from \$1,165-\$2,140. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

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

Schools

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.

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. Phone: (614) 425-3655.

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: a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

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.

Stratford Friends School provides a strong academic program in 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 five-year-olds is available. The school also offers an after-school reading program, extended day, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

Services Offered

Marriage Certificates. Fine calligraphy and beautiful, custom-designed borders. Call or write for information packet. Carol Sexton, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

Painting. Quaker-owned-and-managed company paints the interiors and exteriors of homes and meetinghouses. We specialize in older buildings. Licensed, insured, and conscientious. References available. Call Robert Katz or Peter Evans at (215) 473-4770. Fifth Business Corporation, 5070 Parkside Avenue, Philadelphia, PA 19131.

Friendly financial planning. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services, P.O. Box 3465, Easton, PA 18043, at (215) 258-7532.

Celo Valley Books: personal attention; intelligent typing; professional copyediting; 600 dpi camera-ready copy; book production (50 copies or more). One percent to charity. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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.



Forum Travel

Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

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 QUF, 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.

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

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

Summer Camps



Camp Woodbrooke, Richland Center, Wisconsin. A caring community; ecology, campcraft. Quaker leadership. 34 boys and girls; ages 7-12; two or three weeks. Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (708) 295-5705.

Make friends, make music at Friends Music Camp. Ages 10-18. For information: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

The Leavers (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leavers, 8 Lennox Road, London N4 3NW, England, U.K.

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-(902) 461-0702 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

MONTVERDE-Phone 64-50-56 or 64-50-36.

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, 353-9692.

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-Unprogrammed. First and third Sundays. Call Trudie Hunt: 0343686, Nancy Espana: 0392461.

MEXICO

CIUDAD VICTORIA, TAMAULIPAS-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

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. Sunday. 13 ave Mervelet, Quaker House, Petit-Saconnex.

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 592-0570.

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-Call for time and directions. (907) 566-0700.

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, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

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

TEMPE-Unprogrammed, First Days, 10 a.m., child care provided. 318 East 15th Street, 85281, Phone: 968-3966.
TUCSON-Pima Friends Meeting (unprogrammed), 10 a.m. 931 N. 5th Ave. Information: (602) 625-0926.

Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.
HOPE-Unprogrammed. Call: (501) 777-5382.
LITTLE ROCK-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone: (501) 663-1439.

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-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: (916) 272-6764.
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., 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 9:30 a.m. Call 646-4497 or 646-3200.
ORANGE COUNTY-Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.
PALO ALTO-Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.
PASADENA-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.
REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.
SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.
SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 583-1324.
SAN FERNANDO VALLEY-Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.m.; 15056 Bledsoe, Sylmar. 360-7635.
SAN FRANCISCO-Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.
SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.
SAN LUIS OBISPO AREA-Friends worship groups: SLO, 9:30 a.m., Univ. Christian Center, (805) 541-3101; Los Osos, 10:30 a.m., phone (805) 528-0871 or 528-1249; Atascadero, 9 a.m., phone (805) 466-0860.
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-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.
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) 578-3327 for location.
VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.
WESTWOOD (West Los Angeles)-Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.
WHITTIER-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122, Phone: 698-7538.

Colorado

BOULDER-Meeting and First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.
COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, CO. Tel: (719) 685-5548. 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: (303) 586-5521.
FORT COLLINS-Meeting for worship and First-day school 10 a.m. 484-6367.
TRINIDAD-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

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. Butterfield Colleges, Unit A, corner of High and Lawn Avenue in Middletown.
NEW HAVEN-Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Wendy Kravitz, 444 Vineyard Pt. Rd., Guilford, CT 06437. (203) 453-3815.
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.
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.). (202) 483-3310. Unprogrammed meetings for worship are held at:
FLORIDA AVE. MEETINGHOUSE-Worship at 9 a.m. and 11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.
QUAKER HOUSE-2121 Decatur Pl., adjacent to Meetinghouse. Worship at 10 a.m.
 *Interpreter for the hearing impaired at 10 and 11 a.m.
FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11:00 a.m.
WILLIAM PENN HOUSE WORSHIP GROUP-515 E. Capitol St., SE. (202) 543-5560. Worship at 9:30 a.m.

Florida

CLEARWATER-Clerk: Priscilla Blanchard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 397-8707.
DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.
FT. LAUDERDALE-Worship group. (305) 360-7165.
FT. MYERS-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 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, 694-1523.
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 9:30 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-Discussion 9:30 a.m., worship 10:30 a.m., Cook Hall, New College. For directions, call 359-2207 or Mimi McAdoo, clerk, 355-2592.
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. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 238-8879 and 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. Sandy Beer, (404) 377-2474.
AUGUSTA-Worship 10:30 a.m. at Meeting House, 340 1/2 Telfair St. (706) 738-8036 or (803) 278-5213.
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 Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Witarelis).

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.
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. 11:00 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.
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). 2201 W. Roscoe. Worship 10:30 a.m. For further information 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.
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.

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

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

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

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 1/4 mi. S., 1 mi. W. 478-4218.

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

INDIANAPOLIS-Valley Mills Friends Meeting. Meeting for worship 11 a.m., Sunday school 10 a.m. 6739 West Thompson Road. Catherine Sherman, pastor. (317) 856-4368.

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. Clerk: Margaret Lechner. Paul Barton-Krieser: (317) 966-9286.

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

VALPARAISO-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Memorial Opera House, Indiana Ave.; (219) 462-9997.

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

Iowa

AMES-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 blks west of campus) Ames, IA 50014. (515) 292-1459, 296-5160.

DES MOINES-Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4717.

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. (913) 539-2636, (913) 537-2260.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th Topeka. First-day school and child care provided. Phone: (913) 233-5210, 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, pastor. 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

BATONROUGE-Unprogrammed meeting for worship 10 a.m. 333 E. Chimes St. Co-clerks: Marshall Vidrine, (504) 629-5362; Ralph McLawry, (504) 755-6595.

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 VASSALSBORO-Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, George R. Keller, clerk. (207) 872-2615.

MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m. at The Community Center, Business Route 1, Damariscotta. (207) 563-3464, or 354-8714.

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

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

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: Lorraine Fry, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0220.

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, (410) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15. Please call for location, directions. Richard Broadbent, clerk, (301) 447-6290.

SALISBURY-Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (410) 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. George Fellers, clerk, (301) 831-9797.

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: Sarah Jeffries, 371-1619.

AMESBURY-Worship 10 a.m.; 120 Friend St. Call (508) 463-3259 or (508) 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, 9:00 and 11:15 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. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). (508) 877-1261.

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-Unprogrammed worship 10:30 a.m. Hillside Village Community Center, Edgartown, Vineyard Haven Road, Vineyard Haven. Phone: (508) 693-1834 or (508) 693-0512.

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 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., adult discussion 9:30; child care. Smith College, Bass Hall, room 210. (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, 10:00 a.m. Central Village. 636-4963.

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. (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.

Minnesota

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

DULUTH-Unprogrammed worship, First Day, 9:30 a.m. Sundays, 1730 E. Superior St. David Harper, clerk: (218) 525-5877.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

NORTHFIELD-SOIGN-CANNON FALLS TWP.-Cannon Valley Friends Meeting. Unprogrammed worship 10 a.m. Child care. (507) 663-7969.

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

ST. CLOUD-Unprogrammed meeting 3:00 p.m. followed by second hour discussion. First United Methodist Church, 302 S. 5th Ave.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m. (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 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

Montana

BILLINGS-Call: (406) 252-5065 or (406) 656-2163.

HELENA-Call (406) 449-6663 or (406) 449-0913.

MISSOULA-Unprogrammed, Sundays. 1861 South 12th Street W. (406) 549-6276.

Nebraska

LINCOLN-Unprogrammed worship 10:30 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

LAS VEGAS-Unprogrammed worship group. Call (702) 898-5785.

RENO-Unprogrammed worship, for information call: 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., 141 Central Ave. Contact: Pat Gildea, (603) 749-9316, or write: P.Q. Box 98, Dover, NH 03820.

GOIC-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 high school). Clerk: Mayme Noda, (603) 643-4138.

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) 652-2637.

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 info.

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-118 E. Main St. Meeting for worship 9 a.m. and 11 a.m., First-day school 9:45 a.m. Except 2nd First Day: Meeting for worship 9 a.m., Meeting for Business 9:45 a.m., First-day for children. (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. (201) 445-8450.

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 845-9516.

WOODBURN-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 and First-day school 10:30. 1600 5th St., N.W., (505) 843-6450.

GALLUP-Friends Worship Group, First Day 10:30 a.m. For information, call: (505) 722-5315.

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.

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) 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, 270 Lake 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) 238-3170.

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 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.

FARMINGDALE-BETHPAGE-second and fourth First Days, preceded by Bible study, 10:30.

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

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

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

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

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

SHELTER ISLAND EXECUTIVE MEETING-10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters: 96 Hempstead 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: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

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

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

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

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

ROCKLAND-Meeting for worship and First-day school 11

a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

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

SARANAC LAKE-Meeting for worship and First-day school; (518) 523-1899 or (518) 523-3548.

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

SCARSDALE-Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

SCHEENECTADY-Meeting for worship 9:30 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) 273-0493.

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 11 a.m., Unitarian Fellowship. King Street, Boone, N.C. Call for information. Michael Harless, (919) 877-4663.

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. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

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.

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

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.

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. (910) 294-2095 or 854-5155.

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

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

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

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

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

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

North Dakota

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

Ohio

AKRON-Unprogrammed worship and First-day school. United Church of Christ, 750 Work Dr., 44320; in little chapel in the back; (216) 253-7151 (AFSC).

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

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

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

FINDLAY-Joe Davis, (419) 422-7668.

TOLEDO-Rilma Buckman, (419) 385-1718.

CINCINNATI-Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, Sunday 10 a.m. (513) 232-5348.

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. Cindi Goslee, 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.; (614) 291-2331 or (614) 487-8422.

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. For summer and 2nd Sundays, call (614) 362-8921.

GRANVILLE-Area worship group meets 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.

OVERLIN-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.

Oklahoma

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

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

TULSA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-Meeting for worship 10 a.m.- Sunday. 1150 Ashland St. (503) 482-4335.

CORVALLIS-Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (503) 997-4237 or 964-5691.

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, 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM-Worship and First-day school, 11 a.m.-12 (June, July, Aug.: 10-11, no FDS). Routes 202-263, Lahaska. (215) 794-7299.

CARLISLE-First-day school, Meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

CHAMBERSBURG-Meeting for worship 10:30 a.m. (717) 263-6576.

CHELTENHAM-See Philadelphia listing.

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

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

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

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

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

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

DUNNINGS CREEK-First-day school/Meeting for worship begins 10 a.m. N.W. 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. Sumneytown Pike and Rte. 202.

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

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

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

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

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

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

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

KENNETT SQUARE-First-day school 10 a.m., worship 11 a.m. Union and 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, 1/2 mile north of Rte. 22.

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

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

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

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. 358-1528.

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. 219 Court St., 968-3804.

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. Geoffrey Kaiser, clerk: 234-8424.

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

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

CENTRAL PHILADELPHIA-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

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

CHESTNUT HILL-100 E. Mermaid Lane.

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

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

FRANKFORD-Unity and 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.

POCONOS-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 St., 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. Sugar Rd., 2 miles N.W. of New Hope. 297-5054.

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

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

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

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

UPPER DUBLIN-Worship & First-day school 11:15 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

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. High St. Caroline 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 10 a.m. Meeting for worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

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 and First-day school 10 a.m. PALM Center, 728 Pickens St. (803) 256-7073.

GREENVILLE-Unprogrammed worship and First-day school 5:00 p.m. First Christian Church, 704 Edwards Road. (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.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Information: Sharon Gittlin, (615) 926-5545.

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.

CORPUS CHRISTI-Unprogrammed worship 9:30 a.m., discussion 10:45 a.m.; 5872A Everhart, 993-1207.

DALLAS-Sunday 10 a.m. 5828 Worth St. Hannah Kirk Pyle, clerk. (214) 826-6097 or call (214) 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-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

HILL COUNTRY-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m. Kerrville, TX. Clerk: Polly Clark: (512) 238-4154.

HOUSTON-Live Oak Meeting. Adult discussion 9:30 a.m. except summer. Unprogrammed worship 8:15 a.m. and 11 a.m. Supervised activities and First-day school for young Friends 9:30-noon. Call (713) 862-6685 for details. 1003 Alexander.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 747-5553 or 791-4890.

MIDLAND-Worship 5 p.m. Sundays. Clerk, Carol Clark: (915) 697-1828.

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. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

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, 12:30 p.m. in winter; 11:30 a.m. in summer. Second Congregational Church, Hillside St., Bennington. (802) 442-6010, or 442-4859.

BURLINGTON-Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

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

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

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

WILDERNESS-Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, 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) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11:00 a.m. (child care available). Summer worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake, discussion 10 a.m. worship 11 a.m. (804) 223-4160.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

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.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.

RICHMOND-Worship 9:30 and 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Ashland Meeting. Worship 11 a.m. Children's First-day school 11:15 a.m. (804) 227-3439 or 227-3563.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8956.

RESTON-Singing 10:45 a.m., First-day school and worship 11 a.m. K. Cole, (703) 391-0824.

ROANOKE-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

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.

KENT-South King County Worship Group. Sundays 11 a.m. in homes. (206) 631-3945.

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-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; Worship at 10 a.m. (206) 526-7166.

SEATTLE-University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 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) 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) 865-4151.

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

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

Wyoming

JACKSON HOLE-Meeting for worship 9 a.m. (May 1 through September 30, 8:30 a.m.) Unprogrammed. For location, call (307) 733-5432.



The world has changed almost overnight. It's hard to know where we are going next.

The Friends Committee on National Legislation has a vision of peace, justice, and a restored Earth. This vision includes the concerns of many Friends.

However, to witness effectively to Congress and to our communities, FCNL's many supporters around the country and the 17 staff members in Washington must focus their attention and energy on a limited number of issues at one time.

Can you help us to choose our road?

In November 1994, the 250 Friends on FCNL's General Committee, seeking spiritual guidance together, will try to discern what FCNL's program should be during the 104th Congress (1995-1996).

The process of choosing from among many important issues (priorities selection) has already begun. We need the widest possible consultation with Friends and ask for your participation. Many Friends meetings and churches are already taking part.

If your meeting or church is not yet involved and would like to be, or if you want to participate individually, please call or write to the address below. We'll send you the necessary materials.

Survey, FCNL, 245 Second St. NE, Washington, DC 20002
Phone: (202) 547-6000

