

June 1995

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**Listening to Our Hearts  
Nurturing Children and Families in Meeting  
Learning from Young People**

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**Among Friends**

# Mightier than a Megazord

It all started out harmlessly enough. The kids clamored at the supermarket for a big box of Cap'n Crunch cereal and their good-natured father gave in. (We've all been softies, after all; we can't deny them their sugar-rush once in a while.)

A few days later Michael Resman realized he'd been had. As he put it, "I read the offer for a Mighty Morphin Power Rangers Megazord computer wrist game on the back of the box. Through the haze of an early-morning fog, I began to realize that:

1. These were the same Power Rangers characters that have been banned or restricted by several governments as too violent.

2. The advertising for the game watch includes the following statement: "Watch Jason, Zack, Kimberly, Billy, and Trini defeat them in battle using the fighting power of the Megazord."

3. All this is on a box which has on the front a picture of a smiling gentleman wearing black, above the prominent word *Quaker*."

Michael Resman, a member of Rochester (Minn.) Meeting (a *Quaker*, that is), put it frankly, "I am outraged!" In good Quaker fashion Michael didn't sit back and fume about it. He gave motion to his outrage. To set things straight he sat down and wrote a letter to the Quaker Oats Company. In part, this is what he said:

I feel that in using the name of my religion to further your own ends, you are obliged not to desecrate our beliefs. For over 300 years, Quakers have condemned violence. Many of our ancestors were jailed or beaten for refusing to serve in the military. Some of our members are still being prosecuted for refusing to pay taxes that support the military. This is a matter of great importance to most Quakers.

He explained that he does not allow his children to watch violent TV shows or play violent electronic games. "It is my belief," he wrote, "that individually and as a society, the future depends on learning to cooperate with other people; not in learning to hit, kick, and shoot them." In conclusion, Michael had a request: that the company consider changing its name. As he put it forthrightly, "You've been using our reputation for honesty long enough." If they decided *not* to change their name, they might at least, in the future, "abide by Quaker principles."

After three months Michael got a response from the Quaker Oats Company:

Dear Mr. Resman:

Thank you for your recent letter regarding the Cap'n Crunch Mighty Morphin Power Rangers promotion. Upon checking our files we were unable to find any record of your first correspondence. We are sorry that you did not receive a reply to your original inquiry and are glad that you gave us another opportunity to respond.

We certainly understand your point-of-view. Please be assured that the objective of every Cap'n Crunch promotion is to interject fun into the product and not to offend parents or religious groups. Tie-in's such as this usually begin at least a year before the promotion actually is on-shelf. We began working the tie-in with Power Rangers long before concerns about violence emerged. You will be pleased to know that Cap'n Crunch's affiliation with Power Rangers has ended and we will not be promoting it in the future.

Please accept our sincere apologies as neither Cap'n Crunch or The Quaker Oats Company would ever intentionally offend members of any religion.

Sincerely, (signed) Maureen Meier, Manager, Cereals Consumer Response

It's good to see that others are ending their "tie-in" to violence. Perhaps Cap'n Crunch will have a heart-to-heart soon with the Pentagon generals.

**Next Month in FRIENDS JOURNAL:**

Respect for Native American Traditions  
Remembering D. Elton Trueblood  
Smuggling Medical Supplies to Cuba

# FRIENDS JOURNAL

June 1995  
Volume 41, No. 6

## Features

### 7 Learning from Young People

Helene Pollock

*The best way of learning from young people is to listen to them.*

### 10 Nurturing Children and Families in Meeting

Marty Smith and Carolyn Terrell

*Our meeting communities can do much to nurture children and to mediate conflicting needs.*

### 14 A Concern about Nuclear Power

A. Stanley Thompson

*Bombs and warheads are not the only nuclear threats in our lives.*

### 17 Friendly Divorce

Judith Baker

*Our meetings need to be neutral places where children can find safety and nurture during a divorce.*

### 18 Listening to Our Hearts

James U. Gleaton

*A conflict over sexual orientation produces a warm exposition of liberal religion.*

### 21 The Message and the Myth

Blanche P. Zimmerman

*Is the core message of Christianity obscured by layers of myth?*

### 23 View from a Coach

Gina Lee

*How poor our view becomes when fences of personal prejudice are erected.*

## Departments

### 2 Among Friends

### 4 Forum

### 5 Viewpoint

### 25 Witness

### 26 Parents' Corner

### 27 Reports

### 28 News of Friends

### 30 Bulletin Board

### 30 Calendar

### 32 Books

### 36 Milestones

### 38 Classified

### 41 Meetings



Cover photo © Cynthia St. Clair Taylor

## Forum

### A possible change?

Once the term "non-Friend" caused an attender in Princeton (N.J.) Meeting to feel insulted. He interpreted it to mean "enemy." It's in the Philadelphia Yearly Meeting queries; I've also seen it used in *Friends Journal*.

"Attender," "non-Quaker," or "small-F friend" don't always give the shade of meaning a person wants to express. Does anyone else have a suggestion for a change? Or am I the only one who doesn't like the expression "non-Friend"?

Mary Loomis Wilson  
State College, Pa.

### A time for healing

Thirty years ago, on November 2, 1965, Norman Morrison gave his life in agony over our war in Vietnam and in a desperate hope of somehow ending it.

Even at that early date, he saw the human toll the war was taking, especially on innocent Vietnamese civilians. He was convinced that the war, if it continued, would take a heavy toll on our nation's conscience.

Today, many people are still suffering the effects of that war. More than any other war in our lifetime, Vietnam violated the moral fabric of our souls, both individually and as a nation.

To heal the wounds of that war, we must forgive ourselves and each other, and help the people of Vietnam to rebuild their country. I am grateful to Robert McNamara for his courageous and honest reappraisal of the Vietnam War and his involvement in it. I hope his book will contribute to the healing process.

It is very sad that the world as a whole does not seem to have learned the lessons of Vietnam. Soldiers and civilians are still killing each other in too many places around the globe. In fact, today more than ever, we need to learn that violence done to one's fellow human beings takes an immense toll on everyone involved, and the toll has a very long lifespan.

For the sake of all we love and for the sake of our souls, we must find better, nonviolent ways to live, to struggle, and grow together, both as individuals and as nations.

Anne Morrison Welsh  
Black Mountain, N.C.

### A power within

I very much appreciated Jean Roberts's article, "Risking All for Love" (FJ April). As someone who has wrestled with the

meaning of mystical experiences, I found it comforting and validating to read her positive account of her experience with kundalini energy, and to take in her words, "as we discover a power within that will transform us and just may lead us a little closer to the Truth." Isn't that what Quakerism is about?

Kathy Tapp  
Janesville, Wis.

### Invites support

Charlotte (N.C.) Meeting is in the midst of a "New Beginnings" program of relocation and construction of a new meetinghouse. Recent growth and attendance including children has necessitated a larger space. After purchasing six acres of wooded property in the area of UNC Charlotte, preliminary plans are completed for a new meetinghouse appropriate to that setting and to the present and future needs of the meeting. The current meetinghouse property has been put on the market, and plans for raising funds to supplement income from that sale are underway. After long consideration, members are in agreement that this new location and building will enable the meeting to fulfill its vision of providing a growing Quaker presence in this metropolitan area. We invite the support of Friends interested in sharing this vision. Contributions or questions may be sent to me, the clerk, Charlotte Friends Meeting, P.O. Box 33665, Charlotte, NC 28233.

Marian Beane

### Wrong address

In the April Forum invitation to participate in the "This I Believe" project, the return address given was incorrect. It should have been 18322 Carlwyn Dr., Castro Valley, CA 94546. A few inquiries have been forwarded to me, but I suspect some have been returned to the senders. Please inform your readers that anyone responding before June 20 will be included in the *Friends Journal* project—up to 30.

Karl V. Schultz  
Castro Valley, Calif.

### Christocentric-Universalist dialogue

Brian Daniels's letter concerning Christocentric and Universalist Friends (FJ March) was disturbing. Brian, just as you asked about Universalist Friends I must ask about you: Where do people like you come from?

How do you reconcile yourself with Matt. 5:18? Jesus says, "Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place." In A.D. 30 when a Jew (Jesus included) gets up and talks about the law, he's clearly referring to the 400 some laws in the Old Testament.

I just don't see any logical way around this verse. If you are a Christian you have to follow all of the Judaic laws as well as the ones Jesus came up with.

"You don't have to believe that part," you might say. But you would require me to believe the parts that show Jesus' divinity. I think it's clearly an all or none proposition. If Jesus said it, you have to believe it to call yourself a Christian. If not, then calling yourself a Christian would be so watered down as to be meaningless.

Or you might say, "The law Jesus refers to is the Ten Commandments (and/or the two great commandments) only." Sounds nice, but Jesus didn't say that. In going out of his way to refer to the smallest part of the law, Jesus absolutely meant the entirety of Jewish law. Another reading would be adding things to the verse that just are not there.

The really theologically devious might say, "The last six words of that verse (until all things have taken place) means until Jesus was crucified/resurrected/ascended to heaven (take your pick), then after that point Jesus' teachings are all we have to follow." I would have to say, "Wow, you read all that in those six words?" Jesus—your Lord and Savior—is a straight-forward speaker. This verse isn't a parable, it needs no interpretation. It says what it says: "until heaven and earth pass away, not the smallest part of a letter will pass from the law, until all things have taken place." The meaning is plain, he's saying you must follow all the laws until the earth ceases to exist. Jesus did not speak in mumbo-jumbo. He simply said what he said.

Michael Miller  
Las Vegas, Nev.

The only thing really extraordinary about John Woodbury's Viewpoint article (FJ April) is that it should have been headlined, "No Reason for Divisiveness." After explicitly denying all of the central understandings of the Christian faith, John wrote, "I don't have any trouble with the Christocentric Friend's point of view." That is not too surprising, given that John had already written that he has "trouble with the Quaker use of the word *Truth*." This is the world of Humpty Dumpty who said, "a word means what I want it to mean. . . ." I think that Friends will understand that when John asserts that Universalists and

# Like the God Jesus Experienced

I am writing to express the hope that Brian Daniels's fevered response (*FJ* March) to Greg Pahl's "Christocentric and Universalist Friends: Moving Beyond the Stereotypes" (*FJ* Jan.) will not stifle a continuing exploration of the subject. I am writing, also, because my own spiritual pilgrimage has convinced me that one can hold views contrary to those of Brian Daniels without forfeiture of one's Christian and Quaker faith.

I was reared under the tutelage of fundamentalist Christians. I went off to World War II with the approval, yes, the insistence of people of this persuasion. I had heard nothing from them that participation in war may be inconsistent with Christian principles. It was during my six years of military service which took me to India, Burma, and Germany that I came to question the intellectual and moral foundations of my faith.

During an extended period of disillusionment with organized religion following the war, it was my good fortune to have the companionship of friends and books to urge me on in my search for a religion that was an invitation to reality—not credulity. I soon learned that I was not alone in my search. I learned that a revolution had been occurring in biblical studies and that my former mentors had known nothing about it, or at least were not telling anyone about it. Thomas Sheehan, in his book *The First Coming*, describes this crisis:

At the heart of this theological crisis there lies a revolution in biblical studies—specifically, the emergence of historical-critical method—that began over a century ago, and now dominates both Catholic and Protestant exegesis. The employment of the historical-critical method in scriptural research has often led to extraordinary shifts in the church's understanding of biblical texts; and since the testimony of the Bible is a major stone in the foundation of Christian faith, such shifts are bound to have repercussions

**'What I myself see when I try to peer back through the New Testament documents is a man, Jesus, whose immensely powerful God-consciousness made God, and God's demanding but liberating claim upon men and women, intensely and startlingly real.'**

in the theological edifice built on that foundation.

Still without a clear understanding of where my faith journey would take me, I became a member of the Society of Friends. I became a Friend because I believed Friends took Jesus seriously. Marcus Borg, in his recent book, *Jesus, a New Vision*, puts very succinctly my belief at that time:

The challenge which the historical Jesus presents is not the sacrifice of the intellect, but the sacrifice of something much deeper within us. Christianity has very little to do with believing forty-nine impossible things before breakfast—as the late Bishop John Robinson puckishly described the impression that people commonly have of what it means to be a Christian; but it has everything to do with taking seriously what Jesus took seriously.

So now, at 78 years of age and 55 years into my pilgrimage, where have I arrived? While reading John Hicks's *Metaphor of God Incarnate—Christology in a Pluralistic*

Christians "are talking about the same thing but only with a different vocabulary," he is wrong.

But I fear some may not immediately see the importance of the error in his assertions about Jesus, because it is built on a misuse of the phrase "that of God in everyone," which is common among Friends. John wrote, "The historical Jesus was a man, not

uniquely divine, just quantitatively more divine than me, not qualitatively different."

This raises images of a Quaker flasher: "My that-of-God is bigger than thy that-of-God." This is the Ranter heresy against which the leaders of the first generation of Friends struggled. Humans are *not* divine; we do not "possess" a part of God; it is not "my Light" or "your Light" but the Light of

*Age*, I found in this delightfully lucid and straightforward book a paragraph to which my spirit resonates:

So what I myself see when I try to peer back through the New Testament documents is a man, Jesus, whose immensely powerful God-consciousness made God, and God's demanding but liberating claim upon men and women, intensely and startlingly real. He did not intend to found a continuing church or a new religion, and he was mistaken in his expectation of any early end to ordinary human history. Nevertheless, he was so transparently open to divine presence that his life and teaching have a universal significance which can still help to guide our lives today.

I am not a preacher, Bible scholar, or theologian, and I have no official responsibility for the future of Friends. I am, however, concerned that our testimonies be kept alive. I am filled with dismay when I am told by a Quaker leader that Friends have been defined for all time by the theology of ancient scribes or by the formulations of late-20th-century men who resort to demonizing anyone who disagrees with them.

At this threshold of the 21st century, Friends may continue to fight a rearguard "battle of the Bible," or we can go forward with a message to claim the loyalty of men and women who are aware they are heirs of 300 years of the Enlightenment and more than 100 years of scholarly Bible study.

It is my hope and prayer that we will desist from the old soporifics about a Jesus who was really God—a Jesus who was elevated to the second person of a divine trinity. As God, we can't be like him. All we need to do is spin yarns about him.

Will Friends again declare the good news of a God who is like the God Jesus experienced?

Ray E. Stewart  
Indianapolis, Ind.

Christ that exposes evil within us and leads us to God (who alone is good). We are not gods, but creations of God—with a built-in capacity to respond to spiritual good or evil (what George Fox called the two seeds).

When Fox called us to "answer that of God" in others, he was talking about a method of doing evangelism, not suggesting that people had a certain "quantity" of

divinity in them. Fox was exhorting Friends who by faith have received Christ within, who "believe in the Light," to let that Light correspond with (or answer) the spiritual capacity in others. The Light that is already at work within us will lead the other (who according to Fox is still spiritually "in prison") to the same freedom from sin that we have experienced.

This is all explained in the famous letter in Fox's *Journal* in which he calls us to "walk cheerfully over the earth." He ends his letter by cautioning us to "spare no deceit." So, I conclude by affirming: There is only one God and neither I nor you are it; there is only one way to be saved, and that is by the name of Jesus; there is only one Truth, and that is in Christ and walking in the Light.

Ben Richmond  
Richmond, Ind.

Regarding Christ's divinity, controversies among us have been present since George Fox indicated to an English magistrate that he should "quake in the presence of the Lord." Worship of God, which nurtures the joy of the Lord within, has sustained us again and again.

Through the wisdom of the disciple John, as found in 1:5 of his Gospel, "And the light shineth in darkness; and the darkness comprehended it not," explains it best and thoroughly.

Let us be unmovable in our faith and continue our celebration of life in Quakerly discipline, for with Christ "all things are possible."

Phineas Pemberton  
Oklahoma City, Okla.

I write on the never-ending debate between the Universalist and Christocentric Friends. I was brought up in Scotland and attended the Church of Scotland. This was a painful experience for me, so painful that I left the church and attached myself to the certainty of science.

Twenty years later I was led by the Holy Spirit to the Religious Society of Friends. I was led to a particular meeting. God led me to this place so that I could hear the messages God has for me. God speaks to us all in ways we can understand. So some will be led to the Catholic church and others to Quakers. But we are only in those places because that is the best place for us to hear God. The institutions themselves are not important. The question is, "Do I hear God in this place?"

Among Friends some will be led to a Christocentric expression, others to Universalism. These also are not that important. The question is, "Can I hear God?"

I love and accept Friends who are

Christocentric. I love and accept Friends who are Universalist. I love and accept Friends who are neither, and those who may be having doubts about the existence of God.

All of us have been brought to Friends to hear God's call for us. And together with the Friends who drive us crazy and those we think are saints, God has made us a whole to do God's work. We need each other to do God's work.

We are all injured in various ways. Some of us have come to Friends carrying unhealed scars from other churches. Some of us hang onto those scars, determined not to be healed. Some of us carry scars from our childhood, previous relationships, unrealized expectations, and so on.

The next question is, "Do I want to be healed? Am I ready to let go of this painful, but familiar, rock I am hanging onto?"

How much of the debate between the Christocentrics and Universalists is just a projection of injured people's pain? How much more constructive it would be to seek the healing of our own pain rather than hitting someone else over the head with it.

We have all ended up in the best place to hear God. Let us celebrate that. Let us recognize our similarities. Let us see our differences as a source of Joy. Let us live in the expectation of Joy. Let us listen to God.

Drew Lawson  
Victoria, Australia

Twelve years ago I was actively involved in the formation of the Quaker Universalist Fellowship (QUF). The concerns that led us together at that time included:

The need to support those Friends holding non-Christian beliefs who felt their ideas were unwelcome in their meetings. We also hoped to extend this support to Christ-centered Friends who experienced the same dilemma. Probably due to the rapid development of an either/or, Christ-centered vs. Universalist, mentality among Friends, few Christ-centered Friends attended QUF gatherings or thought of us as Universalist enough to accept them.

Our second motivation was our own need to share ideas about the nature of God, worship, and the human spirit. Christian Friends used traditional Christian language to express their ideas. For the rest of us it was harder to communicate because of a lack of commonly accepted language.

As we struggled with these two issues we soon realized that Quakerism is not about beliefs concerning the nature of God, worship, and the human spirit. These may be interesting topics to discuss, but the Society of Friends is about living, not talking. The spirit of the Society of Friends is expressed over and over in the letters

published each month in *Friends Journal*. For example, the following excerpts are gleaned from the April 1995 issue:

Gertrude Croasdale: "They have been Muslims, Christians, and Jews. . . . I have repeatedly seen the Holy Spirit in each and every one of the men I have worked with."

Marshall Sutton: "Perhaps our greatest contribution today to the world and to those of us attending meetings for worship is a spiritual community that is open, caring, and faithful, where one can come in out of the cold and experience a human warmth born in a worshiping community."

Anna Morris: "Action based upon spiritual insights carries with it an expanding power of its own, which ripples through society."

John Woodbury: "If there is such a thing as absolute Truth, our perception of it is so imperfect that we have no right to be intolerant of anybody else's perception of Truth."

Theresa Toy: "Let's sit open and see if the Spirit guides us in this direction."

Welcome, Friends—to Quaker Universalism.

Irving Hollingshead  
Boyertown, Pa.

## Friends either way

Thanks for publishing my reflection, "Allowing Life" (FJ March). Contrary to what appeared in my author's note, my wife and I are not Mennonites, but rather Quakers—members of Evansville (Ind.) Meeting. I neglected to say this in my cover letter, and you, seeing that we worked with Mennonite Central Committee, naturally assumed we were Mennonites. If the occasion arises to set the record straight, feel free to do so.

Anthony Scola  
Hindman, Ky.

Sorry for the error. We're glad to claim you! —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.

# Learning from Young People



Photos by Helene Pollock

**Left to right:**  
**Patti Anthony,**  
**Joe Doolin**  
**Richardson,**  
**and Ben**  
**Newlin**

by Helene Pollock

I recently had a very interesting conversation with three young people from Chestnut Hill (Pa.) Meeting: Patti Anthony, Ben Newlin, and Joe Doolin Richardson. The purpose of the conversation was related to my work as coeditor of the *Pastoral Care Newsletter*, a publication of the Family Relations Committee of Philadelphia Yearly Meeting. My meeting with the young people was set up by Phil Anthony and Ruth Cameron of Chestnut Hill Meeting to find out how Overseers, members of Ministry and Counsel, or similar groups in other meetings could help young people feel more comfortable in meeting.

What happened shouldn't have sur-

prised me. Although I wasn't well acquainted with the three youths before the interview, I should have expected that their perspectives on Quakerism were bound to be interesting. But I was surprised—at their depth of insight, their stark honesty, their clarity of thought.

The following are summaries of what the three young people shared that day. They have each reviewed and corrected a draft of this article. And they are all thrilled that readers of *Friends Journal* are willing to listen to them!

**P**ATTI ANTHONY, who is 11 years old, is in the sixth grade. Her favorite subject in school is math, and she likes to play the flute, read, go out with friends, and attend classes in Tae Kwon Do (a Korean form of self-defense).

"I was literally born into this meeting. One of the clearest early memories I have took place back when I was about four years old. I remember all of the big kids—they might have been only a year or so older than I was—were climbing trees. I have no idea why that seemed so important, but it was exciting to me for some

reason. I was just sitting there staring at them, and wishing that I was that old.

"I think I never really got anything out of meeting, because my parents were there. I was *made* to be in meeting for 15 minutes. It was like a chore, it was like you *had* to. When your parents say you have to do something, it makes it sound awful, it makes it sound like you have to pick up a hundred-ton brick and walk across a desert with it or something.

"At Middle School Friends it was different. People were about my age and I could trust them a little more—I have no idea why. At Middle School Friends, I thought meeting for worship was a bunch of people who really loved each other. It was a place that even if you're new, you usually fit in. At meeting you would get together with other people and then you would be thinking about how great your life is and stuff like that—just sorting through your life.

"I think I have less spiritual understanding than most people do, because of being rushed out of meeting and going to a class. But I never really understood what the classes were about. We were

Helene Pollock is a member of Germantown (Pa.) Meeting and assistant to the president at Haverford College. To subscribe to the *Pastoral Care Newsletter*, which includes a wealth of suggestions for building a healthy sense of community in Friends meetings, contact Helene c/o the Family Relations Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102, telephone (215) 988-0140.

always reading stories, but they never helped you with anything. I just had to listen to the stories these adults were reading to me, and answer questions that I didn't understand. And no one ever told me anything about how the First-day school stories related to Quakerism, except for my dad, once in a while. He would help me understand Quakerism.

"I think that age shouldn't really matter. I think that maturity should matter more. But some people seem to not get past the fact that I'm only 11. Then there

are people who just think of me as "my dad's daughter." It feels horrible. It feels like they don't try to get to know me. And I know a few people who think I'm really sweet. But if they got to know me, they would know that I don't like to live up to that. It

drives me nuts. I don't think that most of the adults really know me, but some of them do; I can feel it.

"I think one reason why adults don't try to get to know the kids in the meeting that well is because they're scared of us. Don't ask me why. And when they get scared it intimidates the kids and also makes the kids a little shyer. But for a kid, when an adult comes up and doesn't even really try to get to know you, it sort of hurts sometimes. But not a lot."

**J**OE DOOLIN RICHARDSON, age 17, is a senior at Masterman High School in Philadelphia. This is an exciting time in his life, because he's looking forward to attending St. John's College next year. A thoughtful young man who enjoys philosophy, poetry, hiking, and skiing, his main social outlet is the Philadelphia Yearly Meeting Young Friends program, where he does informal peer counseling.

"My first contact with Quakers was when I went to Young Friends gatherings, and then a friend of mine convinced me to come to meeting, and I loved it. It was great. I really got into it; it just sort of worked out. It was like knowing I was in the right place and not being able to express that at the time, but very much feeling led to be a part of this meeting. Quakerism suited my style; it

spoke to my condition. Then last June I became a member of this meeting. It was really cool.

"I was learning a whole lot. I came into Quakerism a little bit fast maybe, but I came into it in a way that was really good for me. That's how I learn things—fast. I was missing a few key details that I'd pick up later. Over the last two years I've picked up some of those things, but I'll never get all of them.

"For me it's a very calming experience, to come here on Sunday. Meeting keeps my life in order. I have a friend who never gets to meeting—although she's Quaker too. She's running around all over the place, freaking out because she's got some test or a paper to do. I just come here and relax a bit and go home and do my work if I feel like it, and if I don't feel led to do the work, sometimes I just don't. It works out really well. I feel really good about how I've been doing in my life. In a way, meeting assures me that I'm an OK guy.

"A friend of mine explained this theory about religion to me. There are two aspects of religion. There's grounding in revelation and there's grounding in the dogma, the tradition. Revelation is where you have those great feelings and the sort of mystical or spiritual experiences that just happen, and they're really great. I came in with lots of revelation because Young Friends is, I feel, almost completely revelation.

"Teens can be very intensely spiritual people—to a degree and of a type of spirituality that is very much different from the way I see adults responding to that side of their personality. It's a lot more intense for teens. And maybe it's a little bit misguided, but it often is not. You have this new enlightenment.

"Some years before I came to Quakers, my mother had expressed a desire to attend meeting and try it out. But I said 'No, forget it! I'm not spending my Sundays in some church or whatever,' and she said

'Oh, OK,' because she didn't want to make that choice for me. When I came to it by myself, it's been wonderful. To tell you the truth, I don't let my mother in the meetinghouse; I prefer to keep it my thing. She goes to a different meeting. It's been part of my teenage rebellion—becoming a Quaker.

"I've met a lot of really nice people here at the meeting, some of whom FP [serve as a "Friendly Presence," or adult helper] at Young Friends gatherings, and that's been a lot of fun. Then there are some people that I just talk to when I'm here, people whose lives to an extent have become a part of mine, and that's really nice.

"There are some people in this meeting that I've never really talked to. On the other hand there are some people I've had great conversations with. There are some people I just smile at across the room. Even the people I don't have a close personal relationship with are kind and respectful, and caring and understanding.

"There's a man in the meeting who's really cool. If I'm having a problem that is typical to teenagers—you name it, sex, drugs, whatever—and I talk to him about it, he'll recognize that the problem has to do with my being a teenager, but he's also able to be respectful of who I am. He hasn't forgotten what it's like to be a teenager. And he's very open. You could almost say he's 'parental,' but he's more like an uncle-type of figure. It's the same way with my former First-day school teacher. I can bring a problem to him; I did, at 9:30 on a Tuesday evening, and he gave me some very good advice. He has a quality of listening that has something to do with the Inward Teacher.

"One thing that has been very important to me in this meeting is that I'm treated with equal respect here. I'm not looked down on or judged by my age or my hairstyle or how many rings I happen to have in my ear. I feel very much that I'm respected for who I am. Being judged by my appearance happens to a much lesser extent among Quakers than it does anywhere else, at least for me anyway.

"When I had my 'Yea!-you're-a-Quaker-now' party, one of the adult members told me how the first time I ever came to meeting he saw my cut-off army pants and my boots and my long hair and my nose ring, and he thought I was just another punk. But later, after hearing me speak in meeting, he changed his mind, and he said 'wow, I've gotta get to know this kid.' This story says as much to teenagers as it does to adults. Teenagers have to be comfortable speaking in meeting; that's one way people can get to know them, and become aware of their character.

"I think it's important to involve young people in what's going on in the meeting, because then they really are part of the meeting."



'Oh, OK,' because she didn't want to make that choice for me. When I came to it by myself, it's been wonderful. To tell you the truth, I don't let my mother in the meetinghouse; I prefer to keep it my thing. She goes to a different meeting. It's been part of my teenage rebellion—becoming a Quaker.

**B**EN NEWLIN, an 18-year-old senior at Central High School in Philadelphia, was full of enthusiasm during the interview. I was struck by how much at ease he was in talking about Quaker issues, so I wasn't surprised when I learned of his extensive involvement as co-clerk of the Young Friends Program in Philadelphia Yearly Meeting, and as a member of the PYM Religious Education Executive Committee. Ben has been accepted at Guilford College next fall, and he's excited about their many Quaker activities. He is an accomplished photographer and enjoys playing the guitar.

"Here's how I first came to the meeting: When I was about eight, my mom decided that she was going to go back to Quakerism. (She had been a Quaker when she was younger, and she used to be in a Young Friends program.) So she decided that we were going to start coming to meeting. We lived near Chestnut Hill Meeting at the time, so we came here.

"When I was younger, I used to go to meeting. I couldn't wait until we got out so I could go and play. But after going through the Middle School Friends program, and then into the Young Friends program, I've started to really enjoy meeting. For me, what made the difference was seeing other young people my age being interested in worship. And also, I changed my thinking. I guess I just started to understand it, and to realize why people did it, rather than just thinking of it as a chore. At Young Friends the people were cool, and I started to think that maybe they were cool because of the place they were coming from—and I realized that worship was part of that.

"I did not find Middle School Friends necessarily to be very spiritual. For me it was more that I found friends and bonded with them and had fun. At that time I didn't really think about anything Quaker, other than the fact that we had to sit through meeting for worship. And I didn't really enjoy it; I didn't want to do meeting for worship. But now I really love meeting for worship, especially with Young Friends. Those have been the best meetings I've ever been to, the most connected and the most . . . spiritual, I guess—for lack of a better word.

"The truth is that I don't get a chance to make it to meeting here very often, but I can tell what meeting for worship means to me. Worship centers me, it makes me feel whole, and it's sort of a self-affirma-

tion. Silent worship is my favorite form of worship. I do it at Young Friends and I do it when I'm alone or when I'm at another meetinghouse. And it's also nice to come to meeting and worship with my family, every once in a while.

"I envy Joe, because Joe was able to come into Quakerism on his own, and therefore put more of his own energy into it. Joe found Quakerism through searching with *himself*. For him, it was new and exciting. He didn't know what it's like to be bored in meeting as a small child. Quakerism was old for me—it was more of a struggle.

It took time for me to realize that Quakerism was what I wanted. I think that it's definitely a lot easier for someone to come into Quakerism on their own, instead of coming into it through their family.

"I'm actually not very connected with the people in this meeting, other than of course my family. The people all know me—because I've been here since I was very young—and they know who my mother is. But that's about the extent that they know me. It's sort of hard to be connected with people I don't see very much. And because some people don't see me very often, they think I'm Joe, because we both have long hair. I have been called Joe many times. It's lucky I like Joe or I might end up being very mad at people who call me Joe.

"In thinking about my relationships with the adults in the meeting, I think of one particular man who was friendly to me when I was younger. He was someone I would talk to every time I came to meeting. He was one of the adults who wasn't too full of being an adult to talk to the younger children. He would treat you with a little more respect than other people would. He used to set the fire in the meeting room and I used to sit there and watch him and help him—little stuff like that. He also had two children and I would talk to them.

"And then there's my former First-day school teacher. What was important with him was that he was accessible. He was there to listen, and he didn't just dismiss your opinions or whatever, because you were young. There's a saying by a Native American medicine man: 'Each person has one drop of knowledge, and alone, that one drop of knowledge isn't much. But many drops together could become a

whole pool.' What our teacher said was 'let's put our drops of knowledge together and see what we come up with.'

"And there's a woman from our meeting who comes into the place where I work almost every Saturday. We've had a bunch of really interesting conversations. I love it when people come in and talk to me at work.

"My advice to adults? Treat us like you'd like to be treated. Treat us with respect. You don't have to just talk about 'how's your mother?' You can say 'well what do you think about such-and-such an issue?' It doesn't have to just be chit-chat. I've got views on just about any issue, and I love having a conversation with someone, even if it gets to an argument. That's what I thrive on. The point is you don't always have to just talk about nothing. I like people who actually can talk about something.

"The older people in this meeting can be stern. Like one time I was in meeting for worship, and I had a wad of gum in my mouth (which I probably shouldn't have). One of the elderly people came up to me and sort of chewed me out. She obviously didn't approve of it.

Another time, I was at work and I was wearing a nice, warm Navy shirt. One of the meeting adults came to the store and made a joking comment about Quakers wearing military clothing. Although he was only joking and I didn't take offense, I know that some adults only see the clothes, and they may judge me negatively because of what I wear. But that's my chosen form of dress. I'm a pacifist, anyway, even if I'm wearing these things. It doesn't mean that I support the army.

"One of my best experiences in the meeting was when we had a forum. The meeting wanted to know what the youth of the meeting wanted. It was the first time that anybody in the meeting had ever listened to what I thought. It was really great. Before that, no one really knew *me*, but after it happened I think a lot of people said 'Whoa, well maybe this person is not just a little kid who doesn't have ideas.' I had a bunch of ideas that the meeting really listened to, and that was a very good experience for me.

"Also, being involved in committees has definitely helped me. I think that's especially true for a yearly meeting committee I'm on with adults. I've gotten to know some people who otherwise I probably never would have talked to, and I've felt very respected and cared for through them. I think that's definitely helped me relate to older people." □

# Nurturing Children and Families

by Marty Smith and  
Carolyn Terrell

*And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said unto them, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God."*

Mark 10:13, RSV

Perhaps a disciple asked, "Don't you know children are restless and noisy?" And perhaps Jesus explained that he valued children's openness to life: children are tender, forgiving, trusting, honest, fun loving, and eager to learn. Dr. Benjamin Spock writes, "The capacity of idealism, creativity, and spirituality is latent in every child." Children have spiritual awareness. They have questions about creation, the nature of God, and why bad things happen to good people. They have an urge to learn by experience. They need help in using the silence in meeting for worship (as do adults). Can Overseers nurture these qualities and help children share with everyone in the meeting their joy of living?

Many Friends can identify with both the disciples and with Jesus. When the behavior of children is disruptive, adults may feel like rebuking them. Yet we all know what Jesus meant.

Traditionally, Overseers are concerned with clearness for marriage, memorial meetings, and helping members and attenders who are ill or in distress. *Faith and Practice* of Philadelphia Yearly Meeting (1972) broadens the responsibility of Overseers to include children and young people by suggesting that Overseers:

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*Carolyn Terrell has interacted with children in nursery school, First-day school, and in her extended family for many years. She belongs to Mount Holly (N.J.) Meeting.*

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should be aware of and foster influences that develop the religious life of the children and young people of the meeting, whether members or nonmembers, and should assist in giving them an understanding of the principles and practices of Friends. Overseers should seek to strengthen the work of the Committee on Religious Education or other committees seeking similar ends. Young people desire and need to have a creative part in the life of the meeting; older Friends should recognize the contribution that young people can make.

## The Meeting as Extended Family

There was a time when the religious education of children took place in the home, around a Bible each evening, during prayers before meals, and at bedtime. Many families attended meeting for worship every Sunday, which meant a common experience of shared faith. Now many families look to the meeting for religious education for their children. However, there is often less than an hour on Sunday for education in the Bible, Quakerism, and other topics relating to Quaker testimonies.

Friends once lived in rural settings with grandparents, aunts and uncles, or cousins nearby. Now when their children (now parents) need advice or a reassuring hug, or when grandchildren want an older grandparent or confidant to listen to them, relatives are often too far away. Parents look more frequently to the meeting for support. When meetings respond to that need, the number of young families with children is likely to increase dramatically.

## Preparation for Worship

The length of time children are expected to sit in meeting for worship has decreased; parents new to Quakerism will not have experienced what it is like for children to sit quietly in meeting. Just getting children to meeting can be a chore. However, we must avoid thinking of meeting as an endurance contest. Parents bring to meeting anxieties and worries about what Friends will think about their child's behavior. They wonder if Friends will think they are bad parents if their child cannot sit quietly in meeting. One child may be able to sit quietly in worship

while another of the same age may not.

Overseers can take initiative in preparing children for meeting for worship. Sharing their own experiences of worship as children and having older Friends tell of prayers that were meaningful to them as children are two of the ways in which this can be approached. Such sharing helps children learn that meeting for worship is a time to be in the presence of God and to experience the beauty, wonder, and mystery of that presence. Also, it's important to remember that children need encouragement to speak in meeting, when led. Other ways to prepare children for worship include developing prayer cards that are illustrated by children and taken to meeting, and making soft fabric books or toys for the same purpose. The making of these things can be done as an intergenerational project. Adults in one meeting delight in being a "lap buddy" to a particular child so that when a child gets restless during meeting, he or she can walk over quietly and sit on an older Friend's lap. Some meetings have found that a quiet room with books and puzzles, near the worship room and supervised by an adult, is a refuge children can go to and return from as needed during worship.

## Supporting Parents and Children

Taking the lead in organizing a group to support parents trying to raise their children with Friends values can be a real gift to meeting families. More seasoned Friends can bring experience and leavening to such a group and can be valued organizers or contributors. Several meetings have organized discussion groups where there are opportunities to reflect on situations children face, such as violence, materialism, competition, and conflict. Ensuring that the library includes books of interest to new parents can be important.

In some meetings new babies are introduced at the end of worship, with someone giving family history, introducing relatives, and holding the baby up for celebration. Other meetings have taken the introduction of new children one step further by holding meetings for dedication during regular worship or at another time.

Some meetings recognize children with

# *in Meeting*

Drawings by Lucy Sikes



a card or gift when they reach milestones such as entering school or graduating. One meeting holds a meeting for worship for graduating high school youth. In many meetings children or youth are given a personally inscribed Bible or *Faith and Practice* at an appropriate age.

## ***When Needs of Children and Adults are in Conflict***

Involving young people more effectively in the life of our meetings may involve conflict between the needs of children and the needs of adults. Have any of these situations occurred in your meeting?

- A very young baby is making baby noises in meeting for worship; an adult rises to speak, with genuine regret, saying that the baby noises are disturbing his worship. He asks the meeting for help. The young mother is devastated; she stays away from meeting for many weeks.
- A small group of adults are sitting in a circle for a committee meeting. Small children are running around the circle, laughing loudly. The adults cannot hear each other. The parents say nothing; the non-parents are reluctant to suggest another activity for the children.
- During an intergenerational game where

adults and children are holding hands in a circle, a few older children delay the game by pulling the circle in and out. The parents say nothing; the children ignore other adults who try to speak to them.

- Children are included in an invitation to see a slide show. It turns out to be of little interest to them and takes longer than they can sit still.
- After meeting for worship, during social time, children are running around, spilling food or drink. Older adults fear they may be knocked over. Parents are engrossed in conversation and do not stop their children.
- Adults are talking about important matters during social hour. Children are ready to go home. "In a minute" becomes an hour.

All these situations involve differences in needs and interests of children and adults. Some meetings have found solutions. When specific individuals were involved, one meeting provided an opportunity for them to express their feelings in a safe environment. The individuals felt much better, even though the problem wasn't solved immediately. Family worship has been initiated in some meetings. Stories, songs, drama, guided meditation, and short quiet times have provided a setting for adults and children to worship

together. Child care during committee meetings, business meetings, and social events is offered in many meetings. A children's corner has been established in some social rooms where small tables and chairs, books, puzzles, and art materials can be used by children when adults are busy talking.

We need to recognize that parents differ in their expectations for children's behavior. Parents are not usually receptive to unsolicited advice on child-rearing. With the facilitation of Overseers, the meeting community can come to agreement on expectations for behavior. In one meeting, for example, some members of Overseers and of Ministry and Worship met with parents and children to set up guidelines for behavior during social hour. Involving children and parents in setting and following through with behavioral expectations is far more constructive than talking negatively or gossiping about either the children or their parents.

Often Overseers are able to serve as catalysts in finding workable answers when the needs of children and adults are in conflict. The manner in which the solutions are found can serve as a model to children and youth who look to their "elders" to set a good example.



## *Children With Special Needs*

Effectively including a child with special needs is another area of pastoral care in which particular sensitivity is required. One meeting experienced a child in First-day school who continually interrupted the teacher, calling out and not being able to sit still. She could not recall what the teacher said just ten minutes earlier. The teacher wanted to include the child in the class activities, but others were not able to follow the lesson because of the disturbance. In another meeting, a mentally challenged young adult wanted to learn about his Quaker faith in a middle school class and quietly asked for extra help with instructions or details during the class. The teacher, however, did not have enough time to meet his needs as well as the rest of the exuberant adolescents.

Situations like these need extra loving care from everyone in the meeting. Volunteers, for example, can take turns accompanying the child to First-day school to help with projects, to interpret the lesson, to bring calm when the environment becomes too stimulating, or to take the child out of the room for individual attention when needed.

Helping the entire meeting be more sensitive to the needs of children and families who are coping with special challenges is a contribution that Overseers can make. We can be helpful to families by finding out what parents want the meeting to know about their child with special needs. For example, "Would you like to tell me about your child?" rather than, "What's wrong with your child?" Overseers can facilitate the organization of a group for parents from several meetings who have special needs children.

Overseers need to be alert to the possibility of serious problems in the lives of meeting children. Often meeting members are unaware that a member is depressed, drinking in excess, or is abusive to spouse or children. If concern arises about serious problems in the life of a meeting child, it is essential that Overseers prayerfully consider how to speak with the family and, if necessary, make connection with a respected professional counselor who is attuned to values important to Quakers.

## *Differences Among Adults in Meetings*

There are broad issues which affect Friends in the meeting community. One

potentially divisive issue involves what is taught in First-day school. A faithful attender may offer to teach First-day school every Sunday for the whole year. The offer is gratefully accepted. It may be months before Friends discover that they are very uncomfortable with what is being taught. One meeting Overseer faced this concern by first speaking with the clerk of the Religious Education Committee to see if they were aware of the situation. When the clerk of Overseers found that the Religious Education Committee had tried without success to satisfy the members' concern, she decided to call a threshing session involving parents, teachers, and committees involved with what should be taught. There, general agreement was reached and the recommendations were referred to Religious Education for implementation. Often such problems can be averted by more careful discussion at the time the offer is made. Clear understandings can help to avoid the hurt feelings that arise when someone has given energy to something only to discover that others are disapproving.

Another issue needing attention in some meetings involves the right time for children to come into meeting for worship: at the beginning or the end? Should First-day school be held before, during, or after worship? Should business meeting be held on a weekday evening or on Sunday? Opportunities for prayerful discussion of these questions can involve Friends from meeting committees with direct experience with the concern.

## Intergenerational Activities

Solutions to all these problems will be easier if members and attenders, including children, have opportunities to know each other better.

It is a challenge to find activities that are enjoyed by both children and adults. These questions need to be considered: Why do we want children involved in this event? Will both children and adults play important parts in the game, or are the children just there for "show"? Are the directions for the game clear for all ages?

Activities that meetings have tried with success include: name tags for everyone; an album with pictures and names of members and attenders; games, square dances, and work or service projects; a display of baby pictures with a prize for the person who can guess the most names; dramatics; camping trips; and an evening where

hobbies are presented and displayed.

We hope the experiences of meetings, given above, will be helpful as Friends look for ways to include children, youth,

and adults in the life of the meeting. We hope Quaker children will have opportunities to share their insights and openness. □



## Queries

1. What part do we play in welcoming and valuing children and their parents in the meeting community?
2. What changes in our physical plant and in our meeting's procedures would benefit children and their parents?
3. Do we consider the needs of children and parents in our regular Overseers and Ministry and Counsel meetings?

## Resources

### Workshops

"Parenting Creatively—A Friendly Approach to Parenting" is a six- to eight-week participatory workshop series of two-hour sessions facilitated by Harriet Heath, who is a longtime member of the Philadelphia Yearly Meeting Family Relations Committee, and a licensed developmental psychologist. This popular workshop series explores ways of implementing Quaker values in relation to parental goals. Contact Harriet Heath at (610) 649-7037.

For meetings and other Quaker groups within Philadelphia Yearly Meeting, further information regarding fees, consultation, and scheduling of workshops may be obtained by calling Steve Gulick, Program Coordinator, at (215) 988-0140.

Discussion groups for parents and other caretakers who wish to raise their children in a Quaker manner are offered by the Religious Education Committee of Philadelphia Yearly Meeting. The committee provides a discussion leader and helps the meeting set up an interactive program lasting 45 minutes through an hour and a

half, utilizing a format that involves queries. Meetings outside of PYM are invited to call Marty Smith at (215) 241-7008 or (800) 2200-PYM ext. 7008 to discuss the model and to request copies of the queries used.

### Printed Resources

*Answering That of God in Our Children*, by Harriet Heath, Pendle Hill Pamphlet #315. Inspiring true-life stories of children, parents, and the Inner Light.

*Addressing Sexual Abuse in Friends Meetings*, New England Yearly Meeting, 1994. An important new resource on how to recognize abuse, along with suggestions of how to deal with it.

*Cooperative Sports and Games Book*, by Terry Orlick, Pantheon Press, 1978. Over 100 games for people of every size, shape, age, and ability.

*Spinning Inward: Using Guided Imagery with Children for Learning, Creativity and Relaxation*, by Maureen Murdock, Shambhala, 1987.

*Spiritual Life of Children*, by Robert Coles, Houghton Mifflin, 1990.

**Don't trust the "vested nuclear interests," says a Quaker who was once well-aquainted with them.**

by A. Stanley Thompson

I grew up on a dairy farm in northern New Jersey among honest, hard working country people who helped one another survive during the Depression. I became an engineer, thinking then I could use technology to help people like them improve their living conditions. I first found lifelong Quaker friends from 1941

to 1946 in Swarthmore, Pennsylvania. Some of these friends were engineers, some were involved with the American Friends Service Committee and Pendle Hill. They became my models of integrity.

In 1945 I had been working on steam and gas turbine power plants, when nuclear bombs were dropped on Hiroshima and Nagasaki, killing more than 100,000 people. In 1946 I accepted an invitation to help develop unlimited

*A Concern about*  
**Nuclear  
Power**

peacetime nuclear energy "too cheap to meter," to be part of a dedicated effort to improve world conditions with the help of abundant energy.

With the intention of designing a safe, economical nuclear reactor, I analyzed engineering problems which appeared important. I also developed methods for analyzing reactor stability, which led me to believe that reactors could be explosively unstable and extremely dangerous.

Economic studies were made by vari-

ous companies under government contract, based on wishful ignorance. The reports, stamped "secret," were contrived to ratify the premise that electricity from nuclear energy would be competitive with that from fossil fuels. I wanted to believe, but found the studies unconvincing. The irrevocable decision had been made to build reactors on the a priori assumption that they were both economically desirable and absolutely safe. Ignorance on both scores has turned out to be a poor basis for optimism.

By 1963 I couldn't reconcile my doubts about the future of the reactor business with my feelings and principles I had developed in association with my early Swarthmore friends. I left the field to teach engineering at Robert College, in Istanbul, Turkey. I continued to be concerned about the safety of nuclear reactors.

### Peacetime Nuclear Energy

The "peacetime" nuclear reactor business in the United States is in bad shape. The hard fact is that the nuclear business is the most subsidized of all industries, kept alive by taxpayer-, ratepayer-, and bondholder-financed welfare. Nuclear electricity has turned out to be prohibitively expensive. All new reactors ordered since 1973 have been canceled.

Decommissioned reactors include Rancho Seco in California, Trojan in Oregon, Three Mile Island in Pennsylvania, and Shoreham on Long Island. Estimates of the cost of disposal rise fantastically above \$500 million per reactor, and no one knows what to do with the lethal stuff. Radioactive waste is accumulating at reactor sites around the world. Attempts are being made to persuade some unsuspecting Native American community or South Sea Island population to accept waste in exchange for money.

In 1971 Washington Public Power Supply System began building five reactors to produce 6,000 megawatts of power for the Pacific Northwest. The project was beset with incompetent management, faulty construction, billions of dollars in cost overruns, and the largest bond default in U.S. history. Two reactors were

mothballed in 1982. Two others were terminated. Only one of the five was completed, years behind schedule, at over ten times its projected cost.

The high-temperature, gas-cooled Ft. St. Vrain reactor in Colorado was abandoned without ever reaching full power because large power oscillations increased alarmingly as power was raised.

France, a nuclear enthusiast, is struggling under a great debt from its nuclear enterprise. Their future as a nuclear nation may be in doubt.

At one time in 1991, 18 Japanese reactors of a total of 40 were out of service for a variety of reasons.

### Reactor Accidents

The operating history of the reactor business is dismaying. Nuclear accidents occur with frightening regularity. The list of known incidents fills books, despite attempts to hide the record. Here are some samples.

In 1986 the Chernobyl, Ukraine, reactor blowup polluted the northern hemisphere with radioactivity, casting radiation sickness and death into the far future, leaving a million acres of land ruined by radioactive contamination. It is reported that half of the 10 million people in Belorussia live in contaminated areas. Estimates of adults and children doomed to be killed and maimed by cancer and mutations run in the hundreds of thousands. Heroic workers attempting to contain the ruined reactor suffered horrible radiation deaths. Radioactive reindeer meat was discarded in Lapland, as was milk in Italy.

In the 1970s the Windscale reactor accident polluted the coast of Great Britain. France's Superphénix, the world's largest fast-breeder, was shut down in 1987 after 20 tons of liquid sodium, which explodes on contact with air or water, leaked from the cooling drum.

In the United States, SL-1, a small water-moderated and -cooled reactor, was designed to be so inherently safe that it could be operated unattended on the polar icecaps. On January 3, 1961, at the Reactor Test Station in Idaho, it was shut down for routine maintenance by a three-man night crew. A nuclear explosion contaminated the reactor building and killed the three men, leaving one hanging from the ceiling, impaled on a control rod. The official hypothesis was that the operator had pulled the control rod too far out. How could a "safe" reactor be so easily exploded?

Courtesy of Good Money/Clean Yield

A. Stanley Thompson, a member of Eugene (Oreg.) Meeting, received a B.A. from Amherst College, a B.S.M.E. from the University of Washington, and a Ph.D. from the University of Pennsylvania. He was employed in the nuclear industry from 1946 to 1961. Since that time he has been a consultant and university professor.

In October 1966 "we almost lost Detroit" when the Fermi fast-breeder reactor partially melted its core. In March 1979 the Three Mile Island reactor melted part of its core, threatening Harrisburg, Pennsylvania. Also in 1979, the sodium-cooled reactor experiment in Santa Susanna, California, melted its core, endangering nearby Los Angeles.

On March 22, 1975, at Browns Ferry Power Station on the Tennessee River, near Decatur, Alabama, a worker looking with a candle for air leaks set fire to control cable insulation. Fire spread over control wires for three of the world's largest reactors, two of which were at full power. Catastrophic meltdown of one reactor was narrowly averted.

An October 1980 error flooded the cavity of Indian Point No. 2 reactor, 25 miles from New York City, with brackish Hudson River water, closing the reactor until June 1981 and drawing penalties from the Nuclear Regulatory Commission.

## The New Nuclear Age

Now nuclear proponents push hard for a business revival. Columbia Nuclear Corporation proposes to complete the two mothballed Washington Public Power Supply System reactors to burn plutonium from the United States and Russia. The United States proposes to provide reactors to North Korea. Reactor salesmen, admitting that present reactors leave something to be desired, claim they are now ready to produce a "new generation" of economic, "safe" reactors.

Nuclear engineering departments of universities, depleted of students, advertise a coming shortage of engineers to design, build, and operate reactors.

Why does anyone want to build nuclear reactors?

U.S. nuclear corporations and government bureaucracies, seeing their economic future tied to the continuation of the nuclear business, promote the construction of a new crop of reactors. Nuclear departments at universities need reactors and students to maintain faculty employment and prestige.

Some developing countries, including Iraq, need reactors to make bombs and electricity.

Austria, Belgium, Great Britain, Denmark, Finland, Greece, the Netherlands, Norway, Spain, Sweden, and

Switzerland have renounced reactor development.

Japan, a manufacturing country with insufficient natural resources, is torn between promoters and protesters of nuclear energy.

## The Perils of Nuclear Energy

All reactors are a lethal peril. Peace-time nuclear reactors, in addition, are an economic fiasco.

Uranium and plutonium are the stuff of bombs as well as of reactors. Reactors use uranium to make plutonium, the world's most carcinogenic poison, forever lethal in human terms. A particle too small to be seen causes lung cancer. Plutonium existed only in trace amounts before 1941. There are now perhaps 1,000 tons of plutonium scattered around the world. This is enough to make more than 100,000 nuclear bombs. Ten kilograms of stolen plutonium is enough for a crude nuclear bomb to hold society hostage.

Mechanical devices fail. Reactors are mechanical devices designed, built, and operated by fallible people, a few of whom may be malicious. A large operating reactor contains radioactivity equivalent to that from a thousand Hiroshima bombs. A reactor can fail by nuclear, chemical, or mechanical explosion, spreading its radioactive materials over its surroundings.

Even a "successful" reactor comes to the end of its life in 30 years or so. Its radioactive garbage cannot be safely separated from the environment for all future. Even large pieces of contaminated equipment must be buried in concrete caskets.

When a conventional power turbine loses blades, some workers may be killed. When an airplane wing fails or an Amtrak train falls through a bridge, a hundred passengers may die. The spilled chemicals from a plant like Bhopal may kill

thousands. A reactor failure near a large city could kill millions and leave a vast area uninhabitable for more than a thousand generations. Past experience suggests that building reactors risks a legacy of radioactive contamination for a time longer than previous human history.

The nuclear business, in the United States and abroad, has a history of careless disregard for human life: miners suffering from radon gas, neighbors around Hanford, victims of the Chernobyl and SL-1 explosions, and Japanese bomb victims.

Do we need reactors? I say no. We must learn to be less wasteful of energy resources than we are now. The energy so far developed from nuclear reactors was obtained by the consumption of large amounts of fossil fuels. The energy that can be obtained in the future by reactors of the present type will not greatly extend the energy of fossil fuels. Successful breeder reactors would considerably extend the supply of fissionable materials, but the breeder appears to be the most dangerously unstable of all reactors.

Society cannot afford to continue the learning process with accidents to reactors, risking radioactive spills more catastrophic than we have witnessed so far. Because I am deeply interested in the welfare of the people on the earth, including my own children and grandchildren, I am compelled to conclude that we not only shouldn't allow any more reactors to be built but also should rapidly phase out current ones. Life is too complicated and too sacred to trust to the vested nuclear interests. As ordinary people we have enough knowledge to take the power to say no to reactors back from the "experts" who have misled us.

I believe Friends need a concern for all of nuclear energy, not just bombs as a final product. It is time to "Speak Truth to [Nuclear] Power." □

## Further Reading

- *Thermal Power from Nuclear Reactors*, Thompson and Rodgers, John Wiley and Sons, 1956.
- "A Model of Reactor Kinetics," A. Stanley Thompson, *Nuclear Science and Engineering*, American Nuclear Society, September 1988.



# Friendly Divorce

# Divorce

important action for a meeting to take when faced with a divorce is to declare the meeting to be neutral space. Both of the divorcing couple should be made to feel welcome to worship and participate in meeting activities. Meeting members must resist the urge to take sides, allowing one person in the couple to "own" the meeting while the other person is made to feel unwelcome. This is very difficult when you happen to agree with the actions and beliefs of one person but not the other. I remember fondly the Friend who brought me a lovely plant for my new apartment after I'd separated from my husband. He said, "I don't agree with what you are doing, but if I'm not for you, I'm against you—and I don't want to do that."

When a meeting does take sides, helping and supporting one person and shunning the other, a legacy of bad feelings

by Judith Baker

*If we can let go of judgment, spiritual growth for both the family and the meeting can be the result.*

results. It often takes years for the family and the meeting to overcome this negativity. The supported Friend tends to cling to the hurt, angry feelings that the meeting agreed with, because he or she is the "right," "good" person, while the former spouse is viewed as "wrong" and "bad." After all, the meeting sympathized with that point of view. This is a particularly difficult turn of events for children. They love both parents and need to be assured that their desire to maintain a loving relationship with both parents, even in the face of divorce, is natural and good. A neutral meeting facilitates supporting the children.

Friends often fall into the trap of being so caring and concerned about the emotional pain and anger that a divorcing member is experiencing, they view that person as a victim and themselves as rescuers. Then everyone is in a stuck place. Meetings should encourage the divorcing parties to view the hurt and anger that are often part of a divorce as temporary emotions that need to be worked through and released. Certainly we should be sympathetic to Friends in a tough situation, but we must be careful not to condone unkind thoughts and actions. Clinging to angry feelings blocks spiritual growth. We are not being a helpful religious community if we support a Friend's holding on to negative thoughts about a former spouse. There is a scriptural basis for working toward forgiveness: Jesus' teaching to his disciples in Matt. 18:21–22:

Then Peter came and said to him, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times."

(NRSV)

If Quakers work toward forgiveness and community, letting go of judgment, spiritual growth for the family and the meeting can be the result.

The meeting members should become advocates for the children. A divorce is never easy for youngsters to go through, but the outcome can be happy if a good relationship with both parents can be maintained. Children should not have to choose one parent over the other. The goal for divorcing parents should be to separate issues as a couple from those of parenting. They must be able to coparent in a positive way if their children are to escape damage as a result of the divorce. Meetings should do what they can to assist couples in meeting this goal. Clearness committees and a list of counselors and mediators should be available for the family to consult. The children will feel nurtured and empowered by the meeting's neutrality and concern with their maintaining access to both parents. I know of expanded families that celebrate holidays and milestone occasions together—parents, step-parents, children, and step-children all happily sharing the time together. This is what the children want. They don't want to have to choose which parent to include in an important activity. They want them both to feel comfortable being there.

How a Quaker meeting handles a divorce can make a big difference in family relationships and the spiritual life of the meeting. If we have a clear idea of the ideals and goals that a Friendly divorce incorporates, we'll do a much better job of assisting families as they go through the difficult days when the breakup occurs. And who knows, maybe everyone in the family will remain active in the meeting, and the community will be blessed by the Presence in the Midst as a result of struggling with the divorce in a Friendly way. □

**D**uring their teenage years, my children knew and loved divorced parents of two of their Quaker friends. These parents were favorites because they participated together in activities with their boys. They also worked together on yearly meeting committees. When I told the mother how my kids appreciated their co-parenting, she replied that she and her present husband understood that one never really divorces a former spouse when there are children; that the need to be there together for your offspring didn't disappear just because a marriage is over.

These Friends are good role models. Their attitudes and actions are the ideal ones that meetings should be encouraging.

I've been a Friend for 23 years. During that time I've observed how Quaker meetings relate to divorcing members and I've gone through a divorce myself. I've learned that Quakers are not always friendly when caught in the middle of the strong feelings often generated by separating couples. The breakup of a family is difficult for everyone involved. Usually only one of the couple remains in the meeting.

Friends must be mindful of the most beneficial way of dealing with this situation, or they may inadvertently hinder the healing of the family and do real damage to the meeting itself. The single most

Judith Baker is a member of Quaker Street (N.Y.) Meeting.

by James U. Gleaton

*This letter was originally written to a young gay man (not a Friend) who had just "come out" to his family, and was experiencing conflict with them over his sexual orientation.*

DEAR \_\_\_\_\_,

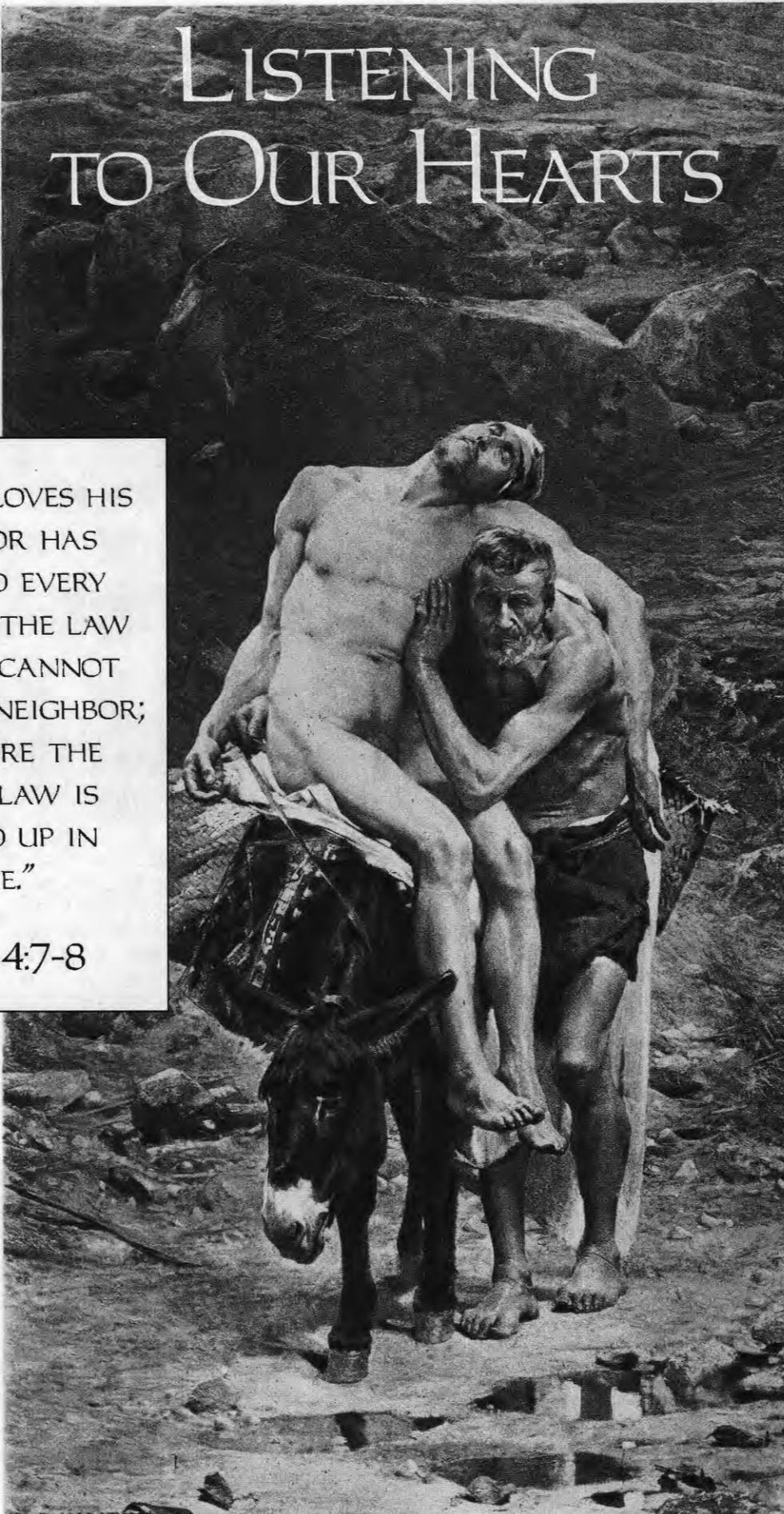
In a recent telephone conversation, you asked about scripture passages that could be used in rebuttal to people who use the Bible to justify their homophobia. No passages that I know of specifically argue against their position, i.e., "No, homosexuality is not wrong." I will discuss below passages that may be used to refute their proof texts on more general grounds. There are also alternative interpretations of the particular passages usually quoted, interpretations actually more defensible on a scholarly basis than the ones they offer. I do not intend to cover these alternative interpretations in this letter, as they would seem to amount to tit-for-tat proof texts in most situations. I believe there are more compelling ways of addressing the question.

In particular, you may find another approach to the issue of Christian faith useful. It is based on a different understanding of Christ and Christianity than that of fundamentalism or of other orthodoxies. It also refers directly to passages from the Bible, especially from the words of Jesus, for its support. It does not, however, hold any of these passages as the ultimate authority for its associated beliefs and conclusions. In fact, few of the beliefs resulting from this approach are absolute; most may change again and

HE WHO LOVES HIS  
NEIGHBOR HAS  
SATISFIED EVERY  
CLAIM OF THE LAW  
... LOVE CANNOT  
WROGN A NEIGHBOR;  
THEREFORE THE  
WHOLE LAW IS  
SUMMED UP IN  
LOVE."

1 JOHN 4:7-8

# LISTENING TO OUR HEARTS



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James Gleaton is a member of Columbia (S.C.) Meeting.

again over the course of one's life. The changes result from the interaction of faith and experience. This approach draws on the experience of interpersonal relationships, on observations of human behavior, and on study of such observations made by others.

**A**t one time when we visited I talked about what I believe to be the difference between religion and spirituality. After careful reflection on my own observations and experience, I have come to the conclusion that religions (including those not acknowledging the existence of a supreme being) are social value systems on which societies are constructed. As such, the practice of religion varies from society to society depending on the people's perceived needs for social order. The Christian religion of urban areas of Lutheran Sweden is not the same as the Christian religion in predominantly black regions of rural Mississippi. Religions also change over time with changing requirements within a specific society. Belief in the centrality of Earth in the universe and the perfection of the order of creation led leaders of the 16th-century Roman Catholic Church to burn Giordano Bruno at the stake for heresy. Among other things, he had asserted that stars were actually suns similar to our own, perhaps with associated planetary systems and forms of life; he had also asserted that the Earth was not spherical, but oblate due to its rotation. His hypotheses contradicted the Aristotelian cosmology that had the official approval of the church hierarchy. More recently, few Caucasians living in the southern region of the United States two centuries ago questioned the morality or theological approval of slave holding. It was an accepted part of the social order, and was even explicitly supported by passages of the Bible (e.g., Paul's letter to Philemon, the story of Noah's sons in Gen. 9:20-29, and the law given in Lev. 25:44-46). Few people today, however, would seriously consider using any part of the Bible to try to justify slavery, or to support an Earth-centered cosmology. In short, the religions constructed on the life of Jesus have evolved and adapted to various degrees over the past 2,000 years and from country to country, and even from region to region within the same country.

Spirituality, on the other hand, cannot be circumscribed so easily by social orders. While it has certain universal characteristics, it is an individual matter differing from person to person. The first of

these qualities is a trust that there is a higher power in the universe, which wills good for all people. This trust is related to the statement in Gen. 3:26 that God created human beings in God's own image. I take this to mean that every person has an innate capacity to construct and revise, during the course of a lifetime, a mental representation of the world in which he or she lives.

**T**he process of development of one's inner image of the world leads to the second characteristic of spirituality: mindfulness of the potential consequences of one's actions. Feedback occurs between the individual and the environment. To the extent that one has a well-developed capacity for incorporating this feedback into one's inner representation, one develops as a spiritual being.

Another inevitable consequence of developing this mental image of one's world is the acceptance that there are other beings in the environment who also possess this faculty. This realization usually happens in early childhood as an attempt to explain some of the feedback from one's environment. The simplest explanation is that there are other autonomous individuals like oneself with whom one is interacting. With this realization usually comes the development of the third characteristic of spirituality: empathy or compassion—a sense of connectedness with the rest of humanity and with the world in which one lives. This capacity allows the person to learn how to fit into a balanced life of interdependence and community with others.

**S**pirituality does not require belief in a virgin birth, a resurrection, or a walk on water. Nor does it require disbelief. Belief in these various events recounted in the Bible is simply irrelevant to being spiritual. What is necessary for spiritual development is paying attention to oneself and to the people one encounters every day. The above characteristics seem to me to be what Friends mean by "that of God in everyone."

With the above remarks in mind, I would like to share with you certain Bible passages that I believe exemplify the way in which living spiritually differs from living by religion (or religious laws); and how—as a person develops spiritually—racism, sexism, homophobia, and other forms of prejudice naturally tend to evaporate from one's life. Most of these passages appear in the four Gospels, since

Jesus was consistently spiritual. First, though, remember the account of Peter's dream on the housetop in Joppa and his subsequent encounter with Cornelius, the Roman centurion (Acts 10-11). According to Jewish law, Peter, a Jew, should have had no personal dealings with Cornelius, a gentile. Gentiles were considered to be beyond the pale of God's grace. No religious Jew of the time would have considered entering into Cornelius's house and dining or staying with him. Peter, however, was shown in a dream that God does not exclude anyone, nor does God necessarily judge people by the standards of a particular society or religious group. In the dream, Peter saw what looked like a "great sheet of sailcloth" being lowered from the sky. "In it he saw creatures of every kind, whatever walks or crawls or flies. Then there was a voice, which said to him, 'Up, Peter, kill and eat.' But Peter said, 'No, Lord, no; I have never eaten anything profane or unclean.' The voice came a second time: 'It is not for you to call profane what God counts clean.' This happened three times; and then the thing was taken up again into the sky." Obviously many of the creatures contained in the sheet were of species that, according to the Mosaic law, were prohibited as food to the Jews (see Lev. 11).

This same Mosaic law proscribed fraternization between Jews and gentiles. It also is used today as a weapon against gay and lesbian people (e.g., Lev. 20:13). The Pentateuch contains many interesting rules of which I'm sure many Christians are unaware. Few Christians would seriously consider applying some of them to their own lives (e.g., Exod. 21:7-11 and 23:19, Lev. 19:19, 19:27, 24:16, and 25:44-46). Of course, there are laws in the Pentateuch that still make good sense, but the conclusion Peter draws from his dream is this: "God has shown me clearly that I must not call any man profane or unclean" (Acts 10:28). In other words, Peter was to act not according to religious law but according to empathy with the gentiles he met. For gay and lesbian people, this means that the mere presence of condemnatory passages in the Levitical code is not sufficient justification for homophobia and discrimination.

**J**esus himself countered parts of the Mosaic law in the Sermon on the Mount (Matt. 5-7). In Exodus, right after the chapter containing the Ten Commandments, appears a statement giving a legal basis for punishment of offenders by so-

society: "Wherever hurt is done, you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, bruise for bruise, wound for wound" (Exod. 21:23-25). Jesus, however, says not so. "You have learned that they were told, 'Eye for eye, tooth for tooth.' But what I tell you is this: Do not set yourself against the man who wrongs you. If someone slaps you on the right cheek, turn and offer him your left. If a man wants to sue you for your shirt, let him have your coat as well. If a man in authority makes you go one mile, go with him two. Give when you are asked to give; and do not turn your back on a man who wants to borrow" (Matt. 5:38-42).

Jesus gave a new basis for ethical behavior, not dependent on obedience to the letter of the law but on the spiritual character of the individual. In the beatitudes (Matt. 5:3-10) he stated a number of characteristics of spirituality. More succinctly, he gave the Golden Rule: "Always treat others as you would like them to treat you: that is the Law and the Prophets" (Matt. 7:12; here he states a criterion for deciding which rules of the Mosaic law are universally applicable and which may be ignored as belonging to a specific place, time, and environment, or as the product of the biases of the writer of the particular rule).

In another account, called the parable of the good Samaritan, Jesus gives what are known as the two great commandments: "Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself" (Luke 10:25-37). This parable is interesting for another reason, as well. Samaritans were descendants of intermarriages between Jews and gentiles during one of the times of captivity of Israel. Therefore they were considered unclean by orthodox Jews. Jesus, in choosing as an example of charity a Samaritan merchant, must have angered many of his listeners, especially since the priest and the Levite mentioned in the story were supposed to be epitomes of righteousness. The priest and the Levite followed

religious law. They could have stopped to examine the wounded man to see whether they could help him; however, if they had found that he was dead, or if he had died while they were tending to him, then, according to the Mosaic law, they would have become ritually unclean and unable to carry out their religious duties for a prescribed period. The Samaritan, on the other hand, acted out of empathy with the injured man. The late science fiction writer, Frank Herbert, put it this way: "Rules are often an excuse to ignore compassion" (*Chapterhouse: Dune*). Compassion requires work—exerting oneself for others.

In a more pointed manner, Jesus talks about the Day of Judgement (Matt. 25:31-46). His criterion for deciding whether someone has lived a righteous life is somewhat different from that of his Jewish contemporaries, and even from that of many modern Christians. He uses empathy as a synonym for righteousness. In this passage he asserts that the way to show love for God is to show love for one's fellow human beings.

LOVE THE LORD  
YOUR GOD WITH ALL  
YOUR HEART, WITH  
ALL YOUR SOUL,  
WITH ALL YOUR  
STRENGTH, AND WITH  
ALL YOUR MIND;  
AND YOUR NEIGHBOR  
AS YOURSELF.

LUKE 10:25-37.

Other teachers in the New Testament agreed with him on this point. Although Paul takes some positions with which I cannot agree (such as his homophobia, sexism, and blindness to the incompatibility of Christianity and slavery), he also has some good points. In Romans (13:8-10), he says, "Leave no claim outstanding against you, except that of mutual love. He who loves his neighbor has satisfied every claim of the law.... Love cannot wrong a neighbor; therefore the whole law is summed up in love." John (I John 4:7-8) says, "Dear friends, let us love one another, because love is from God. Everyone who loves is a child of God and knows God, but the unloving know nothing of God. For God is love...."

Many of my own beliefs have been

influenced by ideas gleaned from sources (both written and interpersonal) other than the Bible, as I mentioned at the beginning of this letter. Through comparing and contrasting these ideas with those of Jesus, Paul, and other Christian figures, I have come to a clearer understanding of my faith.

I have met many people who profess to believe literally everything in the Bible; however, I have never met anyone who actually believed literally all of it. When someone makes such a claim, my immediate reaction is to doubt that he or she has ever really read and digested much of the book. The conflicts and contradictions between various passages discussed above give ample evidence of the impossibility of biblical inerrancy. I have not myself read the entire Bible—it is very tedious and obscure in many places. But then, I don't depend solely on what the Bible says for my faith. I try (and sometimes succeed) to listen to my heart.

I believe that one's spiritual path is personal, and to be tended according to one's own lights. As long as a person is in fact paying attention, then nobody else has cause to say that he or she is on the wrong path. Because of this, I see no difficulty in believing that to be a good Hindu, or a good Buddhist, or a good Taoist, or a good Baha'i is as acceptable to God as to be a good Christian. Indeed, if someone of one of these other faiths is trying to practice empathy and mindfulness of consequences, then I believe that person is living in the spirit of Christ, even if he or she has never heard of Jesus of Nazareth.

I hope that what I have said clarifies my position on the subject of dealing with people who try to use the Bible and their religious systems to justify their bias against gay and lesbian people. It is probably not very profitable to try to rebut their arguments, since many of them claim to take a literalist approach to the Bible and often refuse to examine critically their own value systems. Perhaps the only reply they may hear is the presentation of the principles in the above passages about love and compassion as superceding literalist proof texts.

Love,

JIM

**W**hen I was growing up I had a very religious aunt who would respond, in a kind of whining voice, to any difference of opinion with, "I wonder what Jesus would say?" Of course, we children would snicker and mock her behind her back, yet her words often come back to me. When I hear fundamentalist evangelists or some of my fundamentalist acquaintances bearing down with their exclusive Christian dogma, I can't help saying to myself, "I wonder what Jesus would say?"

In his book, *The Future of Man*, Teilhard de Chardin wrote that our next evolutionary leap has to be in the spiritual realm. He describes how evolution proceeds. In the early stages, evolution creeps along at a snail's pace until it reaches a certain stage; then it accelerates. He saw signs that led him to believe that our spiritual evolution was beginning to accelerate. He felt that a new spiritual illumination for humankind was beginning to happen. Robert C. Keck agrees with Teilhard. Keck points out in his book, *Sacred Eyes*, that since the pace of life has quickened exponentially in the past quarter century, so has the evolutionary process. Where is this development taking us? What will the new illumination be?

On all sides we are beginning to see a coming together of peoples and ideas. Robert Muller stated in his book, *The New Genesis*, that in spite of all the trouble in the world, never before in human history have so many people been so concerned about so many people. The ecumenical and interfaith movements are part of it; so is the growing emphasis on civil rights and human rights around the world.

Teilhard expressed his ideas



*The Ascension of Jesus Christ, by Andrea Mantegna*

## THE MESSAGE AND THE MYTH

by Blanche P. Zimmerman

*Blanche P. Zimmerman is a member of Gwynedd (Pa.) Meeting and author of Foulkeways: The Treasure and the Dream.*

about our growing ecumenicity thusly:

A tendency toward unification is everywhere manifest, and especially in the different branches of religion. We are looking for something which will draw us together, below or above the level of that which divides. . . . We are persuaded that gradually, in religious thought, as in the sciences, a core of universal truth will form and slowly grow. Can there be any true spiritual evolution without it?

A troubling phenomenon in our time is the great surge of fundamentalism, fanned and fed by television evangelists. Why is fundamentalism so troubling to us? Is it not because it is an extolling of the exclusive, divisive Christian myth over the Christian message? According to the fundamentalists, a person who does not accept Jesus Christ as personal Lord and Saviour and believe the Apostle's Creed literally, cannot be saved. Christian fundamentalists believe that theirs is the only religion in all the world that has the "truth." They are much more concerned with the myth than with the message of Jesus.

The Christian myth—the virgin birth, the resurrection, the ascension into heaven—was not developed in Jesus' lifetime. Mark, the earliest gospel, written some 50 years after Jesus was born, never mentions the virgin birth. Matthew, the gospel where the myth is extolled, is believed to have been written almost 100 years after Jesus died. There is no doubt that the historical Jesus suffered under Pontius Pilate, was crucified, died, and was buried, but there is no historical evidence about either the miraculous birth or the resurrection.

Anyone who reads history and mythology can see the correspondence between the Christian myth and the well-known historical myths: There is a mating between a god and a mortal. The result-

ing godly offspring is born under amazing circumstances. He (since from about 5,000–4,000 B.C. the god is always masculine) must be sacrificed, and he is resurrected to save his people.

When we compare the Christian myth dispassionately with the pagan myths, we recognize the pattern. For centuries scholars have tried to come to terms with it, wars have been fought over it, and hundreds have been burned at the stake for questioning it. More time, energy, and money have been spent, and more atrocities committed, in trying to get people to accept the Christian myth than have ever been expended in trying to live out the teachings of Jesus.

The history of Christianity has to be the most remarkable and interesting story in the annals of humankind. From Judaism and a ragtag bunch of quarrelsome disciples has come the most advanced and widespread civilization in history.

It is a recorded fact, however, that there was a time in the early years of Christianity when its fate hung in the balance. The worship of Mithra had come out of Persia and spread all over the Roman Empire. A comparison between Mithraism and Christianity shows an amazing similarity. Their legends were almost identical. Mithraism had high ideals and standards and claimed allegiance to an omnipotent God. Its tenets were quite similar to those of Christianity and its appeal to the populace was great.

Mithraism was in full swing when Christianity first appeared in the Roman Empire, and the leaders of the Christian groups were afraid that Christianity might be lost. They met some 200 years after the time of Jesus and deliberately adopted some of the festivals of the so-called pagans so as to hold their own adherents. They adopted the festival of the winter solstice, the coming back of the sun and light, and placed Jesus' birthday near that date. And so we have Christmas. They adopted the spring renewal festival and celebrated the resurrection of life at that time, and we have Easter. The sacraments of the Eucharist and baptism were also borrowed from the pagans.

As we look at the practice of Christianity over the intervening centuries, the rituals and sacraments have changed very little. This pageantry in the Christian churches would not have survived had it not been important. The various observances have helped to hold the church together. They have served as a call to worship, and they have nourished the soul with their beauty.

The insistence on these outward forms, however, with the demand for belief in creeds and dogmas, along with the theology of guilt and propitiatory redemption as the only way to serve God, is divisive. It is the great separator. This insistence also hampers our direct communion with our God and Creator.

**T**he early church fathers did not hesitate to meet their contemporary problems in a creative way. By so doing they were able to save Christianity for the good of the whole world. No one would deny that the festivals, the sacraments, and the rituals they adopted have had a powerful impact on the life of the church. They do not need to be discarded. They still contribute much to the religious life of millions of people. But the time has come when they must be recognized for what they are, to let the miracle of *inclusive*, *not exclusive*, Christianity heal the world. The time has come when we must be creative in our religious thinking and reach some positive conclusions. After all, Jesus, himself, was an iconoclast—a revolutionary. Did he not say several times, “You have heard it said by them of old . . . , but I say unto you. . . .” (Matt. 5, emphasis mine)

It is the evolutionary message of Jesus' teachings of a loving God who opens his arms to all the people in the world, no matter what their inherited beliefs, that we must teach. It is this message that gives life and hope to the world and that can help unite widely divergent ideologies. It is the understanding and the sharing of this message that will usher in the new spiritual illumination about which Teilhard wrote. *This is what is important in Christianity.* There is one God, constantly loving, recreating, and looking after us all, all of the time. As William Law, that great devotional writer of the 17th and 18th centuries, wrote, “God can no more withhold his love from us than the sun can withhold its rays from the sunflower.” This

goes for everybody, everywhere.

The myth has served its purpose. Is it not time now, when healing is so urgently needed, to remove the obstructions to Christianity and give it a chance to heal the world? Jesus' message in the Sermon on the Mount has never been surpassed and never will be. Gandhi, and doubtless many others, used it as a pattern for righteous living, though he could never embrace Christianity as a whole.

There are those—the fundamentalists, for example—who get very concerned about any suggestions of change, particularly in the cherished beliefs of their ancestral religion. They fear that God will be dethroned and Jesus denigrated. But our Creator gave us minds that have the capacity to grow and it is our duty to use them for the evolution of our religious beliefs as well as in the other areas of life. I might say especially in our religious thinking. Is this not the most important thing in our lives?

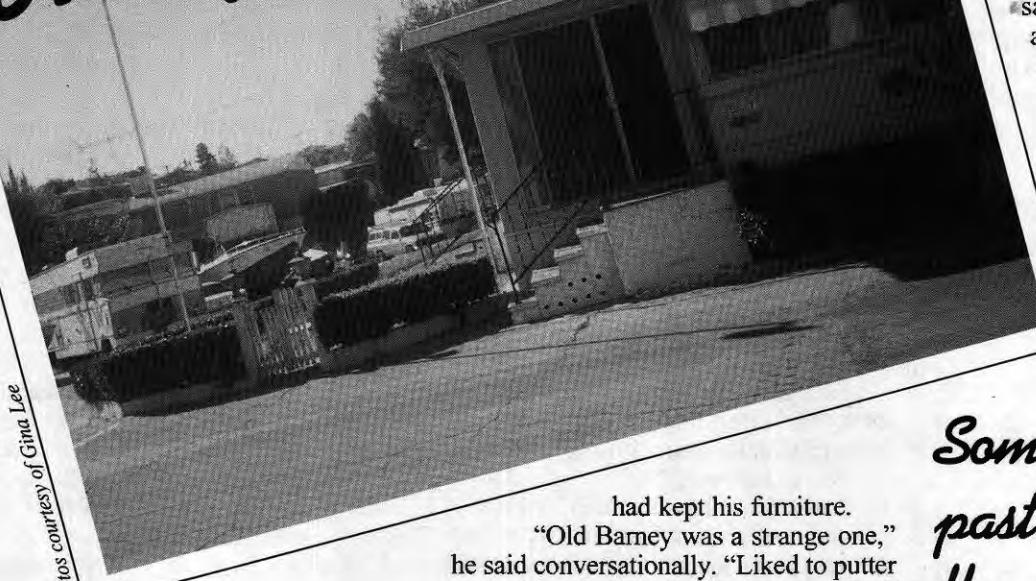
## THE MYTH HAS SERVED ITS PURPOSE. IS IT NOT TIME NOW, WHEN HEALING IS SO URGENTLY NEEDED, TO REMOVE THE OBSTRUCTIONS TO CHRISTIANITY AND GIVE IT A CHANCE TO HEAL THE WORLD?

that it can remain beautiful and productive.

At a great gathering of 7,700 participants from about 250 religious traditions, held in Chicago in 1993, a “declaration for a global ethic” was drafted to seek for “interreligious cooperation for peace and justice” throughout the world. (*Philadelphia Inquirer*, Sept. 5, 1993) At a formal ceremony, everyone signed it—except for some Christians. The declaration did not recognize the divinity of Christ. They could not sign it.

I wonder what Jesus would say? □

# *View from a Coach*



Photos courtesy of Gina Lee

by Gina Lee

I always thought that a coach was something pulled by six horses, but that first day I moved into the trailer park I learned it was the preferred nomenclature for my new home. I was hoping for privacy, but my illusions were quickly shattered as the other residents came to gawk at my furniture and helpfully fill me in on the details of life in a coach.

I already knew one person in the park from work. Mike had warned me that if I moved into that particular coach I would be living next to a homosexual, although that wasn't the term he used. I said I didn't intend to be running over for cups of sugar so it didn't really matter to me what my neighbors did so long as they weren't serial killers.

As it happened, Al, the person in question, was the first one to greet me. He actually came in the coach and pointed out where old Barney, the previous owner,

A life-long Christian, Gina Lee shares her coach in Burbank, Calif., with four feline friends. She writes that she is "deeply concerned with issues of peace and tolerance, something we see too little of in the Los Angeles area."

had kept his furniture.

"Old Barney was a strange one," he said conversationally. "Liked to putter around the house. A real do-it-yourselfer."

"I can tell," I said, looking at the three kinds of wallpaper on the bathroom wall. "What possessed him to put all these different patterns on the same wall?"

Al laughed. "He was always scavenging stuff. I think they gave him the leftover wallpaper from the hospital where he worked. Old Barney liked to keep busy. Did you see the bullet holes yet?"

"Bullet holes?" I asked incredulously.

"Bullet holes? What bullet holes?"

"Didn't the real estate agent show them to you? They're right in the corner of the living room ceiling. See, every Fourth of July and New Year's Eve the gang at the top of the hill fires down at the gang at the bottom of the hill and the trailer park is right in the middle."

"Doesn't anyone call the police?"

"They won't come out unless someone's actually shot. Two years ago I took a bullet in the back when I was sitting on the couch. I'm on disability now. I'm in terrible pain every minute."

"I'm sorry to hear that."

Half an hour later I finally herded Al out the door and got back to my unpacking. Then my other next-door neighbor, Tom, dropped by. He told me all about Al and the bullet holes. Before the morning was over several neighbors had stopped by and told me about the bullet holes. I

found more bullet holes in the roof of the carport and compared them to the bullet holes in the living room. The ones in the living room had been shot from the inside, as evidenced from the powder burns on the ceiling. I began to wonder about old Barney. Apparently wallpapering wasn't his only hobby.

My first windstorm in a coach came a few days later. The radio said the winds were whipping past at 80 miles an hour. The grand old cedars placed at intervals around the park were bent almost double under the strain, and the house was rocking back and forth as though some giant hand were rocking a cradle. I went out on my back porch and looked across at Al who waved and gave me a big smile.

"How do you like your

*Sometimes I look  
past the pink  
flamingos and  
colored gravel and  
see another human  
being looking back  
at me.*

first storm in a coach?" he yelled over the howling wind. "Isn't it exhilarating?"

I could think of a lot of words to describe the sensation, but exhilarating definitely wasn't one of them. Terrifying, maybe. The hail stones that came later felt as if they were going to come straight through the tin roof and knock me in the head. Exhilarating! My new life as a homeowner.

I quickly learned that both Al and the departed old Barney were favorite topics of conversation among the residents of the park. While old Barney was merely regarded as eccentric, Al was regarded with distaste. He spent much of his time walking around the park with his huge Doberman pinscher, Killer, and his man-of-the-month.

The last man that I saw Al with was

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known about the park as the Surfer. I never found out his real name. He was tall and blond and gave the impression of being permanently out to lunch. When you asked him a direct question he just sort of gave you a blank look. They were together for several months.

Then suddenly the Surfer was gone, just like all the others. Al looked perfectly miserable and soon a "For Sale" sign appeared in the window of his coach.

"I've bought a camper," he told me over the back fence. "Killer and I are going to travel around the country and see the sights."

"Are you sure you want to leave?" I asked, looking at his beautiful yard with its dichondra that had to be constantly watered and shaded and the roses lining his chain link fence. "I know how hard you've worked on your place to get it just the way you like it."

"I should be able to get a lot of money for it," he said hopefully. "I've just redone the entire kitchen. Would you like to come over and see it?"

"I was just about to start dinner," I began, and then changed my mind abruptly as his face fell. "But I have time for a quick look."

Al was all smiles as he led me into his coach. He put Killer in the bathroom so I wouldn't be attacked. His was a single-wide home and it was hospital-clean. The living room had two couches, one of which had a sheet draped over it. "That's where Killer sits when we watch TV," Al explained. "Come on into the kitchen."

Out of the immaculate living room and into the immaculate kitchen. Beautiful oak cabinets and multicolored tiles. Not a crumb on the counter, not a dish in the sink. Two dog dishes on a mat on the spotless floor.

"Killer likes to nibble on dry food during the day," Al told me. "He likes to have a little something when we watch TV, too, but I watch his weight. There's not a speck of fat on that dog."

I had always known Al liked to talk, but that day he outdid himself. When he finally stopped for breath, we heard Killer crying in the bathroom.

"I'd better let him out," Al said.

"And I'd better be getting home. Thanks so much for showing me your kitchen. I'm sure you won't have any trouble selling your coach." I stuck out my hand. He looked a little surprised, but he shook it warmly. Then I walked back to my own place.

Mike asked me about the "For Sale"



sign and I mentioned casually that I had gone over to take a look at Al's kitchen.

"Yuck!" said Mike, literally shuddering. "I can't imagine you doing anything so gross. You know how thin he's gotten lately. He probably has AIDS. I'd be afraid to set foot in the place."

"I don't think losing weight automatically means you have AIDS. Anyway, you can't get it from looking at somebody's kitchen. His place is so spotless I don't think a germ would dare move in there."

"Well, maybe he doesn't have AIDS," Mike admitted grudgingly. "But I don't see how you can stand to talk to him, much less walk into his coach of your own free will. At least we've seen the last of that blond bimbo of his. Not much of an IQ in that one."

I changed the subject and walked away, knowing that it would soon be around the neighborhood that the lady who had moved into old Barney's place had actually been inside Al's coach and lived to tell the tale. But I comforted myself with the thought that it was a bland story and would probably die a quick death.

Al's coach sold and he and Killer drove off in his camper. The people who moved into his place had a big dog, too. They didn't bother picking up his leavings from the once beautiful yard. The dichondra and roses soon died and the yard began to resemble a garbage dump with its assortment of discarded furniture, beer cans, and dog droppings. It seemed kind of strange at first not to see Al and Killer strolling through the park minding everyone else's business. Perhaps if the Surfer had stayed, Al would still be there. I didn't tell Mike, but I knew what Al was suffering from, and it wasn't AIDS. It was a broken heart.

The view from a coach is higher than the view from a house. Sometimes I look past the pink flamingos and colored gravel and see another human being looking back at me. Another Al. Another needy neighbor. □

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# A Meeting in Oklahoma

by Bob Stauffer

with assistance from Frances Forster and Bob Schutz

**S**he is an older woman and she takes care of the library at the tribal complex on the outskirts of Carnegie, Oklahoma. Her blood ethnicity is Mexican, she explains, as the Kiowa had captured her ancestors in the old days. But her culture in this life is Kiowa; these are her people and she is an enrolled member of the tribe.

I was unexpectedly able to visit. She had heard about me from her husband, with whom I had spoken on the telephone earlier in the week. She was sorry to say that she had only a few bits and pieces of written materials in the library about the history of the tribe and the Quakers. It was too bad, she explained, that so many tribal elders, who have kept the history orally (to this day Kiowa is not a written language), were away attending two powwows. However, she had reached her husband, and he was leaving one of the powwows and was on his way to see me.

When he came into her office she cut short her story, averted her eyes, and prepared to leave. I encouraged her to finish, as often it is only the older women with whom I can talk, and I was eager to share her wisdom.

I realized only later that the elders had reared her husband to become a chief, and he had, in his time, led his people for nearly a decade. It was perhaps unusual of me to delay him by extending my interest to his wife. Or perhaps he wished to grant us a private time and space to let her finish her story. At any rate, he politely stepped outside, waiting for her to finish, and then he came in to talk to me. She left to take care of other business.

He and I sat and talked. In another era we would have put aside our tools, or laid down our weapons. He examined a book I had brought from a relative. This written history of the Kiowa people brought forth mixed feel-

ings, for he knew well the weaknesses of written oral histories. Often, reading them gives you the feeling that the ones talking are each the crucial center of their people's story. A chief or a historian must take a broader view.

Stronger feelings and memories eventually came from the old leader, half-conscious thoughts he has every day as he drives the roads that run south from Carnegie down to Mt. Scott and the Wichita Mountains. The old homes that were occupied by tribal members when he was a boy are now gone or abandoned, replaced with the new houses of the white people. He has a subtle mind's-eye view, every time he drives by, of the layouts of the rooms of those houses that exist now only in memory.

He recalled his grandparents' story that his people had been rounded up and confined to the cavalry's fort until they agreed to sign surrender papers. They refused, the cavalry denied them food, and many died. He experienced again the depth of the feelings of their being in the stockade, and what it had been like to cut up moccasins and cook the leather. And when the moccasins were all gone, to cook the thick, hard leather of harnesses and bridles.

We sat there and were in another time. Gone were the petty politics of modern tribal and white life that sometimes distracted him. Gone for awhile were the day-to-day choices he faces in deciding between the white or the Native American paths for the raising of children and grandchildren. (These choices were made all the more difficult by the conflict of his knowing the advantages given to the followers of the white way, while recognizing he is one of the last raised in the old style of the oral traditions necessary to be a chief.)

As we talked, sometimes the questions were asked aloud, sometimes they were not. Facts, stories, and bits of his people's history

were clearly and completely laid out for me, though not in a straight line. A people's trail is a turning one, with many paths leading their ways.

Tears came to his eyes more than once as the stories unfolded. And a bit of a question welled up in the back of my mind. Was all this more than just his natural hospitality?

Finally the answer came, after hours of stories and after his subtle testing was finished. He paused and looked at me and simply said, "You know, the old folks told me it was the Quakers who saved my people."

Yes, now it was clear. When the family had been held hostage it was a Quaker government agent who finally succeeded in interceding with the cavalry to get the Kiowa released while some still survived.

He had never met a Quaker until now. Perhaps no Quaker had come to the tribe since 1877. From my readings, it appears that never before had an elder imparted to a historian this bit of tribal lore, acknowledging a kindness done so long ago. We looked at each other for a moment; now I had tears in my eyes.

And so a century-old circle was closed—Quaker to Indian, Indian now back to Quaker—all in its own time. "Time and place, time and place," as an old native woman once said.

We shook hands and he walked off. I drove back south, past the ghostly farms once owned by his people, and on toward the red stones of Mt. Scott, older than the Rockies.

The next day was the start of the Friends General Conference Gathering, to the north in Stillwater. As I drove there, I was grateful to these people who had talked and reminded me of what we Quakers are capable of, and the standard we should always strive for. □

(Reprinted from the March 1994 *Ka Makamaka*, Honolulu [Hawaii] Meeting's newsletter.)

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The "Video Newsletter of Guatemalan Friends Meeting," which describes its scholarship program for mostly indigenous students, is a colorful, music-filled testimony to the work of Right Sharing in the world. Contact Serita Spadone, (610) 942-3226, clerk of Right Sharing of World Resources Committee, Philadelphia Yearly Meeting, if you would like to borrow this video to learn more about the program.

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## **Parents' Corner**

# **Holding Our Children in the Light**

by Harriet Heath

*This year, an ad hoc group of Philadelphia Yearly Meeting's Religious Education Committee has been offering discussions relating Quakerism to parenting. Parents are looking for ways to integrate their personally meaningful Quaker practices with living with their children. The following is one such discussion.*

**A**my told how she had come into meeting that morning so angry and frustrated and upset. She and her 14-year-old daughter had had another round of unpleasantness: The girl would do nothing around the house without her mother first having to demand, nag, and make threats. It was so unpleasant, and this weekend had been no different.

The fact that Lucy had not picked up her clothes and they missed being washed had caused this morning's scene. Since her clothes had not been washed, the pants she wanted to wear were dirty. "She let me know with all the sarcasm and rolling of eyes of which she is capable what she thought of a mother who would not bother going into her daughter's room and getting the dirty clothes. I just told her," continued Amy, "that I didn't have to listen to this abuse. She knew it was her responsibility to get her clothes into the hamper. I ended with the comment that if she wanted to come to meeting with me she'd better get dressed because I was leaving in 15 minutes."

"Well neither of us arrived in a very good mood. Lucy won't miss meeting. There is a group of young people who have been together forever it seems. They have a lot in common and only see each other on First Day and special outings because they are well disbursed geographically. So she won't miss coming.

"But I went into meeting with our angry words loud in my ears. My heart was pounding hard, I was so angry. I thought I'd never be able to settle into the quietness. And I couldn't at first. The whole scene passed through my mind. I saw Lucy standing there, hands clenched, neck muscles taut, yelling, her mouth in a snarl, her eyes shooting daggers at me. And I saw myself just as angry and hostile.

*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.*

"Where was the sweet little three-year-old who used to bake with me? Where was the eight-year-old who struggled to conquer spool knitting while I worked on some mittens? Where was the child with whom I'd laughed and cried over *The Secret Garden* and *The Hobbit*?

"And then I began to think about her life. She is doing well in school but I know some of the kids make fun of her good grades. She matured earlier than her friends and that had been hard. Who were her friends now? I realized I really didn't know. What subjects did she enjoy? I knew French was just plain torture. She was so busy with her homework, her piano, and her art. We didn't talk any more, I realized.

"And slowly a different image of Lucy came before me. I saw her rushing from school to practicing to homework. I saw her as quiet, saying little and telling less. This was a change from the ten-year-old who told me everything. When had that happened? I realized as I looked at my mental image, the sparkle was gone in Lucy, the body almost drooped, the spring was no longer in her step.

"When had I lost touch with my daughter? When had our lives started to go in such different directions? I realized as I sat there in the quiet of meeting for worship that I needed to get back in touch with Lucy. We used to have dinner out every now and then. We hadn't done that... I couldn't remember when we went out together last. And we didn't do household chores together anymore. She had her jobs and I had mine. It used to be that we did the dishes together. But now that we had a dishwasher, straightening up after supper was really only a one-person job. I used to drive her to her piano lessons—a good time for catching up on what each was doing—but now she could ride the bus, so that time together was gone.

"And so in the quiet of meeting for worship I found myself wondering. How can I get back in touch with Lucy? I asked myself, is part of our frustration with each other due to our being so out of touch? Would my guidance of Lucy be more smooth if our relationship were deeper?

"And then someone rose and asked us to hold a fellow member in the Light as the member faced surgery. And as I centered on the member the realization came to me that I had been holding Lucy in the Light. For is not one way of holding someone in the Light looking at them as you see them and as you wish you saw them and being open as to how to change the first imagery to the second?" □

## Reports

### Fifth International Conference on War Tax Resistance and Peace Tax Campaigns

About 70 activists from all over Europe and a number of other parts of the world gathered in Hondarribia, Spain, September 16–18, 1994, to charge our batteries, to compare conditions in our various countries, to get to know each other, and to carry on business. It was inspiring to meet, get to know, and work with war tax resisters and peace campaigners from all over Europe and from the United States, Canada, Peru, Iraq, and Palestine. The National War Tax Resistance Coordinating Committee raised money to make it possible for the Palestinian, Elias Rishmawi from Beit Sahour, West Bank, to

Christi)—which gave some of us from the U.S. movement the opportunity to get to know each other.

The conference issued a number of public documents—the most important being the bylaw of a new non-governmental organization which will have consultative powers with both the UN and the European parliament: Conscience and Peace Tax International. The role/goal of the organization will be to espouse the cause of those who take stands of conscience in relation to military expenditures—and also military service and issues of conscience and civil and human rights more generally.

Other documents included a letter to “all religious bodies who support war tax resisters or who are in dialogue with them,” which thanked such groups for such support, which sometimes, of course, puts organizations in trouble with authorities; a declaration on “The Right of Non-Cooperation with Military Expenditure,” which urged people and governments to recognize conscientious objection to war taxes legally, while in the same breath stating that “Our final aim is to abolish all military expenditure and activity”; and a proclamation of support for the “Other Voices of the Planet” conference being held in Madrid, which was “asking for the dissolution of the Bretton Woods Institutions (World Bank, IMF, and GATT) as they now exist.” Copies of all these documents are available from Philadelphia War Tax Resistance, 2211 Bainbridge Street, Philadelphia, PA 19146.

In addition to these printed materials and some of the flyers and other materials from the Spanish movement, I would be happy to share my impressions and experiences with individuals and groups. I was really refreshed by discovering that others elsewhere care, too—something I knew intellectually, of course, but lose track of without the immediate personal contact.

The next conference will be in 1996, probably in August, in England. We tentatively agreed to Palestine for 1998—at the invitation of Elias Rishmawi. (*Excerpted from the Philadelphia War Tax Resistance newsletter, July 1994–January 1995*)

—Steve Gulick



A Spanish war resistance sticker:  
peace (paz) and bread (pan), not bombs

attend. The Iraqi and the Peruvian attenders are currently living in Europe. One problem with the gathering—similar to the War Resisters International gathering that I attended in 1979—was the difficulty of getting a diverse attendance. Folks from India were unable to attend, for example, in part because of the distance.

I attended as a delegate from the War Tax Concerns Support Committee of Philadelphia Yearly Meeting. Other attenders from the United States were David Bassett and Marian Franz (National Campaign for a Peace Tax Fund), Susan Quinlan and Larry Rosenwald (National War Tax Resistance Coordinating Committee), Cynthia Johnson (Women Strike for Peace), and Gerri Michalska (Pax

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## News of Friends

Materials from the *Phoenix* are being donated to the Peace Resource Center of Wilmington College, Wilmington, Ohio. In 1958 Earle and Barbara Reynolds, two of their children, Ted and Jessica, and Japanese yachtsman Nick Mikami sailed the *Phoenix* into the declared United States nuclear test zone in the Eniwetok area of the Pacific Ocean as a protest against the escalating nuclear arms race. Among the treasured items donated to the Peace Resource Center are the plans for the *Phoenix*, the actual sextant and compass used on its many voyages, and extensive files of letters and reports. The center has cared for Barbara Reynolds's papers, library, and other items since her death in 1990. (From the Peace Resource Center Newsletter, Spring 1995)

The people of Kerbala, Iraq, were helped by the Canadian Friends Service Committee on Feb. 5 with a shipment of spare parts to repair three of the city's ambulances. Since the Gulf War, the city of 400,000 has had only one working ambulance. CFSC's 1,700 pound shipment, valued at approximately \$18,000, was delivered by representatives of the Middle East Council of Churches and the Iraqi Red Crescent Society. At the end of the Gulf War, the United Nations imposed a long list of sanctions against Iraq, which, after several years, have resulted in poverty and suffering for the Iraqi people. This situation is well documented by UN agencies and non-governmental organizations. Quaker service organizations around the world have called for an end to sanctions, but the conditions for lifting the sanctions against Iraq have not been clearly stated by the UN Security Council. For more information, contact Peter Chapman, Coordinator, Canadian Friends Service Committee, 60 Lowther Ave., Toronto, Ontario, Canada M5R 1C7, telephone (416) 920-5213, fax (416) 920-5214.

Friends are increasing their participation in electronic communication with the April 13 start-up of Peaceweb. Created by the Peace and Social Concerns Committee of Ottawa (Canada) Meeting, the Peaceweb is an information page available through the World Wide Web computer network. Its purpose is to document and publicize the work Friends have been doing, often without recognition. Information available from Peaceweb includes the Peace Testimony of 1661, profiles of Ottawa Friends and the peace groups they helped found, and links to sources for peace research. Ottawa Meeting has agreed to rent space and connect-time on a local Internet access provider for two months. Should enough Friends and inquirers access the page, the committee is prepared to issue two further pages, one on refugees and one on international development. If these information pages prove to be useful to Friends, Peaceweb will continue on



**Haitian school-  
children (see  
"Collecting  
school supplies")**

Pat Goodyear/HFSC

a permanent basis. Anyone with a full Internet connection and Mosaic or Netscape software can access Peaceweb on the World Wide Web at the following address: <http://www.ottawa.net/~peaceweb/>.

**The World Court Project won an important victory** in December 1994, when the United Nations General Assembly voted to request the International Court of Justice to state whether or not the threat of nuclear weapons violates international law. Last year the nuclear states applied enough pressure to keep the issue off the UN floor. This year, despite strong opposition from France, the United Kingdom, and the United States, the resolution was adopted by a vote of 78-43, with 38 abstentions. For more information, contact the World Court Project, c/o Lawyers' Committee on Nuclear policy, 666 Broadway, Rm. 625, New York, N.Y. 10012, telephone (212) 629-6170, fax (212) 967-0916. (From the February 1995 Reconciliation International)

**The gifting of Kenneth Boulding's library to Antioch University** in Yellow Springs, Ohio, was announced on March 3, followed on March 12 with an official celebration. An internationally known economist, peace activist, and social science theorist, Kenneth Boulding was also a philosopher, a poet, and an active member of the Society of Friends. The author of more than three-dozen books, three volumes of poetry, and 800 articles, he was a prodigious reader. When he passed away two years ago at the age of 83, his personal library contained close to 20,000 titles. The library will be shared by the college's peaces studies program and the conflict resolution graduate program of the McGregor School of Antioch University.

**Collecting school supplies for Haitian students** is the goal of an American Friends Service Committee campaign launched in January. The supplies will be distributed to schools in the far southwest corner of the

country, a region called the Grand Anse, where the AFSC has worked since 1989. The campaign is called Tet Ansann, a Creole phrase meaning "all together," which embodies the spirit of reconciliation and reconstruction in Haiti. In 1991 plans for a country-wide literacy campaign were cut short by the September military coup. However, many Haitians who have worked for democracy also value building a good education system. The AFSC has developed packets containing instructions, information about Haiti, and a list of needed school supplies. After collection of new or good-as-new materials, boxes of supplies are shipped to AFSC in Philadelphia, Pa., then sent to AFSC staff members in Haiti for distribution. To order a Tet Ansann packet, contact Angela Berryman, Haiti School Supplies Campaign, AFSC, 1501 Cherry St., Philadelphia, PA 19102-1479, telephone (215) 241-7180.

**Ukraine agreed to sign the nuclear non-proliferation treaty** on Nov. 15, 1994. Since the breakup of the Soviet Union, Ukraine has been the world's third-largest nuclear power. The treaty was overwhelmingly ratified by the Ukrainian Parliament by a vote of 301-8. "Ukraine today has no choice between being nuclear or nonnuclear," said President Leonid Kuchma. "The process of world disarmament depends on our decision today." Until Ukraine's decision, Russia had refused to put into effect the Strategic Arms Reduction Treaty (Start I), which drastically reduces its long-range nuclear weapons. Now the United States, Russia, Ukraine, Kazakhstan, and Belarus will formally initiate Start I and its collateral agreements, which call for the latter two countries to eliminate their nuclear stockpiles. The United States and Russia can next take up the ratification of Start II. The two treaties together would cut both countries' nuclear arsenals by two-thirds. Even with such a reduction, each of the former "sides" will still maintain between 3,000 and 3,500 warheads. (From Fellowship, January/February 1995)



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## Bulletin Board

• To commemorate the 50th anniversary of the atomic bombings in Japan, an exhibit called "The Human Face of Hiroshima and Nagasaki" will be at Friends Center (Cherry St. Room) in Philadelphia, Pa., June 5-July 15, 10 a.m.-5 p.m. Organized by Kitty Mizuno, a member of Moorestown (N.J.) Meeting, Lynne Shivers, a member of Central Philadelphia (Pa.) Meeting, and others, the exhibit will feature prints of drawings by survivors, relics from Hiroshima and Nagasaki, photographs, and other displays by which to remember the human consequences of the events. The project is co-sponsored by Moorestown and Central Philadelphia meetings, Haddonfield (N.J.) Quarterly Meeting, the International Outreach Committee of Philadelphia Yearly Meeting, the American Friends Service Committee Baltimore, Md., office, AFSC's Peace Education Division, the Fellowship of Reconciliation, and the War Resisters League. For more information, telephone Kitty at (609) 786-0809 or Lynne at (609) 374-0395.

• The U.S.-Nicaragua Women's Empowerment Project is sending a 1995 delegation to Nicaragua, June 24-July 1. Sponsored by the Wisconsin Coordinating Council on Nicaragua, the theme of the exchange is "Human Rights and Women's Lives; Legal and Economic Issues Facing Nicaraguan Women." The project is part of an ongoing dialogue that includes annual delegations for sharing information, experiences, and strategies grassroots activists use to empower women. Cost for the delegation is \$760, plus transportation to Managua, Nicaragua. For more information, contact the Wisconsin Coordinating Council on Nicaragua, P.O. Box 1534, Madison, WI 53701, telephone (608) 257-7230, fax (608) 257-7904.

• June 29 will mark the centennial anniversary of the Doukhobors' "Burning of the Arms." In Czarist Russia, around Eastertime one hundred years ago, 11 Doukhobors conscripted into military service put down their weapons and refused to drill. In support of their brethren,

## Calendar

### JUNE

2-4—Finland Yearly Meeting, at Viittakivi International Centre, Helsinki, Finland. Contact Antti Pelkola, Puistokatu 3 B 23, 00140 Helsinki, Finland, telephone (0) 660433.

2-4—Switzerland Yearly Meeting, Gilon sur Montreux. Contact Fritz G. Renken, Haerte Kämpe 10, D-49751 Sögel, Germany, telephone (05952) 855.

2-4—"Training Workshop for Social Action Trainers," led by George Lakey, at William Penn House, Washington, D.C. Contact William Penn House, 515 West Capitol St. SE, Washington, DC 20003, telephone (202) 543-5560, fax (202) 543-3814.

7-11—Rocky Mountain Yearly Meeting, at Quaker Ridge Camp, Woodland Park, Colo. Contact Stanley Perisho, 3350 Reed St., Wheat Ridge, CO 80033, telephone (303) 238-5200.

8-10—Nebraska Yearly Meeting, Central City, Nebr. Contact Nebraska Yearly Meeting, 1126 North Charlton, Kingman, KS 67068, telephone (316) 532-5522.

8-11—Southern Appalachian Yearly Meeting, at Warren Wilson College, Swannanoa, N.C. Contact Sandy Mershon, SAYMA, 701 W Howard Ave., Decatur, GA 30030, telephone (404) 377-0120.

9-12—"Twenty Years of NYM—Celebrate the Past, Create the Future—Now," the theme for Northern Yearly Meeting, at Wisconsin University, River Falls, Wis. Contact Mary Phillips, NYM, Kenwood Isles-508, 1425 W 28th St., Minn., MN 55408, telephone (608) 251-0372.

11—"The Tradition of Religious Freedom on Long Island, Starting with the Quakers," a speech to be given by Mildred di Riggio at the 40th anniversary celebrations of the founding of Northville (N.Y.) Meeting, at the Sound Avenue Grange, Northville, N.Y., at 2 p.m. Hosted by Peconic Bay (N.Y.) Meeting, the day will also celebrate that meeting's 5th anniversary. For more information, telephone (516) 283-4591.

11—"The Bomb and the Decision to Drop it," a presentation by Sanho Tree from the Institute for Policy Studies, sponsored by the Brandywine Peace Community in Swarthmore, Pa. Contact the Brandywine Peace Community, P.O. Box 81, Swarthmore, PA 19081, telephone (610) 544-1818.

15-18—Lake Erie Yearly Meeting, at Bluffton College, Bluffton, Ohio. Contact Damon Hickey, Clerk, 208 West University St., Wooster, OH 44691, telephone (216) 262-7059.

15-26—Food Not Bombs International Gathering, at the UN Plaza, San Francisco, Calif. Taking place on the 50th anniversary of the founding of the UN, the gathering will include concerts, food, workshops, and empowering protests. Contact Food Not Bombs, 3145 Geary Blvd., #12, San Francisco, CA 94118, telephone (800) 884-1136.

17-20—Bread for the World's 1995 National Gathering, at American University, Washington, D.C. For information on registration and scholarships, contact Cara Siano or Ellen Jennings at (800) 82-BREAD or (301) 608-2400.

21-25—Intermountain Yearly Meeting, at Fort Lewis College, Durango, Colo. Contact Bill and Genie Durland, 605 West Pine St., Trinidad, CO 81082, telephone (719) 846-7480.

22-25—Friends Church Southwest Yearly Meeting, at Rose Drive Friends Church, Yorba Linda, Calif. Contact Charles Mylander, P.O. Box 1607, Whittier, CA 90609, telephone (310) 947-2883.

22-25—"Education and the Culture of Peace: Teaching, Learning, and Decision-Making," the 16th annual conference of Friends Association for Higher Education, at Haverford College, Haverford, Pa. Contact Helene Pollock, President's Office, Haverford College, 370 Lancaster Ave., Haverford, PA 19041, telephone (610) 896-1020, e-mail hpollock@haverford.edu.

23-25—Norway Yearly Meeting, Oslo, Norway. Contact Vennes Samfunn Kvekerne, Skovveien 20, N 0257 Oslo, Norway, telephone (22) 440187.

ren, several thousand Doukhobors gathered their weapons and destroyed them by fire. The brutal response by authorities brought the Doukhobors torture, imprisonment, exile, and death. In 1899, with the help of Leo Tolstoy, several Quaker organizations, and others, 7,500 were allowed to immigrate to Canada, where Doukhobors today remain committed to peace, freedom, justice, and working together for a world without war. (For more historical information, see *The Centennial Volume of the Doukhobors*, Canadian Museum of Civilization, Ottawa, Ontario, Canada, 1995.) On June 29 the annual Doukhobor Peace Day is observed throughout Canada. Other celebrations include a tour of North America and Russia by the United Doukhobor Choir, an exhibit at the Canadian Museum of Civilization beginning in December, and many other programs and activities throughout the summer. For more information, contact Koozma J. Tarasoff, 882 Walkley Rd., Ottawa, Ontario K1V 6R5 Canada, telephone (613) 737-5778.

• Peace Action, formerly SANE/Freeze, will hold its eighth annual national congress, June 23–25, at Drew University in Madison, N.J. The title for the gathering, "50 Years After the Bomb: Empowering the Mandate for Peace and Justice at Home and Abroad," will be addressed by keynote speaker Michio Kaku, a nuclear physicist, peace activist, and radio personality. The weekend will also include plenary topics and workshops integrated with Peace Action's work on nuclear disarmament, an end to arms trafficking, a peace economy, and conflict resolution. For more information, contact Dee Rossman, Congress Coordinator, Peace Action National Congress, c/o N.J. Peace Action, 89 Walnut St., Montclair, NJ 07042, or telephone (201) 744-3358.

• The Peace Training Institute (PTI) is offering a summer workshop on June 24, and continuing July 31–Aug. 10, at Willamette University in Salem, Oreg. PTI is a cooperative project, involving Salem citizens and Willamette University faculty, designed to address the lack of comprehensive training available to those seeking constructive change in our socio-political system. Participants will gather on June 24 for introductory sessions and to receive reading assignments and materials on Ghandian nonviolence. The group will reconvene on July 31 for intensive investigation into nonviolence, use of the political system, organizing techniques, and the values that underlie effective social change work. On the final day, Aug. 10, participants will join attendees of the Consortium on Peace Research, Education, and Development Conference to carry out an extensive strategy planning exercise. For more information, write to PTI, 333 State St., Salem, OR 97301, or telephone Peter Bergel at (503) 371-8002 or Sam Hall at (503) 370-6118.

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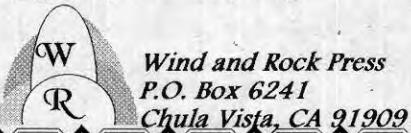
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## Books

### Being in the Middle by Being at the Edge: Quaker Experience of Non-Official Political Mediation

By Sue and Steve Williams. *Quaker Peace and Service, London, England, 1994. 133 pages. \$15/paperback.*

In Northern Ireland, the Middle East, Sri Lanka, and other "hot spots" of intergroup strife around the world, Quakers have been quietly at work for many years seeking opportunities to foster communications and understanding that may eventually lead to negotiations and peace.

Such work is often slow to yield tangible rewards, and when it does, the sponsoring Quaker organizations must generally refrain from taking credit for efforts that are necessarily conducted privately and confidentially behind the scenes of the public playing fields. Nonetheless, the American Friends Service Committee and Quaker Peace and Service of Britain Yearly Meeting have faithfully supported such peacemaking efforts that Friends—known for their trustworthiness and impartiality—are uniquely qualified to do.

Sue and Steve Williams—U.S. Quakers who worked in Northern Ireland under QPS auspices—have found a way to bring the inner workings of these projects to light in a document developed out of extensive interviews with more than a dozen seasoned Quaker "mediators." (A more common term in the United States for this kind of pre-negotiation peacemaking is "conciliation.")

Without offering specific recipes, the book delves deeply into how the conciliators do their work, how they think about it, the dilemmas, the frustrations, the rewards, and the lessons learned. Quotations are used extensively, and the multitude of thoughtful voices blend into a rich dialogue, analytical yet personal.

In a passage that captures the essence of their service, the authors describe a conversation with a partisan who was unwilling to speak with his opponents, but opened up to the Quaker representative because, "You don't want to kill me." They go on to observe:

This man will probably, one day, have to sit across the table from someone who has tried to kill him, and calmly sip his tea and argue about article two of the constitution and the boundaries of voting districts. The mediator listens in order to help him to listen.

The book's strengths are its thoroughness, thoughtfulness, and depth of insight. It is a must for anyone entering into international conciliation work, and a worthy read for those attempting conflict resolution within communities and institutions. Such persons will probably find it worthwhile to tackle the book's

major shortcoming: it is difficult to read. Long lines of tiny type do nothing to help make accessible word-for-word passages, quoted from oral interviews, which often lose clarity along with their larger context. Those interested in the subject who wish to struggle less might prefer to start with one of Adam Curle's works in this area.

—Chel Avery

*A member of Central Philadelphia (Pa.) Meeting and the staff of Pendle Hill, Chel Avery has served since 1988 with Friends Conflict Resolution Programs of Philadelphia Yearly Meeting.*

## Centuries of Economic Endeavor

By John P. Powelson. University of Michigan Press, Ann Arbor, Mich., 1995. 483 pages. \$45/hardcover

John Powelson has participated in about a dozen Quaker workshops, and has written the 1988 book on *Dialogue with Friends* as well as about 17 articles for Quaker periodicals. *Centuries of Economic Endeavor* is fascinating for lay readers because it provides an excellent perspective on how economic factors have affected history through thousands of years. It explains why short-term, top-down abolition of price controls fail to achieve an adequate free market of institutions.

Powelson started out as an accountant and CPA. He was an advisor to national governments such as Kenya 1972-74. Most of his career after obtaining a Ph.D. in economics from Harvard in 1950 was as a professor of economics. He currently is a visiting professor at Oglethorpe University in Atlanta, Georgia.

A grass roots democracy, involving successful negotiated resolutions of neighborhood disputes, as distinguished from the mere ceremonies of elections, is a part of the foundation for significantly increasing economic productivity. Powelson refers to the "leverage" which the peasants and other lower classes have used for strengthening their influence in society when neighborhood empowerment flourished, and contrasts that with the more widespread pattern of ongoing violent confrontations between the rich and poor. Both in Japan and in northwestern Europe during a period from about 800 to 1800, the peasants gained significant autonomy while the rest of the world persisted in its traditional patterns of overcentralization.

National leaders seek to build the future global system based upon what has prevailed during the past 50 years, that is, a neocolonialism featuring modernized blunders closely resembling the blunders of the colonialism of the previous 300 years. It is time to learn from history. Quakers can learn to emphasize dras-



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tic decentralization as the globally most needed goal. It is as individuals and neighborhoods demonstrate their willingness voluntarily to assume greater responsibilities that decentralization can thrive.

—John R. Ewbank

*John R. Ewbank is a member of Abington (Pa.) Meeting.*

### The Irish Quakers: A Short History of the Religious Society of Friends in Ireland

*By Maurice J. Wigham. Historical Committee of the Religious Society of Friends in Ireland, Dublin, 1992. 173 pages. £8.95.*

Quakerism came to Ireland through the preaching of William Edmondson, Barbara Blaugdone, Edward Burroughs, Francis Howgill, and others, mostly to the English-speaking military forces and settlers. Faithful adherence to the peace testimony saw them through the terrors of revolt after the accession of William and Mary, and again during the rebellion of 1798. Although an affirmation formula was worked out in 1721, Friends continued to suffer seizure of goods for non-payment of tithes. They were spared the worst economic injustices aimed at Catholics during penal times, but up to 2,000 Friends emigrated, many to Chester County, Pennsylvania.

Irish Friends, like those in Britain and the United States, were affected by currents of deism and evangelicalism. They, too, suffered disownments and resignations in the 19th century. The "White Quakers" separated in the 1830s; they were a puritanical group who veered off into communalism and eccentricity. Irish Quakers were heavily involved in business and industry, and with this secure financial base worked hard to oppose slavery, the opium trade, capital punishment, alcohol, and the British corn laws—attracting the epithet of "anti-everythingarians."

Their aid during the potato famine has earned Friends a secure niche in Irish hearts, although perhaps more important than the amount of soup served was their inquiry into the causes of the famine and ways to prevent its recurrence. Toward the end of the century they became involved in revival movements and foreign missions. The Franco-Prussian War of 1870 spurred Friends from Ireland and Britain to organize relief, under the symbol of the red and black eight-pointed star later used by the American Friends Service Committee.

During the 1916 uprising, the "troubles," and the violence in Northern Ireland, Friends quietly worked to assist those hurt and to build bridges of understanding and peace be-

tween warring factions. The book provides an even-handed story of Friends' relations to the complicated sectarian and political scene in both parts of Ireland.

Maurice Wigham has not tried to write a definitive history, and some acquaintance with Irish history and the wider Society of Friends would be helpful but is not essential. He has a clear grasp of the issues and events, and gives a great deal of information in brief, topical segments. He provides helpful summaries of Quaker faith and practice as they changed through the centuries. A short collection of anecdotes exemplify some Quaker traits, but interestingly many of them have been told elsewhere, attributed to other Friends. There are many small sketches of individual Quakers who may not be known to North Americans. One of my favorites is Will Warren (1906-1980), of whom a Catholic bishop said, "He did all the things St. Francis urged in his prayer for peace."

This is an excellent book, even though the illustrations are not particularly well reproduced and a map would assist those not familiar with Irish geography. But Quakers who want to know more about fellow Friends, past and present, in another part of the world, would do well to add this book to their library.

—Marty Grundy

*Marty Grundy is a member of Cleveland (Ohio) Meeting. She and her family lived in Galway, Ireland, in 1979-1980.*

## In Brief

### Six Weeks to a Simpler Lifestyle

By Barbara DeGrote-Sorensen and David Allen Sorensen. Augsburg Fortress Press, Minneapolis, Minn., 1994. 125 pages. \$8.95/paperback. The authors outline an action/reflection model for simplifying one's lifestyle by putting God first. The book begins with a lifestyle survey and continues with daily Bible readings, action ideas, and journaling suggestions based on weekly topics. Many Friends will find this book helpful, but others may stumble over the authors' faith tradition. The first day's journaling exercise concludes: "Close your writing time with a heartfelt prayer. If you don't know what to pray, a brief time of silence is adequate." Day two concludes: "When you close in prayer, remember to pray 'in Jesus' name.'" The authors include guidelines for using the book in small groups, and there is a helpful bibliography.

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### Births/Adoptions

**Bouchard**—*Katherine Airlie Bouchard*, on Jan. 2, to Peggy Galloway and Larry Bouchard, of Charlottesville (Va.) Meeting.

**Davis**—*Elizabeth Anne Davis*, on May 29, 1994, to Anne Powel Davis and Cameron F. Davis, of Pipe Creek (Md.) Meeting.

**Fessler**—*Stuart Alexander Hastings Fessler*, on Dec. 12, 1994, to Mary and Raymond Fessler, of Winchester Centre (Va.) Meeting.

**Hardesty-Dyck**—*William Miller Hardesty-Dyck*, on July 7, 1994, to Beth Hardesty and John Dyck, of Reston (Va.) Meeting.

**Haverlah**—*Alexa Katharina Haverlah*, on Feb. 21, to Kirsha Haverlah and Stephen Timothy Hofmann. Stephen is a member of Austin (Tex.) Meeting.

**Herrin**—*Jacob Racette Herrin*, on Jan. 28, to Frances Racette and Jeff Herrin, of Charlottesville (Va.) Meeting.

**Meyer**—*Johanna Sara Beth Meyer*, on Jan. 4, to Connie and Alden Meyer, of Takoma Park (Md.) Preparative Meeting.

**Moreno**—*Emma Elizabeth Moreno*, on Oct. 7, 1994, to Amy and Carlos Moreno, of Upper Dublin (Pa.) Meeting.

**Paulmier**—*Malia Rose Paulmier*, on Jan. 25, to Kathleen and Christopher Paulmier, of Germantown (Pa.) Meeting.

**Phillips**—*Sastun Sene Lee Phillips* and *Alina Elizabeth Ford Phillips*, on Nov. 29, 1994, to Terry and Ron Phillips, of Richmond (Va.) Meeting.

**Robinson**—*Clayton Bailey Robinson*, on Aug. 8, 1994, to Lisa DeBrito and Peter Robinson, of Charlottesville (Va.) Meeting.

**Slaughter**—*Jasmine Grace Slaughter*, on Nov. 19, 1994, adopted on Jan. 9, by Denise, Moses, and Thomas Slaughter, of Trenton (N.J.) Meeting.

### Marriages/Unions

**Hale-Cox**—*Ralston Cox* and *Kenneth Paul Hale*, on Sept. 10, 1994, under the care of Friends Meeting of Washington (D.C.).

**Sable-Lavery**—*Allan Lavery* and *Nina Sable*, on Jan. 14, under the care of Berkeley (Calif.) Meeting.

**Wright-Isbell**—*Frances Isbell* and *Priscilla Wright*, on Nov. 12, 1994, under the care of Live Oak (Tex.) Meeting.

### Deaths

**Colson**—*Jeanne S. Colson*, 76, on Feb. 13, at her home in Westampton, N.J. Born in Camden, N.J., Jeanne was educated in Philadelphia, Pa., earning a bachelor's degree in social work from Temple University and a master's degree in library science from Drexel University. She worked as a high school librarian in Mt. Holly, N.J., until her retirement in 1983. Jeanne was a longtime member of Fallsington (Pa.) Meeting before transferring to Mt. Holly (N.J.) Meeting. She served Mt. Holly Meeting as a member of the library committee, and by clerking the hospitality committee and the adult

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discussion group. Jeanne was a volunteer and active member of many organizations, including the Mt. Holly Library, the Burlington County Historical Society, the World Affairs Council, Elderhostel, and Philadelphia's orchestra and ballet. She did weekly prison visitation at the Burlington County women's prison, worked with the local Red Cross bloodmobile, and volunteered with Habitat for Humanity. Jeanne traveled extensively and hosted groups from other countries with Friendship Force. She loved theater and ballet, bicycling, swimming, and crossword puzzles. Jeanne is survived by two daughters, Robin Galasso and Bonnie DeHart; a sister, Virginia Thompson; four grandchildren; and a great-grandson.

**Hammarstrom**—*Helen Hammarstrom, 77, on Feb. 11, at Westminster Village retirement community in Allentown, Pa.* Helen was born in Upper Montclair, N.J., and later graduated from Temple University with a degree in education. Known for her life-long commitment to nonviolence, she was fired from a teaching position in a New York City kindergarten in the early 1940s for refusing to march in a War Bond parade. Following that incident, she took a job with Moorestown Friends School in Moorestown, N.J. In 1945 Helen married Bryn Hammerstrom and the couple traveled to Puerto Rico, where she taught sixth grade. The Hammarstroms returned to the United States and Helen worked as a substitute teacher in the Southern Lehigh, Pa., School District. In 1958 Helen took a job with the *Bethlehem Globe-Times* as writer and editor of the education and energy sections. She received two awards for her environmental column, one in 1980 from the Saucon Association for a Viable Environment, and one from the Pennsylvania Governor's Energy Council. She retired in 1983. A member of Lehigh Valley (Pa.) Meeting, Helen actively campaigned against atomic weapons testing and the Vietnam War. She also helped found the Southern Lehigh Public Library. Helen is survived by her husband, Bryn; a son, Bryn Hammarstrom, Jr.; a daughter, Wendy Hammarstrom; three grandchildren; and two sisters, Faith Bissell and Marion Siegeltuch.

**Nepley**—*Katharine Cryer Nepley, 75, on Jan. 4, at Pennswood Village, Newtown, Pa.* Born and raised in rural Bucks County, Pa., Katharine developed a love of nature, an interest in the area's history, and a receptiveness to the philosophies of the many Presbyterians and Quakers surrounding her. She was raised a Presbyterian, but certainly was not overwhelmed by Calvinistic doctrine. Katharine became involved with Young Friends, enjoying the fellowship and learning the teachings of George Fox. Later her experiences allowed an easy transition to membership in Byberry (Pa.) Meeting and a happy, loving, and understanding marriage to Rodman Nepley, also a Friend. Katharine was a warm, sincere, and happy human being. She was overflowing with interest, kindness, and a natural, unrehearsed ability to find good in everyone. She was a quintessential Quaker, whether at Friends General Conference, Philadelphia Yearly Meeting, Bucks Quarterly Meeting, or Byberry Meeting. Katharine participated in Byberry Meeting as a First-day school teacher, and served on the Byberry Friends School Committee, worship and ministry, overseers, trustees, and at the quarterly and yearly meeting levels. Her vocal ministry was a constant, positive, and optimistic force. An employee of Byberry Hospital, Katharine sought to

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help others, and many were comforted by her kindness and understanding. Katharine is survived by a daughter, Adele; and two sons, David and John.

**Steere—Douglas V. Steere**, 93, on Feb. 6, of Alzheimer's disease, at the Quadrangle retirement community in Haverford, Pa. Born in Harbor Beach, Mich., Douglas married Dorothy MacEachron in 1929. He received a bachelor's degree in agriculture from Michigan State University in 1923, a master's degree from Harvard University in 1925, bachelor's and master's degrees as a Rhodes Scholar at Oxford University, and a Ph.D. in philosophy from Harvard University in 1931. He was the recipient of honorary degrees from numerous colleges and universities. Douglas was an emeritus professor of philosophy at Haverford College, where he taught from 1928-64, and held the T. Wistar Brown professorship in philosophy. Throughout his life, Douglas worked to promote and advance ecumenism. As chairman of the Friends World Committee for Consultation from 1964-70, he organized and ran two international meetings of theologians; the first in Japan between leading Zen Buddhists and Christian scholars; the second in India between Hindu and Christian scholars. As senior personnel members of the American Friends Service Committee, Douglas and his wife, Dorothy, oversaw service projects throughout Europe, Africa, India, Japan, and the Middle East. He organized Quaker relief work in Finland in 1945 under the auspices of AFSC and the Finnish Settlement Movement, and made the first investigations of AFSC relief work in Poland and Norway. At Haverford College, he instituted a master's degree program in relief work which sent young women overseas to help Europe rebuild after World War II. Douglas retired from Haverford College in 1964 to represent the Society of Friends at the Vatican Council II and to help organize the Ecumenical Institute of Spirituality. He authored more than ten books, including *Quaker Spirituality*, plus numerous pamphlets, book chapters, and articles on religious and spiritual topics. Many of his books were published by Harper & Row, for whom he later worked as an editorial consultant. Douglas lectured throughout the world on spirituality and religion, international and interpersonal relations, and ethics. He served on committees of the National Council of Churches and the World Council of Churches, and was a member and former president of the American Theological Society. He was also a member of the American Philosophical Association, and was on the board of managers of Pendle Hill, the Quaker study center in Wallingford, Pa., that he and his wife helped found in 1930. He was an active member of Radnor (Pa.) Meeting. Douglas is survived by his wife, Dorothy; two daughters, Helen Steere Horn and Anne Steere Nash; three grandchildren; and one great-grandchild.

**Tjossem—Merle O. Tjossem**, 94, on Feb. 9, of complications of pneumonia, at the Heritage Manor

Care Center in Newton, Iowa. Born near Paullina, Iowa, Merle lived and farmed most of his life within five miles of his birthplace. In 1921 he married Ellen Moffitt, and together they raised four children. Merle was a lifelong and active member of the Religious Society of Friends, and was a recorded minister in Paullina (Iowa) Meeting and Iowa (Conservative) Yearly Meeting. Merle attended Mapleside Friends School and, later, business college in Cedar Rapids, Iowa. During the 1930s and '40s Merle and his father helped organize and worked in the O'Brien County Farm Bureau, and later Merle joined the Farmer's Union. During the Great Depression he worked with the local Farm Security Administration to provide credit to young farmers. For 20 years he served as trustee and clerk of Union Township, and was on the election board. Merle was a charter member of the Dairy Herd Improvement Association and served as its secretary. In 1937 he and eight other farmers organized the O'Brien County Cooperative Creamery, which continues as a thriving business today. He served as its first secretary-treasurer. In 1943 Merle and Ellen were among the organizers of Friends Committee on National Legislation in Richmond, Ind. Later Merle served on the Scattergood Friends School Committee, and in the 1950s he was a volunteer fundraiser for Olney Friends School in Ohio. All four of his children graduated from Olney, and he was later made an honorary alumnus. He was also active on the Iowa committee that founded the Des Moines Regional Office of the American Friends Service Committee in 1949. Merle is survived by his wife of 72 years, Ellen; two sons, Wilmer Tjossem and Lawrence Tjossem; two daughters, Mary Ellen Barnett and Ardith Tjossem-Harris; 14 grandchildren; 32 great-grandchildren; and a sister, Blanche Haskins.

**Young—Mildred Binns Young**, 93, on Jan 29., in Urbana, Ill. Mildred was born in Barnesville, Ohio, and raised in Barnesville, Salem, and Cleveland, Ohio, with three sisters and two brothers. She attended Friends schools, including Barnesville Friends Boarding School and Friends Select School in Philadelphia, Pa. Mildred married Wilmer J. Young in 1922. The couple lived in Kansas City, Mo., where their first child was born, before accepting an assignment with the American Friends Service Committee in Poland in 1924-1925. Their second child was born in Warsaw, Poland, in 1924. Upon return to the United States, Wilmer taught until 1936 at Westtown School in Pennsylvania, where their third child was born. During the early years of the Great Depression, the couple undertook many projects with AFSC: feeding impoverished miners in Kentucky in 1932, directing a gardening and canning program for unemployed men of Philadelphia in 1933, and directing the first AFSC summer work camps for students in 1934 and 1935. In 1936 they moved to the Delta Cooperative Farm near Hillhouse, Miss., to help resettle poor sharecroppers who had been evicted from plantations in Mississippi and Arkansas. Assisted

by the AFSC and other Friends, the Youngs began their own farming project in 1939 with the purchase of Little River Farm near Abbeville, S.C. The program helped poor tenant farmers buy the land they already occupied, move out of cotton culture into diversified crops to provide food for families and feed for cattle, and rebuild depleted soil. The Youngs themselves farmed one of the 22 tracts involved for 15 years, until their retirement in 1955. During these years, Mildred

wrote several essays, published as Pendle Hill pamphlets, on simple living and rural life. In 1955 the couple moved to Pendle Hill in Wallingford, Pa. Mildred taught there and wrote several more pamphlets on Quaker topics. In 1967 they moved to Guild House in Philadelphia, where Mildred worked with the Friends Council on Education and continued her writing as well as serving on the board of managers of *Friends Journal*. She was an active member of Arch Street (Pa.) Meeting, serving on several committees. While living in the Philadelphia area, the Youngs participated in numerous vigils and demonstrations for various peace concerns and protests against preparations for war. When Wilmer became disabled in 1982, they moved to Ralston House in West Philadelphia, where Wilmer died in 1983. Mildred moved to Stapeley Hall in Germantown in 1985, and then to her daughter's home in Champaign, Ill., in 1985. While there she enjoyed visits from relatives and friends. Mildred is survived by two sons, Daniel T. Young and William R. Young; a daughter, Gretka Wolfe; nine grandchildren; ten great-grandchildren; a sister; and two brothers.

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**Quaker Values in Family Life: A Weekend for Families**, Harriet Heath, July 7-9.

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Interested persons should write to: M. Elizabeth Rozanski (Clerk), Newtown Square Friends Meeting, 114 N. Newtown Street Road, Newtown Square, PA 19073, giving details of their background, experience, and other qualifications. Deadline for applications is July 1, 1995. We anticipate beginning this position on September 1st.

**Quaker House seeks Assistant Director:** beginning August 1995. Intentional community in historic Friends meetinghouse. Cooking, managing guest business, assisting Program Directors. One-year term. Contact: Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, p-nugent@uchicago.edu.

**Middle East Representative(s):** The American Friends Service Committee, a Quaker organization made up of a rich diversity of people who hold values in common with Quaker beliefs in peace and social justice, is inviting applicants for the position(s) of Middle East Representative. The Middle East Representative (MER) seeks to understand the causes of tensions and the potential for their resolution in the Middle East, including the role of the U.S., (1) by finding and supporting voices of moderation on all sides; (2) by bringing together gatherings of community leaders and activists, journalists, academics, and others within the region; (3) through the promotion and encouragement of regional networking among non-governmental organizations concerned with peace, economic justice, and human rights, and (4) through the facilitation of occasional study tours of the region.

Requirements include 3 years recent resident work experience in the Middle East or equivalent work experience that included regular travel within the region; knowledge of and sensitivity to the history, politics, and cultural diversity of the region; demonstrated ability to analyze, interpret, and report orally and in writing on regional issues; ability to adapt to frequent international travel; fluency in English including ability to write and edit for publication; knowledge of basic financial reporting and budgeting; and PC skills. Knowledge of Arabic and/or Hebrew highly desirable. Assignment location: Amman, Jordan. This is a senior position for an individual, or a couple with an established relationship, which provides the costs of travel and living overseas for the MER and accompanying dependent(s); 4 weeks annual vacation; modest savings payable at assignment's end; and essential on-going home costs (examples include professional dues, student loans) in lieu of fixed salary. Minimum appointment two years with possibility of extension up to two years. Resumes by June 30, 1995, to Elizabeth Stegner, AFSC-HR, 1501 Cherry Street, Philadelphia, PA 19102-1479; FAX: (215) 241-7247; e-mail: idme@afsc.org.

**Resident/Resident Couple wanted.** Buffalo, (N.Y.) Friends Meeting seeks resident(s) for our urban meetinghouse, beginning as early as June 1995. Preferred—member or attender of Quaker meeting, familiar with community outreach, basic house maintenance. Spacious 2/3 bedroom apartment on second floor overlooks historic park. Rent free, utilities shared. Send letters of inquiry and/or qualification to: Sue Tannehill, co-clerk Buffalo Friends Meeting, 72 North Parade Avenue, Buffalo, NY 14211.

**Office Manager and Loan Fund Officer** for small non-profit with innovative national program of land reform and community development finance. Office Manager responsible for simple accounting, mailing list, general administration. Fund Officer handles loans and gifts from socially-concerned investors and property owners; processes applications from community development and conservation projects. Compensation modest, based on need; housing provided. Contact: Chuck Matthei, Equity Trust, Inc., 539 Beach Pond Road, Voluntown, CT 06384. (203) 376-6174.

**The International Fellowship of Reconciliation** seeks to appoint a new coordinator for its Nonviolence Education and Training Project (NVETP) for December 1995. This is a three-year position. IFOR is a multi-faith movement dedicated to active nonviolence as a way of life and a means of political and social change. The IFOR International Secretariat is presently located in the Netherlands and operates in English. Further information regarding the position, as well as the NVETP and IFOR in general, is available from the IFOR office, Spoorstraat 38, 1815 BK Alkmaar, the Netherlands. E-mail: ifor@gn.apc.org; telephone: +31-72 123 014; fax: +31-72 151 102. Applications for this position should be sent directly to IFOR President Marie-Pierre Bovy, Communauté de l'Arche, Bonnecombe, 12120 Comps Lagraville, France (fax: +33 6574 1309) before June 30, 1995.

**Volunteer Manager(s) of Quaker Center in Mexico City:** Casa de los Amigos seeks a live-in couple or individual to manage its 50-bed guest house and service center. Requirements: Familiarity with Friends, some Spanish, 1-2 year commitment beginning in summer/fall 1995. Contact: Tobin Marsh, Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F., Mexico; Telephone: (52-5) 705-0521, fax: 705-0771.

**Resident Friend sought** for 20-hour-per-week position at Friends Meeting at Cambridge, to begin in Fall or Winter of 1995. Applicant should be seasoned Friend. Apartment supplied, suitable for a couple. Please send resume and letter of interest to Resident Friend Search Committee, Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138-4816.

**Companion:** Speaks Spanish, drives stick-shift, non-smoker, interested in Quakers, small town life, and Costa Rica. To live independently in simple cabin, pursue own interests, help out a few hours every day, and be available for full-time assistance a few days a month. Write Rebecca and Osborne Cresson, Aptd. 51-5655, Monteverde de Puntarenas, Costa Rica.

#### Positions Sought

**Pediatrician:** board certified, five years private practice experience, seeking to join a practice near a Quaker Meeting and/or school. Please contact: David Chamness, M.D., (616) 396-4908.

#### Rentals & Retreats

**Vacation rental.** 200-year-old Sandwich, N.H., home. Modern kitchen, 4 fireplaces (2 in bedrooms), sleeps 7, 40-acre forest, White Mountains, Squam Lake Barnstormers Theater. By week or month. Photo and description (303) 225-2306.

**Secluded cottage with surrounding woods** in Pennsylvania's Pocono Mountains. Two bedrooms, family room, deck, kitchen, and bathroom. 100 acres with hiking trails and creek. Excellent birding. No smokers or pets. \$300 per week. Call John Parnum at (610) 964-8331.

**St. Augustine, Florida.** Fully equipped 2B, 2B beach condo, tennis, jacuzzi, pools. Sleeps 4 plus. \$1000/month. Telephone/Fax: (904) 461-3175.

**House on Lake Wallenpaupack.** Private dock, lawn, and front porch. House sleeps eight. Available June, July, August, September. Fall weekends available. \$700/week. Call (215) 885-1941 after 7 p.m.

**A Friendly Maui vacation** on a Quaker Family Organic Farm, 20 minutes to most beaches. New building of stone and cedar with large octagonal room and skylight, 300 degree ocean view, walk-in closet, beautifully furnished bedroom and tile bath. Use of organic garden and studio shop, including outdoor shower and hot tub, if desired. Bed & breakfast \$70 per day—weekly and monthly rates available. Write or call: Wm. & Henrietta Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Tel: (808) 572-9205. Members: Honolulu Friends Meeting.

**Vermont.** Comfortable housekeeping cabins at Forest Echo Farm in Mount Holly near Appalachian Trail. Simple, secluded, swimming, boating. Contact: Caroline Bailey, 1029A Upper Dummerston Road, Brattleboro, VT 05301. (802) 258-4544.

**Dordogne, France.** Charming 15th-century house in hamlet near Bergerac. Fully furnished, sleeps 6. Great eating, hiking, and biking. Explore prehistoric caves, medieval villages, and vineyards. Quiet enchantment. Telephone: (414) 748-2690, e-mail FragaR@acad.Ripon.edu or write Jean Grant, 119 Tyger Street, Ripon, WI 54971.

**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.

**Nantucket Island** oceanfront summer house. Antique charming three-bedroom cottage. Beautiful ocean beach. Comfortably furnished, quiet, private. Sleeps five. Available June to September. \$700 to \$1400 weekly. (212) 255-0259.

#### Rentals Sought

**Quaker family** would like to rent a small house or apartment in the Westtown School/West Chester area of Pennsylvania. Please call the Johnstons at (717) 964-2367.

#### Retirement Living

##### Experience a Kendal Community for Yourself

Kendal retirement communities offer one of the most comprehensive life care contracts available: comfortable cottages and apartments; residential services; health care for life; predictable fees; and sound Quaker management... all in one community that is home.

Kendal has over 20 years' experience in serving older people. Three of our communities offer a Try It You'll Like it program including overnight stay, talks with residents, and tours. The cost is moderate. We also welcome shorter visits and inquiries.

**Kendal at Longwood, Crosslands,** Kennett Square, Pennsylvania

**Kendal at Hanover,** Hanover, New Hampshire

**Kendal at Oberlin,** Oberlin, Ohio

**Kendal at Ithaca** (opening Dec. 1995), Ithaca, New York

Call or write today for information: The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

**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 \$40,000-\$137,000; monthly fees from \$1,110-\$2,247. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

## 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.

#### Schools

**United Friends School:** coed; preK-7; 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.

**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 extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

**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.

**Lansdowne Friends School**—A small Friends school for boys and girls 3 years of age through 6th grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

**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.

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

**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.

**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

**Friends Helping Friends Grow.** Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low-cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

**Quaker photographer** with over ten years' experience. Weddings, celebrations, portraits captured with sensitivity. B/W and color. Philadelphia Yearly Meeting area. Call or write: David Di Micco, 2840 Bristol Road, Bensalem, PA 19020. (215) 752-5554.

**Logos, Brochures, Newsletters, Flyers.** Layout, illustration, writing, editing. Personal attention. Quaker artist. Local/long distance. Jane James Designs, 16 Laurel Lane, Media, PA 19063. (610) 358-1528.

### 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, Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

**Friendly financial services.** 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, at (610) 258-7532. (Securities offered by: Washington Square Securities, 1423 N. 28th St., Allentown, PA 18104; (610) 437-2812.)

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

**Put Your Best Look Forward!** Creative Video Productions and Multi Media Presentations: including corporate identity, new product releases, employee/customer training, specialty video presentations, broadcast quality commercials for television and radio. From scripting to post production. Felice Philip Verrecchia, 120 W. Union Street, WC, PA 19382. (610) 429-4484, Fax (610) 429-4485. Member: London Grove Meeting.

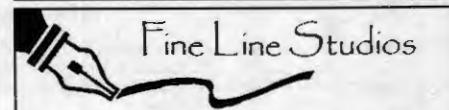
**Buying or selling a home** in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors, at (215) 379-2002 (O) or (215) 745-7061 (H). Sixteen years experience. Member Abington Monthly Meeting.

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

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

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

**Celo Valley Books:** Personal attention to all phases of book production (25 copies and up). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville NC 28714.



Marriage certificates, Birth announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. Call (800) 763-0053 or Fax (610) 692-3394.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (910) 294-2095.



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

**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.

**FRIENDS JOURNAL typesetting and design services.** We prepare copy for newsletters, brochures, books, posters, and other printed works. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. (215) 241-7282.

## Summer Rentals

**Co-housing on the Puget Sound.** Summer sublet available in the Winslow Co-housing Community on beautiful Bainbridge Island, half-hour by ferry from Seattle. Call: (206) 780-0826.

**Kendal at Hanover, N.H.** Two-bedroom apartment. Ground level. Linens and weekly housekeeping provided. June through September. Swimming, tennis, golf nearby. \$1600/month. (603) 643-6423. After May 10, (207) 354-8815.

**Summer rental**, five-room cabin sleeps nine, in wildlife refuge on Dyer Bay, Steuben, Maine. Beautiful sunsets, bird watching. Linens, telephone provided. \$425/week. Call: (207) 546-7472.

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

**Shelter Island, N.Y., Rental for July.** Year-round beachfront house, 200 ft. personal beach. Five bedrooms, two baths, sauna, two outside showers (one at beach). For all details call (516) 747-6015.



Advertise here—FRIENDS JOURNAL ads cost only 55¢ per word, with a minimum charge of \$11. Your ad can be boxed for an additional 10%. We will add a logo or other artwork to your boxed ad for just \$10. If you insert the ad for three consecutive issues, you get a 10% discount—25% for six insertions! Call Gulen at (215) 241-7279.

## 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

MONTEVERDE-Phone 645-5207 or 645-5036. SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday. Phone 224-4376 or 233-6168.

## EGYPT

CAIRO-First, third, and fifth Saturday evenings, August through June. Call: Ray Langsten, 357-6969 or 712-696.

## 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, APTD 5391 Managua, Nicaragua. Telephone first: 66-3216 or 66-0984.

## UNITED STATES

### Alabama

ATHENS-Limestone Co. worship group (205) 230-3006.

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.

ROYAL (Blount County)-Worship group. (205) 429-3088.

### 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.

PREScott-Worship group (602) 778-5971 or 445-7619.

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 Grace United 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, (310) 514-1730.

**LOS ANGELES**-Worship 10:45 a.m. with Westwood, 5353 W. Third St. Mail to meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037 (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.

**OJAI**-Unprogrammed worship. First Days 10 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: (818) 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) 448-6822.

**SAN DIEGO**-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 287-4127.

**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 and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

**SAN JOSE**-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

**SANTA BARBARA**-Marymount School (above the Mission), 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

**SANTA CRUZ**-Meeting 10 a.m., Louden 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.

**SEBASTOPOL**-Apple Seed Friends. Worship 9:30 a.m. 234 Hutchins Ave., P.O. Box 1135. (707) 823-7938.

**THIRD STREET**-Friends worship group (L.A. and Westwood) 10:45 a.m., Whittier Law School, 5353 W. Third St. (213) 296-0733 or (310) 472-1137. Mail: 1777 Stone Canyon Rd., L.A., CA 90077.

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

**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 for worship 8:30 and 10 a.m. Childcare available. 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., 2222 W. Vine, (303) 491-9717.

**NORTH METRO DENVER**-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 254-8123, Internet MMASSEY@delphi.com.

**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: Bill Walkauskas, 24 Market Street, New Haven, CT 06513. (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.

**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., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10), 284-4745, 697-6910.

**CENTRE**-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

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

**NEWARK**-First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 368-7505.

**ODESSA**-Worship, first Sundays, 11 a.m., W. Main Street.

**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, 294-1523.

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

**LAKE WORTH**-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

**MIAMI-CORAL GABLES**-Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

**OCALA**-10 a.m. ad hoc First-day school. 1010 N.E. 44 Ave., 32670. Lovely reasonable accommodations. (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 362-9549 or Mimi McAdoo, clerk, 355-2592.

**STUART**-Worship group. May-October (407) 286-3052.

**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) 989-9261 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. David Thurman, Clerk, (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.

## Hawaii

**HONOLULU**-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

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

## 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. (208) 882-3534.

**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). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 4 p.m. at 3344 N. Broadway, Chicago (Broadway United Methodist Church), lower level. Phone: (312) 929-4245.

**DECATUR**-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 423-4613.

**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. (with First-day school and child care) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 848-1892.

**PARK FOREST**-Worship 10 a.m. (708) 748-2266.

**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**-Friends Worship Group meets for discussion and unprogrammed worship. Phone Vincent Reddy (219) 424-5618 for time and place.

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

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

**INDIANAPOLIS-Valley Mills Friends Meeting**, 6739 West Thompson Road. Catherine Sherman, pastor. Call (317) 856-4368 for meeting times.

**RICHMOND-Clear Creek**, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerk: George Silver. Paul Barton-Kriese: (317) 962-0475.

**SOUTH BEND**-Unprogrammed worship, First-day school 9:45 a.m. (219) 272-7684, 232-5729.

**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) 232-2763, 296-5136.

**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 at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 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. 14700 West Highway 54. (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. Clifton Loesch, 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

**BATON ROUGE**-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 865-1675.

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

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

## Maine

**BAR HARBOR AREA-Acadia Friends**. Worship 9 a.m.,

Neighborhood House, Northeast Harbor; (207) 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.

**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 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 Metzerott, 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 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. except 8:30 and 10 a.m. July and August. 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. Carey Ave. at Glen. (410) 543-4343 or 957-3451.

**SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m., and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

**SOUTHERN MARYLAND-Patuxent Meeting**. Worship 10 a.m. Call Peter Rabenold (410) 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-GREENFIELD-Mount Toby Meeting**. Worship and First-day school 10 a.m. 194 Long Plain Road (Route 63), Leverett. (413) 548-9188; if no answer (413) 774-5038.

**ANDOVER**-Graham House Wheeler St. Worship and First-day school 10:30 a.m. Contact J. Griswold (508) 475-7136.

**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.

**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship and First-day school, 10 a.m. Cambridge Friends School, 5 Cadbury Road. 395-6162.

**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). Wheelchair Accessible. (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. Hillsides Village Community Center, Edgartown, Vineyard Haven Road, Vineyard Haven. Phone: (508) 693-1834 or (508) 693-0512.

**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.

**WELLESLEY**-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (617) 237-0268.

**WEST FALMOUTH-CAPE COD**-Meeting for worship, Sunday, 11 a.m. Rte. 28A. (10 a.m. starting July 1994.)

**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. Co-clerks Pam and Phil Hoffer, (313) 662-3435.

**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 10:30 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-SUPERIOR**-Unprogrammed worship and First-day school, 9:30 a.m. Mary-B. Newcomb, clerk: (218) 724-6141.

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

**NORTHFIELD-SOGN-CANNON FALLS TWP.**-Cannon Valley Monthly Meeting gathers for worship (unprogrammed) at 10 a.m. each Sunday. On first Sundays of each month, it meets in homes. On second through fourth Sundays, it meets in the administration building of Laura Baker School, at 211 Oak Street, Northfield, MN. First-day school for children is held during worship. For more information, contact clerk Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057, (507) 663-1048.

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

**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.

## Missouri

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

**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, 11 a.m. winter, 10 a.m. summer. 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 11 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: (603) 783-4921.

**DOVER**-Unprogrammed worship 10:30 a.m., 141 Central Ave. Clerk: Charlotte Fardelmann, (603) 436-7652, or write: P.O. Box 98, Dover, NH 03820.

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

**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to 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 a.m., 9:30 a.m. in July and August. (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.

**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.

**CINNAMONSON**-Westfield Friends Meeting, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

**CROPWELL**-Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

**CROSSWICKS**-Meeting and First-day school 9:30 a.m. (609) 298-4362.

**DOVER-RANDOLPH**-Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

**GREENWICH**-First-day school 10:30 a.m., Worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

**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. For Meeting information call (609) 235-1561.

**MOUNT HOLLY**-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

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

**NEW BRUNSWICK**-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (908) 846-8969.

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

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

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

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

**RIDGEWOOD**-Meeting for worship and First-day school 11 a.m. 224 Highwood Ave. (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 (908) 876-4491.

**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.

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

## **New Mexico**

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

**LAS CRUCES**-10 a.m. worship, child care. 2610 S. Solano. 522-0672 (mach.) or 521-4260 (Anne-Marie & ISRN).

**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 Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

**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.

**FUFFALO**-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.

**CATSKILL**-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

**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.

**CORNWALL**-Worship with child care and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

**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: Jean Eastman, (607) 674-9044.

**HUDSON**-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every 1st and 3rd First Day at 10:30 a.m. Telephone: (518) 392-9502 or (518) 672-7267.

**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.

**PECONIC BAY**-Southampton; Administration Building, Southampton College, (516) 287-1713 or (516) 283-4591.

**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 Tpk., 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 Tpk. 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) 523-3548 or (518) 891-4490.

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

**SCARSDALE**-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. William Bortree, clerk, (914) 738-2312.

**SCHEECTADY**-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) 720-0643.

**SYRACUSE**-Worship 10:30 a.m. 821 Euclid Ave.

**WARWICK**-Worship, 2nd Sunday of month, 10:30 a.m., at Bandwagon, Hamilton Ave. (914) 986-8414.

## **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 meeting for worship and First-day school, 11 a.m. 381 E. King Street. John Geary, clerk, (704) 264-5812.

**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 9 and 10:15 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 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (910) 292-5487.

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

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

**MOREHEAD CITY**-Unprogrammed. First and Third Sundays, 2:30 p.m., Webb Building, 9th and Evans Street. Discussion, fellowship. Bob (919) 726-2035; Tom (919) 728-7083.

**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 child care, 10:30. Discussion and child care, 9:30. 513 West Exchange St., Akron, OH 44302; 253-7141.

**ATHENS**-10 a.m., 22 Birge, Chauncey (614) 797-4636.

**BOWLING GREEN**-Broadmead Friends Meeting FGC.

Unprogrammed worship groups meet at:

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

**FINLAY**-Joe Davis, (419) 422-7668.

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

**CINCINNATI**-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

**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, 10:30 a.m., room 311 of the Hamilton-Williams Campus Center at Ohio Wesleyan University. For summer and 2nd Sundays, call (614) 362-8921.

**GRANVILLE**-Unprogrammed meeting at 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.

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 523-5802 or (513) 523-1061.

**WAYNESVILLE**-Friends meeting. First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High 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, 11 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 9:15 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.

**PORTLAND/BEAVERTON**-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.-June. Child care. First-day school 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 292-8114.

**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). (215) 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., 630 Linda Drive, tel. (717) 261-0736.

**CHELTONHAM**-See Philadelphia listing.

**CHESTER**-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (610) 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.

**DOWNTONTOWN**-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.

**FALLINGTON** (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.

**GLENNSIDE**-Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. (215) 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. Sunnycroft 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, Haverford; 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.

**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.

**KENNEDY SQUARE**-First-day school 10 a.m., worship 11 a.m. Union and Sickles. Robert B. McKinstry, clerk, (610) 444-4449.

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

**LANSDOWNE**-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 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Clerk: (717) 837-1700.

**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. (610) 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. (610) 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 Girton, (717) 458-6431.

**NEWTON (Bucks Co.)**-Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 219 Court St. (215) 968-3804.

**NEWTON SQUARE (Del. Co.)**-Meeting 10 a.m. Rte. 252 N. of Rte. 3. (610) 566-4808.

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 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: (215) 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.

**CHELTONHAM**-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m., (215) 342-4544.

**CHESTNUT HILL**-100 E. Mermaid Lane.

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

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

**FRANKFORD**-Unity and Waln Sts., Friday eve.

7:30 p.m.

**GERMANTOWN MEETING**-Coulter St. and Germantown 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.

**POTTSSTOWN-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. (610) 688-9205.

**READING**-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

**SOLEBURY**-Worship 10 a.m., First-day school 10:45 a.m. Sugar Rd., 2 miles N.W. of New Hope. (215) 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**-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

**WELLSBORO**-Meeting/childcare 10:30 Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2492 or 724-1852.

**WEST CHESTER**-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmuth, (610) 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) 825-0675.

**WILLISTOWN**-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

**WRIGHTSTOWN**-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

**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 Mathew: (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). Worship each First day at 10:30 a.m. (401) 762-5726.

## South Carolina

**CHARLESTON**-Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 723-5820.

**COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

**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.

## Tennessee

**CHATTANOOGA**-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 629-5914.

**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 Gitlin, (615) 926-5545.

**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 372-8130.

**NASHVILLE**-Discussion 9:15 a.m.; meeting for worship/

First-day school 10:30 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. 452-1841.

**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, Tex. Clerk: Polly Clark: (512) 238-4154.

**HOUSTON**-Live Oak Meeting. Unprogrammed worship 11 a.m. Sept.-May: adult discussion 9:30 a.m.; supervised activities and First-day school for children 9:30-noon. At SSQO, 4803 Bissonnet. (713) 862-6685.

**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 a.m. 290 N. 400 E. Call: 245-4523, 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**-Meeting for worship 10 a.m. Summer schedule (Memorial Day-Labor Day) 9 a.m. In Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

## Virginia

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 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 Meeting, discussion 10 a.m. worship 11 a.m. (804) 223-4160 or 392-1407.

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

**FREDERICKSBURG**-Worship Sunday, 4:30 p.m., 1115 Caroline Street in Unitarian church. Contact: (703) 898-7316. Unprogrammed.

**HARRISONBURG**-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.

**LEXINGTON**-Maury River Meeting, Worship at 4 p.m. Discussion at 5 p.m. Phone (703) 464-3511.

**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) 624-1272 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) 743-8953.

**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 Rd., Virginia Beach, VA 23451.

**WESTMORELAND**-Unprogrammed worship. P.O. Box 460, Colonial Beach, VA 22443. (804) 224-8847 or Sasha@novalink.com.

**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 547-6449.

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

**PULLMAN**-See Moscow, Idaho.

**SEATTLE**-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. 547-6449. Accommodations: 632-9839.

**SPOKANE**-Unprogrammed worship. 536-6622, 326-4496.

**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.

**YAKIMA**-Worship group, unprogrammed. Meeting time/ place varies. (509) 248-2290.

## West Virginia

**CHARLESTON**-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Leslie or Ben Carter 733-3604.

**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 Reed Hardy, clerk: (414) 337-0904.

**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

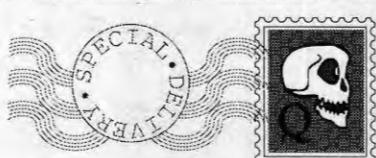
**JACKSON HOLE**-Meeting for worship 9 a.m. Unprogrammed. For location, call (307) 733-2619 or 733-3105.



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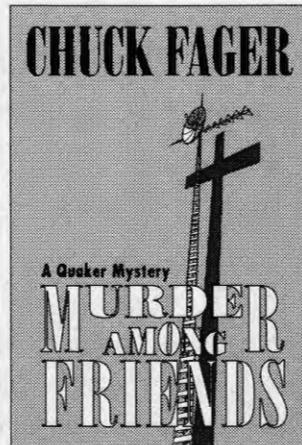
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# Some Quaker contributions...

## to services for the aging

At the risk of appearing insensitive to our Quaker tradition of understatement, we think Friends should know some of the contributions their programs for the aging have made in this important field.

Quaker programs in New Jersey and Pennsylvania have pioneered in quality care. Among the members of Friends Services for the Aging are organizations that have:

- \* practiced, promoted, and demonstrated the abolition of physical restraints in nursing home care and successfully advocated federal regulations that drastically restrict their use in the whole nursing home industry;
- \* developed (early in the 19th Century!) the first model in this country for treatment of the mentally ill based on respect for their humanity;
- \* provided early models and continuing leadership for continuing care retirement communities, featuring managed care with an emphasis on wellness;
- \* implemented the first continuing care program for older people in their own homes;
- \* created innovative architectural designs that provide home-like nursing home settings;
- \* pioneered in day programs to provide activities, social stimulation, and support to frail older adults.

This tradition of innovation provides a sobering challenge to each of our organizations as we face the rapid changes in health care. What are we called upon to do in the decades ahead that will improve the lives of older adults and assure that more of the increasing number of elders will receive the services they will need?

**Write or call for a free copy of Guide to Quaker Services for the Aging for yourself or a loved one.**

**Friends Services for the Aging**

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