

April 1996

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Marriage: A Divine Covenant
The Inward Teacher Among Us Today
Quaker Quiz



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Among Friends

One to Remember

Man, this is too *much!*" the shopkeeper said, attempting to scrape several inches of ice and snow off the steps and sidewalk. We commuters nodded agreement and stamped our feet as we braved the wintery blast and continued to wait for the trolley.

"You got *that* right," said another cold commuter. Weighted down by heavy coat and handbag, she struggled to keep her brightly colored umbrella from blowing inside-out and the snow from swirling down her neck. "Honey, I'm *tired* of this weather. Never *seen* such a winter!" Other of us groaned agreement, hopped from foot to foot to stay warm, and strained to catch sight of an approaching trolley. None could be seen.

Now, two hours later, as I sit at Friends Center and feel the warmth of a second cup of coffee, I think of Jim Neveil, our friend and colleague at the JOURNAL these past 16 years. His death on February 10 brought sadness to our office during a cold, hard winter.

Jim was a JOURNAL veteran. He joined our staff after taking early retirement from the world of business. As a traditional, old-fashioned bookkeeper, he brought the skills we needed. He managed our money efficiently, gave us good monthly statements, and created annual budgets that made us face the tough financial questions in years when funds were scarce. With Jim overseeing the books, I felt secure that finances would be handled well, and they always were.

On a personal level, we enjoyed his keen sense of humor and his stories at staff meetings about Philadelphia back in the old days. He was our "resident Presbyterian," too. He appreciated our Quaker ways but held fast to his own religious beliefs and church traditions. He loved a good sermon, teaching Bible class, and singing hymns. While copyediting, I learned to check with him whenever questions arose about Bible passages, for he knew chapter and verse better than most of us.

Jim loved the times when our staff and wider family got together for dinner, a farewell party for a retiring worker, or a birthday cake at staff meeting. He appreciated the sense of community and was always generous in offering rides to those reluctant to travel alone at night.

To many of us, Jim Neveil often seemed like an older brother or father, someone who was willing to give good advice when asked and to give encouragement in hard times.

On that cold morning following his death I shared the sad news with each of my colleagues. Our intern, Cat Buckley, told me that most of all she would miss her talks with Jim about Beethoven—their favorite composer. Would it be OK, she asked, if we played his radio that day, the one that had been silent on his desk for the last weeks of his terminal illness? We did play it. The sounds of classical music made us feel Jim's presence and added a bit of warmth on that winter day.

Vinton Deming

FRIENDS JOURNAL invites manuscript submissions on the broad topic of "Quakers and writing" for our November issue. We are interested in essays on writing as a craft, on the creative process as part of the spiritual life, or on journaling. We will consider short pieces of fiction. Manuscripts must reach us by June 30.

Next Month in FRIENDS JOURNAL:

The First Meeting for Worship in Hawaii
What Scripture Can Mean to Friends Today
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Cover cartoon
by Signe Wilkinson

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Monthly meeting was going fine until Dudley's slip into profanity with the four-letter "V" word.



Beijing anyone?

I am a member, age 20, of Friends Meeting at Cambridge (Mass.). Since the fall of 1995 I have been studying in China. I will be in Beijing through July 1996 at the Capital Normal University.

I would like to meet other Quakers who are in Beijing. My pager number in Beijing is 4614488-192 (ability in spoken Chinese is necessary to leave a message), or a message could be left at CET, Capital Normal University College of Foreign Languages, Building #3, Jia 23 Baiduizi, Fuchengmen Wailu, Haidian district.

Peter Radocchia
Beijing, China

Tongue twister

Jesse Garrison, age ten, of Oxford (Ohio) Meeting sends in the following tongue twister. Say it five times fast!

"How much peace could a peace-keeper keep, if a peace-keeper could keep peace?"

Jesse Garrison
Oxford, Ohio

Worth the price

For me, the Peg Phillips interview alone (FJ Jan.) was worth the entire year's subscription. My wife and I were delighted to discover that one of our favorite characters in our all-time favorite TV series, *Northern Exposure*, is a Quaker, whose life somewhat matches the centeredness and lightheartedness she put into her character, Ruth Ann. We were further delighted to learn that she takes her fame with a grain of salt and a twinkle in her eye and that she is engaged in other good works as well.

Our favorite episode featuring Peg was the one in which, after a frustrating time at the store, Ruth Ann rides off into the night on a Harley-Davidson for an adventure with a motorcycle gang.

Peg was definitely an important contributor to the wit, intelligence, and playfulness with which *Northern Exposure* was so generously imbued. Now we see that her real life isn't really very far from that of her character.

Thank you, Peg!

Arden Buck
Boulder, Colo.

Peg Phillips (center) on the set of Ruth Anne's store in *Northern Exposure* with Anne and Bill St. Germain, members of Eastside (Wash.) Meeting

Under a bushel

Thank you for the articles on evangelical Friends and on Friends worldwide (FJ Dec. 1995). I do wish Mark Cary's article had made clear that there are many Friends in programmed meetings who are not evangelicals at all, at least in Quaker terms, but very liberal Christians—just as liberal as the liberal Christians in unprogrammed meetings. Nevertheless, the idea behind such articles as these remains valid: If we *Friends* do not know about and understand other Friends in the United States and elsewhere, how can we expect our fellow citizens to learn about and understand Friends? How can we teach Quakerism when we are ignorant of it?

My wife, Judy, a kindergarten teacher at a public school in Paterson, N.J., has an anecdote in this connection. She has told many fellow teachers and aides that she is a Quaker. Many hadn't the vaguest idea of what a Quaker might be. Many others said that Quakers were very similar to (or the same as) Amish, wearing plain clothes, driving horses and buggies, and living on farms—even though the real Quaker in front of them contradicted all these notions. Not one of Judy's colleagues, black or white, knew of Quaker involvement in antislavery or civil rights struggles; and not one knew of Quaker pacifism. However, one aide immigrated from southern Peru about 15 years ago, and she recognized Quakers instantly as the members of Peru's INELA (Iglesia Nacional Evangelica de los Amigos)! She was the only one of Judy's colleagues who had an accurate, contemporary idea of who Quakers are!

The moral that I take from this story: Too many of us are closet Quakers. We're experts at keeping our light under a bushel. I've heard that Johan Maurer, General Secretary of Friends United Meeting, has preached Quakerism and pacifism on the radio in Russia and on television in New York City. How many of us will follow his example?

Jeremy Mott
Ridgewood, N.J.

Great-grandfather

Just 115 years ago, in 1881, my great-grandfather, William Penn Reynolds, born in 1844 in western Indiana, was "released" by the eastern Illinois meeting where he had married in 1868 and settled. The minutes state that it was at his request, and no written records exist to offer explanation. "New ways" coming into vogue seem likely to have been a major factor. He went on farming and building houses, but for the rest of his life he was a Quaker under a new label—Conservative. His wife, later that meeting's clerk, and probably keeping in step with her family and hometown, was of a different opinion. She thought the music and the program offered more for children, and indeed it offered enough that one son and two grandsons and two great-grandsons committed themselves to pastoral and/or missions work.

Two decades later, these great-grandparents relocated to a community south of Indianapolis where he could attend his type of meeting and she hers. This arrangement continued until shortly before his death in 1924, when they had to go live with a son elsewhere. My father stayed with them once for continuity in schooling while his parents moved, attended meeting with each of them, and puzzled over this difference to the end of his life. I puzzle over it still. My father believed that in all other respects, his grandparents' life together was harmonious.

I learned at boarding school that Conservative Friends sometimes called pastoral Friends (when they thought they weren't listening) "Fast Friends." I expect that Great-Grandfather saw the people promoting the new ways as "Fast Friends" too, and suspected they were not too sorry to be relieved of the embarrassment of his old hat and collarless coat and his "thees" and "thous"—and who knows but that he had some difficult personal characteristics besides deafness. But was this important enough for him and his traditionalist Friends to be, or feel, cut off? His obituary noted that he was a birthright Friend and called him "a man of sterling integrity and of an unyielding faith in God," and my father once included him on a list of the 14 "most real religious persons" he had ever known.

Sabron Reynolds Newton
Chicago, Ill.

They deserved disownment

Why is everyone so upset that Cleveland (Ohio) Meeting was disowned? It's about time. Some people simply have



Courtesy of Peg Phillips

Everything You Do Affects Everyone Else

This viewpoint appeared in the March 1996 Young Friends Newsletter of Philadelphia Yearly Meeting.

I want to talk about something that I'm experiencing at college, something that has made me very upset and confused. I'm addressing this letter to Young Friends especially because you, like many of the people at college, have been lucky enough to be raised in an economically strong family—strong enough, at least, to always have food on the table.

Something I have seen and heard more of at college than I did in high school is drug use. Mostly the drug is alcohol, one that is very often abused to the disgusting point of passing out, throwing up, and being sent to the hospital. Other times the drug is pot, acid, or beyond. Something that strikes me about this drug use is that it is not occurring in people who have serious emotional problems, in people who are crying out for attention, or in people who do not have the hope or ability to focus on things other than drugs. Rather, this drug use, as far as I have seen, occurs basically as a pastime. People who are looking for fun go and do drugs, get bombed or wasted. In a good university where activities in the arts and sports are always going on, drug use is still the recreational activity of choice for many people.

This has especially upset me this year because close friends of mine have made the choice to dive seriously into drugs. These are friends who are really smart,

really loving, really loved, and very talented. They have made the conscious choice to become involved heavily in drugs, and I guess I have made the choice not to preach to them about my antidrug feelings. I know the truest lessons are learned firsthand; that is the way I learned to hate drugs.

This kind of drug use angers me for a political reason as well. Being a half *puerto-riquena*, I was raised used to the sights of the *barrio*, where most of my family lives: sights of people dancing on the streets to loud salsa and merengue; smells of the rice and beans boiling on the stove, wafting out of every *abuela's* [grandmothers's] window; and sounds of quick conversations in Spanish that whiz by your ears.

However, all the sights are not this lively. Much of this vibrant activity takes place in neighborhoods of extreme poverty, where boarded-up houses are another common sight. I have grown up seeing families trying their best to survive in neighborhoods where violence exists at horrible levels and where drugs have become a major influence. Families have tried to survive while the government and the police have looked the other way, ignoring the problem. It is easy for people to forget *el barrio*, since it is totally separate from the rest of the city. It is like this with all poor neighborhoods. They are apart, and they remain forgotten by the people who have the power to help them change.

This is why drug use angers me, specifically the drug use I see happening at Yale and other schools. The people doing these drugs for recreation, for a fun Saturday

night, are generally from privileged families and backgrounds. In their fun, though, they don't seem to realize they are supporting an industry that has wiped out entire families and communities. Buying that eighth of dope or whatever indirectly keeps the drug industry alive. The people at Yale have the ability to choose whether or not to take drugs. Twelve-year-olds are not so strong; neither are innocent people who are killed, caught in the crossfire; nor whole communities when they are facing a multimillion-dollar industry and hardly have the government helping them in their cause.

I am furious that my privileged friends and classmates, as educated as they are, support one of the most horrible and grotesque industries of today. I am begging you to think about this. As a Quaker, if you use drugs, you also support an industry that is responsible for the use of powerful guns and weapons on and by our nation's youth.

It is true that everything you do affects everyone else in your community, city, and world. It is up to you to decide whether you will use your power to make that a positive or negative change. I have made my decision, and not only have I helped others' lives, but I've made mine a truly spiritual and rewarding one.

More power to ya.

Quiara Alegria Hudes
Philadelphia, Pa.

to learn the hard way, and need to understand that "No" means "No."

Where are the ones who *should* be upset that Cleveland Meeting was wantonly violating the spirit of unity in Ohio Yearly Meeting? Through selfishly seeking a defiant path, Cleveland got what it deserved. The sense of the meeting to Ohio Yearly Meeting was not to allow same-gender marriages. Who has the right to expect anything less than disownment on such a volatile issue?

Where are these supposedly open-minded Friends whose only sense of tolerance is to agree with those who agree with them? If anything, the foundation of our Friends business is to discern the sense of the meeting—from little things like the paint on the church walls to big things like same-gender marriage. Cleveland Meeting was arrogant, impudent, and plain out-of-line with its decision. Worse yet, it was about the business of undermining a

foundation stone of the Religious Society of Friends—that we may corporately understand the will of God.

Three cheers to Ohio Yearly Meeting—for backbone, for courage, and for maturity in dealing with rebellion. May God raise up more yearly meetings like them!

Brian Daniels
Wabash, Ind.

Legalization of drugs

Walter Wink's excellent article on legalizing drugs (*FJ* Feb.), with which I wholeheartedly agree, succinctly illuminated the major talking points and even addressed potential problems arising from legalization. Congratulations.

Two issues might be further clarified. First, the "evil" of drugs surely does not refer to drugs themselves, but rather to behavior that has come to be associated with the abuse and marketing of drugs. Timothy

did not suggest, for instance, that we should eradicate money because love of money was the root of evil.

Second, the belief that drug use causes violent behavior is unfounded except in the case of alcohol consumption. There is a direct correlation, however, between violence and drug law enforcement. As enforcement becomes more vigorous, drug marketing is relegated to increasingly aggressive individuals, and violence levels rise.

I agree with Walter Wink that it makes no sense to combat one violence with another. It makes even less sense to continue a form of law enforcement violence that is itself responsible for the violence from which it purports to be protecting us.

David Rhodes
Wonewoc, Wis.

Our perceptions of drug use are not anywhere near reality. I personally feel drug

use should be treated as a health problem, not as a legal problem.

Today's reality is another dimension. The point that the solution to drugs lies in creating a severe economic disadvantage to those who sell the drugs could work. The answers are also in educating our children and society by creating economic opportunities for all people. Low-paying jobs should have the same company benefits as middle- and upper-paying jobs. It's the benefits and pay that make a job worth keeping. Otherwise, why flip hamburgers when welfare will pay for your sick child in the hospital?

Another reality is that we as a nation cannot take care of an individual on welfare without a bureaucracy of government employees to ensure that the individual gets those benefits. We as a nation cannot even settle the national budget, let alone balance one.

The bureaucracy needed to deal with the control and distribution of drugs would cost more to maintain than our current government. If U.S. corporations could conduct these services, they might do a better job than the government. However, corporations won't do anything environmentally or socially unless they can show a profit. Similarly, health insurance companies are set up to make a profit. The U.S. government, it seems, is the only business that can operate at a loss and not go out of business.

The author may be leading us in a viable direction. Solutions to drug use rest in you and me.

Steven M. Hoelzer
Columbus, Ohio

Statistics can be framed to support any kind of picture one wishes to paint. My overall reaction to Walter Wink's article was one of great sadness and dismay. I thought, here is yet another person who hasn't the slightest idea about the disease of addiction or the pain, confusion, and heartache it inflicts. People just don't realize that anyone who uses has the potential to become an addict; it is only a matter of time.

Continued use for most people progresses into an increased tolerance level. As tolerance develops, people slip across that insidious line into the disease called addiction. Addiction impacts the entire human being—spiritually, emotionally, and physically. When I look around, I see a nation in the throws of a pandemic, and no one seems to know or care. What we see in the recovery field is only the tip of a grand and massive iceberg.

People are living, working, making decisions—all under the influence of mood-altering drugs. (Alcohol is the biggest culprit.) Their understanding, judgment, and

vision are clouded. They are spiritually bankrupt and have absolutely no idea why. Unfortunately, it usually takes a crisis to get anyone into treatment, but they are indeed the lucky ones! Eventually the Light Within warms and begins to grow, and they begin to heal.

With healing comes the search for wholeness, the perpetual quest for God's guidance and will, a spiritual knowledge and connectedness that is incorruptible. This is what Walter Wink would put up for sale with the legalization of drugs.

Lauren E. Wilkens
Riverside, N.J.

Walter Wink's article is outstanding, as it covers so many of the reasons for legalization.

I have been a proponent of legalization for at least 25 years. The only reason I can see that it has not happened yet is that most of these drugs were made illegal at the time Prohibition was lifted in the early 1930s. I am sure the alcohol industry would fight with every cent they could to keep drugs illegal. They are fearful that too many people will turn to these now illegal drugs and stop buying alcoholic beverages.

Diane Reimers
Jackson, Wyo.

As a psychiatrist who has seen many addicts, and as a long-time member of the staff of Friends Hospital and the Northeast Community Center for Mental Health/Retardation, Philadelphia, Pa., I have long favored the decriminalization of addictive drugs. Walter Wink's article ably delineates the failure of the criminalization of drugs, as happened with alcohol during Prohibition. I agree the important step in drug control is robbing the drug trade of its profits. Equally important is the establishment and funding of drug treatment centers.

My only criticism of the article is inclusion of caffeine among the dangerous drugs such as heroin, cocaine, amphetamines, etc.

Robert A. Clark
Elkins Park, Pa.

Vegetarianism

The letters by Ruth Marsh and Suzanne Lamborn (*FJ* Jan.) responding to Barry Zalph's essay on vegetarianism (*FJ* Oct. 1995) assume that animals are, among other things, rightly used as human interest dictates. Friend Marsh says that "Ruminant animals not only convert inedible plant materials into meat for humans but for all carnivorous and omnivorous animals as well. . . ." Friend Lamborn speaks of having been a dairy farmer whose animals were treated kindly but sent to the slaughterhouse

for a quick death when they were old or weak.

These letters leave out important considerations. Animals may be treated with relative kindness on a family farm, but most of them, after all, are kept for the benefit of the farmers. Many are sent to the slaughterhouse in their prime, not for euthanizing. And, as Lamborn points out, only about one percent of our population are now farmers. The vast majority of animals kept for food purposes exist on factory farms, where kindness seldom enters the picture.

We humans differ in important ways from other animals. As Carol Adams pointed out in *The Sexual Politics of Meat*, we do not pursue and bring down our prey, kill it with tooth and nail, and tear the flesh off the bones to consume it raw. Nor are we, in the manner of our carnivorous sisters and brothers, incapable of identifying with the extreme distress of the victim. If we do our own killing we must deliberately close down our hearts to their screams. We must use instruments to kill and to cut apart; the pieces must be cooked. This instrumental process of killing and dismembering, which the vast majority of us have others do for us out of sight, distances us from the violent reality. Carol Adams calls the killed and eaten animal the "absent referent"; the living being with feelings and interests of her or his own becomes a thing for another's consumption. The process is disagreeable, and Lamborn, like most who eat flesh, found it appropriate to have others do it on her behalf.

Friends are challenged here in regard not only to nonviolence but also to truth and integrity. Would those who use the food chain argument to defend eating flesh be willing to procure a living chicken or rabbit and kill it with their own hands (or teeth)?

Nonhuman carnivorous and omnivorous animals, because of their limited consciousness, have little choice (at present) but to follow the instinct to kill. We human animals are not bound to follow any drive to kill creatures with feelings. We are not bound to follow the dictates of our culture's conventions, in which eating flesh (as highly desirable "meat") has long been taken for granted, though there is increasing evidence that we can be entirely healthy without it. We who can entertain the image of the Peaceable Kingdom, and can pray for its increasing realization, have the option to lead.

Gracia Fay Ellwood
Altadena, Calif.

I found Barry Zalph's approach to be much too simplistic. He comments several times that vegetarianism is more ecologically sound. This summer I made a



Margaret G. Torrey

trip to Iowa, where I saw fields and fields of soybeans, the most popular plant protein used by vegetarians. These are grown using the "no-till" method, whereby the ground is not plowed at all during the growing cycle, resulting in very little loss of topsoil. Because the weeds are not uprooted by plowing, however, farmers must rely heavily on herbicides as well as pesticides and chemical fertilizers.

Likewise, there are areas of the great plains that should never have been used for crops. These are very dry areas that evolved as grasslands grazed on by large mammals (buffalo and deer). Plowing them for crops does terrible damage that will take centuries to repair and only provides a borderline living for the farmers. These areas are best used for grazing cattle, not for growing food plants.

There are areas in southern California that produce massive amounts of fruit and vegetables through irrigation. This practice results in pollution of the ground water as well as raising the salt levels of these waters so high that when the rivers move from southern California to Mexico, the Mexicans are unable to use the water.

Barry Zalph also says "meat-based agriculture drastically reduces the possibility of adequately feeding the hungry world." Food distribution, not food production, is the problem. U.S. farmers, in some cases, are paid not to grow food; in Canada there are quotas. Even in parts of the world where food is in short supply, this is often the result of the land being used to grow cotton or coffee instead of food for the people who work the fields.

Things are not as simple as Barry Zalph portrays them. Remember, a large portion of India's population is vegetarian; there are

still hungry people there, as well as those who are overfed.

Kathryn Dau-Schmidt
Brackley Beach, Prince Edward Island

I can appreciate Suzanne P. Lamborn's "different view" as a dairy farmer (Forum Jan.). Many Friends have agricultural backgrounds. But to all Friends I would inquire whether vegetarianism may be an expression of reverence for life in accordance with the Friends Peace Testimony and the principles of simple living; whether vegetarianism is in keeping with concerns for a healthful lifestyle, for preservation of the environment, and for feeding the people of the world. These views were revealed to me by a Quaker vegetarian. If the sentiments of Friends involved in handling animals for industry were the industry's standard, perhaps some would be less inclined to abstain from meats and dairy and/or egg products. I don't think the Friend opting to eat vegetarian can be considered wrong. Indeed, neither should the Friend who disagrees with vegetarian views.

The point remains that disagreement doesn't justify division. Can we reach consensus on that?

Gerald Niles
Lake City, Fla.

Until the harvest

I recall a discussion with Howard Brinton, sage of Pendle Hill, regarding the need of bringing together Friends of different traditions. Howard's response concluded with these words: "Let the two grow together until the harvest." How does this quotation relate to the current

divergence regarding sexual practice? Pulling out the tares may weaken the wheat plants, so that they also are destroyed. At harvest time a "third way" will be evident to tender seekers.

Keith Smiley
Durham, N.C.

Quaker women

Geneva (Switzerland) Meeting has received a bequest that is being used to establish a library of books in English and French that are by and about Quaker women. We are particularly interested in books that describe how Quaker women have put their beliefs into practice. We have been reviewing the standard lists from sources in Britain and the United States and now would like suggestions from the readers of FRIENDS JOURNAL of lesser known works or authors.

Please send your suggestions to:
Librarian, Geneva Friends Meeting, Maison Quaker, 3 av du Mervelet, 1208 Geneva, Switz.

Yonny Levy
St. Genis-Pouilly, France

Near at hand

Paul Buckley's "Dear Augusta" (FJ Jan.) prompted me to read again a poem found among my mother's papers after her death:

I dare not slight the stranger at my gate
Threadbare of garb, sorrowful of lot,
Lest it be Christ that stands and goes His way

Because I, all unworthy, knew Him not.

I dare not miss one flash of loving cheer
From alien souls, in challenge fine and high;
Ah, what if God be moving very near—
And I, so blind, so deaf, had passed Him by?

Laura Nell Morris
Washington, D.C.

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.

The Development of Quaker Marriage

1653-1677



The Quaker Wedding, by Percy Bigland/
courtesy of Friends Historical Library, Swarthmore College

by Bruce Ames Folsom

Quakerism and Quaker marriage developed against the backdrop of the Reformation. One of the changes from Catholic to Protestant thought was a shift from seeing celibacy as an ideal for all people and a legal obligation for priests, monks, and nuns, to seeing marriage as the ethical norm for Christians. In 1549 English Archbishop Cranmer officially added a third reason for marriage to the old formulation of avoidance of fornication and pro-

Bruce Ames Folsom is a member of San Francisco (Calif.) Meeting.

creation of legitimate offspring: "mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and in adversity." This emphasis was developed even further by later Puritans who put mutual comfort and support before procreation (a priority first adopted by William Tyndale as early as 1528). Historian Lawrence Stone comments: "Marriage for Puritans was an extension of Covenant theology and was regarded as a sanctified contract, with binding mutual obligations. . . . They increasingly tended to emphasize companionship and friendship as the prime considerations."

In England marriage was fairly well defined by the 16th century, but up until

1753 there were still several ways of entering into it. The Catholic Church began to require the presence of a priest for a valid and binding marriage in 1563, but the Anglican Church did not recognize this innovation. By ecclesiastical law in England, the spousals (the formal exchange of oral promises, usually with witnesses) were as legally binding a contract as the church wedding. Actually, any sort of exchange of promises before witnesses followed by cohabitation was regarded in English law as valid marriage.

During the 16th and 17th centuries English clergy and laity increasingly came to regard the church wedding as the key ceremony. However, the civil lawyers who ran the courts continued to recognize the spousals with witnesses. This led to considerable confusion about who was married and who was not.

It was not until Lord Hardwicke's Marriage Act of 1753 that marriage was clearly defined. After that time only a church wedding would be legally binding; all marriages had to be entered in the parish register and signed by both parties; to marry under the age of 21 required consent of parents or guardians; and enforcement of the law was transferred from church courts to secular courts.

Because prior to 1753 any form of exchange of promises before witnesses followed by cohabitation was regarded as a valid marriage, the legal validity of the Quaker marriage ceremony was established by 1661. Quakers followed the Puritan criticism of the Anglican Church for secret betrothals, child weddings, forced marriages, and hasty ceremonies. They opposed an exchange of rings as well as such vows as "with my body I thee worship" as too pagan. They opposed marriage of first and sometimes second cousins, practices common in the Church of England.

It was George Fox who established the first written guidelines for Quaker marriage. In a 1668 entry in his *Journal*, Fox refers to a "paper [that he had writ-

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ten] about 1653 concerning of marriages." In *Quaker Social History, 1669-1738*, Arnold Lloyd describes the procedures Fox wrote of in this paper:

The couple should first consult privately some older Friends; their proposal of marriage might then be announced towards the end of the meeting for worship which they usually attended, so that it might be further scrutinized and any former engagements brought to light. Objections were to be considered at the next general meeting for church affairs and there settled. When the couple had been liberated both by older Friends and by members of their own meeting, an announcement of the forthcoming marriage might be made at the end of the public meeting for worship, or "in the mid-time of the market," but the couple need follow neither course unless they were moved to do so.

After a suitable interval, the parties attended a meeting for worship with at least 12 older Friends, where a testimony was given on their behalf and they themselves spoke as they were moved. All those present, excluding the bride and bridegroom, signed a dated certificate as witnesses and the marriage was reported to the magistrate by the couple if they felt it right to do so. Fox laid down that nothing was to be done for money, and, in an additional note, declared that the bill of divorce, a concession to weakness among Jews, Gentiles, and apostate Christians, was no longer relevant to the condition of those who came together "as it was in the beginning."

The marriage might be published in the marketplace, not in the least as a concession to public sentiment but because it was desirable to "judge" the World's marriages. The advice about procedure was throughout qualified by the clause "as they are moved," and the responsibility at each step was squarely placed on the couple wishing to marry. The civil registration required by the act of 1653 was to be ignored, unless the couple felt it right to report their marriage to a justice.

Fox also wrote a brief epistle on marriage in 1653 and a longer one in 1654. Neither give specific marriage procedures, but both offer insight into Fox's understanding of marriage.

Margaret Fell, in her 1656 epistle on marriage (unpublished text courtesy of Elsa Glines), differs slightly from Fox's procedures. She recommends men Friends present at the marriage, and who feel free to do so, sign a "little note." She offers a short text for the note and recommends that the couple should take it the next day, or as soon as convenient, to the justice of peace. This became the standard practice.

Also in 1656 the elders of Balby in-

cluded in their advice on proper Quaker behavior a section on marriage:

Intentions of marriage to be made known to the Children of Light, especially those of the meeting where the parties are members. The marriage to be solemnized in the fear of the Lord, and before many witnesses, after the example of scripture, and a record to be made in writing, to which the witnesses may subscribe their names.

In a 1659 epistle, Fox articulated a strong prohibition against marrying non-Quakers, drawing on Exodus, Deuteronomy, Nehemiah, and II Corinthians. This position was supported by Robert Barclay in *The Anarchy of the Ranters* and William Penn in *Primitive Christianity Revived*.

By 1667 Fox had become concerned over the failure of Friends to follow proper procedures—few obtained parental consent or informed their meeting, banns were not published, and justices not notified. In some cases a couple would stand in a meeting for worship and take one another in marriage without any prior notification to the meeting at all. Part of Fox's motivation in setting up men's and women's meetings was to prevent such "loose liberty."

A long, detailed, 1669 epistle gives many provisions for marriage. In it Fox prohibits being married by priests, or marrying "unbelievers"; he advises having no fewer than 12 Friends and relations present after first obtaining approval of the men's meeting, and then recording the marriage in a book. He requires children of prior marriages be provided for before allowing a second marriage. Fox reminds us that marriages in the Scriptures used no ring. He advises no man to speak to a woman about marriage before informing her parents and obtaining their consent, and that if there were any prior engagements, written release from that person must first be obtained. Fox also writes that "if any man should defile a woman he must marry her, if she is a beggar, though he have never so many hundreds." (This is somewhat at odds with his earlier advice that marriage should take place only by God's command.) Fox goes on to require a marriage proposal be submitted first to the women's meeting, and if approved there, then to be sent on to the men's meeting.

It was in the same year, 1669, that George Fox (age 45) and Margaret Fell (age 55) married. (For an excellent discussion of their marriage, see Caroline Whitbeck, "Friends Historical Testimony

on the Marriage Relationship," *FRIENDS JOURNAL*, June 1989.) It is clear that Fox and Fell married not for the purpose of having children or for financial gain but that "all might come up into marriage as it was in the beginning" (paraphrase by Lloyd). It was a demonstration that marriage is to be undertaken by two redeemed persons at the direct and clearly apprehended command of God.

London Yearly Meeting published a solemn epistle in 1675 warning Friends against marriage between first cousins, breaking marriage engagements, and not publishing the banns. Clearly the fact that these practices were mentioned indicates that they were happening all too frequently.

The first marriage certificate to be signed by the couple themselves (in addition to the witnesses) was in 1676. The Hough-Barnes certificate records the entire process from the first intention of marriage to the final ceremony itself.

The last major step in the development of the Quaker marriage as it is still practiced today was the standardization of the wording of the certificate. Lloyd states:

In 1677 an official marriage certificate was drafted by the Quaker lawyer, Thomas Rudyard, at the request of the Meeting for Sufferings; it was submitted to the Morning Meeting and finally to the Six Weeks' Meeting, who were responsible for the oversight of marriage discipline in London; they recorded "that the form of a certificate about marriage this day is agreed to be made use of for the time to come and that the words to be spoken by the Friends that take each other be given to the persons by Ellis Hookes and they desired to observe to speak them as near as they can." As Hookes was both clerk to the Six Weeks' Meeting and registering officer, no copy of the certificate was entered in the records, but it is safe to assume that any certificate issued in the London area after this date is in the form officially approved.

With this the form of Quaker marriage became set and has remained virtually unchanged since that time. Though Friends have often, then as now, veered away from our traditional discipline, and many statements have been needed to exhort Friends to remain faithful to our traditional practice, it is nevertheless true that marriage today is one of our oldest testimonies connecting us directly to our forebears. It is to be hoped that while we consider changes to accommodate contemporary needs and issues we not lose sight of our ancient testimony. □

Marriage: A Divine Covenant

by Siva Raven

I have been thinking a lot about my relationship with my husband and the marriage and relationship that preceded it. I can easily see why most marriages end. I believe that the absolute belief my partner and I have that our marriage was and is a spiritual leading—a gift from God and a sacred trust—is the saving grace of our marriage. It alone has held us together at times, when even love wasn't enough. This has given me the time I have needed to see our marriage in new Light and given my partner the time he needs to walk through his fears as well.

I had always felt that it was reasonable to assume I was entitled to define my needs from a relationship and to work to get those needs met, expecting the same from my partner. What I wanted and thought I needed, my ideal family, would help me to heal from previous wounds and banish loneliness in my life. My partner would respect and value me and our union, as well as our need for individuation and community. This is, after all, the current and liberated feminist definition of modern relationships. I terminated my last two long-term relationships when it became evident to me that there was no way I could get my needs met within their context.

That now seems the wrong way to nurture *this* marriage of sacred trust. This marriage is, instead, a gift that has been given to me, not on my terms, or the terms presently set by enlightened society, but on God's terms. It seems that there is much more here for me to master than I had realized. I may yet attain my ideals, I don't know, but only by walking God's path, not my own, and by allowing my partner to walk his path with God. In this Spirit, things unfold very differently than I had imagined.

I find it easy to be loving, supportive, and consistent with friends. I feel quite in awe of my relationship with my daughter and my behavior towards her. It often seems so holy and transcendent, unbound by selfish behavior, that surely something greater than I must be directing it. I feel as if I were God's puppet in my parenting. I sincerely doubt my capacity to do it so well alone. It is one arena in which I have

the self-control I often lack in relating to my partner. I am continually grateful for the strength of the Light, which guides me in this leading to parent.

At the same time, my relationship with my partner seems fraught with my basest insecurities, selfishness, and disrespect, often completely lacking in self-control. I can be as far from transcendent with him as I am transcendent with our child. I find this perplexing. It is hopeless to try to use with my partner any of the skills I so easily employ with strangers. I am reduced to my lowest denominator, fear, it seems, and vice versa. And yet, Spirit has brought us together and keeps us together.

The difficulty of realizing the "perfect union" with my spouse reminds me that the ultimate perfect union is between me and Spirit and that this union makes me whole and heals my wounds. My relationship with Spirit fills me, comforts me, guides me. It is my primary relationship with myself, which moves me beyond self. My primary relationship with Spirit frees me from the idealistic constructs of the perfect marriage that my mind has created. Spirit and my conscious relationship with Spirit is what heals me from the pain in my past, not the new and better relationships I seek by defining a new family for myself with my partner and chosen friends. The ideals of relationship that I promised my partner and that my partner promised me in our wedding vows are lovely ideals to strive toward, but certainly not realistic to where we each are in our authentic, all-too-human, though Spirit-based, relationship. I see them now as a prayer or supplication of intent, rather than a promise of present behavior to be exacted.

As the difficulty of attaining my idealized marriage partnership propels me deeper into my spiritual relationship, that, in turn, guides me toward a deeper purpose of marriage in the Light. I am beginning to see my Spirit-given task as much more selfless and giving than I had decided I wanted or than I had decided was "healthy." Indeed, it appears to me more and more like the task of mothering. I understand that I have to let go of my "I wants," although I can't think of much that could be more difficult for me. If I allow Spirit to guide me, I have to act

in a way that is often contrary to my most fundamental instincts and to what I decide is "fair" or "meeting my needs"—as I define those needs, not as Spirit defines those needs!—and is definitely politically incorrect at times. I am having to accept where and who we are not only in terms of what I want, what we will become, and what we will achieve in connection but in terms of what Spirit gives us to share with each other at each and every moment.

Often that actually seems like less than what I want to give. I haven't really learned to hand my partner over to Spirit. I continue to operate as if I were the voice of Spirit. I trust Spirit fully with myself, but when it comes to my partner, I tend to believe that Spirit really needs my help. I am afraid that Spirit will allow my mate to forget. I fear that if my mate forgets (gets distracted by ambition, money, alcohol, old hurts and angers, old patterns—whatever), I will suffer and my life will be, in some part, made meaningless. I fear that because of my complicity in our partnership, my "moral purity" is humbled by his choices.

So, as I sometimes watch my partner sink into negativity and distance from Spirit, I remind myself to trust Spirit and the "mysterious ways" in which Spirit moves. As I pray for guidance, God reassures me that all is well. This is not martyrdom or saintly co-dependence on my part. When I come from full faith in Spirit and the centering of my life in Spirit, I cannot help but see the beauty in my life as I allow Spirit to show me how to partner my spouse. Spirit gives me a self-control I haven't had before. Spirit infuses our union with a depth and sureness of purpose that seemed unattainable. I often feel like an infant learning to walk, learning to be in partnership in the way that Spirit leads me.

My relationship with my partner has led me deeper into my spiritual faith and awareness. That, in turn, has drawn me inexorably to the wonder of the mysteriousness of the mate with whose Spirit I am joined in ways I don't really understand. I see that deepening my relationship with Spirit unfolds a plan for our marriage that I can only begin to fathom. □

Siva Raven is a member of Ithaca (N.Y.) Meeting.

Contemplative Practice in a Quaker Context

by Jim Flory

Friends meetings can be a home for modern contemplatives—a place for those of us who feel at home neither with the authoritarian structure or theology of the Catholic Church nor with the Eastern customs and world views of Asian contemplative communities. Of course Friends meetings attract people other than those looking for companions committed to contemplative practice. Probably the majority of Friends seek the tolerant social atmosphere and the sense of community they find lacking in other settings. Others seek a place where they can find support and encouragement for their efforts to create a better world through social action. Most of us are drawn to Friends for more than one reason.

What defines the contemplative is that she makes a choice, at some level, to modify her life in response to a unitive experience. The certain knowledge that life can be experienced very differently leads her to search for ways to return to this new way of being and/or to extend it into more areas of her life. Unitive experience often results from a “letting go” rather than a direct effort. It therefore requires an indirect intentional effort to move toward a radical openness to life as it is in the present moment. These practices are necessary since most of our lives consist of conditioned responses, and our perceptions are distorted by our desires and fears. These practices direct our attention in a way that modifies, or at least makes us aware of, the ways in which we are continually constructing our view of the world—men-

tal constructions that George Fox called “notions.”

Friends worship can certainly be a place in which we practice letting go, or subtracting those mental activities that prevent us from being open to the Divine in the moment. Most contemplative traditions in one way or another include encounters with silence. Meeting for worship is of course used by people with other needs, from the overextended single parent who finds in worship his only time of peace and quiet during the week to the burdened Friend who finds the opportunity to express the vocal ministry to which she feels called. Fortunately, unprogrammed silent worship and other practices of Friends are very robust, robust in the sense that many of the assumptions on which a procedure is based can be violated and it still works pretty well. We find that in meetings with a strong core of experienced Friends, inappropriate vocal ministry and efforts in meetings for business to pursue ego-driven courses of action somehow either become useful or drop out of sight with the passage of time.

Here are some of the ways it seems to me we might make our meetings even more nurturing for contemplatives.

1. We can become more aware and verbally explicit in our explanations to newcomers of the ways in which Friends practices fit with the contemplative life. The testimonies of Friends are very similar to the vows taken on entering the contemplative traditions both in the East and West. We can be sure that there are opportunities for interested Friends to be introduced to centering prayer, various styles of sitting meditation, practicing the presence (mindfulness), *lectio divina*, walking meditation, transpersonal psychology, the perennial philosophy, and family life as a contemplative discipline.

2. We can make sure there are opportunities for Friends to share their unitive experiences with other Friends who have

The Society of Friends is perhaps the most remarkable example in history of the availability of mystical experience to groups of open but otherwise ordinary people.

—John Ferguson
The Encyclopedia of Mysticism
and Mystery Religions

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had similar experiences. These conversations can be very useful in helping us see both the similarities and the differences of our experiences and meet those who are growing in similar ways. Besides feeling that we are no longer alone, we can come to a better discernment of how to understand the experiences we have been having. Out of these conversations a common language can grow that makes communication about our spiritual life much easier.

3. We can provide opportunities for growth and support in contemplative practice. Spiritual growth groups modeled on the Shalem Institute groups, study groups, spiritual friendships, or contemplative practice support groups can be useful in this effort. Weekend retreats can provide the opportunity for longer, more intensive practice.

4. We can consider the ways in which Friends practices can be used as contemplative practice and add these insights to our understanding of Friends and our instruction of newcomers. For example, let's look at meeting for business. Friends usually explain meeting for business as a way both of arriving at consensus and of finding Divine guidance with regard to an issue facing the meeting. Author Scott Peck provides us an additional insight into the group dynamics of meeting for business from a spiritual perspective. He suggests that we think about the process as one of moving from pseudocommunity to chaos, to emptiness, to real community. For him community is not a permanent condition but a state that needs to be arrived at time and time again through these steps. When people realize there are real differences between people in the group that no longer can be papered over, the stage Peck calls chaos emerges. Attempts to manage the conflict in one way or another all fail. What looks like a hopeless impasse then develops. The way out of this impasse into community he calls emptiness.

It seems to me that the group process of entering emptiness is very similar to individual contemplative process in contemplative prayer or meditation. Emptiness consists of a recognition of the real differences in point of view, combined with an attitude of expectant waiting and an openness to the future or a different perspective on the issue. Emptiness adds the dimension of collective contemplative practice.

As contemplatives, we can contribute to this outcome by seeing every meeting for business as a part of our contempla-

tive practice. As we sit in meeting for business, we give up our desire for, or attachment to, a specific outcome. This frees us to examine our own reactions to the events and matters at hand. The slow pace of meeting for business provides the silence in which we can recognize our anger, fear, desire, boredom, judgmentalism, or whatever the grist for the mill is at the time. We can then try to gain distance from these processes and look at their origins, either right then or at some later time. As we become more insightful in terms of our own reactions, we become more sensitive in recognizing them in others as well. This opens the possibility of ministry, again often after the meeting is over.

This practice of observing what is going on, rather than being caught up in the activity of the moment, can help us become open to the Light from whatever source it may come. Or it may just leave us more willing to let the issue season if the time for action doesn't seem right. In this way, contemplative practice is a preparation for meeting for business, and meeting for business becomes part of our individual practice. Approached in this manner, meeting for business is neither a boring, time-consuming way of reaching a decision nor an efficient way of coming to consensus, but a time for spiritual practice regardless of the outcome or character of the meeting.

5. It may be very useful for us to compare and contrast Friends practices with the practices of other contemplative traditions. What are the similarities and differences between sitting in meeting for worship, sitting in meditation, or practicing contemplative prayer? If we have gained insights into Friends processes and practice by participating in the contemplative practices of other traditions, are

there aspects of our tradition that could be useful to others? This is another way of asking what is unique about Friends tradition. My own answer, in part, is we have a tradition that has at its core an interpersonal contemplative practice that is relatively free from theological and cultural ties.

6. As our unitive experience and spiritual practice help us begin to see through our personal fictions, they also help us see through social fictions. Another strength of our tradition has been a politics of leadings rather than a politics of ideology. Just as religious creeds often are partial and divisive, so often are political ideologies. While making us seem a little strange to others in the social movements in which we find ourselves, we can sometimes bring an added spiritual dimension to those movements. Here again we find ourselves engaging in the practice of being open to the moment in truth without clinging to specific goals, always searching for a strong, nonjudgmental moral stance based on the unity with all creation that we have experienced, and looking for that of God in each person.

7. Finally, there is the question of what might in the past have been considered evangelism or might nowadays be seen as marketing. Many of us have had our moral training grounded in the Christian ethics of love and our search for truth guided by scientific secular education. Unitive experience can be an answer to the spiritual problems posed by each of these traditions. Regardless of our definition of love, there is an emotional tone to love that can't be coerced or faked. Hence the problem of embracing the ethic of love but not feeling that love. The spiritual problems associated with the scientific method are that it cannot be brought to bear on life's existential questions and

it often leaves its practitioners feeling alienated from the world, other people, and the possibility of religious experience. In unitive experience our ego boundaries become rearranged and more inclusive and we recognize ourselves in those we meet. For the alienated, the notion of a single, unified, complex system is no longer experienced as a cold truth seen from a distance but a living personal experience.

Are there ways we can better express or conceptually package contemplative Quakerism so that modern people, whose spiritual hungers might be satisfied by it, will see it as food? □



Terry Foss

The Inward Teacher

Among Us Today

by Marcelle Martin

Quakerism is historically rooted in the mystical experience of direct contact or communication with God. George Fox and the early Friends of the Truth sometimes experienced mystical contact in ways that many Quakers today do not feel comfortable with in themselves or their contemporaries. As a result, we have limited our capacity to understand and be guided by God. To hear more clearly the guidance given by the Inward Teacher, we must let go of certain judgments about how God can reach us and balance the discrimination of the often cynical intellect with the simplicity and trust of an open heart.

In 1995, at both the Friends General Conference Gathering and the Friends Conference on Religion and Psychology, Friends met in workshops on mysticism to discuss what constitutes mystical experience, how one opens to it, what its purpose and effects are, how to ground those experiences in our daily lives and our bodies, and how to support others who are encountering such openings. Above all, we gathered to share those ordinary and extraordinary moments in our lives we considered mystical, moments that ranged from subtle perceptions of the loving presence of God to dramatic and sometimes startling experiences, including visions of beings or places not of this world. Together we discussed how our experiences enlarged our understanding, healed us, guided us, and made us better able to do God's work. Many had never dared to tell their stories to their meetings, yet their accounts testified that the Inward Teacher is among us now as much as in the time of the early Quakers.

George Fox was often inwardly given direction to travel or speak in one place or another. Some of the stories shared in the workshops were of this nature. People told how they were guided to Quakerism

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To hear more clearly the guidance given by the Inward Teacher, we must let go of certain judgments about how God can reach us.

or to advocate a particular cause or take up a certain work. In my own life, after several years of spiritual attention had taught me to trust inner guidance, I was given specific direction during a major transition. One night I was awakened by a beam of light imprinting something upon my consciousness. It was a wordless transmission until the end, when I was told to move to Philadelphia. At the time, I was living in New England. I made a leap of faith and moved.

When I first arrived in my new home, I sensed I was being asked not to take a job yet but to spend time in inner work. As my savings became depleted, I became fearful and complained to God. In a dream a patient voice asked if I could wait a little while longer. In a subsequent dream I was looking for a student at the Community College of Philadelphia. I had never heard of such a place and was surprised when I later heard a subway conductor announce a stop as the location of that

very college. Then one morning I woke with an image of the Sunday paper in my mind and the certainty that I should apply for a job listed in the classifieds that day. Only one job in that paper matched my qualifications: a position teaching at the Community College of Philadelphia. I was hired and taught there for years. In Philadelphia, both my work and my spiritual life have developed in ways I didn't foresee in New England.

Early Quakers sometimes took guidance from their dreams, as Howard Brinton documents in *Quaker Journals: Varieties of Religious Experience Among Friends*. They were following biblical precedents in which God used dreams to communicate to human beings. George Fox cautioned, however, that there were many sorts of dreams and that it required



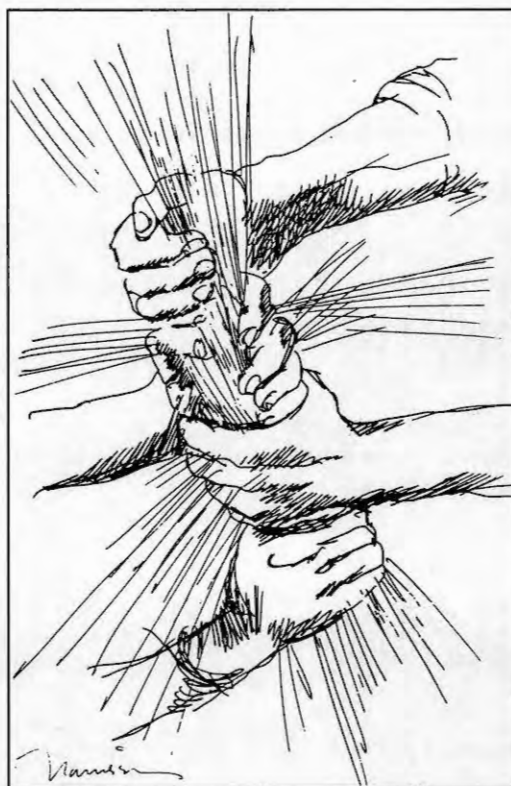
Narcissa Weatherbee

*It is important
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transforming
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in whatever ways
we have become
aware of it.*

discernment to know which dreams were "speakings of God to man." He himself was often guided by visions, sometimes symbolically. Once he attended a meeting in which "professors" were "discoursing on the blood of Christ." He had a vision of the blood of Christ and was moved to speak of his understanding that Christ's blood is in every heart. In another vision he saw "a great crack go throughout the earth." Smoke came out of the crack, and then the earth shook. He felt that this vision proved prophetic when people began to respond to his message. He wrote in his journal, "the Lord's power began to shake them, and great meetings we began to have."

Sue Regen, clerk of the Friends Conference on Religion and Psychology (FCRP), shared an experience of a transformative vision. Years ago she prayed to be able to help her son with his recurring nightmares. Shortly afterward, she was in a meeting for worship when she had a vivid and startling vision of a cross with fire in its center. She understood it represented a telephone pole on fire that had terrified her in recurring childhood nightmares of her own after a transformer outside her window had spewed fire. When faced with this image in meeting, she realized she needed to embrace it. As she did so, a figure of light appeared around the pole where the fire was. Sue felt herself radiated by light that taught her about the nature of God's love and helped her to accept God, herself, and others more fully. Afterward she related the experience to her son, whose nightmares ended.

Many of the stories shared in the workshops demonstrated how the Inward Teacher enables spiritual growth and healing. Often the lessons are joyful, but sometimes they are humbling. During meeting for worship, I am occasionally made acutely aware of one of my faults or of



Narcissa Weatherbee

the need to take an action that my ego doesn't like. There are moments when I can feel God working directly in me to dissolve my resistance and make me able to accept what I am being taught.

Other mystical experiences seem to be revelations as much as teachings. In what was perhaps George Fox's most powerful visionary experience, all creation was "opened up" when he came "up in spirit through the flaming sword into the paradise of God." His journal account concludes by saying that God would open others to similar revelations:

Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared, but as people come into the subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom, that opens all things, and come to know the hidden unity in the Eternal Being.

Fox's promise that others would also be shown the underlying unity of God seemed verified by stories told by workshop participants. Many reported subtle perceptions of oneness, often while in nature or during meeting for worship. Others had more vivid experiences.

One Friend told about moments when humanity's complete unity with nature was revealed to her. She said, "I have had more than one experience of feeling filled with light, of feeling my physical body melt into the Light, of becoming aware of the world as atoms in motion, of a world

in which all atoms, including those in my body, merge into and out of the 'forms' taken by plants, animals, humans, rocks, and other elements of Creation." One particularly powerful experience happened while she was sitting by a pond and saw a snake swim toward her. Normally she is terrified of snakes, but at this moment she perceived her oneness with the snake, even on the molecular level, and felt what she described as an "all-encompassing love or compassion toward a fellow-creature," a love she feels is "a faint image of that love God has for us, the Created." Her experiences have led her to feel personally called to care for Earth, to simplify her lifestyle, and to share this leading with others.

Michael Resman, leader of the workshop on Quaker mysticism at FGC, experienced his first mystical opening during a meeting for worship at a time of great crisis. In the midst of intense prayer asking how God could have allowed the car accident that nearly killed the co-clerk of his meeting, who had been a spiritual mentor, Michael suddenly had the experience of being shown heaven. Though he saw a royal purple sky with stars, the experience was not primarily visual. He knew himself to be in the presence of God, the Creator, and from God he experienced an immensity of love "greater than the love of all mothers over all of time," a constant, perfect love. He was shown the moment when the stars and all the physical universe were created and then allowed to see the end of this creation. At the same time he was given the certain knowledge that heaven—the non-physical reality of God—is eternal. This visionary experience in meeting for worship was the beginning of a new and transforming relationship to the Holy Spirit. Since then he has sometimes experienced seeing the universe within his chest. "I can say I live in the Kingdom of Heaven, because the Kingdom of Heaven lives within me," he reported.

The group on Quaker Mysticism speculated about what opens people to mystical experiences. Michael Resman was quick to insist that he is "the least of God's children" and that his unexpected opening was not given to him because of any merit on his part. One Friend feels that her mystical experiences happened spontaneously, "as a state of grace or gift from God, not as the result of any spiritual discipline that I do." Jean Roberts suggested such experience may sometimes come in response to a long held or intensely asked inner question. During Sun-

day School lessons at age six, Jean first began to wonder what was the love Jesus spoke about. This question remained with her until a difficult period in her adult life, when she was given a brief but unforgettable experience of God's love. Many years later, she had an intense mystical experience that lasted for days, in which she experienced an awesome love, "an all-encompassing physical and mental force that engulfed my whole being." It transformed her perception of the world and revealed how all minds are connected.

For some, the first mystical opening was a startling herald of major life changes. Elisabeth Dearborn, leader of the FCRP workshop on caring for the mystical, had a vision during a meeting for worship 18 years ago, when an immense angel appeared and spoke to her. Her concept of the world at that time did not include the existence of such a being; this experience was followed by intense changes that transformed every aspect of her life. Since then, she has been guided by a series of visions, including visions of Jesus.

When I requested permission to include the stories in this article, several people hesitated. Their hesitation reflected not only the deeply personal nature of the experiences and a desire not to make a fuss, but also trepidation because of negative responses from some members of our meetings to mystical experiences shared publicly. It seems some Friends have difficulty believing that God can and sometimes does communicate with people today in such ways.

The importance of sharing such stories, however, was made clearer to me as I shared a dream with the FGC workshop. In this dream I was part of a large group of people who had been born on Earth at this time in order to help avert a great catastrophe. The only way to succeed was to transform the consciousness of humanity. We were traveling in the ministry, two by two, to groups all over the planet to teach an effective way to pray. With a partner, I traveled from one group to another, forming circles and praying. We knew our prayers had been effective each time when a child in the group suddenly remembered and told a dream. Things were different, however, when we came to our third group. These were well educated people, materially comfortable, and socially liberal. We took hands around the circle and said, "Let us pray." But I felt no movement circling the group as I had before and realized that these intelligent people were cynical; they

doubted the reality of God and the power of prayer. Their cynicism affected me, and I began to doubt, too. Yet I knew that the fate of humanity depended upon the prayer of this group being effective, so I called on God to teach me a new way to pray. In the dream I was shown that I must become like a child, very simple and absolutely trusting. As I did so, my heart softened, and a beautiful energy flowed out of it, through my arms, and around the circle, moving from one person to the next, softening and opening the hearts of everyone gathered together. Then a child remembered a dream in which a rebellious adolescent learns that, in spite of his rebellion, he will nonetheless receive his inheritance from his father. I understood this to be a parable about humanity.

By the time I shared my dream with my fellow workshop members, we had spent a week telling stories, asking questions, and expressing some doubts about our mystical experiences. In spite of the gifts we had received, many of us were still influenced by our contemporary culture's fear that spiritual realities are merely fantasies. We were struggling to fully accept the openings we had received, openings that gave us direct evidence that the spiritual realities are more real and enduring than anything else. The challenge was for each of us to become simple and trusting enough to accept our own experience. Hearing the stories of others went a long way to help this happen.

It is important, for the sake of our spiritual communities and for the sake of all humanity, that we share our stories and give testimony to the reality and transforming power of the Light, to whatever extent and in whatever ways we have become aware of it, even though we may be bewildered by the sometimes contradictory seeming glimpses given to different people of that immense, all-encompassing reality we call God. At the end of our week together, one workshop member compared the variety in these accounts to the reports that could be given by a group of people walking in a huge forest—some seeing small plants and moss on the ground, some noticing the bark of the trees, others awed by sunlight dappling leaves. In spite of the incompleteness of our understanding, it is important to share what the Inward Teacher teaches us, for our experiences are given not only for our own sake, but for the sake of all. It is good to hear such stories with a simple, open mind and heart, open to sense the reality that permeates, but cannot be contained by, the words and images. □

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Terror in the Heartland — A Friend's Perspective

by Clarence Cullimore III

On Fourth Month 19, 1995, a little after 9 a.m., a highly destructive explosion occurred at NW Fifth and Robinson in downtown Oklahoma City. The sound and pressure wave reached my office, about two and a half miles away, twelve seconds later, jarring the five-story public building. As a veteran and a victim of explosions in the past, I instantly knew it was a high explosive detonation. I jumped up from my desk and left my office, seeking a window. My colleague Alice joined me at the window. I saw nothing and was turning to see if anyone else was in the area when Alice called my attention to the mushroom cloud emerging over the trees and homes blocking our view of the governor's mansion.

My first thought was that the mansion had blown up, then I realized the cloud

was south of the Capitol. We tuned our radios to the local news. One of our technicians was monitoring the communications of the U.S. Treasury Department's Alcohol, Tobacco, and Firearms Division. We listened to one agent making his way through the rubble of the Alfred P. Murrah Federal Building in a controlled and professional manner, accounting for the workers in what was left of his office. Two were missing.

Within two hours, the governor declared an emergency and sent all state workers home, which allowed volunteers and the National Guard to mobilize. As I began to leave, our evacuation alarms went off. A bomb threat had been called in to our building complex. I went home and watched the news, anywhere I could get it. I am not normally a channel surfer, but I was on that day. My 13-year-old son, who lives with his mother, called me after school and we talked about the incident. He had felt the shock wave in shop class. He was frightened even though he had been several miles from the danger.

The local media coverage was very

thorough, and as I watched I noticed a woman covered with blood sitting on the curb of a street near the disaster. She had the shocked stare that I had seen so many times before during the Vietnam War. I realized it was our former clerk's wife, Noel Osbourne. She worked across the street from the bomb site in the Water Resources Board Building, which was also destroyed. People died. People were injured. I held her in the Light, and tears began to well up from my eyes.

The following day, many younger, less essential, and more able fellow employees of the Oklahoma Department of Human Services volunteered for various relief and rescue duties at the site of the bombing, nearby in the makeshift cafeteria at the Myriad Convention Center, at the temporary morgue, and elsewhere. Thousands of people dropped everything to lend a hand. Many people downtown were displaced from their homes, offices, automobiles, and their jobs.

In addition to the federal building, scores of structures were damaged beyond repair. Two were churches, regis-

Clarence Cullimore III is a member of Oklahoma City (Okla.) Meeting, where he serves on the Ministry and Oversight Committee.

tered historical buildings. The men's dormitory at the YMCA was demolished, and, according to current accounts, is not likely to be included in the future building renewal plans. The Oklahoma Water Resources Board Building and the Journal Record Building, with several congressional and federal offices across the street from the Murrah building, are uninhabitable. Undamaged business buildings were closed due to their dangerous proximity. Many more were small businesses, single auto repair garages, small loan companies, and welding and sheet metal shops that just collapsed.

The following First Day, Noel Osbourne was in our forum before meeting, and sharing, concern, and support carried into meeting for worship. Noel's wounds were healing quickly, and her spirit was undaunted. There was concern expressed for the souls accused of planting the 4,500 pounds of ammonia nitrate and fuel oil in front of the federal building. There was discussion about the xenophobia that followed on the heels of the blast. Most of the testimony was bearing the loss of children and of institutions that served so many poor and hard-working people in the downtown area.

As other First Days separated us from the trauma, letters of support came into our tiny meeting. In some letters were checks. Some of our members seemed to be more traumatized by the money we were receiving than by the tragedy downtown. Suddenly, a responsibility had come up out of the mist, rearing its head threateningly. Our 14 regularly attending members, of whom only two are birthright Friends, have never dealt with such an outpouring of support. We discussed what to do with the funds, ideas ranging from locally promoting more Alternatives to Violence Project seminars and curriculum programs to giving it to the YMCA or YMCA tenant organizations and not worrying about how to administer it. It seemed that another hat was being placed on the heads of a few Friends who already had more responsibilities than they could endure. Thoughts of using the money to promote ongoing local meeting projects that are seriously underfunded, due to the size and resources of our meeting, were labeled at one point as "self-serving"—surely, there was no intention of helping our meeting do something that was direct and

called attention to ourselves as Friends.

Wisely, we asked our one family going to the Friends General Conference Gathering to query folks there about what is expected in this situation. They returned having spoken with Friends who had actually written some of the checks. It seems that there was implied release to use the money to directly help the community, with Friends values and Friends traditions at work in the process. At this point the meeting embarked on several forums defining the relationship of Friends to the leading of the Light and the relationship of Friends to the community. The latter developed into discussions of how we share as Friends in our community: spiritually, intellectually, emotionally, and economically. Hand-printed charts proliferated all over the meetinghouse as reminders of the wisdom that was developing.

At Seventh Month meeting for worship for business there was no consensus on how best to deal with the financial support we were still receiving. For a meeting with a meetinghouse, a guest house, and annual expenditures under \$6,000, donations of the magnitude we have received are, as might be said locally, enough to choke a steer. The seeking and testing of leadings are taken very seriously by the meeting. We continued to have forums further focusing on and assessing the Creator's plan for us. And we continued to receive money.

During this period the local media reported every detail of the incident and the ancillary fundraising projects, counseling, and community support. There were even some fraudulent fundraisers identified and arrested. The death toll at the end of summer rose by 1, to 169, when a remaining leg was found not to match with any of the victims previously identified.

Timothy McVeigh and Terry Nichols had been in custody since April at the Federal Reformatory at El Reno, Oklahoma, for allegedly committing the bombing. One other alleged perpetrator is missing and still is referred to as John Doe Number Two. Both federal and county district attorneys filed charges. Public defenders were appointed. The appointed judge, also a bombing victim, had his impartiality questioned.

For the meeting the possibilities for the distribution of funds at the end of summer were these:

1. Alternatives to Violence promotions and seminars.
2. Building Bridges workshop.
3. Beyond Violence curriculum.
4. Local nonprofit organizations.
5. Religious groups not receiving Federal Emergency Management Agency funds or community services.
6. Oklahoma Coalition to Abolish the Death Penalty.

By the end of Tenth Month, we agreed to seek the best method to apply the donations, primarily, to Beyond Violence curricula, Alternatives to Violence promotion and seminars, and a Building Bridges workshop. But then, during Twelfth Month meeting for worship for business, came a hitch. A few members, including the clerk, had not been at meeting during the various threshing sessions. Their questions raised doubts about consensus and the priorities of the meeting. More passive members of the meeting seemed willing to allow the process to begin all over again, rethreshing what many of us had devoted a lot of time, study, emotion, and speaking toward. More pragmatic members, after several minutes of hearing the discussions of the meeting being called to task, finally



Page 16: The ruins of the Federal Building, Oklahoma City

Left: Damage to St. Paul's Cathedral, two blocks north and east of the blast site



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spoke up and gave testimony toward finality. That was that.

The meeting came to a consensus on the first distribution of funds. It was minuted that the first contribution would be to fund publication of course guides and handouts of a locally developed curriculum—*Beyond Violence from Conflict to Cooperation*—targeting middle school children. The intention is to provide seed money for this project to help children learn to deal with their frustrations and with one another with positive outcomes. The program will be included in existing social studies curricula in our public schools. Deep in my thoughts, the still voice murmurs: "If such a lesson had been provided to whomever conducted this act of terrorism, would April 19, 1995, have been only the Tuesday after Easter?"

Judge Richard P. Matsch of Denver, Colorado, was appointed to replace Judge Wayne Alley of Oklahoma City. Bombing profiteers, as well as viable public and charitable organizations, are raking in money from Hero Calendars. There have been several legal tussles over ownership of photographs. Victims' families seem to have already convicted the accused, though up to now there have only been discovery hearings, and the trial date has been postponed several times.

As a small community of Friends, a small, plain stone on the shiny, western-style buckle of the Bible Belt, the Oklahoma City Friends Meeting has been careful, perhaps too careful, in proceeding to build bridges of the spirit in a very conservative religious environment. Yet in the past the meeting has worked through statements on war, opposed the death penalty, given sanctuary, participated in repairing the damage that racism still does, helped heal hearts broken by HIV, challenged homophobic ordinances, delivered groceries to the needy, and once brought the Alternatives to Violence Project to Oklahoma City. Time and circumstance have now thrust us into activity the likes of which we had never imagined.

In all this I often wonder, would we be missed if we were gone? Who cares, I tell myself, as long as we are not missed while we are here. I see us as Friends working in the present to maintain the compassion and response to need that our city has clearly demonstrated. The financial help of Friends will make that task possible. The impression I have from friends in other states is that Oklahoma City will be on people's minds for a long time to come. □

April

(for Mary Seymour)

**God creates the world
anew in every instant.—Ruysbroek**

Arthritic maples arch to gravid green

azaleas coexist with mud and thistle

**cherry blossoms drift to whitewash
potholes, dandelions, and joggers**

dogwoods are arrayed for opening night

**the morning's planetary showers
foreshadow noon's *éclat* of palettes**

**thunder hardens walnut, oak, and pine
for sawmills whirring near the garden**

squalls freshen roses for a reverie

shoots gossip in the skinny loam

**earth girds to carpenter and landscape
neighborhood for *barrio* and suburb**

life is given its billionth second-chance.

—*Enoch Dillon*

Resurrection

**Jesus rises
in me,
in you,
between us,
around us.**

**In all the creatures
of the cosmos
He sings, He purrs, He roars,
He barks, He growls.
He pours forth fragrance,
beauty, health, purity,
astonishing insight,
nourishment,
growth,
gladness,
Joy!**

**Jesus, the Christ,
is risen indeed.**

—*Carolyn Tait Underwood*



William Bliss

*Author of Love, from the
ends of the earth, a book of
lyrical poetry, Enoch Dillon
makes his home in
Bethesda, Md.*

*Carolyn Tait Underwood is
from Silver Spring, Md.*



Terry Foss

Emily

by Benjamin (as told to Clifford Pfeil)

Illustrated by Lorna Kent

Readers will recall from last month that Benjamin Mouse had just made his first appearance in the ministry.

Meeting ends when the snack is ready. Everyone stands up, moves chairs about, and shakes hands. It's a very dangerous time for a mouse to be out on the floor. But before I could make a run for my hole, the little girl who had recognized me as a small but articulate rodent was on her knees before me, shaking my paw.

"Thank you for your message," she said kindly. "My name is Emily. What's yours?"

"Benjamin," I said nervously. It was the first time I had been addressed by a human, even a little one. Much larger ones were shuffling about, paying no attention.

"Will you be staying for refreshments?" she asked. "I believe so," I answered nonchalantly. "What kind of refreshments?"

"Here," she replied. "Let me show you."

Before I could object, Emily scooped me up in her hands and stood, holding me high over the table. Down below was a plate of cream cheese sandwiches, small for a human, but a feast for me. Next to these were plates with squares of yellow cheese and fresh soda crackers. Down near the other end of the table was a beautiful, dark, moist, two-layered chocolate cake. In the excitement of the moment I lost my manners. I sprang from Emily's hands to the table and was scurrying toward the cake when an ear-splitting scream brought me to my senses.

"Horrid mouse!" shouted someone. "Get it off the table!"

Off the table! My very thought! I leapt to someone's pant leg and clawed my way to the floor. Dodging stamping feet all the way, I raced across the room and slid into my welcoming hole. There was just the faintest taste of chocolate frosting on my whiskers.

In the meeting room outside my hole, things began to settle down. Curious, I perked up my ears to listen. A Special Meeting had begun, a Special Called Meeting to address the question: "What to Do About the Mouse."

Man's voice: "A simple spring-loaded trap would easily do the job. We could place several of them around the kitchen in places the mouse might frequent. We could bait them with a good smelly cheese."

Woman's voice: "I don't want to reach into a cupboard for a sauce pan and put my fingers in a trap!"

Second woman's voice: "Clerk, please."

Man's voice: "Just look before you reach."

First woman: "I don't want to



Clifford Pfeil, a member of Pima (Ariz.) Meeting, teaches English as a second language. "Benjamin, the Meetinghouse Mouse" is dedicated to Mark, Robert, Matthew, Emily, and the sweet memory of Laura. Lorna Kent is a member of Central Philadelphia (Pa.) Meeting.

have to *worry* about traps, either."

Second woman: "Clerk, please."

Man again: "Better to be snapped at by a trap than by a mouse!"

Second woman: "Clerk, please."

Clerk: "Yes?"

Second woman: "We could use 'Have-a-Heart' traps. They would just capture the little thing without hurting it, and we could let it go outside."

Another man's voice: "There's probably more than one."

Another woman's voice: "There could be dozens of them, multiplying like rabbits. We'll have to fumigate!"

I was on the side of the Have-a-Heart, myself. I was about to stick my head out of the hole to address the issue when I heard a voice speaking clearly and thoughtfully, a quiet, familiar, friendly voice.

"His name is Benjamin," said the voice. "He squeaked in meeting."

"What?" said the clerk.

"His name is Benjamin," repeated Emily. "He

squeaked in meeting."

The room was silent as this bit of information sank in.

"Whose name is Benjamin?" asked the clerk.

"The mouse's," said Emily.

"He's very polite," she added.

The meeting grew quiet, and I sensed a curious change in the atmosphere. No one said anything for a very long time. I peeked out of my hole to see what was happening. Everyone was sitting very still. Some had closed their eyes. Some had their heads back, looking at the ceiling. All looked thoughtful and a little embarrassed. Finally the elderly lady who had spoken in meeting for worship rose from her seat and spoke again.

"Friends," she said, "should we perhaps find a little chair for Benjamin and invite him to meeting?"

A moment of hesitation was followed by a chorus of voices shouting "Approved." There were smiles all around, and little by little every person in the room was gathered into a deeper silence.

Continued next month. . .

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A Prayer

(Luke 18:9-12)

The Pharisee gives thanks that he
Does not resemble thee and me,
But we (thank God!), as all may see,
Are nothing like the Pharisee.

Big Bang

"Let it bang!" said the Lord, and the cosmos exploded.
Quarks quivered in fury, great gas clouds formed,
stars bloomed and burst, nebulae swarmed,
worlds whizzed, rain fell, and mountains eroded,
dinosaurs were devised, and mammals invented,
and humans took shape and soon grew demented.
"Whew!" said the Lord, "though I ought to have known it,
I had no idea the darn thing was loaded!"

—by Robert Kunkel

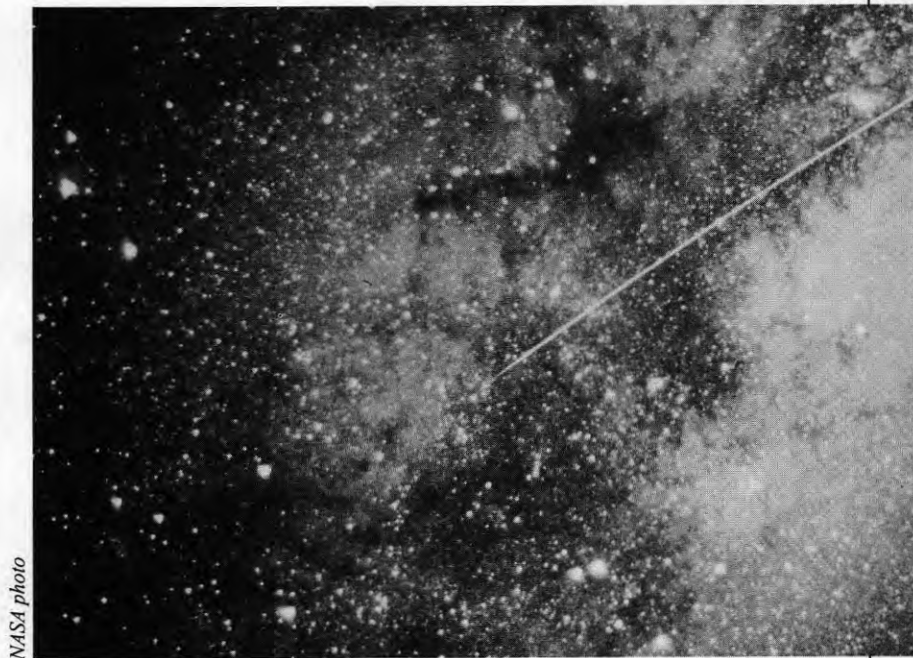
To Whom It May Concern

Tune: Leoni (Jewish Doxology)

Friends Hymnal #58

To whom it may concern,
Unmentioned be thy name!
Some say thou art, but if
Thou ain't, it's all the same.
Some say thou art alive,
Some say that thou art dead;
Some say thou art eclipsed,
Or snoring in thy bed.

And whether thou art black,
Or whether thou art gay,
Or he, or she, or it,
Or naught (but never they),
In joy we lift our hearts,
And in our need we turn,
And pray unto the One (at most)
Whom it may concern.



NASA photo

Ultratranscendentalist Hymn

Tune: St. Denio (Immortal, Invisible)

Accepting acceptance, O ultimate grace!
Transcending transcendence, O Face without face!
We sing not unto some old white-bearded clod,
But the god beyond god beyond god beyond God.

—by Esther Greenleaf Müller

Any unorthodoxies in Robert Kunkel's poetry may be attributed to his childhood Bible study in Christian Science Sunday School.

Esther Müller, a composer and lyricist, is a former Unitarian-Universalist.

Quaker Quiz

ANSWERS



Apologies to
Mary Edith
Hinshaw

1) *c, George Fox.* William Penn founded Pennsylvania; Lucretia Mott founded all the great reform movements of the 19th century; Rufus Jones tried to found the Society of Friends over again in the 20th century, with mixed results.

2) *a, every First Day.* Early Friends took a dim view of the worship of the sun, the moon, Tyr, Wotan, etc.; being, as usual, a couple of centuries ahead of their time, they chose to worship numbers instead.

3) *b, promiscuous.* "Promiscuous" means that men and women sit together. Whether this shows that Friends have been unusually liberal or particularly pure is a matter for conjecture.

4) *b, in the Life.* Friends have always taken a dim view of self-indulgence (a), publicity-seeking (c), and intellectual pride (d).

5) *b, eldered.* Friends resent being confused with the Amish (d), bleeding-heart liberals (c), or the U.S. Congress (a).

6) If you care to wade through the works of Robert Barclay you may find the answer to this one. If so, alert the nearest Friendly historian. (Theology has never been a Quaker stronghold.)

7) *d, clerk.* So lofty is this function that in the basement at yearly meeting you will see three adjacent rooms labeled "Men," "Women," and "Clerks."

8) *c, query.* At least that is what we are asked to consider, but there's scant evidence that anybody ever does. If we were asked to consider the testimonies or (perish forbid) the quandaries, we would never get down to business.

9) The official answer is *b, spoken to.*

10) It depends on your perspective. FRIENDS JOURNAL has been known to publish a special issue in which representatives of the New Foundation Fellowship, the Quaker Universalist Fellowship, etc., belabor each other's answers to this Quandary.

Seekers, take heart. From the time I first formulated these questions it took me

With perseverance I—and you too—shall doubtless penetrate ever deeper into the fathomless mysteries of Quaker jargon. Wherefore sing and rejoice; the Religious Society of Friends was not built in a day.

(d) resurrection
(c) eschatology
(b) epiphany
(a) assumption
collective:

(6) The "rise of meeting" is best described theologically as a

(d) shunned
(c) tendered
(b) eldered
(a) censured

(5) One whose ministry is frequently unhelpful is likely to be:

(d) in the Know
(c) in the Light
(b) in the Life
(a) in the Mood

(4) To speak in meeting one should be:

(d) all of the above
(c) circular
(b) promiscuous
(a) comfortable

(3) Seating in a Friends meeting is:

(d) yearly
(c) monthly
(b) every second day
(a) every First Day

held:

(2) Meetings for worship are generally

(d) Rufus Jones
(c) George Fox
(b) Lucretia Mott
(a) William Penn

was founded by:
(1) The Religious Society of Friends

(8) The business meeting begins with silent consideration of the month's:

(d) clerk
(c) husband
(b) steward
(a) chair

(7) The meeting for business, as well as each committee, has a presiding officer known as the:

(a) chair

(9) In business meeting points are traditionally:

(a) scored
(b) spoken to
(c) laid down
(d) racked up

(10) The Fifth Quandary reads, "I think, therefore:

(a) I am
(b) Thou art
(c) thee is
(d) none of the above."



Mary Edith Hinshaw

Esther Mürer
is a member
of Central
Philadelphia
(Pa.) Meeting.
One of her
favorite
childhood books
was 1066 and
All That.

For attenders and prospective Friends, by one of them, respectfully submitted for the clearness of the Clearness Committee.

BY ESTHER GREENLEAF MÜRER (1981, 1986)

Quaker Quiz

An Opportunity to Remember

Stille Helfer (Quiet Helpers), an exhibit commemorating the 50th anniversary of Quaker service in Germany, opened at the Deutsches Historisches Museum (German Historical Museum) in Berlin on January 11, 1996. Among the group of approximately 300 at the opening ceremony was Dr. Roman Herzog, president of the Federal Republic of Germany and patron of the exhibit, who left the funeral of former French President Francois Mitterand in Paris early in order to return to Berlin for the opening. Also present were Friends from the United States, Britain, and Germany, many of whom had served as volunteers in Germany after World War II. The exhibit covers early Quaker history and testimonies, but the focus is on Quaker humanitarian service in Germany between 1920 and 1950, with special emphasis on relief and reconciliation programs following World War II.

Quaker Service in Germany spanned three periods. At its peak, the *Quäkerspeisung* (Quaker feeding) from 1920 to 1924 served more than one million children a day from 8,000 feeding stations in more than 7,000 cities. Sometimes overlooked is the fact that as many as 40,000 Germans worked alongside the Quakers in planning and carrying out the program, strengthening a countrywide mobilization of aid and good will that would be reactivated after World War II.

During Hitler's rise to power and the Nazi regime in Europe, Friends did whatever they could to assist Jews and others being persecuted. In the 1930s German Quakers protested the persecution of their Jewish fellow citizens and were later able to hide some of them, although Quaker efforts as a whole were modest compared to the horror and magnitude of the Holocaust. Quaker work in Germany included emigration assistance to Jews, transportation of children to Great Britain and the United States, visits to prisoners in concentra-

tion camps, and aid for deportees in transit camps.

After World War II, hundreds of volunteers helped to repatriate Holocaust survivors, distributed clothing and supplies, began feeding programs, and helped establish a network of neighborhood and student centers throughout Germany. These centers provided sewing and furniture workshops, libraries, nurseries, and a neutral meeting place for persons of all nationalities. Although referred to as Quaker Service, the work was not exclusively Quaker—it involved close cooperation and collaboration between the American Friends Service Committee, Church World Service, the German Red Cross, Mennonites, Catholic and Protestant churches, and other relief organizations. Just as important as the material assistance was the fact that Quaker Service volunteers worked hand-in-hand with Germans, encouraging them to take leadership and begin rebuilding their lives. In his speech at the opening of the exhibit, President Herzog spoke about the meaning of Quaker aid: "The Quakers were probably the first to realize the importance of moral and ethical reorientation in Germany, especially among the young."

The volunteers who worked in post-World War II Germany came from the United States and Great Britain, Aus-

tria, Canada, Denmark, Finland, Germany, the Netherlands, Ireland, Sweden, Switzerland, and elsewhere. Why did they come? What motivated them to work with former enemies? "We've come out for a definite purpose," said one young Quaker worker, "to build up in a spirit of love what has been destroyed in a spirit of hatred." In the following excerpts from his remarks at the opening of the exhibit, Donald Gann, chair of the AFSC Board of Directors, reflects on the meaning of Quaker service.

"The Quaker volunteers in postwar Germany came not as 'conquerors' or missionaries but as helpers. Nearly all of them were from countries that had been at war with Germany, but they regarded no one as their enemy. . . . Quakers strove 'to speak to that of God' in all people—they served Holocaust



Terry Foss/AFSC



AFSC Archives

victims and refugees; they helped POWs and even worked with some SS internees. Some find it difficult to understand how the Friends could bring themselves to help people who were responsible for human suffering on such a large scale. Yet this too, we felt, had to be a dimension of our service.

"Quaker faith and service are based on the conviction that the spirit of God dwells in all human beings. This element of the Divine is called by different names—the 'Inner Light,' 'Truth,' or the 'Christ Within' . . . This experience of God's light in ourselves and our fellow human beings is the basis for our belief that human life is holy and that the dignity of each individual must be respected. It is intertwined with a rejection of violence and war. It leads not away from, but into, the world, calling us to human solidarity, practical service, and occasionally to public witness. It leads us to places of hopelessness, suffering, and conflict, as was the case in Germany after World War II, during the Nazi era, and in the 1920s. It leads Quakers today to try to help in places like Somalia, Burundi, Cambodia, Central America, and elsewhere, and to work for peace and social justice in many countries.

"We are encouraged to think that some of the insights from Quaker Service in postwar Germany are relevant today: that social and economic deterioration undermine true peace; that sound aid and development require a partnership that involves the people who are served and enables them to help themselves; that nongovernmental organizations can serve as catalysts; and that individuals, acting on the basis of hope, can make a profound difference in human affairs.

"Perhaps the most precious legacy of Quaker Service in Germany was the discov-

ery that enemies can become friends, that common people—not just Quakers, but all people—can restore trust and make peace with each other. If this was possible in Germany 50 years ago, it is possible elsewhere in the world today. Let us continue to make this vision a reality."

In addition to those mentioned above, the opening of the exhibit was attended by Brenda Bailey, chairwoman of the British Quaker Peace and Service Council, and Lutz Caspers, German Friend and Board member of *Quäkerhilfe* (a foundation jointly founded by German Friends and the AFSC); representatives from the German Foreign Ministry and other ministries; political leaders and representatives from the U.S. and British missions; and the press. After two months in Berlin, the *Stille Helfer* exhibit will tour more than a dozen cities in Germany during the next 18 months.

A list of U.S. Friends and former volunteers who attended the opening in Berlin and information about the exhibit are available from Katharine Winings, Development Department, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. □

Far left: The Deutsches Historisches Museum in Berlin, site of the exhibit opening, is located in a former armory.

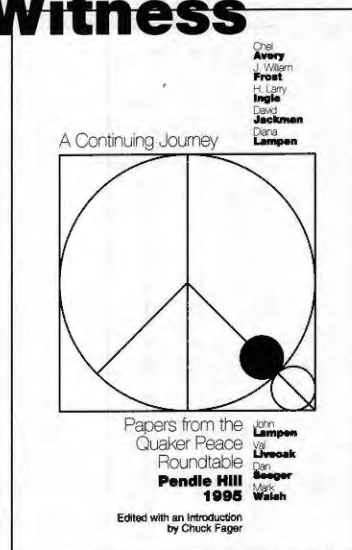
Center: The Quaker feeding program in Germany after World War II

Below: Janie and Peter Whittaker, British Friends, at a *Stille Helfer* photo display



Terry Foss/AFSC

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Parents' Corner

Role Models

by Dusty Rhoades

On a Friday evening several years ago, a group of Friends from Patuxent (Md.) Meeting sat in our living room enjoying a discussion of our individual spiritual journeys. The member facilitating the program asked a series of insightful questions, one of which led to discussion of our spiritual role models. This led to an interesting and sometimes surprising commentary on parents, teachers, and other good friends who inspired or encouraged us in a number of ways. A thought kept going through my mind that didn't quite fit the discussion that evening, or perhaps it simply wasn't clearly formulated, but I was moved to share it at our next meeting.

My wife and I often talk about how much we have learned from our children and grown through their experiences. Our daughter is now 26 years old and our son is 24. Both have graduated from college and begun service-oriented careers. When they were younger, I was stationed in Japan, where they had the experience of being minority students in the government school system. When we returned to the United States, where they finished high school in the local public system, they were truly "color blind" in the selection of their friends. Their guests in our home, some of whom seemed to live with us for extended periods of time, were a "rainbow coalition" of ethnic and social backgrounds. As our children grew and went away to college, they brought home many social causes to which my wife and I had little or no exposure. Vegetarianism, women's studies, gay rights, ecology, Black activism, Native American issues, "Take Back the Night," Arab community, Hispanic culture, the "Right to Choose," eating "lower on the food chain," and a seeming host of others trooped into our home and instigated endless spirited discussions. Our daughter is now the editor of a gay newspaper in a major metropolitan area, and our son is working as a live-in counselor for deaf and developmentally disabled individuals. We are extremely proud of both of them.

One night, five or six years ago, we had a party at our home. Our daughter, who was home visiting from college, got into a protracted debate with two of my friends who are NASA astronauts. These are great people, but they are fairly conservative. They look a lot

Dusty Rhoades is a member of Patuxent (Md.) Meeting, where he serves as recording clerk and as a member of the ministry and counsel committee. An ex-navy pilot, Dusty and his wife joined the Religious Society of Friends three years ago.



© Cynthia St. Clair Taylor

like me—40-something, white, male, ex-military, engineering test pilots. I was trying to moderate the debate a bit, and I wasn't always on my daughter's side of the discussion. I don't always agree with my daughter's views, but I always admire her conviction. After a couple of hours of minority, gay, and Native American issues, one of the men asked, "Shannon, where do you get all these ideas from?!" My wife and I were as anxious as anyone in the room to hear the answer to that question. We were more than a little puzzled ourselves. Our daughter's answer was, "Why, from my parents. . . ." Amazing. . . . We merely tried to teach our children to treat people with respect and to do the right thing. We didn't know they would apply these concepts so actively in their day-to-day lives!

Back at our meeting, I was disappointed to hear one of our young, college student attendees comment that she had been in a previous religious situation where younger participants had not been treated as valued members of the congregation. Young people seemed merely to be tolerated as attendees who would be there for only a few years and then move along. This seemed a lost opportunity to me. When one of our younger Friends is moved to share a thought with the meeting, I feel the mood of the group brighten. Whether it is coming from one of our college students or from one of the children of the group, these thoughts provide a different and fresh perspective that is usually refreshing and often inspiring. I like to "spin my daughter up" by quoting Winston Churchill, who I am told said something like, "If one is not a liberal at 20, he has no heart. If one isn't a conservative at 40, he has no brain." In truth, I feel that within each of us 40-something conservatives is a 20-year-old, liberal, social activist. The younger self is often buried under various layers of family and work responsibilities, mortgage and car payments, college tuition, and so forth. Every once in a while, the perspective of a younger Friend or family member is the breath of fresh air that gives that younger self the impetus to break free into the daylight. Far from being a group merely to be tolerated, our younger Friends and children enrich our individual and collective lives and keep us focused on the social responsibility that brings real joy and sense of accomplishment.

Who are our role models? My wife and I have many, not the least of which are our son and daughter. □

Reports

A Visit to Australia Yearly Meeting

Jetlagged and happy, I have just returned from the 1996 Australia Yearly Meeting held in Melbourne, Jan. 5-13. The spiritual vitality and joyful social action of this small group of Friends, 1,060 strong, spread across the continent of Australia in a network of seven regional meetings, was inspiring. Since Quakers are well known in Australia for their peace and antinuclear activism, their high level of involvement with Aboriginals (some meetings pay rent to the Aboriginals of their region), their concern for the environment, and the activities of Quaker Service Australia in many countries of the Asia-Pacific and also Africa, fellow Australians can hardly believe they are such a small group!

Sessions of the meetings for business, in spite of a very full agenda, were so deeply centered and so gently, compassionately, yet firmly clerked by Pat Firkin, that I felt I was experiencing something of what early Friends must have been experiencing as they developed this unique way for a religious body to make decisions. It was very moving to have the yearly meeting sessions opened with a respectful request to an Elder of the indigenous residents of the Melbourne area for permission to meet on their land—a permission graciously granted by that Elder.

Friends' sensitivity to the young among them, and the longing for more intergenerational participation, was matched by vigorous youthful expressions of Quakerism in the junior and senior Young Friends groups. Much thought was given by both older and younger Friends to the problem that many meetings are very isolated and have few children—a problem partly dealt with by the practice of each child having a "Penn Friend," an adult in another meeting with whom to exchange letters. Everyone recognizes that more opportunities for community togetherness are needed beyond the eagerly anticipated annual youth camps and the yearly meeting gathering. In fact, my being invited to speak as Backhouse Lecturer was a result of these concerns, and my topic was "Our Children, Our Partners: A Vision for Social Action in the Twenty-First Century." It was exciting to see how many ideas and plans were generated about that partnership in the following days.

What struck me the most was the contrast between the vibrancy with which they live their Quaker testimony and their sense of isolation from the larger Religious Society of Friends, only partly assuaged by active participation in Friends World Committee for Consultation. Maybe Australian Friends need "Penn Friends" from the United States! They read our publications, work with American Friends Service Committee International Affairs Representatives in Bangkok, Tokyo, and elsewhere, and follow what goes on among

U.S. Friends, but we don't read their publications—including the bimonthly Australian Friend and the very challenging series of Backhouse Lecture pamphlets published annually.

January is summer in Australia, and each year an adventurous Friend or two from the United States find their way there for yearly meeting (always held close to the beginning of each new year). Next year it will be in Sydney. Topsy Evans, Yearly Meeting Secretary, would be delighted to hear from Friends interested in coming to yearly meeting in 1997 and visiting local meetings afterwards or simply learning more about activities and publications. Australia Yearly Meeting and Quaker Service Australia share space at the same address: Box 119, North Hobart, Tasmania 7002, Australia.

As you can see from what I have written, I fell in love with Australian Friends. I think you would too!

—Elise Boulding

Religiöse Gesellschaft Der Freunde (Quäker)— German Yearly Meeting

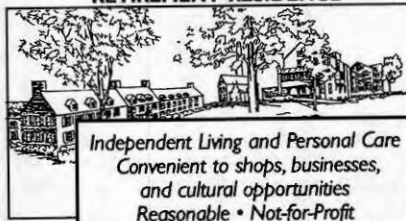
The theme for our 1995 yearly meeting, Oct. 6-8, was "Life and encounters amongst us Quakers—in the past and present."

Having considered religious friendship and the sharing of religious experience last year, we focussed our attention at this yearly meeting on looking back to the origins of Quakerism. Annette Fricke entitled her Cary Lecture "My experience of the message of George Fox through his epistles." In considering key words such as "the Light," "the Word," and "that of God in every person," she succeeded in making George Fox's message come alive. She also reminded us of the Christian values and references of those times, which we nowadays don't share unanimously. The question of how broadly or narrowly we define "being a Christian" is one that confronts us continually. In various groups we discussed different aspects of the Cary Lecture and other Quaker themes.

In other respects, too, our 1995 yearly meeting was a different experience from the usual. We met in a family holiday center as a big, lively family. Among the 240 participants, there were 30 children and a further 30 young people below the age of 30 years—for us a new and unusual age structure.

It was a group of Young Friends who had undertaken to prepare the yearly meeting in content and to help in actually running it. Their organization contributed to the comparatively relaxed atmosphere. Innovations in the program, such as the distinction between silent meetings for worship and worship sharing, the half hour each evening for

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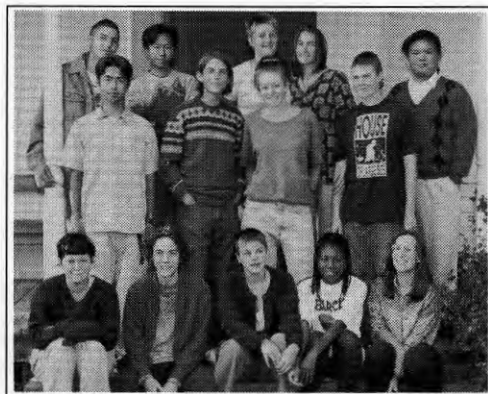
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young and old together, as well as the arranging of Friendly "fostering links" between individual older Friends and a specific child were accepted gratefully and gladly.

So this yearly meeting offered not only spiritual retrospect, but much hope for an active development in the future.

—Lore Horn, Clerk

Norway Yearly Meeting

The yearly meeting of the Religious Society of Friends in Norway was held at Solbakken Folk High School in Skarnes, Norway, June 23–25, 1995. The theme for the yearly meeting was "Faith in Service."

In the opening address, Susanne Kromberg gave us challenges from history. There is a longstanding theological opposition between salvation through works and salvation through faith. For Quakers, faith and works have always been inseparable; faith is necessary for good actions. Furthermore, experience shows that one who sets his or her trust in God constantly receives new strength.

In discussion, it became clear that faith must be understood in a broad sense, for loving service and unselfish actions happen in all cultures and faith communities. Good actions can also be a way to faith.

How shall we translate the Light we receive into practice in our lives so that we may reach others? Good works can be carried out in small ways, not necessarily in great projects or as part of great changes. In all cases, it is inward transformation in meeting with the Light, and a deep respect and love for all we meet and deal with, that must lie at the foundation.

Here, [Norway's] Quaker Aid has given us visible and clear witness. By helping people and meeting them as friends on even terms, it has become possible for them to take responsibility for their own development. This personal development must be the basis for all social development and is just as important whether we work in Africa or in Norway, whether we are involved in projects for a particular purpose or just going about with people in our daily life. As George Fox said over 300 years ago, "Do everything you do in peace and love, and with respect toward God and each other, in the simplicity and innocence of life and truth, and in God's wisdom, so that this becomes everyone's crown, that nothing is done in contention, for you are called to the peace and righteousness of God's kingdom, and to serve each other in love."

—Marit Kromberg, Clerk
(Translated by Kathryn Parke)

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News of Friends

Friends Committee to Abolish the Death Penalty used the movie release of *Dead Man Walking* to assist with its goal of public education. The film (see review on page 35), based on Sister Helen Prejean's Pulitzer Prize nominated book about the death penalty, was released nationwide on Jan. 19. FCADP representatives were outside theaters in 50 cities, distributing flyers with a message by Helen Prejean, facts about the death penalty in the United States, and membership information for FCADP. The action-oriented organization's mission is to educate the public about realities of the death penalty while supporting programs that address the root causes of crime. Last fall FCADP enjoyed tremendous success setting up literature tables during the R.E.M. concert tour, and will be looking for opportunities to reach large numbers of people in the future. For more information, contact Friends Committee to Abolish the Death Penalty, 1140 Schuylkill Rd., Rockville, MD 20852, telephone (301) 881-8024.

George Fox College will merge with Western Evangelical Seminary on July 1, 1997, according to a decision made in November 1995 by the boards of the two institutions. George Fox College, located in Newberg, Ore., is a liberal arts college founded by evangelical Friends. Western Evangelical Seminary was founded by predecessors of the present Friends and evangelical churches in the Northwest and later supported by the Free Methodist and Wesleyan Churches. The seminary will become the Portland-area campus for the new university. The combined programs will offer 12 graduate degrees. David C. Le Shana, the president of Western Evangelical Seminary who also served as the ninth president of George Fox College from 1969 to 1982, will be the Bible speaker at the Friends United Meeting triennial this July in Indianapolis, Ind. (From *George Fox College's Life*, Dec. 1995, and *Quaker Life*, Jan./Feb.)

Friends House Moscow expanded its operations on Jan. 1 by hiring an interim staff and leasing an apartment in Moscow for offices and gatherings. In addition, Patricia Cockrell and Chris Hunter have agreed to continue working on the many projects begun in Russia by Britain Yearly Meeting's Quaker Peace and Service. Chris will work part-time with Friends House Moscow and Patricia will clerk the executive committee charged with program oversight. Galina Orlova, current clerk of Moscow Meeting, also joined the staff full-time in January. A search for a permanent staff is underway, with a goal of hiring by June 30. Friends interested in working in Moscow for at least two years are encouraged to apply. Pledges of \$77,500 have made this first fully staffed and funded year possible, but continuing financial support is needed for the program and for a Quaker meetinghouse in Moscow. For more informa-

tion, a job application, or to make a contribution, contact East-West Relations Committee, 1163 Auburn Dr., Davis, CA 95616. (From *Friends House Moscow*, Dec. 1995)

The Netherlands ended its military draft as of Feb. 1. On Aug. 31 all draftees will be sent home, and the Dutch army will become an all-volunteer force. The decision was made because another great land war in Europe is considered unlikely and the army was over-staffed. In recent years the role of the Dutch army, like those of other NATO nations, has been to facilitate multinational peacekeeping missions, and military leaders see this as a job

for professional soldiers, not draftees. The end of the Dutch draft is part of a trend throughout Western Europe. Belgium ended its draft in 1994, and Germany has cut the length of service for draftees from 18 to 10 months over the last few years. In addition, France announced in January that its draft, dating from the French Revolution, will be replaced over the next six years by a volunteer force. The Dutch military has shrunk from 130,000 in the 1980s to 84,000 today. The government plans to continue cutting its military budget and will reduce the army to 72,000 members by 1998. (From *The Philadelphia Inquirer*, Feb. 4)

The FRIENDS JOURNAL Campaign

In the February issue we announced the FRIENDS JOURNAL Campaign, a major fundraising initiative to develop an endowment fund and substantially increase annual support for the JOURNAL. The goal of the 15-month campaign is to raise a total of \$800,000 from readers and supporters who care about the future of the JOURNAL and the contribution of this work to the direction and future of the Religious Society of Friends.

The Board of Managers Campaign: \$118,000 in Gifts and Pledges

The first phase of the campaign focused on the JOURNAL's immediate family, namely obtaining campaign pledges and commitments from current and former members of the Board of Managers.

The Board of Managers Campaign began December 9, 1995, in Philadelphia with a dinner and kick-off celebration. Among the 70 people present was former editor Susan Corson-Finnerty. Also joining in the celebration were family members of a founder of the JOURNAL, Eleanor Stabler Clarke—her daughter and son-in-law Kinzie Schmidt and Marshall Schmidt, and nephew Clifford Gillam and his wife Mildred Gillam.

Current editor Vinton Deming read a letter from his predecessor, Jim Lenhart, who was unable to be present for the celebration. Jim described the dinner as "a wonderful way to launch what will undoubtedly be a successful campaign and a very appropriate preparation for the next century of faithful reporting on the life and thought of Friends." It has been a delight over the years, Jim wrote, "to see the unique way that the magazine has combined tradition, faithfulness, courage, and good journalism."

A highlight of the evening was a presentation by the JOURNAL staff of a slideshow with readings from issues of the magazine over the years, including excerpts from the two predecessor publications, *The Friend* and *Friends Intelligencer*.

Following the December 9, 1995, kick-off celebration, a 14-member Board Campaign Committee worked for six weeks on obtaining gifts and pledges from current and former board members. As a result of their good work, Lee Neff, clerk of the Campaign Committee, reported at the February 10 Board of Managers meeting that a total of \$118,000 had been received in gifts and pledges to the campaign.

Members of the Board Campaign Committee include the following Friends: Irwin Abrams, Yellow Springs, Ohio; Judith Brown, Bainbridge Island, Wash.; Susan Carnell, Baltimore, Md.; Phoebe Cottingham, Briarcliff Manor, N.Y.; Richard Eldridge, New York, N.Y.; Paul Jolly, Tacoma Park, Md.; Parry Jones, Newtown, Pa.; Mary Mangelsdorf, Swarthmore, Pa.; Patricia McBee, Philadelphia, Pa.; Lee Neff, Seattle, Wash.; Harry Scott, Jr., Cockeysville, Md.; Larry Spears, Indianapolis, Ind.; Carolyn Sprogell, Philadelphia, Pa.; and Wilmer Tjossem, Newton, Iowa.

Support for the Campaign

During the course of the campaign, staff and volunteers will be contacting Friends throughout the country seeking their support and involvement in this effort. If you would like more information about the campaign and the various ways you can provide a gift toward the \$800,000 goal, please contact us at (215) 241-7280.

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Bulletin Board

•“Rediscovering the Scriptures Through the Spirit that Brought Them Forth” is the title for a weekend family Bible conference, June 14-16, at George School in Newtown, Pa. The keynote speaker will be Marty Grundy, and workshop leaders will include Annie Patterson, Chuck Fager, Georgia Fuller, Tom Gates, Herb Lape, Patty Levering, Patricia Loring, Deborah Saunders, Virginia Schurman, and Terry Wallace. The conference will include a complete program for children and middle school Friends, intergenerational singing with Peter and Annie Blood-Patterson, worship, Friendly Bible study, and opportunities for swimming and other recreation. Sponsored by Philadelphia Yearly Meeting’s Religious Education and Worship and Ministry committees, the program is open to members and attenders of all yearly meetings. For more information, contact Shirley Dodson, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7182.

•Friends in New Zealand are seeking study materials for small meetings. Elizabeth Duke of the Yearly Meeting of Aotearoa/New Zealand is preparing a booklet that will include how small groups manage worship, pastoral care, the needs of children and young people, witness and relationship to the public, and contact with other Friends. To share experiences, good and bad, write to Elizabeth Duke, 752 Highgate, Dunedin, New Zealand. (From the Jan. 1996 Friends Bulletin)

•The theme for this year’s National Quaker Youth Seminar at William Penn House in Washington, D.C., April 28-May 1, is “Race Relations in the United States.” The program, designed for Friends who are high school juniors and seniors, will address concerns related to the overall theme, including reflections on the Million Man March, hate crimes, economic and environmental racism, immigration policy, and urban issues. The National Quaker Youth Seminar provides an opportunity each year for young Friends to be involved in discussions with experts on national and international issues. Cost for the seminar is \$45, which includes accommodations at William Penn House and some meals. For registration forms and additional information, contact William Penn House, 515 East Capitol St. SE, Washington, DC 20003, telephone (202) 543-5560, fax (202) 543-3814, e-mail dirpennhouse@igc.apc.org.

•“Treasure in a Jar of Clay—Growing as Children of the Light” is the theme for a regional gathering of Friends, May 3-5, in Des Moines, Iowa. Sponsored by the North High Plains region of Friends World Committee for Consultation, Section of the Americas, the theme is inspired by II Corinthians 4:7. The gathering is hosted by Friends meetings and churches in central Iowa affiliated with both Iowa Yearly

Meeting (FUM) and Iowa Yearly Meeting (Conservative). Stan Thornburg, pastoral team member of Reedwood (Oreg.) Friends Church, and Chrystal Jorgenson, Youth Coordinator for New England Yearly Meeting, will be guest leaders. Youth and children’s programs are also planned. For additional information, contact Tom and Liza Klaus, FWCC Midwest Staff, 315 Market St., Carlisle, Iowa 50047, telephone (515) 989-9282, e-mail MidFWCC@aol.com.

•The Quaker Council for European Affairs’s annual study tour, June 22-29, will include visits to the institutions of the European Union in Brussels, Belgium, a day at the political headquarters of NATO, and a stop in Strasbourg, France, to meet staff members of the Council of Europe and observe a session of the Council’s Parliamentary Assembly. The study tour offers an opportunity to discuss the work of QCEA and find out how awareness of Quaker concerns is being kept alive in these institutions. For further details, contact Mala Nathan, QCEA, Quaker House, Square Ambiorix 50, B-1040 Brussels, Belgium. (From The Friend, Jan. 12)

•Casa de los Amigos, the guest house and social service center of Mexico City Meeting, has inaugurated a program of volunteer service opportunities and experiential education seminars for people who feel drawn to address the world’s social conditions in positive ways. The program aims to contribute to a more peaceful world by deepening awareness of human unity and interdependence and by facilitating cooperation between people of different backgrounds. Participants come not to “do good” but to contemplate the social realities of the community they serve. The “Casa” offers one- and two-week experiential education seminars that combine community service, structured study, and reflection. All three elements focus on a common theme of social concern, facing concrete issues with real people. Casa de los Amigos also offers full-time volunteer opportunities of six months or more for Spanish speakers through partner service organizations in Mexico City, including a community health clinic, a shelter for homeless children, and a support center/hospice for HIV carriers and AIDS patients. Seminar openings are available for June, July, and August. Six-month volunteer positions are available for immediate placement. Send inquiries to Service Coordinator, Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030, Mexico, telephone (011) 525-705-0646, fax 705-0771, e-mail amigos@laneta.apc.org.

•One of the most common requests received by the Quaker Information Center in Philadelphia is for volunteer and service opportunities. In response, the QIC has compiled lists of short-, medium-, and long-term volunteer

and service opportunities, internships, and other potentially transformational experiences, Quaker and nonQuaker, domestic and international. The updated and expanded list for 1996 includes more than 220 options. Three different packets are available: an inclusive list, a listing of shorter opportunities (up to 3 months in length), and information for people seeking paid employment. A donation is encouraged to help defray the development and printing costs. To order a packet, or for more information, contact the Quaker Information Center, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7024.

Calendar

APRIL

4—The Peace Studies Association's "Day Without Violence" on college campuses around the world. Contact the Peace Studies Association, Drawer 105, Earlham College, Richmond, IN 47374, e-mail psa@earlham.edu.

4-7—South Central Yearly Meeting, at Greene Family Camp, Bruceville, Tex. Contact Marianne Lockard, SCYM, 602 N. Greening St., Hope, AR 71801, telephone (501) 777-5382.

Easter Week—Bolivia Yearly Meeting, INELA-Bolivia, La Paz, Bolivia. Contact INELA, Casilla 8385, La Paz, Bolivia, telephone (591-2) 34-36-26.

Easter Week—El Salvador Yearly Meeting, at Soyapango, San Salvador, El Salvador. Contact Maudiel Arévalo E., Calle Antigua a Soyap. #60, Colonia Las Flores, Soyapango, San Salvador, El Salvador, telephone (503) 27-21-86.

Easter Week—Honduras Yearly Meeting, at San Marcos, Ocotepeque, Honduras. Contact Apartado Postal #563, San Pedro Sula, Honduras, telephone (504) 56-7071.

Mid-April—Peru-INELA Yearly Meeting, at Calle San Sebastian #249, Llave, Puno, Peru. Contact INELA-Peru, Apartado 369, Puno, Peru, telephone (51-54) 35-0210.

17-21—Southeastern Yearly Meeting, at Florida United Methodist Camp, Leesburg, Fla. Contact Nadine Mandolang, 1822 Medart Dr., Tallahassee, FL 32303, telephone (904) 422-1446, fax 385-0303.

24-30—"National TV Turnoff," TV-Free America's second annual turn-off binge. To order a \$5 organizers kit for local events, contact TV-Free America, 1322 18th St. NW, #300, Washington, DC 20036, telephone (202) 887-0436.

In April—Bolivia Yearly Meeting, Amigos Central, Ciudad-Viacha, Bolivia. Contact Casilla 7802, La Paz, Bolivia, telephone (591-2) 80-00-76.

In April—India Yearly Meeting, Bundelkhand, Chhatarpur, India. Contact I. William, Bundelkhand Masihi, Mitra Samaj, Chhatarpur, MP 471001, India, telephone (91) 2755.

April 28-May 2—"A New Call to Conciliation," a training conference in Akron, Pa., cosponsored by Friends Conflict Resolution Programs. For information, call Chel Avery at (610) 892-0180; to register call Debra Gingerich at (717) 859-3889.

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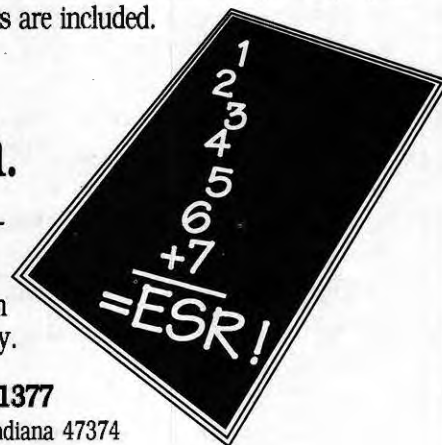
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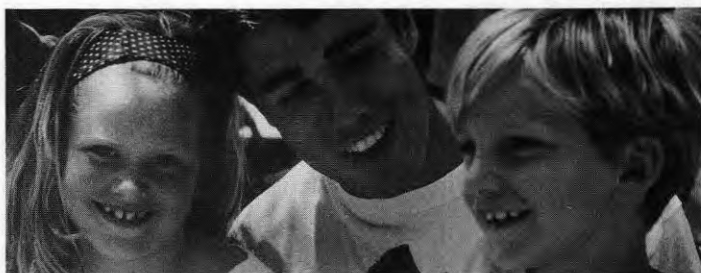
- * are over age forty,
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Books

Trapped Under Ice: A Death Row Anthology

*Edited by Julie Zimmerman. Biddle
Publishing Company, Brunswick, Maine,
1995. 73 pages. \$8/paperback.*

The voices in *Trapped Under Ice: A Death Row Anthology* speak to us from the cellblocks of our nation's overflowing prisons. This slim volume of poetry, with its themes of incarceration and execution, is edited by Quaker Julie Zimmerman.

About the writers we know only the city and state where they are incarcerated. They write of hoping for a letter, wishing for a view, watching a sparrow, missing a friend. A man in Florida longs for the time when:

A little red wagon became a giant, bright red
fire engine,
and a popsicle stick became a beautiful
vessel
that sailed magnificently along a street gutter
after the rain.

In "Becalmed," a prisoner in Maine, where there is no death penalty, writes sea images of "limp sails beneath windless skies" and of being "banished to the doldrums."

Some writers, unrepentant, express anger: "Who will sentence the father and mother of slavery? / Who will pay for our lives?" Dolores Hornick, the lone woman contributor, writes bitterly of a judicial system "ripping the bindings of motherhood into shreds."

But regret, remorse, guilt predominate: "There aren't enough 'I love you's' / To cover what I've done." "They'll take my life / for I'm guilty of what I've done." "I've done crime."

Not surprisingly, the quality of the poetry is uneven, the language sometimes sanctimonious, pompous, exaggerated. But the book, finally, is not about poetry and language. It is about how we, as a society, deny the humanity of our "misfits." Dolores Hornick puts it this way:

Blinded, we cannot see
the consequences
of returning evil for evil.

From San Quentin's death row, Steven Ainsworth speaks in chilling tones of:

Potassium chloride
a killer injection
the final solution.

Zimmerman writes in her introduction, "If we as a society condone legal execution, we need to face the fact that we are intentionally taking human lives. We must at least acknowledge the humanity of the men and women we imprison and remember they are still a part of our world. And if we forever still a human voice, we should first listen to what it has to say."

This book gives us this chance.

Trapped Under Ice may be ordered from the publisher at P. O. Box 1305, Brunswick, ME, 04011. Royalties go to the National Coalition to Abolish the Death Penalty, ACLU's Prison Project, and the American Friends Service Committee.

—Natalie Kent Kempner

Natalie Kent Kempner serves as clerk of Brunswick (Maine) Meeting.

The Manufactured Crisis: Myths, Fraud, and the Attack on America's Public Schools

By David C. Berliner and Bruce J. Biddle. Addison-Wesley Publishing Company, Reading, Mass., 1995. 350 pages plus endnotes, index, and references. \$25/hardback.

With this examination of the grounds upon which public education in the United States has been villified in political and community debate over the past couple of decades, professors Berliner and Biddle should lay to rest much of the nonsense about the "failure of American public schools." The authors do not suggest there is nothing wrong with U.S. education, indeed, they insist there is. To misidentify problems and generate solutions designed to address pretend problems is to direct fiscal, intellectual, and social resources away from solutions that deal with the real issues. Though the book is heavily research based, it is addressed to a lay audience; were I still a superintendent of a school district, I would make it required reading for the board, the faculty, and for community people wishing to be involved in school restructuring. Were I still on a university faculty, I would not attend to fellow faculty or administrators who had not familiarized themselves with Berliner and Biddle's observations. It is an important book.

The authors suppose no specific educational, political, religious, or economic bias among their readers, but rather ask the reader to examine data used by critics to support their cases. They begin with four "achievement myths": student achievement has fallen in this country, college student performance has declined, students are not as bright as they used to be, and U.S. schools fail to prepare students as well as other countries. Using the data upon which each of these "myths" are based, the authors demonstrate that each is false. The data are clear, what is not clear is the shell game undertaken by many in academia at the behest of the prevailing political wind. The authors indicate a conspiratorial mechanism about which some of us would argue. The facts are there for those interested.

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Barbarajene Williams is an educator, poet, and nature writer. After 20 years as a professor of writing and literature in Oregon, Barbarajene was led to study at Earlham School of Religion and in the School of the Spirit's Spiritual Nurturer program. She is a member of Clear Creek Meeting, Richmond, IN.



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Also, please contact us for a just-completed directory of current Quaker service opportunities.

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Guidelines for FRIENDS JOURNAL Writers

The articles that appear in FRIENDS JOURNAL are freely given; authors receive copies of the issue in which their article appears. Manuscripts submitted by nonFriends are welcome. We prefer articles written in a fresh, nonacademic style, using language that clearly includes both sexes. We appreciate receiving Quaker-related humor.

- ❖ maximum 8-10 double-spaced, typewritten pages (2,500 words)
- ❖ include references for all quotations
- ❖ author's name and address should appear on the manuscript
- ❖ enclose a self-addressed, stamped envelope for return of manuscript

Submissions are acknowledged immediately; however, writers may wait several months to hear whether their manuscripts have been accepted.

For more information contact Kenneth Sutton, Associate Editor.

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The authors then move to an examination of other myths about expenditures for education in the United States, about the relationship between education and industry, and about specific features of public education that allegedly cause widespread citizen dissatisfaction. I'll use but one illustration from the lengthy exposure of these categories. In 1989 John Sununo, Chief of Staff during the Bush Administration, claimed, "We spend twice as much as the Japanese, and almost 40 percent more than all the other major industrialized countries of the world." This is a lie, though confirmed by Lamar Alexander and Lauro Cavazos, both former secretaries of education during the Reagan years. In an analysis of K-12, per pupil expenditures of 16 industrialized nations, the United States placed ninth, spending less than half of both Switzerland and Sweden, 30 percent less than Japan, and 14 percent less than Germany. As expressed in terms of per capita income in per student expenditures, the United States ranked 14th, surpassing only Australia and Ireland. These data were available and known to the players in the Bush Administration, but were fudged or ignored. This illustration is not the most dramatic, nor the most obscene—it is simply the first in Chapter III.

The issue is not that education in the United States has been given short shrift by folks, it is that the dedication of funds to phoney solutions will not address what is wrong, and there are things wrong. Primary among the wrong things is the uneven financing of education for the poor. Among states, districts, and individual schools, one discerns gross differences in funding for schools serving the underclass and those serving the overclass. Solutions, like vouchers, ostensibly designed to "level the playing field," promise only to deepen the gulf between the haves and the have nots in our national community, exhausting resources in unproductive ways. Underfunding of education, the underpayment and overwork of teachers, and the attack on public education is, or ought to be, a national disgrace. What we know for sure is that money, well spent, is the way to solve the issue of educational performance. There can be no legitimate doubt about this after considering the evidence.

The authors do point the way to a solution. The way includes a method of making sane the funding that informs public schools, a reexamination of the methods of student assessment, development and examination of methods of instruction, willingness to embrace new responsibilities, a clear statement about what education is in a democracy, and, above all, honesty in what is happening in the public schools.

—Ed Dodson

Ed Dodson attends Agate Passage Worship Group on Bainbridge Island, Washington.

In Brief

Budgeting for Disarmament: The Costs of War and Peace

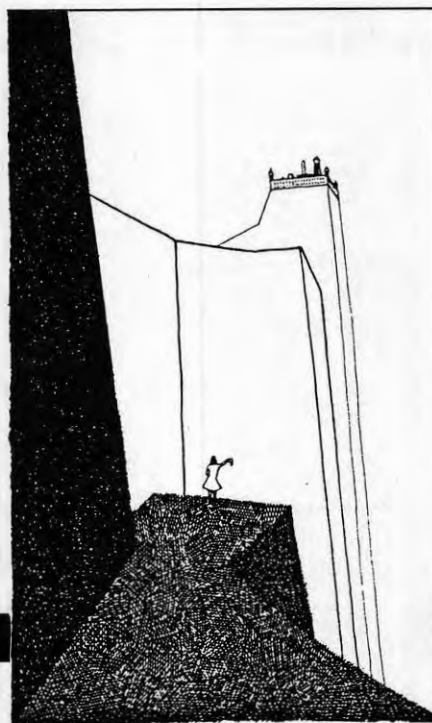
By Michael Renner. *Worldwatch Institute, Washington, D.C., 1994. 70 pages. \$5/paperback.* Friends peace testimony projects a vision of a world of peace for the future. Yet as parents look to a future for their loved ones, they see an endangered planet with most nations deeply invested in militarism: not only lethal weapons and soldiers trained for war, but also scientists exploring more sophisticated ways to inflict death and destruction. Too often peace movements, including Quaker efforts, have been negative protests rather

than positive envisioning.

As he looks at the lack of a significant peace dividend, and as he sees the minor U.S. commitments to conversion and to the need for remediating the environmental damage caused by militarism, Michael Renner explores the building of institutions of peace. He sees the promise of modern technology for creating international organizations for earth stewardship and conflict management. He calls for courageous leadership.

This is an exiting challenge. It should be the basis for discussion in schools, in meetings, and in community gatherings.

—Robert H. Cory



Film

Dead Man Walking

Dead Man Walking, written and directed by Tim Robbins, begins when Sister Helen Prejean receives a request from a coworker to write to an inmate on death row. Before she knows what she's gotten herself into, she finds herself regularly visiting Matthew Poncelet (Sean Penn), who is set to be executed for the kidnapping, rape, and murder of two young people.

Sister Helen, beautifully played by Susan Sarandon, struggles to balance the humanity of Matthew with the rights of his victims and their angry parents. Through her, both sides of the issue of capital punishment are shown without too much judgment, as she engages in discussions with people holding up either end of the debate. In protests, prison cells, courtrooms, and living rooms the usual arguments dominate much of the dialogue, running through clichés (eye for an eye) and Bible quotations (thou shalt not kill) in the same interminable circles wound around real people, real courtrooms, and real life.

Since both sides are shown without designating "good guys" and "bad guys," a neutral stance is taken throughout most of the movie. However, the scenes covering Matthew's last hours leading up to the execution, and especially his heart-wrenching last words, suggest to me some bias on the movie's behalf leaning towards an anti-death penalty message.

Cat Buckley is a die-hard Philadelphia Yearly Meeting Young Friend (despite being from Chicago) who is currently working as an intern for FRIENDS JOURNAL.

The acting, while powerful most of the time, doesn't always stand up to tear-jerker standards, in my opinion. In a few scenes, most notably Matthew's last phone call home, it seems those involved in making this movie were more interested in the production of tears than the production of the movie itself. This left a forced quality in a few scenes filled with lines choked by exaggerated tears. My suspension of disbelief was stretched to the breaking point as a few actors reached the full extent of their ability, and jumped off the edge, taking with them some of the authenticity of the story.

I can hardly blame them for trying to score points by provoking an emotional reaction in the audience. This movie, based on the book of the same title by Sister Helen Prejean, is a true story (about a nun, no less) tied up with an extremely controversial subject. Plus, with the complete absence of senseless, colorful violence; stereotypical helpless, voluptuous women; and a clear force of evil for the viewers to hate, its potential audience is bound to be a devastatingly slim minority of often blood-thirsty U.S. moviegoers. Their only fallback, I suppose, would be to rely on the drama fans who sometimes measure the quality of a movie by the number of tear-streaked faces exiting at the end of the show.

Despite whatever boundaries of good acting might have been crossed at times, there were many scenes charged with sincere and moving emotion. On the close of Matthew's very last visit with his mother, for example, Tim Robbins does an excellent job of stirring up compassion by subtly illustrating the helplessness of Matthew's mother when she is told she cannot hug her eldest son goodbye for the last time. Also deserving mention is

Susan Sarandon's masterful performance throughout the entire film, which brought her a well-deserved Academy Award nomination. However, while I was riveted to the screen with tears streaming down my face, the gentleman seated directly behind me snored peacefully through the better half of the movie.

My only other complaint about this movie I suppose can also serve as a warning to those with a low tolerance to violence. Several unnecessary, short scenes, which I could only assume were meant to be flashbacks to Matthew's crime, were interspersed throughout the film depicting graphic violence. While they did a good job of keeping the audience in check with their attitude towards Matthew, these scenes relentlessly showed the stuff of nightmares and could have been easily envisioned by the viewer without the aid of a 30-foot screen.

By abandoning the usual movie format of good vs. bad, the audience is left to make its own decision about the morality of the death penalty. While I understand that neutrality is really the only stand a major motion picture can take on such a volatile subject, it left me wondering what this movie was trying to say. Was there a message hidden somewhere in the reels of this film, or was it merely trying to tell a story? Maybe, simply by bringing both sides of capital punishment into the light, *Dead Man Walking* is challenging us to make an educated decision about our personal viewpoint. In my opinion, that alone makes this movie worthwhile.

—Cat Buckley

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Milestones

Births/Adoptions

Bischoff—Christopher Lee Bischoff, on Nov. 11, 1995, to Jennifer Bischoff-Elder and Roland Bischoff, of Germantown (Pa.) Meeting.

Dillon—Ariel Dorothy Wiley Dillon, on Dec. 26, 1995, to Susan Getes Wiley and Eric William Dillon. Susan is a member of Albuquerque (N.Mex.) Meeting, and both Susan and Eric attend Socorro (N.Mex.) Worship Group.

Kurtze—Jocelyn Beverly Kurtze, on April 17, 1995, to Ellie Knickman and Doug Kurtze. A member of Bismarck (N.Dak.) Meeting, Ellie attends Red River (N.Dak.) Preparative Meeting.

Langbert—Emma Nicole Langbert, on Sept. 4, 1995, to Sara Langbert, a member of Flushing (N.Y.) Meeting.

Maseman—Meghan Claire Maseman, on Dec. 5, 1995, to Maggie Gould and Ray Maseman, of Mountain View (Colo.) Meeting.

Myran—Caroline Marissa Myran, on Nov. 24, 1995, to Laura Sharpless Myran and Thomas Myran, of Germantown (Pa.) Meeting.

Navarro—Jayden Navarro, on Oct. 10, 1995, to Lauren Mari-Navarro and James Navarro, of Santa Cruz (Calif.) Meeting.

Schonholtz—Douglas Anders Schonholtz, on July 18, 1995, to Marie and Tim Schonholtz, of Corvallis (Oreg.) Meeting.

Schweigart—Matthew Churchill Schweigart, on Nov. 8, 1995, to Ann and Michael Schweigart, of Woodstown (N.J.) Meeting.

Seaman—Austin Roberts Seaman, on Oct. 12, 1995, to Debra R. and John M. Seaman. John is a member of Manhasset (N.Y.) Meeting.

Shils—Gideon Forrester Shils, on Nov. 11, 1995, to Pam Pittinger and Brad Shils, of Germantown (Pa.) Meeting.

Wall—Benjamin Dakota Wall, on Nov. 28, 1995, to Jacqueline Amritt and Leonard Wall, of Abington (Pa.) Meeting.

Walter—Nathan Lane Walter, on Nov. 7, 1995, to Richenda Foulke Walter and Martin Walter. Richenda is a member of Poplar Ridge (N.Y.) Meeting.

Marriages/Unions

Doyle-Graves—Jim Graves and Kathy Doyle, on Sept. 30, 1995, under the care of Wyoming (Wyo.) Meeting.

Louko-Diffenderfer—William E. Diffenderfer and Tammy J. Louko, on Oct. 7, 1995, under the care of Elmira (N.Y.) Meeting, of which William is a member.

McPeak-Franssen—Fredrik Lars Franssen and Katherine Elizabeth McPeak, on Oct. 7, 1995, under the care of Cleveland (Ohio) Meeting, of which Katherine is a member.

Mitchell-Schneider-Kuhn—Ray Schneider-Kuhn and Gail Mitchell, in Dec. 1995, at and under the care of Mountain View (Colo.) Meeting.

Scala-Ben-Ami—Etan Ben-Ami and Katherine (Kate) Scala, on Oct. 8, 1995, under the care of Birmingham (Mich.) Meeting, of which Kate is a

member. Etan is a member of Morningside (N.Y.) Meeting.

Stow-Van Wormer—*Marvin Van Wormer and Marion Stow*, on Dec. 17, 1995. Marvin is a member of North Columbus (Ohio) Meeting.

Deaths

Brooks—*Iris J. Brooks*, 84, on Sept. 16, 1995, in San Jose, Calif., of pneumonia following a stroke. Iris was born in Geneva, N.Y., where she graduated from William Smith College. Following a year of teaching, she attended Cornell University and received an MS in 1936. Iris returned to Geneva and taught high school biology for four years before marrying Robert F. Brooks in 1940. She raised four daughters in Geneva and Columbia, Mo., where Bob became a professor in 1949. Iris was active in the League of Women Voters, Camp Fire Girls, PTA, census taking, and programs for international students. She began worshipping with Friends in Columbia and became involved in the peace movement and the Fellowship of Reconciliation in the late 1960s when her son-in-law became a draft resister. Bob died in 1967, and in 1969 Iris visited the Friends community in Monteverde, Costa Rica. She decided to purchase land there and built a small house. She lived in Costa Rica until 1978, when she donated her land to the Monteverde Conservation League and the Monteverde Cloud Forest Preserve and moved to Melbourne, Ark. Iris became active with the Greens political group, Acres for Wildlife, and Little Rock (Ark.) Meeting, which she joined in 1982. She served as South Central Yearly Meeting's representative to Friends Committee for National Legislation during the 1980s and worked to increase awareness and support for FCNL in that region. Iris participated in numerous protests against nuclear war. In 1986 she received a Senior Peacemakers Award from the Arkansas Peace Center in Little Rock. Iris donated her diaries, letters, photographs, and family records to the Western Historical Manuscript Collection in Columbia, Mo., and moved to American Samoa in 1990 to live near one of her daughters. Iris is survived by four daughters, Joan Goddard, Susan Warshawer, Ellen Brooks, and Wendy Malepeai; four grandchildren; and one great-granddaughter.

Frey—*Elizabeth Lehnert Frey*, 95, on Oct. 28, 1995, at Foxdale Village retirement community in State College, Pa. Born and raised in Vienna, Austria, Elizabeth worked for many years as a translator for Larousse Publishing House. In 1928 she married Otto Max Frey. The couple moved to the United States, and Elizabeth worked as a bookkeeper for a book store in Pasadena, Calif. She was a member of Orange Grove (Calif.) Meeting. She later moved to Foxdale Village in State College, Pa., to be near one of her daughters. Elizabeth was preceded in death by her husband, Otto, in 1966. She is survived by two daughters, Trudie Engel and Dorothy Marshall; seven grandchildren; and four great-grandchildren.

Hadley—*Sara Elizabeth Hadley*, 77, on Nov. 12, 1995, in a hospital near Sandy Spring, Md. Sara was born to missionary parents in Kotzebue, Alaska. In spring 1924, the family moved to a Kansas farm where she was raised. She attended Friends University in Wichita, Kans., and later graduated from Guilford College in Greensboro, N.C. In 1945 Sara received a grant that enabled her to teach at the

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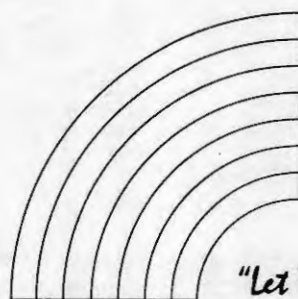
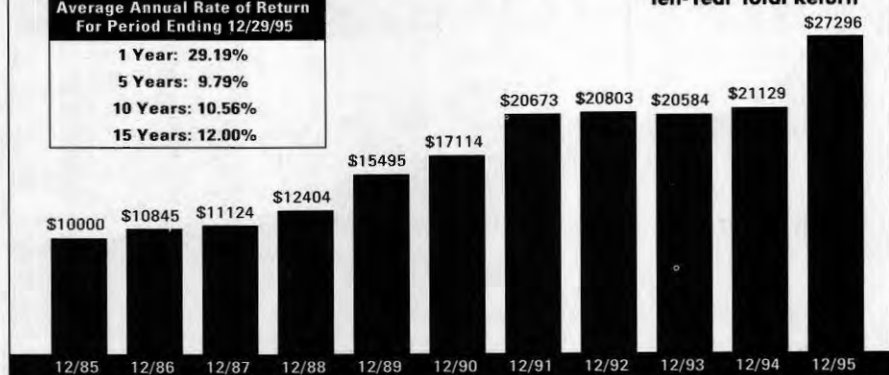
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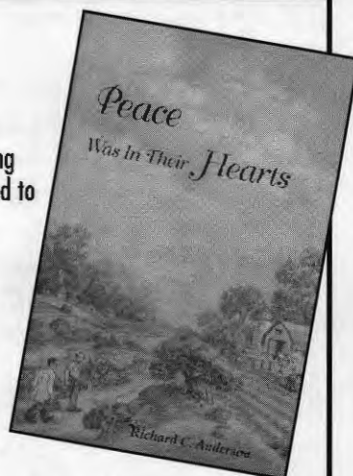
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Friends Girls School at Ramallah, Palestine, for nearly two years. She returned to the United States and worked in the office of Friends Meeting of Washington (D.C.), where she later became a member. Sara then worked in the International Department of the National Education Association. She earned a master's degree in early childhood education from The American University and worked for ten years at the Association for Childhood Education International. She also did library and reference work for the National Council for the Aging and the American Association of Retired Persons. Sara had a special knowledge of the history of the Religious Society of Friends in the Washington, D.C., area. She took an active role in her neighborhood's affairs, often serving as the meeting's neighborhood representative. Sara is survived by a brother, Herbert Hadley; five nieces and nephews; and five grandnieces and grand-nephews.

Hayden—Ruth Hayden, 91, on July 5, 1995, at her home in Yarmouthport, Mass., of a lengthy illness. A member of Sandwich (Mass.) Meeting and Yarmouth (Mass.) Preparative Meeting, Ruth was a strong supporter of civil rights, especially for the Wampanoag Indian community in Mashpee, Mass. She served as a representative of Yarmouth Preparative Meeting to the Committee on the Sufferings and Concerns of Wampanoags and Other Native Peoples, a committee of Friends from throughout Cape Cod who seek to address Indian issues from Friends' perspective. She also worked with Circle of Caring, a support group for those affected by substance abuse that was originated by several Wampanoag mothers. Born in Hartford, Conn., Sara graduated from Pratt Institute's School of Fine Arts in New York City. She attended the University of Connecticut and the University of Pittsburgh and earned a degree from Bridgewater State Teachers College. Sara taught art at Hartford High School in Connecticut for 20 years. After returning to school for training in physical therapy, she worked at a children's rehabilitation center in Hancock, N.H., as a physical therapist and later as director of the center's physical therapy department. Sara also worked with children with cerebral palsy at St. Charles Hospital in Port Jefferson, N.Y., and for the Easter Seal Society for Crippled Children and Adults in southeastern Massachusetts. During the last 10 years of her working career, she taught perceptually handicapped children at the Morse Pond School in Falmouth, Mass., retiring in 1974. Sara is survived by four cousins, Helen Finley, Deborah Murphy, Elizabeth Selle, and Ruth Whitford.

Jenks—Barton Loag Jenks Jr., 72, on Nov. 6, 1995, in State College, Pa. Born in Rutherford, N.J., Bart married Jane Reppert in 1943. He graduated from Swarthmore College in 1945 and received a master's degree in mechanical engineering from Princeton University in 1950. He later did additional graduate work at Columbia University in New York City. Bart joined the mechanical engineering faculty at Penn State University in 1950. During his career, he published many papers on engineering education and applications. He also assisted with designing the department's curriculum and developing graduate courses. He served as cooperative education program advisor from 1979 until his retirement, as the department's career counselor from 1970 to 1979, and as advisor to Pi Tau Sigma Honorary Fraternity from 1973 to



1979. A professional engineer himself, Bart created and evaluated Pennsylvania Professional Engineering Licensing Examinations for six years. In 1952 Bart became an active member of State College (Pa.) Meeting, where he served as clerk, treasurer, First-day school teacher, and member of the worship and ministry committee. He was one of the founders of Foxdale Village, a continuing-care retirement facility, and served as chairperson of its board for six years. Bart is survived by his wife, Jane; a daughter, Effie D. Jenks; a son, Barton Harold Jenks; a grandson; and a sister, Betty Jenks Johnson.

Waddington—Henry Goodwin Waddington, 73, on Dec. 3, 1995, at home in Mannington, N.J., of cancer. Born in Salem, N.J., the youngest of six children, Henry attended George School in Newtown, Pa., where he was active in sports. In 1942 he joined the U.S. Navy and served as a radioman for four years. After the Second World War, Henry worked as a paymaster for the H.J. Heinz company. In 1952 he started Waddington Dairy as a retail milk delivery service in Salem City, N.J. He continued working in the business until retirement in 1987 and served as chairman of the board until his death. A member of Salem (N.J.) Meeting, Henry served for many years as a trustee. He also served on the township committee of Mannington, as a trustee for the Memorial Hospital of Salem County, the Salem Country Club, the George School Committee, and the Friends Home in Woodstown, N.J., where he was active in the construction of the new home in the 1970s. Henry was also director of the Farmers Mutual Insurance Company for 30 years and chairman of that board from 1988 to 1993. During his retirement he fulfilled his desire to see the world by traveling with his wife to many parts of the globe. Henry will be remembered for his common sense and his wry sense of humor. Henry is survived by his wife of 47 years, Alice Way Waddington; two sons, James G. and Stephen W. Waddington; two daughters, Anne W. Snyder and Betty W. Saciolo; nine grandchildren; two step-grandchildren; and a sister, Helen Waddington Teberg.

Waring—Eileen Brinton Waring, 91, on Oct. 7, 1995, at home in Great Barrington, Mass. Eileen was born and raised in Glen Rose, Pa. She and her siblings were educated by her mother and other home teachers. She later graduated from Westtown

School in Westtown, Pa., and attended the School of Industrial Arts in Philadelphia. Following graduation she took a job with a greeting card company. In 1931 Eileen and her sister Sarah traveled abroad to visit Quaker cousins in Ireland and to sketch in England and Europe. After returning to the United States, she began doing freelance work in Philadelphia. Her studio was a center of work and experiment with pen and ink, pencil, water color, and etching. Young artists visiting her studio found warmth, encouragement, and ideas. The door was always open. Eileen's artwork was published regularly in *FRIENDS JOURNAL*, *Saturday Review of Literature*, and other periodicals. In 1947 Eileen met Arthur Waring at their 25th Westtown School class reunion, and the couple married later that year. They moved to New York City, and she joined Arthur as a member of 15th Street (N.Y.) Meeting. She worked on concerns and committees of the meeting, including the United Nations, Friends Seminary, Powell House retreat center in Old Chatham, N.Y., and New York Yearly Meeting's annual gathering at Silver Bay on Lake George. For many years her favorite volunteer activity was working in a thrift shop sponsored by St. Bartholomew's Church. Though settled in New York, Eileen often traveled to the Philadelphia area to visit family and attend meetings of the Westtown School Alumni Art Committee. She served as a *FRIENDS JOURNAL* board member from 1966 to 1981. In the years following Arthur's death in 1986, Eileen continued with her art and volunteer work, but also took on the task of organizing Arthur's papers, both meeting and personal, and after that, her own writings and works of art. Eileen is survived by a sister, Sarah W. Brinton; two brothers, Arthur H. Brinton and William F. Brinton; nine nieces and nephews; and 17 grandchildren and grandnephews.

Wentworth—W. Norris Wentworth, 94, on Nov. 17, 1995, in Bloomington, Ind. Born in State Center, Iowa, W. Norris was a graduate of the University of Wisconsin. He grew up in the Congregational Church and came to Quakerism as a result of meeting Ruth Jones, a birthright member of Lansdowne (Pa.) Meeting, when she spent a summer doing graduate work at the University of Wisconsin. They were married under the care of her meeting in 1936. W. Norris served on the staff of Indiana University from 1945 until his retirement in 1971. He and his wife were founding members of Bloomington (Ind.) Meeting in 1950, and he served on several committees and boards in Western Yearly Meeting, including 11 years on the Earlham College board of trustees. A man of wide-ranging talents and interests, he was an active member of several civic organizations, was a strong supporter of Boy Scouts in Bloomington, and served as president of the Monroe County Historical Society. Having taken his degree at the University of Wisconsin in agriculture, he never lost his interest in that subject; each fall from 1930 to 1975 he served as an announcer at the International Livestock Show in Chicago. While on the staff at the University of Wisconsin, he supervised the selection and installation of a carillon tower and bells, took lessons as a carillonneur, and for four years he played the bells six days a week. He is survived by his wife, Ruth; a daughter, Nancy Dolphin; a son, Samuel M. Wentworth; four grandchildren; and eight great-grandchildren.

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Simplicity: A Meditation and a Lifestyle, Ruah Swennerfelt, May 24-26.
Singing Weekend: Sacred Harp Music, Robin Fox, May 31-June 2.

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Message and Energy Work, John Calvi, June 14-16.
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Earlham School of Religion seeks candidates for a faculty appointment in Christian Spirituality with additional responsibilities in either Pastoral Studies or the Ministry of Writing for Publication. Candidates must have demonstrated achievement in teaching, spiritual direction, and hold the M.Div. and Ph.D. or equivalents. Public identity and skills as a writer and/or pastoral minister are desirable. Applicants from the pastoral tradition of the Religious Society of Friends, women, and minorities are encouraged to apply. Residency and significant participation in the seminary's community life are expected. While a full-time appointment is preferred, two half-time appointments may be considered if residency expectations can be met. Review of applications begins in early March and will be continuous until an appointment is made. Salary will be commensurate with the level of the appointment. A curriculum vitae and the names of three references should be sent to Bill Ratliff, clerk of the Search Committee, Earlham School of Religion, Richmond, IN 47374-4095. Earlham School of Religion is an equal opportunity affirmative action employer.

Friends General Conference seeks Development Manager to coordinate fundraising with yearly and monthly meetings, individual donors, foundations, and funds, plus other special efforts. Works with General Secretary, Development Committee, volunteers. Experience in development, public relations, managing complex projects, organizing and analyzing data, working with volunteers and within Quaker organizations helpful. Candidates should be Friends. Salary range: \$27,000 to \$41,000, plus generous benefits. Letter and resume to Bruce Birchard, General Secretary, FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107 by April 30.

Resident/Resident Couple: Buffalo (N.Y.) Friends Meeting still seeks residents for our urban meetinghouse, beginning immediately. Preferred—member or attendee of Quaker meeting, familiar with community outreach, basic house maintenance. Spacious 2/3 bedroom apt. on second floor overlooks historic park. Rent free, utilities shared. Send resume to Sue Tannehill, Clerk, Buffalo Friends Meeting, 72 North Parade Avenue, Buffalo, NY 14211.

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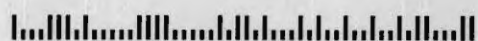
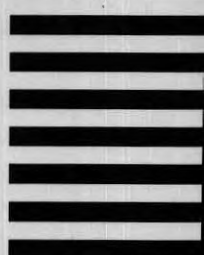
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Service community, Innisfree Village. Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

Minister: Part-time position for Quaker meeting in rural, waterfront community. Parsonage included. Smith Neck Friends Meeting, 594 Smith Neck Road, S. Dartmouth, MA 02748.

Enjoy rent-free living! The Caretaker Gazette publishes property-caretaking jobs, worldwide. \$24/year. 2380 NE Ellis, Suite C-16FR, Pullman, WA 99163-5303. (509) 332-0806.

New York Yearly Meeting seeks Field Secretary. Demonstrated communication skills, ability to reach out to diverse Friends, computer literate, financial management skills, team player. Must be a Friend. Resume to: Boyce Bengel, 80 Dupont Street, 4D, Brooklyn, NY 11222.

Quaker couple as Friends in Residence for Redwood Forest Friends Meeting in Santa Rosa, California (one hour north of the Golden Gate Bridge). Living quarters provided. Contact: Wende Hilyard Muhler, 1647 Guerneville Road, Santa Rosa, CA 95404.

Technical assistance provider for state-wide network of community land trusts: Seeking energetic, well-organized person who likes working with grassroots groups, writes well, and is willing to travel. Full time. Experience with community organizing/housing development a plus. Application deadline April 15, 1996. Maine Homestead Land Trust Alliance, P.O. Box 347, Orland, Maine 04472.

The Colorado office of the **American Friends Service Committee (AFSC)** is currently seeking inquiries for the Disarmament Program Director position. This is a full-time position (35 hours/week). Qualifications include demonstrated skill in community organizing, experience in program work related to disarmament and militarism issues, and budget management. For more information contact Gregory Johnson, American Friends Service Committee, 1664 Lafayette Street, Denver, Colorado 80218. Telephone: (303) 832-4789.

Beacon Hill Friends House, Quaker center and residential community, seeks Associate Director for August 1. Desire to live in diverse community of 19 interested in spiritual growth and social concerns and commitment to Quaker faith and practice essential. Supervise maintenance of historic building, oversee resident life, manage guest rooms, and administer daily operations. Salary, housing, benefits. Inquiries: BHFH, 6 Chestnut Street, Boston, MA 02108, (617) 227-9118. April 20th deadline.

Internship at William Penn House. One-year appointment, beginning September 1. Divide work between William Penn House, a Quaker seminar center on Capitol Hill, and another Washington peace organization. Room and board, stipend provided. College graduates interested in peace and the political process are invited to apply. Flexibility, initiative, excellent people skills, willingness to work hard required. Cooking skills, group living experience helpful. Cover letter and resume to Director, William Penn House, 515 East Capitol Street SE, Washington, DC 20003. Telephone: (202) 543-5560. Fax: (202) 543-3814. Apply by May 15.

Durham Friends Meeting seeks experienced Quaker pastor. Rural setting near Brunswick and Freeport, Maine. Close to colleges, parks, and ocean. Vital meeting, worship with programmed and unprogrammed aspects. Gifts for youth work, speaking, and community outreach important. Full, or part-time possible, with benefits, including allowances for travel and health insurance and home at parsonage. For more information please contact: Patt-Ann Goodman-Douglas, 141 Durham Road, Brunswick, ME 04011.

Arthur Morgan School. Small junior high boarding school seeks houseparents for 1996-97 school year. Positions also include a mix of other responsibilities—teaching (academics and/or electives—music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, cooking, bookkeeping. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Sarah Delcourt, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

Friends Select School seeks an experienced administrator to lead its upper school (grades 9-12). Applicants for this position should have teaching experience and the ability to work with students, teachers, and parents. Friends Select is a coeducational, college preparatory school in Center City Philadelphia. The school carries out its mission in a manner reflective of the spiritual and social concerns of the Religious Society of Friends. Resume and letter to Rose Hagan, Head of School, Friends Select, 17th and the Parkway, Philadelphia, PA 19103.

Rentals & Retreats

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, three electric golf carts. 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.

Beautiful Vacation House. Maryland Eastern Shore. Air-conditioned, 2 bedrooms, 1.5 baths, loft, deck. Near beach, golf course, peaceful, wooded, \$550/week. (410) 433-0605.

Cape Cod Rental. Studio barn in Truro, one mile from Ballston Beach. Large living room, private bedroom, kitchen, bathroom. \$700/week in July and August. Contact Ellen Anthony (508) 349-3439.

Cozy Maine Cottage on quiet island minutes across swing bridge from restaurants and shops of Boothbay Harbor. Great home base for exploring Maine coast. Sleeps six. \$450/week. Homan (610) 828-3192.

Kauai Quaker owner's beach retreat. Sleeps 5. \$385/week plus \$100 deposit. Allow clean-up time. References needed regarding old house care! Bring linens. 87-226 Holomalia Place, Nanakuli, HI 96792. (808) 668-7337.

Maine coast. Attractive house on Westport Island (with bridge). Deck, spruces, deep water, small rocky point, and cove. Weekly rates: June \$400, July \$550, August \$600. (617) 489-2465.

Nantucket, four bedrooms, two baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. June-September, two weeks minimum. Nonsmokers. (508) 462-9449 evenings.



The Friends Camp in Bucks County

Onas, beautifully located in rural Bucks County, one hour from Philadelphia, is available for fall, winter, and spring rentals. Facilities for both large and small groups include indoor and outdoor sleeping facilities, comfortable meeting and retreat areas, indoor and outdoor recreation areas, modern kitchen and dining facilities, outdoor education facilities, and walking trails. Additional services and programs available. For information write or call Camp Onas, 609 Geigel Hill Road, Ottsville, PA 18942. (610) 847-5858.

Maine Coast. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, salt-water cove. Swimming, canoeing—lagoons, bays. Near beaches, woods walks, island ferries, theaters, concerts. \$700+/week, except \$800+/week in August. Weekends available spring, fall. Dam Cove Lodge. (207) 443-9446.

Quaker-based, rural, desert community invites individuals, families, or small groups. We rent homes to prospective community members and space for modest retreats. Write Satya, Friends Southwest Center, McNeal, AZ 85617.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

Retirement Living

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152.

FRIENDS HOMES West

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

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$40,000-\$140,000; monthly fees from \$1,164-\$2,354. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

Schools

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Olney Friends School, a wholesome residential learning community in the manner of Conservative Friends, providing excellent college preparation for grades 9-12 through integrated academics, arts, worship, work, sports, and service, grounded in Quaker principles of Divine guidance and respect for the good in every person. 61830 Sandy Ridge Road, Barnesville, OH 43713. (614) 425-3655.

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.

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.

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.

Westbury Friends School—Safe, nurturing Quaker environment for 90 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

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.

United Friends School: coed; preschool-8; 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.

Services Offered

Friends, are you receiving monthly payments on a Mortgage/Trust Deed and need cash for any reason? I can help you sell all or a portion of the payments to give you the cash you need. Call Richard Butler collect at (303) 530-2156.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JoyceM1995@AOL.com. (Securities offered by Washington Square Securities, 1423 N. 28th Street, Allentown, PA 18104, [610] 437-2812.)

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.

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

Still looking for a book? Free search. Sperling Books, 160 E. 38th Street, 25-EFJ, New York, NY 10016.

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.

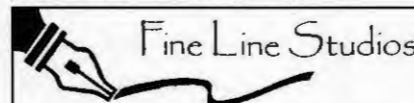
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General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

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

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals and 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.

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Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.



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. Telephone (215) 241-7283.

Summer Camps

Make Friends, Make Music: Friends Music Camp this summer. Ages 10-18. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

Summer Rentals

Summer Cottage in Rufus Jones' Country: Lake-front cottage; 2 bedrooms, screened sleeping porch on China Lake in south-central Maine, one hour to Maine coast. Available for weekly or monthly rental June-August; \$400 weekly or \$1400 monthly; 2-week minimum preferable. Contact: Marilyn or Bob Clark, 5405 Purlington Way, Baltimore, MD 21212. Phone: (410) 435-8683.

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

Prince Edward Island, Canada. Follow the blue herons to clear skies, berry picking, fresh seafood, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay-front cottage. 1 1/2 baths. Available July. \$550 per week. (413) 774-3733.

Prince Edward Island, Canada. Seaside cottage on private peninsula. 180-degree sweep of sea and sky. Warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$450/week. Available late June and July. (610) 399-0432.

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 Sundays at 7 p.m. Call Johanna Kowitz, 357-3653 (d), or Ray Langsten, 357-6969 (d), 348-3437 (e).

FRANCE

PARIS-Meeting for worship 11 a.m. Sundays. Centre Quaker International, 114 Rue de Valenciennes, 75014 Paris. Phone: 45-48-74-23. Office hours: Wednesday 2:30-5.

GERMANY

HAMBURG-Unprogrammed meeting 10:30 a.m. Sundays. Winterhuder Weg 98 (Altenhof). Phone (040) - 2700032.

HEIDELBERG-Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

GUATEMALA

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

MEXICO

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

MEXICO City-Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA-Unprogrammed worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 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 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 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. 325 Gold 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., childcare 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 3415 West Markham. Phone: (501) 664-7223.

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. 1350 M Street, Fresno, CA 93721. (209) 486-8420.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (916) 265-3164.

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 11 a.m. at meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

LOS ANGELES-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.

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 435-5755.

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 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 childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: (805) 563-9971.

SANTA CRUZ-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.

SANTA MONICA-First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.

SANTA ROSA-Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3327.

SEBASTOPOL-Apple Seed Friends. Worship 10 a.m. 167 No. High Street, P.O. Box 1135. (707) 823-7938.

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, 10:30 a.m. Worship sharing Wednesdays 7:30 p.m. 225 East Grand Ave., 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 Eagleview 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) 456-0398.

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 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 Blanshard, 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 734-3115 for information.

FT. LAUDERDALE-Worship group. (305) 977-6311.

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) 676-2194.

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

MARATHON-Worship group. January through April, second and fourth First Day 11 a.m. 69 Tingle Lane, (305) 289-1220.

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-Worship 9:30 a.m., discussion 10:30 a.m., Cook Hall, New College. For directions, call 362-9549 or Marie Condon, clerk, 355-2592.

STUART-Worship group. October-May. (407) 335-0281.

TALLAHASSEE-Worship Sunday 10 a.m. 2001 Magnolia Dr. South. 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 Meetinghouse, 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

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 775-0972.

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 Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Vitarelis).

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 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 childcare) 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.

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 childcare provided. Phone: (913) 233-5210 or 273-6791.

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m., First Days. 14700 West Highway 54. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

Kentucky

BEREA-Meeting Sunday 9 a.m. Berea College: (606) 986-1745.

LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Phone: (606) 223-4176.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

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

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 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.

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

MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m., Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left at the blinker light onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 582-8615.

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 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 Metzert, 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. September-May, 10 a.m. June-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: Yasuo Takahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1977.

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. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

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, 10 a.m. and 5:00 p.m.: Forum at 11:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 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 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834 or 693-0512.

NANTUCKET-Unprogrammed meeting each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.

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; childcare. Smith College, Bass Hall, room 210. (413) 584-2788.

SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (508) 747-0761.

SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4384.

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

WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

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 10 a.m.; discussion 11 a.m. Clerk: Don Nagler, (517) 772-2421.

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. (810) 377-8811. Clerk: Margaret Kanost: (810) 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 childcare 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, 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-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

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

HELENA-Call (406) 442-3058.

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: 329-9400.

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-Semi-programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Anne Baird, (603) 989-3361.

LANCASTER-Unprogrammed meeting at the Episcopal Rectory first and third Sundays at 5:30 p.m. Check with Mary Ellen Cannon at (603) 788-3668.

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. (609) 652-2637.

CAPE MAY-Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

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

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

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

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, 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 First-day school 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 a.m. Wednesday at 8 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. 470 Quaker Rd. near Mercer St. (609) 737-7142.

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 held 10:30 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, childcare. 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. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO-Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call: for summer hours. 892-8645.

BULLS HEAD RD.-Worship and First-day school 10:30 a.m. N Dutchess Co., 1/4 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: 853-3035.

CORNWALL-Worship with childcare 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) 734-8894.

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

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Jean Eastman, (607) 674-9044.

HUDSON-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every Sunday 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) 283-7590 or 283-7591; Sag Harbor, 96 Hempstead Street, 10:30, (516) 725-2547; Southold, call (516) 765-1132.

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

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

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

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

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

ST. JAMES-CONSCIENCE BAY-Friends Way, off Moriches Rd. Adult discussion, First-day school, 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, call (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. First-day school and child care during meeting. (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 childcare 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 10 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 10 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.

SCHENECTADY-Meeting for worship and First-day school, 9:30 a.m. 930 Albany Street. (518) 374-2166.

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 childcare 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.

BREARD-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. Childcare. During June, July, and August, worship at 9 and 10:30 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 childcare 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 Karen Stewart, (919) 732-9630.

FAYETTEVILLE-Unprogrammed. Phone 485-5720.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (910) 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 a.m., 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 childcare 10:30 a.m. Call: (919) 349-5727 or (919) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m., discussion 10 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, UCM Building, 1239 12th St. N. (218) 233-5325.

Ohio

AKRON-Unprogrammed worship and childcare, 10:30 a.m. Discussion and childcare, 9:30 a.m. 513 West Exchange St., Akron, OH 44302; 253-7141.

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

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

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

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

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

CINCINNATI-Eastern Hills Friends Meeting, 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 (614) 587-1070.

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. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OSHERLIN-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 (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (513) 382-0067.

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, Bruce Heckman: (513) 767-7973.

Oklahoma

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

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

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

Oregon

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

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

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

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

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. First-day school, all ages 10 a.m. Unprogrammed worship (child care available) 11 a.m. Phone: 232-2822.

FANNO CREEK WORSHIP GROUP-Contact Robert Keeler at (503) 292-8114. Meets at Oregon Episcopal School, Portland.

MOUNTAIN VIEW WORSHIP GROUP-Contact Lark Lennox at (503) 296-3949. Meets at the antique church of the Episcopal Diocese, 601 Union Street, The Dalles, first/third Sundays 10 a.m.

GAY/LESBIAN WORSHIP GROUP-Contact Robert Smith at (503) 777-2623. Meets at Multnomah Meeting, first Sundays 11:45 a.m.

SMALL GROUP WORSHIP-Contact Kate Holleran at (503) 668-3118. Meets second and fourth Sundays at Sandy, Oregon.

SMALL GROUP WORSHIP-Contact Winnie Francis at (503) 281-3946. Meets first and third Sundays at home of Winnie Francis.

SADDLE MOUNTAIN WORSHIP GROUP-Contact Pam at (503) 436-0556 or Ruth (503) 755-2604. Meets first/third Sundays in Cannon Beach.

PORTLAND/BEAVERTON-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.-June. Childcare. 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. Childcare. 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, 10:30 a.m. 5684 York Rd. (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 Lindia Drive, telephone (717) 261-0736.

CHELTENHAM-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.

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

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

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

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

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

GLENSIDE-Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Telephone (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. Summeytown Pike and Rte. 202.

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

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

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

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

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

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

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

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

LANSOWNE-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., childcare/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 Gorton, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. west of I-95, exit 30. (215) 968-3801.

NEWTOWN 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) 766-7810.

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.

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

CHESTNUT HILL-100 E. Mermald Lane.

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

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

FRANKFORD-Unity and Wain Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and 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 a.m.

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

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

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

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

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

RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (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. Sugan 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 Matthew: (717) 843-2285.

Rhode Island

PROVIDENCE-Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St.

SAYLESVILLE-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 596-0034.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). 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 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 Gittlin, (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-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. F. John Potter, 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., St. James Middle School, 623 Carancahua, 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 a.m., discussion 10 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 SSQQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 749-2008 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 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 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

BURLINGTON-Worship 10:30 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, 8:30 and 10:30 a.m. Singing from 10:15 to 10:30 a.m. First-day school for all 9:30 a.m. Rte. 5, north of village, Putney. (603) 256-6362.

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 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 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 392-5540.

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. 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 Rad., 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.

LOPEZ ISLAND-Worship group meets weekly on Sunday 10 a.m. in homes of members. Please call (206) 468-3764 or 468-2406 for information.

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. Call Holly Jennings at (509) 698-4224.

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-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 and 8:30 p.m. Children's classes at 11 a.m. Sunday.

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

Wyoming

WYOMING MEETING-Unprogrammed worship: Jackson, (307) 733-3105; Lander, 332-6518; Laramie, 745-7296; Savery, 383-2625; Sheridan, 671-6779. Call for time and place.

Friend, does thee know . . .

that older Friends have access to a unique array of programs in Pennsylvania and New Jersey?

Unique because all are Quaker-directed and because they serve older people of differing needs, means, and lifestyles.

Programs such as:

- ❖ continuing care—at home and in residential communities
- ❖ retirement residences
- ❖ skilled nursing care
- ❖ personal care and assisted living
- ❖ adult day services
- ❖ hospice care
- ❖ specialized Alzheimers care
- ❖ home health care
- ❖ psychiatric services
- ❖ subsidized elder housing
- ❖ respite care

These programs serve people from all religious groups, races, and backgrounds—diversity enriches life at all ages! Our organizations are located in New Jersey and Pennsylvania and frequently attract Friends and others from around the country and abroad.

The organizations listed here have formed Friends Services for the Aging, a cooperative effort to better serve older people, their families, and their loved ones. FSA has joined in publishing a *Guide to Quaker Services for the Aging*.

Write or call for a free copy for yourself or a loved one.

Perhaps thee can learn still more!

FRIENDS SERVICES FOR THE AGING

6834 Anderson Street
Philadelphia, PA 19119-1422
(215) 849-4428

*The Barclay-Friends Hall
Cadbury
Chandler Hall
Crosslands
Foulkeways at Guynedd
Foxdale Village
Friends Home at Woodstown
Friends Hospital
Friends Life Care at Home
Friends Rehabilitation Program
The Greenleaf
The Hickman
Jeanes Hospital
Kendal at Longwood
The McCutchen
Medford Leas
Mercer Street Friends Center
Pennswood Village
Stapeley in Germantown*

