A Gift of Presence

Peace "Within" and "Without"

Light on Death Row
Among Friends

Special Gifts

As the FRIENDS JOURNAL Campaign continues to grow, I am impressed by the number of memorial gifts we have received. Let me tell you about several of them.

First of all, Quaker editors have been warmly remembered. Our former editor-manager Olcutt Sanders, for instance, has been honored by two gifts. Olcutt was my predecessor, giving fresh leadership to the JOURNAL from 1981 to the time of his death in June 1983. He was much loved by Friends, having worked for the American Friends Service Committee and UNICEF before coming to the JOURNAL. Olcutt's former meeting in Chappaqua, N.Y., made a generous gift in his memory, as did his friend Norman Goerlich. Norman made a gift to us as well in memory of another editor, Victor Allen, a greatly respected member of Scarsdale (N.Y.) Meeting.

Ruth Kilpack, another former editor of FRIENDS JOURNAL, is remembered through a gift by Anne D. Cope. Before her work with us, Ruth was known among Friends at Earlham College, Pendle Hill, and Philadelphia Yearly Meeting. She is remembered by many of us for her talent as a writer, her loving ministry to those in need, and her active participation in the peace movement during the Vietnam War years.

Earlier this year Betty Ridgway, long-time member of Philadelphia Yearly Meeting, made a gift in memory of her brother, Henry Ridgway. Henry, a cherished member of Mickleton (N.J.) Meeting, was widely known among Friends. In Friends gatherings, he spoke with deep commitment and sincerity, and his insights were always important to hear.

One of the first Friends to offer me personal support and encouragement as a new editor here at the JOURNAL was Eleanor Stabler Clarke. Eleanor was a founder of FRIENDS JOURNAL and maintained an active interest in our work for the ensuing 40 years before her death in 1995. She is warmly remembered by her many friends at Kendal at Longwood, her home for the last years of her life, Swarthmore College, and the AFSC. Eleanor is honored by a gift from her daughter, Cornelia C. Schmidt.

Two former members of Trenton (N.J.) Meeting are remembered through thoughtful gifts by Carol D. Brumbaugh. Carol describes Horace Comfort as "the backbone of Trenton Meeting" during his many years of active membership there. Similarly, Frank "Ray" Pidcock was a special person in Carol's memory. "He never missed Quarterly Meeting," she says. "Though he lived 50 minutes away from Trenton Meeting, he was one of our most active members."

The success of our Campaign owes much to such gifts and others I will be announcing in coming months. I am pleased to report that we have passed the $500,000 mark in total gifts and pledges, a wonderful step toward our goal of $800,000.

In a letter in the next few weeks we will be inviting our subscribers nationwide to make a campaign gift to help assure FRIENDS JOURNAL's healthy future. I look forward as well to an extensive period of travel in the winter and spring that will take me across the country to interpret the JOURNAL's vision for the future and to invite Friends' support.

On the facing page my colleagues join me in extending our warm holiday greetings and our best wishes for the new year. We thank you for your special gifts and friendship.

Vinton Deming

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Live simply

The article by Jonathan Dale, "Rediscovering Our Social Testimony" (FJ Sept.), is timely and sorely needed. A prayerful approach to the myriad decisions of daily life and thought for how our actions might, or might not, as Jonathan Dale puts it, "be congruent with a divine preference," is obviously to be recommended. My concern is that, in our response, we try to avoid the oversimplification of some of the current thinking. The popular slogan, "Live simply that others may simply live," sounds awfully good, but it does not bear analysis. For example, Jonathan Dale raises the question whether we need strawberries in February. The immediate answer is simple: of course not. In the United States our winter strawberries probably come from Central America. I have seen strawberry fields in Honduras abandoned when the price of strawberries fell too low. As a result the people who would have earned much needed wages in the fields were unemployed. Truck drivers who would have transported the crop to the airport lost this freight. I have often seen remarks to the effect that if we stopped consuming coffee or rubber, etc., the land used for these export crops could produce needed food for the local population. In the case of the strawberry fields, this did not happen. The fields were left untended until such time as another crop appeared attractive to grow. If no crop appears, the land might be sold by the owner, but local, landless, poor peasants would certainly not be in a position to buy it. Land reform is a very complicated matter and is not going to occur because we do not buy strawberries in February.

There are other, perhaps very good, reasons why we should not buy strawberries in winter, but we need to understand the complicated chain of events connected to our actions. If we do not buy the strawberries, do we at the very least give that amount of money to an agency helping poor peasants in underdeveloped countries to develop their own employment opportunities? Perhaps we need to change the slogan to "Live simply, so that you can give more to aid organizations that help others." The whole question of how much we give, and to whom we give it, is very important, and I would appreciate some articles on that theme in these pages. Right sharing is also a daily decision and needs our prayerful attention.

Evamaria Hawkins
Rockville, Md.

I particularly found the discussion of dominant values in the marketplace in Jonathan Dale's "Rediscovering Our Social Testimony" (FJ Sept.) very challenging and inspiring. I share his concern for the overt commercialization of our daily lives. We are constantly bombarded with the "world of getting and spending."

I would like to challenge myself and other Quakers to examine the need to buy and consume "ad nauseum." We should be grateful for our Quaker heritage of living simply and being guided by the Inner Light, not the "blue light special" that some stores offer.

If we as Quakers don't try to control consumption and be conscious of our spending habits, who will?

Myra Jo Dreyer
Boulder, Colo.

Praise for technology

I agree with the aims of those concerned about the place of technology in our lives (FJ Aug.). Yes, we should avoid the undesirable side effects of how we live and not let ends override means. We should be open to simple alternatives and reach out to each other and find our place in nature. But please, dear reader, consider the possibility that technology and science and reasoning can help us achieve these goals. There is no contradiction in this.

Technology didn't invent our problems; people have just used technology to make the problems worse. Anti-technology didn't solve our problems before, and it won't solve them now, because it directs our attention away from the conditions that cause us to behave in undesirable ways.

Ah, for a simple, down-to-earth view, one that leads us to value nature above all else, to avoid metaphysical speculation, and to care about what we see and feel. That would be enough.

Osborn Cresson
Monteverde, Costa Rica

Quality

I continue to be amazed at the quality of each FRIENDS JOURNAL issue. In August I particularly liked "On Sunflowers," the poem "Grounding," and the excellent "On Revisiting the Apostle Paul."

James Lehr
Kennett Square, Pa.

Thank you for not using slick paper or color for the FRIENDS JOURNAL. Ralph and I both appreciate the quality of the magazine.

Jane Cook
Pembroke, Maine

Racism, Quakers, and the Underground Railroad Game

I heard confusion, concern, and sometimes anger from white Friends about the way the Underground Railroad game was canceled at the Friends General Conference Gathering this summer. As I listened, I wondered if canceling the event while the right thing to do, would have unintended negative consequences.

I was glad to see Vanessa Julye's article explaining her perspective as an African American (FJ Oct.), but I am concerned about next steps. Communication about race and racism is always a two-way process fraught with potential misunderstandings on everyone's part. Too often, I have seen solutions that make the problem worse. We need to look carefully at how whites and people of color experience these events before proceeding.

I write from two related perspectives. I have been working with people of all races on intergroup relations and social equity issues for a number of years. I am also a convinced Friend of Jewish background. As such, I share with Vanessa Julye the wonderful, but sometimes humbling and painful, experience of living in a culture very different from the one in which I was raised. I have also watched Quakers of Jewish background flinch when Friends use phrases that remind them of both past and present persecution.

Questions by whites about canceling the game shared several themes. The first point

Feathered Friend

After hearing from the Editor that he would like more information about "Quaker parakeets" (Among Friends, Aug.), I wrote to the Cornell Laboratory of Ornithology. I received a prompt answer from Anne James, an education assistant. She sent me an excerpt from The Audubon Encyclopedia of North American Birds, by John K. Terres, 1991. On the monk parakeet (Myiopsitta monachus), also called the "Quaker..."
of confusion involved the messages heard from Friends of color about why the event should be canceled. Many understood that people of color were offended that an event about African American history should be put on without consulting them. White reactions to this message were mixed. Many people recognized that people of color should be involved in planning events regarding the African American experience. They were sorry to hear that Friends of color had not been involved in the planning process earlier. A significant minority, however, did not understand why Friends of color should protest this event. They could not fathom how African Americans saw racism in staging the Underground Railroad game.

This viewpoint stemmed from a combination of different definitions of racism and incomprehension of the experience of African Americans within white-majority institutions. To many whites, racism means "treat ing people differently because of the color of their skin." In this definition, racism involves intentional acts by individuals against other people. In this view, putting on a simulation game about the Underground Railroad had nothing to do with racism because it was intended to help whites understand the African American experience. African Americans often see the situation very differently. Many people of color define racism as structural inequality. Institutions are controlled racist because their structures are controlled by whites and organizational practices limit the participation of people of color. In this view, scheduling the Underground Railroad game without consulting people of color first is an example of racism because it reveals how white structures exclude people of color on an issue of direct concern to them.

This situation also shows how good intentions can go awry. Like this event, many efforts to promote multiculturalism backfire because of unintended consequences. African American Friends often report that white Quakers treat them as representatives of their race, failing to see them as individuals. (How embarrassing when a white Friend says "Hello, Mary" to Jeanne, when Mary and Jeanne do not look alike!) Others report a common occurrence of singling out one African American to serve on every committee that whites think should have multicultural representation, regardless of whether or not the individual has any interest or expertise on that topic.

These actions say to African Americans that whites see them as an undifferentiated mass. They perceive these behaviors as similar to thinking that all people of color are poor, uneducated, or lazy.

The second misunderstanding regarding the Underground Railroad game involved a feeling that people of color overreacted by seeing the simulation only as a game, which demeaned the African American experience. Here it is important to understand how immediate the pain of persecution is to people from an oppressed subculture.

The other day, I watched a film in which there was a scene where Jews who were trying to escape France during the Second World War, in a system very much like the Underground Railroad, were led into an ambush by the people supposedly helping them. As I watched this scene, I felt personally terrified. The danger was very real even though this was a film about events 50 years ago and I live in a society where my background seldom affects my actions. I remembered how upset I was in high school when gentle students did not take a presentation on the Holocaust as seriously as I thought they should. My outrage was the same as the people of color thinking that the children would fail to comprehend the deadly potential of the Underground Railroad.

Examples of anti-Semitism like that film scene were used to teach me that I should distrust all Christians. The history of slavery has often been used as a way to warn African American children about the continued existence of racism in the same way. In these lessons, past experiences become "my history," something that outsiders did to "my group" in the past and could potentially do again if all of "us" were not careful.

These stories often portray all whites as probable racists. There is little room in this understanding of race relations for positive white actions. Whites caught this assumption in the discussion at FGC. They voiced it most in anger and confusion that people of color would consider the Underground Railroad "their history" only. To the implication that all whites were the same, whites acted as strongly as African Americans did to practices that give them similar messages.

Whites in the United States have never been unified around issues of race. Some whites actively participated in the institution of slavery. Some whites benefited from it indirectly and never recognized the injustice. Some whites, like John Woolman, Lucretia Mott, and the many lesser known Quakers involved in the Underground Railroad, worked actively with people of color to abolish slavery. White experience is very different from that of African Americans, but it is a collective history. The same distinctions exist today. Realizing these many different responses to inequality provides the key to creating a truly diverse community within the Religious Society of Friends. Racism involves both the structure of society and individual attitudes. It is not a white disease that can be "cured" but a process that seeds both whites and people of color working on the many layers to create change.

One important first step involves consciously including the concerns of people of color, but we must resist the often-repeated strategy of simply privileging the voices of people of color while whites retreat to the background in confused silence. We must listen carefully to each other and understand that our very different experiences provide multiple perspectives. We should share stories and collectively redesign programs so they serve everyone. We must also understand that a diverse Religious Society of Friends will never involve everyone feeling or acting the same. We should endeavor to move toward the world envisioned in the 1968 Philadelphia Yearly Meeting minute on racism where: "Love does not recreate our brother in our image; it recreates us both in relation to each other, united like limbs of one body yet each distinctly himself."

Jo Anne Schneider

parakeet" because of its coloration: "wings mostly blue, soft Quaker gray over head and breast." I have not been able to find a colored picture of the bird but hope to.

Eleanor Left
Sharon, Conn.

The brief article you sent was colorful enough! We see both differences and similarities to the human Quaker species: the Quaker parakeet is described as "tractable and intelligent . . . has predilection for sunflower seeds and corn . . . does not migrate . . . wingbeats are rapid . . . is aggressive and drives other birds from feeders . . . ."—Eds.

Friendly outreach

David Albert’s article, "Some Notions on Why Friends Meetings Do Not Attract Minorities (or Much of Anyone Else for that Matter!)" (FJ Oct.), is a well-intentioned effort to highlight problems Friends have in spreading Quakerism. But it is also a self-serving, self-satisfying piece whose subtext says to me that the author is pretty happy with the Religious Society of Friends and its failure to attract minorities and others to our meetings. In this sense, it reflects the kind of upper-middle and upper class bias that has long plagued Friends; it is part of the problem rather than a way forward.

I would like to suggest that Friends of the
17th century attracted others because they had a word to speak to their age; they were certainly not tiny enclaves of people trying to hoard the Truth they had encountered. George Fox, James Nayler, and the other earliest Friends didn't even set out to change the world. Instead they preached, at every opportunity they could seize, that the inward Christ they knew had caused them to rise above the world's standards and live like members of a new kingdom. With the word of life at their disposal, they invaded churches and cathedrals, villages and city precincts alike, leaving no place they could get to untouched.

Their word led them to challenge paying tithes in the name of people who were being ripped off, to refuse to doff their hats to their "betters," and to refuse recognition of accepted practices of social deference. And they did not feel called upon to use the kind of big words that I am using to demonstrate their convictions. Instead they marched into towns and challenged the authorities, sometimes even stripping naked to do so; they were not above invading the halls of Parliament and bringing proceedings to a halt. Their actions truly spoke louder than their words.

Frankly, I grow tired of the kind of analysis that David Albert has offered. Quakerism will become more attractive to others when it breaks out of the tight little molds we forced God's revolutionary Spirit into. It's high time for FRIENDS JOURNAL to commission some articles that will speak such words, else we are destined to remain a tiny, insulated bunch of well-educated, well-off "Friends."

We do not commission articles, but we do invite Friends to take off the wraps (not necessarily their clothes) and respond to Larry Ingle's comments. —Eds.

David Albert's article reminds me again of a major reason why I have stayed, once attracted by the corporate silent seeking form of worship—the presence in Friends (and unique to Friends in my experience) of the delightful, ever-present possibility of being ambushed by holy joy. I am persuaded that Teilhard de Chardin spoke Truth when he said, "Joy is the most infallible sign of the presence of God."

James Baker
Lombard, III.

Thank you for the excellent articles by David H. Albert and Bruce Bush on racial and social diversity in Friends meetings. I would not measure the effectiveness of these articles by whether all readers agree with them, but by the quality of the conversation they might succeed in kicking up among Friends.

I hope the energy Friends put into widening our appeal does not come from guilt or from wanting to be liked by those we identify as "desirably diverse," to use Bruce Bush's phrase. As part of a more fruitful approach to increasing our attractiveness, and to supplement the points made in David Albert's good article, I'd like to suggest these queries:

1) Do we have a passion to be in a Christian community that reflects the universality of God's love? If the vision is there, the results will eventually follow.

2) Do we differentiate the core of Friends message—trust, intimacy, and obedience in relation to God; mutual accountability and prayer-based decision-making in the intimate community of those relating to God this way—from the cultural forms in which we have expressed this core from time to time? I am convinced that, in this world where so often spiritual and social oppression are linked together, Friends faith and practice can have universal appeal; it was never meant to result in little spiritual aristocracies, however "progressive" in their own eyes.

3) Instead of agonizing over theoretical diversity, can we work on practical accessibility? It is important that our doors and rooms be physically accessible to all conditions and that our spiritual household be accessible as well, not barred by obscure jargon and unspoken rules and other subtle hurdles.

4) Do we have members who feel led to start worship groups and meetings in areas or among people who are presently underserved by Friends? Can nonpastoral Friends work with Friends United Meeting (or other servant structures) to start new pastoral meetings and vice versa? Can we experiment with worship styles that combine the best of unprogrammed and programmed traditions to reach those who are joyful finders as well as sincere seekers? (Those groups overlap, I realize!)

Friends United Meeting is considering undertaking a thorough "spiritual audit" of itselfselves, at the grassroots as well as the organizational level, to help us understand our spiritual strengths and weaknesses, the nature of the fabric that holds us together, and more effective ways to communicate our identity to today's world. In the meantime, I hope FRIENDS JOURNAL readers will be among those who keep this important conversation going.

Johan Maurer
Richmond, Ind.

Bruce Bush, in "The Fine Line of Diversity," assumes that the Peaceable Community has arrived in the Religious Society of Friends and the larger U.S. society. There is no fine line, however, rather a large chasm. The first bridge over this chasm is to admit that racism, prejudice, and discrimination still exist among Quakers and that attempts to belittle and deride those of us who wish to create a more inclusive Religious Society of Friends only dig the chasm deeper.

True diversity means that all people are accepted wholeheartedly as they are without attempts to push them into the traditional Quaker culture of mostly European extraction. A greater diversity is enriching for us all as it broadens our horizons. We who have families that are more diverse than the majority of the Religious Society of Friends do not wish to be relegated to the other side of the chasm. Rather, we ask that all throw their boulders of prejudice and racism into that chasm and begin to fill it up.

David Zarembska and Mary Jackson
Baltimore Yearly Meeting's Families of Diversity

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.
One evening in November 1987 I had nothing in particular to do and idly switched on the television. It was a program about a young African American executed in Mississippi, which I had earlier decided not to watch, as I thought it would be altogether too depressing.

Within minutes I was riveted. *Fourteen Days in May* remains the most compelling television documentary I have ever seen. For reasons that remain obscure, the BBC was permitted to take its cameras into the maximum security unit of Parchman Penitentiary in Mississippi in May 1987 and film the last 14 days in the life of Edward Earl Johnson.

As the documentary proceeded, the viewer felt a terrible sense of impotence at what was happening, which was so manifestly wrong—whatever one’s views on the death penalty. Edward Earl Johnson radiated a very special quality: a quiet charm, honesty, and simplicity. Guards, the chaplain, the attorneys—all expressed their liking for Edward Earl and clearly did not want the execution to proceed.

The voice of humanity, however, came from the least expected quarter: the other prisoners. Three other prisoners were interviewed in the film. The words of one, in particular, affected me profoundly. At ten past ten in the evening, less than two hours before the scheduled execution, one of the prisoners said quietly but with great feeling:

"Everyone here is dying tonight, a part of them. I can never be the same after this. We're supposed to be vicious and cruel, but this goes beyond anything that anyone could ever do."

My overwhelming reaction was one of astonishment that a prisoner should have been able to say exactly what I was feeling, but was unable to express. I remember breaking down at that point. I wrote to all three prisoners. All three replied. The first to do so was a man called Leo Edwards. I had never received a letter that had moved me more. He had been on death row for six years. His letter ended with the words, "May God be between you and harm and all the empty places you walk." How could someone in the bleakest and darkest of situations worry about the "empty places" in which I walked?

Shortly afterwards, I received a letter from a man called Sam Johnson. It turned out to be Sam who had spoken the words that had affected me so much. He wrote that he was from Rochester, N.Y., that he had been on death row for six years, and that he was innocent. "I haven't seen any of my family since I've been here, and I never knew that loneliness could hurt so very much. I don't mean to cry upon your shoulder but speaking about this place one can find very little that's happy to speak about."

The letters were very far removed from my stereotype picture of death row prisoners as subhuman monsters. Here were people reaching out and displaying compassion, sensitivity, and insight. I showed the letters to others, who also began writing. My local meeting organized that most English of events, a cream tea in a village garden, and publicity of this curious event in the local Cambridge newspaper attracted about 30 correspondents. Through this we also learned that the brilliant young English death row lawyer who had represented Edward Earl, Clive Stafford Smith, then based in Atlanta, came from near Cambridge, and I met him that summer.

I also got in touch with Amnesty International, who were highly enthusiastic and supportive.

Later in 1988 the Quaker weekly *The Friend* published excerpts from Sam's letters. In one letter he wrote: "In spite of all this I still believe in mankind. These people and this experience have taken me so low that I have to 'reach up' to touch bottom, but I still believe in mankind."

In another he wrote:

For the first year or so I was filled to the brim with pure hatred over what had happened to me. Losing all I had and everyone I loved filled me so full of hatred I almost did go crazy. All of it drained out of me when it dawned upon me that I had to stop thinking about all I had lost and start thinking about what I could gain, even from the worst of positions a person could be in.
As a result of this publicity about 30 Quakers throughout Britain began writing as well. LifeLines had been born.

What we rapidly discovered was not only that the men displayed qualities we had not expected to encounter on death row, but that they almost invariably told the same story. They were all poor. All had received bad legal representation. Many were African American. The vast majority came from broken homes and had suffered from violence and sexual abuse in childhood. Their parents were often alcoholics. Many had little education, had gotten hooked on drugs in their teens, and ended up on death row in early adulthood. Some had been juveniles at the time of the crime. It became apparent to us just how easy it was to end up on death row in the United States. While there are deeply disturbed men and women on death row, there are also many essentially "normal" people of whom we can truly say, "There but for the grace of God go I."

Their backgrounds were really brought home to me in late 1988, when I went to the United States to meet Sam and the others. Leo Edwards told me that he thanked God for being on death row. I asked him what on earth he could mean. He explained that death row had been the first period of real stability in his life. In his words, it had given him an appreciation of love and of life that he had never had before. Sam Johnson told me that in comparison with his classmates, his lot was a fortunate one, as most had either met violent deaths or were drug addicts on the streets of New York.

The way in which the death penalty in the United States punishes life's losers was graphically brought out by a Californian death row attorney, Jay Pultz, who spoke at a LifeLines conference in 1994. Jay said that one of his clients had told him he was one of six boys from the same urban kindergarten class who had all ended up on death row. We are, surely, dealing here not with individual criminal pathology but with a social phenomenon. Here, it seems to me, U.S. society is like a boiling cauldron. The death penalty is an attempt to keep the lid on the cauldron, whereas what needs to be done is to douse the fires—the fires of broken families, drug abuse, and lack of gun control.

We also discovered the extraordinary lengths of time that people spend on death row. One of the original three I wrote to, John Irving, was sentenced to death at the age of 20. When I met him, he had been there for 12 years. His death sentence was overturned last year, at the age of 39. He had spent his entire adult life—and half his total life—on death row.

Many of the men are abandoned and rejected by their family and friends. This is why the correspondence can be so important to them. Last April I met a man, John Nixon, aged 68, whom I had also spoken to in 1988. In the intervening seven years, he had not had another personal visitor. A man of 27 whom I met in 1988 had not had a personal visitor in all the four years he had been on death row.

I know that many of you know a great deal about death row, but others of you may not, and it may be as well to outline the overall situation. There are at present a little over 3,000 men and 49 women on death row in the United States. A number have been there since the death penalty was reintroduced in 1976. Until recently, a map of the United States shading in the executing states was virtually a map of the Confederacy in the Civil War, with the five main executing states being Texas, Florida, Virginia, Louisiana, and Georgia. Illinois has now also become a major executing state.

Since 1976 there have been about 330 executions and nearly 1,500 convictions or sentences have been reversed. What these figures mean is that out of a total of a little over 4,700 people who have entered the portals of death row since 1976, just under 7 percent have been executed and in a little over 30 percent of cases the state is saying, "We got it wrong. You should never have been there in the first place." This figure of 30 percent can only rise, as more men have their sentences or convictions overturned after many years in the appeals process.

The system of nine different courts that prisoners can go through is designed to ensure the ultimate certainty for the ultimate punishment. But mistakes are still made. What it shows above all is that the death penalty cannot be both just and humane: rush it through and innocent people will die, try to be just and it becomes a hideous, protracted cat-and-mouse game. This to me is one of the biggest arguments against the death penalty, although it is not often made. The death penalty is also about the way that society deals with those most at its mercy. It is essentially about revenge and retribution and provides no room for compassion, remorse, or change.

A few words about LifeLines. In all we have probably put the best part of 5,000 people in Britain and Ireland in touch with prisoners on death row. We also have members in a number of European countries and in Australia. In 1991 I put together a book of extracts from the prisoners' letters, entitled Welcome To Hell. A few months later, in early 1992, the BBC screened a film based on one of the chapters in this book, about the correspondence between a retired music teacher in England, Mary Grayson, and Ray Clark in Florida during the last few months of
my life. You showed me wrong because I can be with you totally, I’m not afraid to express my hurts to you or my fear nor afraid to tell you who I am. That alone means so much to me when I had closed myself up from everyone, keeping the door to self locked up, I don’t have to place masks over the face of my real self.

Last year I attended a clemency hearing in Louisiana held on Maundy Thursday. The prisoner, Antonio James, was facing his thirteenth death date. During a recess I was introduced to him by Sister Helen Prejean. Antonio faced execution four days later, and this poorly educated man was, quite literally, pleading for his life. Despite the enormous stress he was under, he reached out his manacled hand and, with tears in his eyes, said that “the love and support I received from two English ladies I didn’t know before was one of the most beautiful things that ever happened in my life.”

Antonio James was unexpectedly reprieved, but was executed in March this year.

But there are also other problems in the correspondence. The main ones are money and sex. Nearly all the prisoners are male and most of the British correspondents—85 percent—are female. The combination of needy, intensely deprived men and compassionate women is obviously a potentially explosive one. Difficulties in forming relationships with the opposite sex are often an integral part of the prisoners’ stories, and they may feel they have to “come on strong” in order to prove themselves. One woman wrote back that there was no need for the prisoner to do this, but that she accepted him as he was. He wrote back saying that no woman had ever said this to him before. Time and again, women have found that if they can hold firm at this point, the two can then work through distorted and unrealistic romantic feelings and fantasies to reach the clearer waters of genuine friendship: something many of the men say they have never experienced before, and which they come to regard as one of the most valuable things in their lives.

Sometimes the problems are unexpected. One woman recently wrote to a man in Texas on some new primrose notepaper she had bought. She said she was using it as it cheered her up and gave her a lift.

The prisoner took this to be a coded message that the paper was impregnated with drugs and wrote back complaining: “I have eaten all four pages of your letter, but I don’t feel any different.”

But what, you may ask, about the victims and their families? Are we concentrating on the wrong people?

I remember a woman in Ireland who was writing to a prisoner, also in Georgia, who was deeply troubled by what he had done and asked her whether he should write to the victim’s parents for forgiveness. He wished to do so, but was held back by the fear of rejection, which had been such a big theme in his life. Slowly and prayerfully, she—an Irish Catholic—persuaded her Southern Baptist friend to take the risk. He wrote. By return he received a letter saying that the parents understood and forgave him.

Within LifeLines, one of our members, Lesley Moreland, a Quaker, asked if she could write to a prisoner on death row after her own 23-year-old daughter, Ruth, had been murdered. Lesley came to a crossroads in her life. She decided to write to someone on death row as she felt the need to hold on to the difference between the act of murder and the whole person. The man in Texas she wrote to happened to have lost his own mother in a murder; Lesley has been to Texas to meet him and
his family. She also met the victim’s family there. In 1995, after years of discrete and patient negotiation, Lesley managed to visit in prison the young man who had murdered her daughter.

Equally as remarkable is the story of another LifeLines member, Leanne, who as a child of 13 was raped, stabbed, beaten with a brick, and left for dead. But to this day she feels forgiven and hopes that her attacker has overcome his anger—although she knows that he has gone on to rape again. She writes,

The physical torture or death of this boy would not help me in any way. Would this family’s suffering ease my own family’s suffering? No. There would be no ‘balancing’ the scales. It would only have created more victims, more suffering, more heartache. As an ‘almost victim’ I give the death penalty the definite thumbs down.

Leanne, too, is writing to a prisoner under sentence of death.

These two members of our organization both spoke at our 1994 conference held in Edinburgh. Other speakers included Pat Bane, the chairperson of the U.S. organization Murder Victims’ Families for Reconciliation, and Betty Foster, the mother of a juvenile offender executed in Georgia in 1992. She too was a victim.

I have often wondered what it is about death row that can affect those of us writing to the condemned men so deeply. Part of this is because it touches the depths of the human psyche. As I see it, we all live in three kinds of prison. First of all, there is the physical prison of our particular circumstances—the country and house we live in, our bodies, and our physical limitations. Secondly, there is the emotional prison of our minds and personalities. Thirdly, we are in a spiritual prison, in the sense of living in the mystery, or as Paul put it, seeing through a glass darkly. We may have a sense of inner awareness, or a sense of presence, and occasionally people have transcendent experiences that change their lives. But for the most part the intimations of another dimension of consciousness are subtle, tantalizing, and elusive.

Now prisoners are, of course, very obviously in physical confinement: on death row they spend 23 hours a day in a steel and concrete cage. In terms of the second category, our psychological imprisonment, prison is also a deeply traumatizing experience, in which many of the weaknesses, fears, and pains that put people there in the first place are made far worse. In these circumstances, it is to me deeply inspiring to find prisoners who retain and indeed develop their humanity and inner spiritual resources, seemingly against all the odds, in this human hell.

I remember that when I met the 12 prisoners on death row in Mississippi and Georgia in 1988, it was very evident—sometimes painfully, sometimes upliftingly—how the men were thrust back on their own resources in the solitude and deprivation of their cells. Some were all but broken by the experience, but others had risen above it. Nothing summed it up better than the words of Willie Reddix in Mississippi: “Sometimes you can be so still you can hear the grass grow. Sometimes you can be so still you can hear the voices of the children who must once have played even in fields like these.” Another prisoner spoke of the peace of mind he had developed in prison, calling it the “quiet light.”

When I met Leo Edwards in 1988, it was just three months after he came within 12 hours of execution. He heard on the radio that he had been given a stay. He had given up hope. Talking to this poorly educated man who had looked death in the face was an experience I shall never forget. He told me that he had made his peace, and that death no longer held any fear for him. Eight months later he was dead.

Sam Johnson wrote to me that he sometimes thinks of life as an hourglass, with each moment being a grain of sand. Perhaps when we die the hourglass is turned over and all the sand runs through again without our being able to change it.

I don’t really know if life is as I’ve tried to describe it or not, but, if it is, and if I love all that I can this day, if I laugh all that I can this day, if I give all of the happiness that I can this day, if I do the least amount of bad that I can this day, then when this day comes back to me I won’t want to change it even if I could.

Some years ago, my meeting in Cambridge “adopted” Sam: we even obtained special dispensation from London Yearly Meeting, and he is an Associate Member of Hartington Grove Meeting: the only Friend in the world, as far as I know, with that status! In late 1992 I attended Sam’s resentencing trial in Vicksburg, Va., and am glad to say that he had his sentence overturned and is off death row.

In the last few months, another man I write to, Mike Lambrix in Florida, has come very close to the end of his appeals. He has been on death row for 13 years, and is now aged 36. By his own confession he arrived on death row as an alcoholic and a drifter. A few months ago Mike wrote to me that he was nearly executed in 1988. He writes:

The morning of the scheduled execution I woke up literally in a cold sweat. It was more than just a nightmare; it was an “out of body” experience. I didn’t just dream it, I physically felt it, even the execution. And awoke just as the bright light consumed everything. The immense light I sensed as I was awaking was not a physical, environmental light, as that obviously would have been noticed by the guards who stood watch over me.

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This light I can only describe as that sense of light people experiencing “near death” experiences describe.

He goes on to say that this was the day when God died for him and when he lost the sense of presence he had always had before.

And although that may sound as if I deny God—I do NOT. Rather, it’s my belief that God is the collective consciousness, that eternal inner-self.

I must admit that there are times since the “death” of that former perception of God when I really miss that “personal” feeling. The way this transformation of my spirituality came about, it allows me to relate to the anguish Jesus felt at the moment of his death—how he cried out “why hast thou forsaken me,” as I think that he too felt that absence and emptiness of the spiritual inner-self. Yet equally so, I truly believe that I did not actually lose anything, but I gained a new and “more enlightened” perspective of what this thing we call “God” is, and more importantly, whereas before I could only wonder if there was life after “death,” I am now unequivocally convinced that not only is there “life” after mortal death, but that we “lived” before this mortal existence. Our “personal” God is a reflection of our spiritual selfishness, and as long as we want to possess it, then we are limited in our growth and perception of collectiveness.

I think these words have much to say to us Quakers. I am anguished that Mike, who is right at the end of his appeals, may be dead in three months. [Mike Lambrix lost his appeal in the Florida supreme court in September. —Eds.] Mike is not representative of the men and women on death row, but, as we have seen with Sam Johnson, nor is he unique. There are many, many men who, in their long years of incarceration under threat of death, have grown enormously in the spirit.

This meeting point between imprisonment and the spiritual life is integral to our Quaker experience. At the very start of his ministry, Fox had his famous vision in which: “I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness.” What we often tend to overlook is the preceding passage, in which Fox writes of being shown all sorts of depravities by the Lord. “Why should I be thus, seeing I was never addicted to commit these evils?” he cries.

“And the Lord answered that it was needful I should have a sense of all conditions, how else should I speak to all conditions; and in this I saw the infinite love of God.”

Prison and imprisonment are deeply burned into the Quaker consciousness. Some estimate that as many as one in five Quakers were imprisoned for their beliefs in the early days, and George Fox’s Journal is of course full of his experiences in prisons.

In the United States, as you know far better than I do, early Quakers were persecuted by the Puritans in the Massachusetts Bay Colony and four Quakers were executed around 1660: the Boston Common martyrs.

In 1959, marking the tercentenary of those events, Henry Cadbury wrote in Friends Journal, “The best memorial is doubtless the recognition of the principles for which men [sic] died and the practice of them in our life today.”

William Penn rejected “the wickedness of exterminating, where it was possible to reform,” and Pennsylvania set a lead in the abolition of the death penalty. In Britain, Elizabeth Fry’s work visiting women prisoners carried forward the Quaker tradition of penal reform. She and others also worked steadfastly for abolition. In the long and often shameful history of capital punishment in Britain, Harry Potter has written: “One Christian group alone stands out: at every turn, running every society, campaigning everywhere, were the Quakers. They alone, as a Christian body, were completely and absolutely opposed to the death penalty.” The death penalty was abolished in Britain 30 years ago, and in Canada 20 years ago, while it is just over 20 years since it was reintroduced in the United States.

Which brings me to the situation in the United States. Here I feel I must tread with great caution. It is not for me to come barging in with insensitive suggestions and criticism. I can only speak to you out of our experience in LifeLines and from the Quaker tradition.

Some U.S. Friends have told me that the Quaker response to the death penalty has been oddly muted. But there have been enormously encouraging developments among Quakers of late. The Friends Committee to Abolish the Death Penalty was set up in 1993. Recently, hundreds of Quaker activists for the FCADP handed out literature at cinemas where Dead Man Walking was showing. Friends helped collect the 20,600 signatures to abolish the death penalty that were delivered to President Clinton—a magnificent and inspiring achievement—to mark the 20th anniversary of the reinstatement of the death penalty. Several yearly meetings have adopted minutes reaffirming their opposition to capital punishment.

What lessons have we learned in LifeLines, and what can we impart to you?

In the first place, by being deliberately nonpolitical, we have, I believe, paradoxically achieved far more than had we set out to campaign. This is because we have focused on the human face of death row. People have asked to write because, like the rest of us, they have been impressed by the human qualities they have seen or read about, qualities they had not expected to encounter on death row. In your campaigning, I think you will be far more effective if you focus on individual human beings and bring their stories to the attention of the public. One case that people can relate to—no matter what the man may have done—can get through to people in a way that no learned arguments or statistics ever can.

With this in mind, I am wondering whether individual meetings might “adopt” a prisoner. You could write to him, individually or as a meeting. You might even be able to visit him. You could, indeed you should, get in touch with his defense attorney before drawing public attention to his case. By getting to
know him, he would become a real person, as we have discovered. This in turn would help in portraying him to the wider community as a human being—whatever his frailties. I have brought with me details on a number of prisoners who would dearly welcome such support.

Secondly, a plea. Many abolitionists are putting forward life without parole as an alternative to capital punishment. Despite the temptation, I hope you will not do so. To me, life without parole is a doctrine of despair and but one small rung up the moral ladder from the death penalty.

Finally, I wonder whether it might be possible for minutes to be adopted. The following text draws on the minute of Philadelphia Yearly Meeting:

We affirm our unwavering opposition to capital punishment, which has been a deeply felt testimony of Friends since the establishment of our Religious Society in the 17th century. Where the sanctity of human life has been violated, we must comfort those who have suffered, but not repeat that violation. True security lies in our reverence for human life and our recognition of the godliness in us all, whatever we may have done.

I know that opposing the death penalty will not be easy for U.S. Friends, as the tide of public opinion is running so swiftly in the opposite direction. But I hope that you, supported by Friends elsewhere, such as in Canada and Britain, will do so. We owe this to our Quaker principles, to that Light within ourselves that recognizes that of God in every man and woman, no matter where they may be or what they may have done. And we owe it to our Quaker heritage, to the light still shining today of those who were imprisoned for their beliefs, to the light of those who died on Boston Common. We owe it to the light of those Friends who, down the centuries and in many countries, have done so much for the improvement of prison conditions and the abolition of the death penalty. And, dear Friends, most of all we owe it to the light cast by the Sam Johnsons and Mike Lambrixs of this world—a light sometimes like a giant beacon effortlessly crossing the Atlantic and sometimes flickering but never quite going out, a light shining from the darkest and most improbable of places.

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A GIFT OF PRESENCE

by Nancy L. Bieber

ast winter was a record-breaker for much of the northeastern United States. It certainly was here in Pennsylvania; snowier than even the grandparents could remember, it seemed to go on forever. One day in late February, after we had received yet another half-foot or so to whiten the street-side drifts, I sat at my desk looking out at my shrouded garden and my neighbor's house. Suddenly, I noticed my 75-year-old neighbor Rita shoveling out her driveway.

I had lived next door to Rita for almost 20 years. I knew her for a strong and independent woman who raised her own vegetables, raked her own leaves, and, yes, shoveled her own snow. But this winter was a bad one, and Rita usually had a friend with a snowplow come and dig her out.

Today was an awfully cold day to be shoveling snow. I watched Rita for a few minutes then dropped my book and headed for the closet to grab my own shovel, I tramped across the garden to join her. "I thought I'd lend a hand," I said, "when I saw you tackling this big driveway yourself. Shoveling can be fun to do together."

"Oh, I don't mind it," she replied. But we worked side by side companionably, bending to our tasks, and talked, as neighbors do, of the hardships of the winter, of the carelessness of the snowplow crews, and of how late spring would be. She told me of her missionary friend Nancy L. Bieber, a member of Lancaster (Pa.) Meeting and a psychologist, is a recent graduate of the Shalem Institute's program on spiritual direction.

in Colombia, and I talked about my daughters away at college.

When we finished, Rita invited me into her house to warm up with a cup of coffee and a piece of her shoofly pie. Nestling the hot cup of coffee snugly in my cold hands, I looked around. "You've repainted your kitchen, haven't you? I like that yellow color, and the cabinets make a wonderful contrast."

Rita's eyes lit up, "Yes, it used to be brown but it never pleased me. Now this is much better."

The pie was good, just made yesterday and freshly heated in her microwave. We sat in comfortable silence for a moment, enjoying the reward of our labor, reveling in warmth after cold, in stillness after exertion. I was conscious of my pleasure in this ordinary day. Coffee and shoofly pie are familiar desserts in this area of the world. I could imagine kitchens all over Lancaster County, where neighbors and families were sitting down together for coffee and shoofly pie, relaxing and talking after shoveling out their driveways once more.

Somehow this snowy day, this sitting together and quietly talking amid the smell of coffee and the smooth molassesy flavor of the pie, put on a glow not entirely explained by neighborly friendship and the tingle of slowly warming fingers and toes. It held me in a sudden awareness of tastes and smells, of colors and sounds, as if they all were abruptly intensified, like a sound just risen above the threshold of my conscious hearing or like a gradual lightening of the sky that unexpectedly reveals shapes that were there all along.

"Ah, so this is it," I thought. "This is . . . this is . . . well, life, living. I'm living, right now this minute. Sitting, eating, drinking, talking. I'm alive."

I looked across at Rita, seeing her more clearly. Her curly white hair, her slipped feet padding about her kitchen, her sweater and warm slacks, her quiet voice discuss-
ing how beneficial she found her micro­
wave. This was Rita, a never-to-be­repeated human being. And this moment, 
which seemed so ordinary, actually was 
unique, a never-to-be-repeated gift. I 
wanted to treasure it, to live it as com­
pletely as I could.

I wanted to be “mindful,” as Thich 
Nhat Hanh says in Miracle of Mindful­ 
ness, to this present day, this present mo­
ment. “Mindfulness,” he says, “is the 
miracle which can call back in a flash our 
dispersed mind and restore it to whole­
ness so that we can live each minute of 
life.”

Being fully engaged in sitting at Rita’s 
kitchen table, fully present to this small 
jewel of a neighbor, fully savoring the 
taste of the pie and the warmth of the 
coffee, being fully here and now in all of 
my being, that’s what it was. Being fully 
engaged transformed this moment into a 
miracle. The distance between the ordi­
nary and the miraculous is not so far that 
it cannot be traveled in an instant.

“People,” Thich Nhat Hanh goes on to 
say, “usually consider walking on water 
or in thin air a miracle. But I think the real 
miracle is not to walk either on water or in 
thin air, but to walk on earth.”

To have my feet firmly on the 
earth—and to know where my 
feet are. To be eating shoofly 
pie—and to be attentive to the pie. To 
listen to Rita—and to really listen to Rita. 
As miracles go, it may have been an 
ordinary and unspectacular one, but how 
ininfrequent it has been for me. Too rarely 
am I mindful of the moment itself. I lean 
forward to the next one, all attention on 
what has not yet happened. I lean back­
wards, replaying what is gone. Some­
where in between my leaning, the present 
slips quietly through, unnoticed by me. 
Like a child playing a game of hopscotch 
on one foot, I’m unbalanced, always look­
ing to the next square.

But now I had stopped. At this mo­
ment both feet were walking on the earth.

Here in this kitchen, the transforming 
miracle had happened, and I was in the 
middle of it.

Being mindfully present erased bound­
aries. When I really listened to Rita, when 
I opened myself to this moment and let 
Rita in, I found she was more than my 
neighbor. She was family, an intimate 
part of me. The bonds that joined us were 
far stronger than the differences of our 
lives. Beyond the microwaves and the 
snowshovels, we had in common our ach­
ing muscles and a pride in jobs well done, 
a pleasure in color and a concern about 
distant friends, a fear of dying alone and a 
capacity for loving; all the basic stuff of 
our common humanness.

Joined together in a community of two, 
what we had eaten was more than pie and 
coffee. It was more like bread and wine, 
the transforming elements of a communi­
tion that fills us so that we can go forth 
renewed. A new springiness of step and 
lightness of heart, a centeredness of soul 
and a free generosity of spirit, these are 
the gifts of neighborly communion.

Just as all moments are sacred miracles 
and we only recognize the sacredness 
when we are mindful, so all 
pie and coffee shared with 
a neighbor is sacred, 
transformed by our 
intention and the 
miracle of God’s 
good gifts into sac­
rament.

Bidding Rita 
farewell, I pulled on my 
boots again, hoisted my 
snowshovel onto my 
shoulder, and, filled with 
more than food, walked 
out the door.
The wreath my neighbors nailed to our building’s front door this morning was real, not ersatz, evergreen. Fragrant and round, it filled our foyer with the scent not of city streets but of a forest. When I picked up the morning newspaper, pine needles clung to my slippers. Along with the candles lighting their windows, my neighbors were preparing our three-apartment brownstone for Christmas, a gift to the street.

Rather than enclosing me in a circle of goodwill, however, my neighbors’ decorating zeal left me feeling angry and defensive. Like many Jews, and undoubtedly like members of other religious minorities, I feel Other at Christmas, a six-week season extending from before Thanksgiving to well after New Year’s. From the poinsettias decorating most workplaces to department store carols to my annual quest for nonsectarian gift wrap, the United States reminds its citizens that, underneath the pretense of multiculturalism, this is a Christian country after all. Anti-Semitic myths of Jewish influence notwithstanding, December teaches all of us that the reins of power rest firmly in Christian, mainly Protestant, hands.

The older I get, and the more in touch with my Jewish identity and my family’s Holocaust experiences, the more tension I feel around Christmas. Several years ago, I clumsily protested when a small peace group I belonged to scheduled a Central America forum on the first night of Chanukah. Although the organizers had been sensitive enough to check with several (nonobservant) Jewish members first (who’d assured them—accurately—that Chanukah was considered a “minor” Jewish holiday), they went ahead with the event even though many Central America activists are Jewish and many Jews celebrate the first night of Chanukah as a symbol of Jewish family and survival. Last year, a Jewish friend and I argued over the Christmas party a Jewish activist was throwing for the predominantly Jewish members of our secular peace group. Perhaps not surprisingly, both these painful conflicts partly involved fellow Jews, since the season seems to summon forth a wide spectrum of feelings and family history relating to assimilation, identity, and observance.

My own family’s behavior is confusing. My parents proudly celebrated only Jewish (and secular American) holidays, but my mother’s parents celebrated both Christmas and Jewish holidays in pre-Nazi Berlin, and many of my in-laws, of German Jewish stock, celebrate both Chanukah and Christmas. Both Jewish and non-Jewish friends and relatives send me Christmas cards, to which I respond with an assortment of Rosh Hashanah greetings, Chanukah presents, and “peace on earth” UNICEF cards. I am grateful for my parents’ teaching; for me, and probably for most Jews, Chanukah is not a “lesser Christmas” but a meaningful eight-day period in its own right. As a child, it was rich in family closeness, songs of Jewish heroism, dreidel games, toys, and homemade presents; as an adult I’ve developed private rituals, including latke (potato pancake) dinners with friends and quiet, meditative evenings in front of the menorah.

Ironically, my negative feelings about the commercialization and secularization of a Christian holy day don’t reflect my feelings about Christmas music and decorations, which I like, or about Jesus, a figure I’ve come to admire through liberation theology and Central America solidarity work. Instead, my feelings are probably akin to those of many Christians who’d like to reclaim the day’s spiritual, private, significance.

My problem with my neighbors’ wreath, in other words, was not with the wreath itself, which was beautiful, but with their failure to communicate about it. Whether out of ignorance or insensitivity, their unilateral decision to declare our common space a Christian one was as defeating of the season’s aspirations toward love and universal humanity as the “How dare you presume I’m Christian?” button a Jewish friend dons each December. The issue, for me, is less about “rights” than about civility and courtesy—qualities that seem in short supply as we limp toward the millennium. Many of these tensions seem most acute not in public areas being contested in the courts but in private or semi-public spaces: workplaces, stores, apartment buildings. Our failures, on an individual and collective basis, to acknowledge and respect each other’s differences and to apply conflict resolution skills when our needs conflict have led to today’s dysfunctional United States, riven by repressed anger, widespread feelings of being “dissed,” lawsuits, and violence.

While I could have fired off an angry letter or asked my Jewish landlord to intervene, I decided to try the harder route: to talk to my neighbors. When I did, after taking all day to muster the courage, they apologized: we were new in the building, and they hadn’t thought to ask us. They also mentioned, as I knew they would, their Jewish friends who celebrate Christmas.

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I didn’t ask my neighbors to remove the wreath, but to agree on a mutual decision-making process in the future. Like other members of minority groups, I carefully choose the issues on which to take a stand; our building shares a common heating system, too, and keeping warm is more important to me, on a daily basis, than symbols of identity. In fact, I’d almost decided not to make an issue of the wreath at all, until I came home to find their Santa Claus flag unfurled over our front door.

In our case, my neighbors and I agreed to talk—a tiny victory for civility, on one street in one city. But I’m tired of the internal battle that every December brings: whether and when to swallow my anger or risk feeling too “pushy” and oversensitive, too “Jewish.” I don’t believe the burden of asking not to be rendered invisible should rest on my shoulders.

**A Sweet New Year**

Rosh Hashanah, which usually occurs in September, is the Jewish New Year and one of the Jewish High Holy Days. During Rosh Hashanah, one reflects on the past year and confronts the new one with revitalized hope. One of the most important aspects of Rosh Hashanah is the blowing of the Shofar, a ram’s horn. The practice has many meanings: it was used to call the tribes of Israel together for meetings, to warn of dangers, and to denote celebrations. It is said that the blowing of the ram’s horn will be heard before the coming of the messiah.

During the Rosh Hashanah service, the Shofar is sounded in different ways to correlate to ancient specifications, culminating towards the Kitula Gidola, a long and continuous blowing, as long as the blower can manage. Rabbi Walter Rothschild of Leeds, England, and I, with the help of Hannah Kneucker on the piano, were charged with leading the liberal Jewish community of Vienna to bring in a sweet new year. There was one problem: we could not find anyone who could or would blow the Shofar. Rabbi Rothschild assured us that he had an alternative plan.

When it came time in the service for the Shofar to be blown, there was a pause. Then out of the front row, a little girl about ten, with long braids framing her face, slowly stood, gave her sweater to her mother, and walked over to the rabbi, her father. He handed the ram’s horn to the child, who looked out at the silent and shocked members of the congregation. Then she put the Shofar to her lips and on the ancient Hebrew commands blew the horn perfectly. Each ancient tone was carried beyond the room and outside to the Danube canal below, mingling with the blasts from other synagogues in Vienna.

It was the first time I had seen the sound of the Shofar bring an entire room of people together in silence and awe. After holding the Kitula Gidola until her face turned purple, the little girl from Leeds gave the horn back to her father and returned to her seat smiling ear-to-ear. Later she said, “Nobody else would do it. I play trumpet, after all.”

—Sonat Hart

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—James T. Dooley Riemermann

James T. Dooley Riemermann is a member of Twin Cities (Minn.) Meeting.

My Father’s Eyes

saw, I imagine
rainy twilight in a Viennese Park,
shiny kastanien nuts, some crushed
and bleeding bitter juices
into the asphalt. An old man in side­locks pleaded, then howled, then crumbled silent
amid the kastanien.

My father’s ears, perhaps,
heard a midnight rustling,
crisp uniforms in the doorway,
the scrape of spit-shined boots.

Across the courtyard, a single light bulb
blew the hom perfectly. Each ancient tone was carried beyond
the track is so fast,
screams STOP

and it stops

twenty years later in America
as my life begins.
What is the relationship between inner and outer peace? Is it possible to coordinate our efforts for personal transformation and for social change? Must our efforts "to build the beloved community" await our "straightening up the mess that's inside," to quote a line from *My Fair Lady*?

For years, I avoided facing these questions straight on, for various reasons. For one thing, people more concerned with "inner" than "outer" peace appeared to be looking for an excuse not to act politically against war and injustice. They implied that the ordinary activist was too flawed in character to alter the conditions he or she deplored. Anxious to dismiss anyone critical of the status quo, they behaved as if resisters were more responsible for chaos than those who never challenged publicly the violence of the status quo.

Another reason for my failure to explore the relationship between inner and outer peace was the amount of energy it took to work on two fronts at once. How could I take time to resolve my own psychic struggles with peace, when there was so much awry in the public order?

Besides, with all the nickle-plated gurus afoot, whom could I trust in a search for equilibrium? Much of the language of "inner" peacemakers struck me as abstract, merely academic, even wind-baggy and self-indulgent. The fact that discussions of inner peace often depended upon insights and practices from cultures far removed from the stresses and strains of U.S. culture aroused my suspicion as well.

I had been down that road before, where belief was more valued than insight and practice, and where someone in charge had the final word, however limited his or her experience or demonstrated competence.

Also, the fact that these issues presented themselves all at once kept me at a standstill. Perhaps I just wasn't ready to hear any of the good advice available from people well disciplined in "inner" peacemaking. Or maybe I had just forgotten that magic word essential to changing myself, as well as the world around me: START. Once initiated, the effort opened whole new areas of exploration central to personal peace, and to social change as well.

Living in China off and on during a seven-year period helped prepare the way. Many Chinese learn to cope with stress and to achieve inner peace in the midst of a harsh environment and an occasionally cruel culture. Although no expert at tai chi or related practices, I saw how crucial these disciplines are to a people long schooled in adversity. Living among people imbued with the spiritual insights of Daoism, "the way," transformed my understanding of what it means to be religious and deepened my religious faith.

Several books related to Buddhism and Hinduism have been helpful in understanding the links between inner and outer peace. The first and most practical is *Tools for Transformation: A Personal Study*, by Adam Curle, an English Quaker and one of the founders of Peace Studies. It was not so much Curle's arguments as it was the spirit evoked by his writing that helped me to appreciate links between personal transformation and social change. On occasion, specific passages made the connection evident, even explicit.

In the introduction, for example, Curle says that it is "an absurd illusion to consider that we can work for peace, which means to be actively involved with people who are behaving in an unpeaceful way, if we are inwardly turbulent and ill-at-ease; or to help people change their lives for the better if our own existence is disordered and impoverished; or to educate if our own human potential has not been sufficiently led out." In reflecting upon his long experience as a mediator among
warring parties in Asian and African countries, he returns again and again to the interdependence of inner and outer peace as well as of all living things.

Elsewhere, Curle emphasizes his profound distrust of the dualistic implications of "spiritual" and "material" dichotomies, implicit in Western religious and philosophical thought. "I find it more helpful to think that we are all, in our separate spheres, engaged in the quest for reality. And reality is neither spiritual nor material, the concern of either politicians or clergy; it is as it is."

A similar, and relevant, insight informs Diana Eck's remarkable book, Encountering God: From Bozeman to Banaras, about the fluidity of religious traditions and how they alter us, as we alter them, over time. "Sometimes they dry up in arid land; sometimes they radically change course and move out to water new territory... We do not know how we will change the river or be changed as we experience its currents."

Another publication that increased my appreciation for the connection between inner and outer peace was Approach to Vedanta, by Christopher Isherwood, the late novelist whom Gore Vidal regarded as "the greatest prose writer in English." A brief memoir about the "conversion" of a religious skeptic, it describes Isherwood's growing interest in the teachings of Ramakrishna and Vedanta following realization on the eve of the Second World War that he was a pacifist, but without any clear religious basis. In prose both concrete and disarming, Isherwood dramatizes his assent to truth in a manner reminiscent of the great John Henry Newman. In the process, Isherwood achieved an inner peace in a world gone mad for war. Shortly afterward, he worked with the American Friends Service Committee in Philadelphia; then the Vedanta Society; and later, the gay liberation movement.

Also relevant to the relationship between inner and outer peace is John Kabat-Zinn's Wherever You Go, There You Are, a book about simple, effective ways of being attentive. Kabat-Zinn shares with Curle a sense of respectfulness—of "mindfulness" and "wakefulness." This powerful exercise, following a quotation from Victor Weisskopf, suggests the spirit of Kabat-Zinn's approach: "Try: Thinking that your life is at least as interesting and miraculous as the moon or the stars. What is it that stands between you and direct contact with your life? What can you do to change that?"

Listening for the Voices of Angels

How can my mind, filled with the commerce of man, listen for the voices of angels?

Engaged in the world as I am, will I ever be home to receive them, waiting as I imagine they do, for the soul to struggle less for that eloquent silence when both mind and mouth are at rest.

―Michael S. Glaser

Michael S. Glaser is a professor of literature and creative writing at St. Mary's College, St. Mary's City, Md.
The First Quaker Nobel Peace

by Irwin Abrams

As Friends begin to think about how to commemorate next year's 50th anniversary of the Nobel Peace Prize that was shared by the American Friends Service Committee and the British Friends Service Council in 1947, it is well to be reminded that 1996 is the 50th anniversary of the prize that Quaker Emily Greene Balch, a leader of the Women's International League for Peace and Freedom, shared with John Mott of the YMCA in 1946. She was only the third woman to win the prize, after Baroness Bertha von Suttner in 1901 and Jane Addams in 1931.

Emily Balch (1867-1961), raised as a Unitarian, joined Friends in 1920 when she was in Geneva establishing the international headquarters of WILPF. She applied to London Yearly Meeting, preferring to avoid the divisions of American Quakerism. What attracted her to Friends was not only "their testimony against war, their creedless faith, nor their openness to suggestions for far-reaching social reform," it was "the dynamic force of the active love through which their religion was expressing itself in multifarious ways, both during and after the war." When she returned to live in Wellesley, Mass., in her last years, she transferred her membership to Cambridge (Mass.) Meeting.

In 1915 Emily Balch was already a distinguished social scientist when she joined Jane Addams and the intrepid international band of women who vainly attempted to stop World War I by persuading statesmen of both neutral and belligerent states to agree to a mediation process. She then tried to prevent U.S. intervention in the conflict and continued her opposition after the United States entered the war. This brought about her dismissal from Wellesley College, ending a teaching career of 20 years. She continued to work for peace for the rest of her life, both through WILPF and individually. She was granted the Nobel Prize as the acknowledged dean and intellectual leader of the United States peace movement.

When the United States again went to war after Pearl Harbor, she said that she "went through a long and painful struggle, and never felt that I had reached a clear and consistent conclusion." Knowing only too well the evil of Hitlerism from her work with Jewish and other refugees, she finally concluded that this evil had to be vanquished, and she supported the war. She declared, "I am not an absolute pacifist," but she kept her memberships in WILPF, Fellowship of Reconciliation, and War Resisters International, and she gave full support to conscientious objectors. She frankly admitted, "I realize that my position is neither very definite nor very consistent. How can one be either when an irresistible force meets an unmovable obstacle in one's own mind?" Her WILPF friends recognized her anguish, understood her reservations about absolutism in ethics, and were familiar with the practical dimensions of her idealism. Bertram Pickard, Quaker representative at Geneva who had watched her at work in her League of Nations days, told her, "One of the most attractive things about your pacifism is that it combines the wisdom of the political serpent and the harmlessness of the Quaker dove."

After the war the U.S. section of WILPF decided that it had been long enough since the Nobel Prize for Jane Addams and now it was time to attempt to secure one for their other surviving eminent cofounder. Mercedes Randall organized the campaign, and in examining her records at the Swarthmore College Peace Collection, we can see what an extraordinary job she did in the

Emily Greene Balch (third row, left) and other U.S. delegates from the Woman's Peace Party at the 1915 International Peace Congress, where the Women's International League for Peace and Freedom was formed.
six weeks time she had. Four typists were kept busy sending out a stream of letters, including 92 to scholars, politicians, and other public figures, each one personally signed by philosopher John Dewey, asking for their cooperation. The archives of the Norwegian Nobel Committee, now open through 1946, demonstrate how many nominations and letters of support these efforts generated. They also show the influence of the eloquent biographical sketch by John Herman Randall Jr., the husband of Mercedes. He was an eligible nominator as a professor of philosophy, and all the other documents collected were sent to Oslo along with his own letter of nomination.

Chairman Gunnar Jahn of the prize committee, in the speech of presentation at the award ceremony in December 1946, recounted Emily Balch’s “lifelong indefatigable work for peace” and declared, “She has taught us that the reality we seek must be earned by hard and unrelenting toil in the world in which we live, but she has taught us more: that exhaustion is unknown and defeat only gives fresh courage to the man whose soul is fired by the sacred flame.”

Emily Balch entitled her Nobel lecture, postponed until April 1948, “Toward Human Unity or Beyond Nationalism.” She pointed out the dangers of nationalism but advocated no world government, rather she perceptively identified the strands of nonpolitical connectedness that were moving the world to international unity, such as those with which the special agencies of the United Nations were concerned. Any true international unity, she always held, must have a moral quality and possess the quality of humanity.

In conclusion she gave her prescription for peacemaking:

We are not asked to subscribe to any utopia or to believe in a perfect world just around the corner. We are asked to be patient with necessarily slow and groping advance on the road forward, and to be ready for each step ahead as it becomes practicable. We are asked to equip ourselves with courage, hope, readiness for hard work, and to cherish large and generous ideals.

She turned over most of the prize money to WILPF, as Jane Addams had done. In 1955, concerned about the widening gulf between the United States and China, she wrote a poem that was a “letter of love,” addressed to “Dear People of China.” This is the last stanza:

Let us be patient with one another,
And even patient with ourselves.
We have a long, long way to go.
So let us hasten along the road,
The road of human tenderness and
generosity.
Groping, we may find one another’s hands in the dark.

In response the Chinese minister of health invited Emily Balch to China as her personal guest. Emily declined, not because she felt too old to travel—she was then 88—but because she felt she was too old to be of any use when she got there.

Such was Emily Greene Balch, the first Quaker Nobel Peace Prize winner, a remarkable woman with a brilliant mind, a caring and selfless spirit, a sense of humor, and most important of all, with what the Nobel chairman called “the sacred flame,” what she herself had described in others as “the dynamic force of active love.”
Glória Waltner stared at the ornate jewelry box, contemplating what she should do. She could return it and get a refund, but her brother would be offended. Rob had given it to her for Christmas.

Glória sighed deeply. She wished she had some beautiful gems to place in the chest, but a secretary's salary was not adequate to purchase precious stones. Looking at the chest again she decided to keep it.

It was almost midnight. Glória lay in bed. Her thoughts went back to Christmas, then ahead to the new year. Tomorrow would be New Year's Eve. Would the new year be a happy one?

She closed her eyes. Visions of diamonds, pearls, rubies floated in the air. In the midst of the jewels, Glória saw a figure arrayed in glistening white.

He spoke. "I am giving you a treasure chest to be filled with jewels. It has three hundred and sixty-five compartments. You may place one or several jewels in each section."

Gloria found herself mumbling, "I... I... don't understand. I have no jewels, nor do I have money to buy them."

The mysterious figure continued. "Diamonds sparkle. You can place any number of them in the chest. Diamonds are a deed of love. Do something for someone because you love them, not for reward."

"Rubies are a result of injury to an oyster. Do a sacrificial service for someone."

"Sapphires may not glow like other gems, but they are precious. Your sapphires are the kind words you speak to others."

"Opals have a glow all their own. Think of them as acts of kindness: taking a senior citizen to the store, entertaining a child when the mother is busy, calling on a shut-in."

"Emeralds are also a treasure. Don't be afraid to go the second mile. When someone asks you to do something, do even more than required. Go that second mile. Add another jewel to the box."

"At the end of the year your jewel box will be filled and overflowing. It will glow and glow and glow."

"These precious gems are free. The only cost to you will be your love shared with others."

Gloria awakened and couldn't believe what she had dreamed. Who was the mysterious figure? It was strange, uncanny, that she could remember his message. Turning on the light, she got out of bed and wrote the message down on paper.

She would try to fill the jewel box with precious gems.

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Life in the New South Africa
by Petronella Clark

Early on the morning of April 27, 1994, while it was still dark, I drove past Gordon’s Gym, which had been transformed into an election station. There was still an hour before the doors would open, but already a long queue had formed. This was the day so many of us had hoped for and worked for in different ways; to my surprise, tears rose to my eyes. Pictures and stories of that day have since flashed “round the world—the long queues, waiting patiently and cheerfully, even in the rain; the camaraderie; the sense of a glorious historic moment. Over previous weeks, I had helped prepare observers, who would be inside the polling stations, and peace monitors, of whom I was now one, who would be roaming outside. We had been trained in conflict resolution skills; we had been warned not to take unnecessary risks. Now that the day had come, we found we were not needed—and never have I been so happy not to be needed.

I suppose we must accept that what has followed must inevitably prove an anticlimax, that the election was only the beginning of the new South Africa and that its viability is something we all must continue to work for. But we all had great expectations that could not be realized overnight.

It is easier for outsiders to see the changes than for us, of course. People who return after several years absence comment on the great transformation in attitudes, the new sense of freedom, the relaxed relationships between different ethnic groups.

For some of us, the biggest adjustment has been to redirect our focus. In the bad old days, we could all unite in opposition to Apartheid. Suddenly we have found ourselves under a Government of National Unity, with police who are our friends, and faced with all sorts of problems we were able to neglect before, but which now need us to agree on solutions.

The worst problem, I think most would concur, is crime resulting from poverty. The world's economy has been depressed ever since the oil crisis of the mid-1970s; in South Africa this has been compounded by the misdirection of resources into the furtherance of Apartheid, from the enormous proportion of taxes used to pay for duplication of services for different ethnic groups to the deliberate destabilization, both political and economic, of neighboring states. Consequently there is a horrific level of unemployment and destitution. The major urban centers are surrounded by “townships,” many consisting of sub-economic housing and shacks of second-hand building materials, cardboard, and plastic. Most of the inhabitants lack saleable skills and must therefore earn a living through casual work; one sees men sitting at certain places on major highways waiting hopefully for a farmer or builder to offer them a day’s job. An easy alternative is what a Friend euphemistically calls “the redistribution of wealth.” This may range from simple housebreaking (not so simple when this happens to oneself—I speak from recent experience of burglary!) to violent muggings and car-hijackings. Much crime is related to gangs that have proliferated in the townships and to drug trafficking.

The economic situation has been worsened by the perception of the outside world that now that Apartheid has gone, South Africa no longer needs their help; alas, help is needed more than ever to rebuild in Apartheid’s aftermath.

On a more cheerful note comes the problem of political correctness. My husband, for example, was classified as “Cape Coloured” under the old regime, while I was “White.” “White” is still used, as is “Black” (although I remember a time when it was nearly as disproved of as “Native” or, horror, “Kaffir”). What, however, does one use to describe those who are neither white nor black? Some insist on the term “so-called Coloured” while others say “Coloured and proud of it!” (“Brown” might be an alternative—but we all are shades of brown or pink.)

The old Group Areas, regulating residence by race, still exist, but the white areas are becoming more integrated as those who can afford it move in from the townships. The schools are similarly becoming integrated, with many pupils daily traveling far to attend formerly white schools, which are still superior to most township schools. Big organizational obstacles are being encountered in the changeover from racially based school systems to each of the nine provinces having its own department of education. The Western Cape (where I live) is particularly slow and conservative—too many people have vested interests in maintaining the status quo. Although there is a great need for teachers in the new educational dispensation, there is not enough money to pay them, so many well-qualified teachers (including myself) are under-employed.

A major cause of ill feelings is “Affirmative Action” whereby the number of blacks (and other members of “disadvantaged” groups, including women) in high places is being increased; thus, in theory, a black woman is more likely to get a particular job than an equally qualified white man. As there is a severe unemployment problem at all levels anyway, this causes much insecurity and resentment.

Some South Africans view the future with the despondency, seeing steady decline of standards, both material and moral; others, like me, are more optimistic. On the one hand I see the horrific, rising crime rate; on the other, I rejoice in my ability to walk and talk freely with anyone of any color. The slums and shantytowns are still there, but their occupants can go to the same beach as me, traveling on the same bus, train, or taxi as me, and we can admire the beauty of the Cape Peninsula together without fear of suspicious policemen hassling us. Only 11 years ago, my marriage was unrecognized in South Africa and our children were, by South African law, not only illegitimate but illegal. Now a member of our Quaker meeting in Cape Town is one of the black women Members of Parliament, married to a white husband. The new South Africa may not be perfect, but that need not stop us aiming for perfection.
Epistle of New York Yearly Meeting

On July 21-27, 690 Friends, including 190 children and more than 125 first-time attendees, gathered for New York Yearly Meeting’s annual sessions at Silver Bay, N.Y. After completing the new Faith and Practice last year, we find ourselves, in this, our 301st year, with time for reflection. At the opening of our week together, Edward (Ted) Perry’s message encouraged us to think of the ways in which individuals and groups exclude others. This young Friend told us of his difficulty in making the transition from Junior Yearly Meeting to the adult Yearly Meeting, with its many divisions and cliques, each with its separate language and set of rules. We tell different stories about who we are and cling tenaciously to them instead of wrestling lovingly to tell our story together.

Elizabeth Watson, speaking to the same concern from her wealth of experience, urged that we accept the differences between us. She urged us to apply the transforming power of humility and love within the Religious Society of Friends in order to be peacemakers in the world beyond our meetings. She recalled the active witness of New York Yearly Meeting Friends in past years toward healing both the meeting and the earth, and she saw the opportunity for us to bring that witness into the future. She reminded us of the power of ordinary people to turn things around, and encouraged us to “dwell in possibility.”

Anne Thomas, in Bible study, spoke to the theme of inclusiveness, using the text of Genesis 1:26: “Then God said, ‘Let us make human kind in our image according to our likeness . . . .’” She suggested that no one is the image of God; all of us together make up the image of God, and God is not complete until all of us are included. She also brought up Ted Perry’s theme of developing new spiritual practices, as she encouraged us to reenter the great stories of the Bible and retell them in a way authentic to us. The title of her weekend study, “Beginning and Beginning Again,” refers to her theme that creation occurs when a people is renewed or rededicated; as when the Israelites passed through the Red Sea.

At Junior Yearly Meeting Bible study, led by Ann Davidson, everyone participated. In fact, as they acted out the story of how Jesus cured the man with palsy, there were three children with palsy and two Jesuses. The entire group focused on the theme of community-building. Adults were asked questions about their relationship with God and how they would explain a supreme being. We realized again how much we want our young people to stay with us and continue the yearly meeting’s work. We need their prayers.

The yearly meeting staff is beginning to use a nonhierarchical structure. Our valued
friend and general secretary, Joseph A. Vlaskamp, is retiring. Joe challenged us to be a people of God for the benefit of others, poised to move into the future. In worship bubbling with laughter, we expressed our gratitude for Joe’s 20 years of service.

We have thought and spoken much this year of our rich past, our present, and our future. Margery Rabin’s photograph exhibit recalled the last 15 years in the language of faces. We remembered and celebrated dear friends and drew inspiration from them. For the last event of our tercentenary, the Alternatives to Violence Project showed us resources we already have to meet future challenges. Another resource is the Gospel Order packet developed by Ministry and Counsel for consideration by monthly meetings. As we move forward with faith, we find it important to pause and remember to treat each other with tenderness. We pray that love will inspire the ministry to which we are called.

—Steven W. Ross, clerk

North Carolina Yearly Meeting (FUM)

The nurturing witness in ministry, education, and the peace testimony of five Quaker women from throughout the history of North Carolina Yearly Meeting inspired this year’s sessions, Aug. 7-10, on the campus of Guilford College in Greensboro, N.C. The five women were Abigail Overman Pike, 1700–1781; Mary Chewer Woody, 1846–1928; Mary Mendenhall Hobbs, 1852–1930; Ruth Reynolds Hockett, 1901–1985; and Miriam Lindsay Levering, 1913–1991. Each came alive as “Quaker Women: Stepping Out From the Past.” As a part of the Vision 400 program celebrating the tercentenary of the yearly meeting in 1997, the dramatic monologues staged during the first evening session set a tone of unity and purpose for this 299th gathering.

The overall theme was “Carolina Quaker Women: A Heritage of Equality.” Leading the morning Bible studies was Sandi Fulton, a member of High Point (N.C.) Meeting. Louise Wilson, a North Carolina Quaker who founded Virginia Beach (Va.) Meeting and is a former principal of Friends School in Virginia Beach, Va., spoke at the evening sessions. She reminded North Carolina Friends that all are called to witness, together with the Spirit of God, to the present moment and to the future.

Business sessions were free of the intense divisions over sexual orientation and New Age philosophies that marked other recent yearly meetings. Afternoon workshops provided opportunities for constructive dialogue about the deep concerns among Friends in North Carolina Yearly Meeting. The Friday morning session of Ministry and Counsel became a worship service as Friends were led to speak out of the gathered meeting about the Presence in their lives, their love for their monthly meetings, and their hopes for yearly meeting. In business, Ministry and Counsel approved the recording as ministers of Mark Caughon, associate pastor at Holly Spring (N.C.) Meeting, and of Lee Lane, pastor at Plainfield (N.C.) Meeting. These recordings were later recognized and approved by the yearly meeting.

Yearly Meeting approved Clifford Winslow as its clerk for the next year. In other business, yearly meeting noted with regret the withdrawal of Quaker Heights (N.C.) Meeting and Community (N.C.) Meeting over their liberal differences with the yearly meeting on issues such as biblical interpretation; approved the laying down of Friends United Meeting; recognized North­east Friends Fellowship in Raleigh, N.C., as a preparative meeting under the care of Contentione Quarter; approved a request from Bethel (N.C.) Meeting to be relieved of yearly meeting responsibilities because of its aging and reduced membership; and requested that a committee study issues raised by the concerns of Bethel Meeting.

Adjourning the business sessions, Clifford Winslow summed up the gathering with the comment, “The Friends process does work. It is not easy. We have to work at the process. But it works.”

—Robert Marks

Illinois Yearly Meeting

Friends of Illinois Yearly Meeting gathered for their 122nd annual sessions in McNabb, Ill., July 31–Aug. 4. More than 230 people attended. Yearly meeting processes went remarkably smoothly this year due to the organization of our clerk coordinator, Mary Nurenberg, the work of the planning committees, and the helpful spirit of attendees.

Our first address, by Kenneth Ives, helped us focus on this year’s theme: “Embracing Our Heritage: Friends for the New Millennium.” An illustrative chart showed the trends in membership by branches of Friends since the 1830s, and a final query challenged us as we look ahead: “What positive visions do you have for the Religious Society of Friends of the future?” A rousing talk by past IYM field secretary Paul Schobernd framed our religious body as a patchwork quilt, each of us being a square that rounds out the whole. On Saturday evening Dan Seeger, executive secretary at Pendle Hill in Wallingford, Pa., and a Universalist Friend, spoke thoughtfully and helpfully of our Christian heritage and what place it might have in our contemporary faith and practice.

High school Friends organized games on the lawn—ultimate frisbee being a favorite—and included younger Friends in the activities. Other activities, such as a trip to a nearby prairie, augmented their business meetings. A concern for the budget process and use of contributions to the Youth Oversight Fund led to a request of Finance Committee to assist in managing this money. Young Friends are hoping to send a good-sized contingent to the December 1997 YouthQuake at Guilford College in Greensboro, N.C.

In our morning business meetings we developed an outline of our work together for the coming year. Technology proved to have pluses and minuses as we enjoyed the benefits of an excellent microphone system but fretted over a near loss of meeting minutes in the recording clerk’s laptop computer. A budget that included reductions in contributions to organizations outside IYM but increases in the general fund for yearly meeting needs was accepted, noting that the past several years’ trial of allowing children to attend IYM at no charge had not affected the budget adversely.

The Ad Hoc Committee on Work lovingly helped Friends see the importance of our attention to service within IYM and gave recommendations for streamlining our efforts. A beautiful example of the joy of work was depicted in the report and photo album of the spring workcamp that brought together 39 IYM Friends to paint the 120-year-old meetinghouse. The Volunteer Service and Training Committee is planning a national gathering for April 1997 to promote workcamps and volunteer opportunities for Friends. The Ad Hoc Committee on Sexuality, Commitment, and Marriage asked Friends to approve the use of a Listening Project to explore these issues with our meetings. Interested Friends attended a workshop led by Barry Zalphi, IYM field secretary, and Herb Walters, founder of the Listening Project, and later formed a steering committee to plan for implementation of the project in the coming year. The Faith and Practice Committee presented a letter to Friends on the process of involving monthly meetings in discussions related to writing our own Faith and Practice.

Workshops were well attended this year. Dan Seeger’s on “Peacemaking in a Post–Cold War World” was appreciated, as were interesting presentations on mysticism, Elias Hicks, Couples Enrichment, religious education, and sexuality. Our worship-sharing groups were rich, as always, and we benefited by many visitors this year. The Plummer Lecture, given by Tom Stabinski, led us into deep reflections on our spirituality and prayer life.

Friday night dancing under a nearly full moon brought together a large, multigenerational group of light-footed Friends. Singing on the porch each evening before dinner; the music, poetry, and dramas of the variety show; and sitting on the outside benches gave opportunities for friendship and sharing of
Iowa Yearly Meeting (Conservative)

Iowa Yearly Meeting, Aug. 6-11, was a melange of business sessions (long at times), evening programs, committee meetings, interest groups, and—new to the format—workshops. Beyond all these was the chance to renew acquaintances and visit on the campus of Scattergood Friends School, near West Branch, Iowa. It was the 119th gathering of Iowa Yearly Meeting (Conservative).

The ambience was enhanced by two visitors from Kenya, Eli Ogaola and David Neyole, members of one of two meetings that changed from programmed to unprogrammed worship after Eli and others attended the Friends World Committee for Consultation conference in Kaimosi, Kenya.

Scattergood School is the yearly meeting’s principal project, although its annual contribution is a relatively small part of its budget. The school had 48 students last year, and 55 this year. Director Ken Hinshaw said the $13,500 tuition makes it the least expensive Quaker boarding school in the U.S. Ken and his wife, Belle, Scattergood’s farm director, toured other Quaker schools and said the dorms and academic offerings are comparable, but Scattergood has fewer sports offerings. Capital improvements, including new construction to expand the boys’ dorm, show Scattergood is a place people care about.

Many children were at Junior Yearly Meeting, and many adult volunteers worked with them. With an expanded program this year, the need to hire an adult leader came up repeatedly. The yearly meeting decided to add this cost to the budget.

The Advice and Query Review Committee has completed its work and was laid down. A reprinting of our Discipline was approved with inclusion of the new Advices and Queries as well as an updated page on new monthly meetings. Appointment of a Discipline review committee was approved.

One afternoon there were verbal reports from Quaker organizations. Beverly Reddick, Associate North Central Regional Director, said American Friends Service Committee staff live out a sense of call and passion through AFSC. Jon Fisch, of Paullina (Iowa) Meeting and clerk of Friends Committee on National Legislation’s Policy Committee, reported that it is necessary for FCNL to go after the military budget to cut government spending. Iowa Peace Network co-coordinators, Gary and Nancy Guthrie, said the organization, supported by Iowa’s Historic Peace Churches and the United Methodist Church, has for 20 years worked for hope amidst despair.

Four workshops ran concurrently on three afternoons. The choices were “ Alternatives to Violence,” led by John Shafer of Friends for a Nonviolent World in Minneapolis, Minn.; “Discernment,” led by Marty Grundy of Cleveland (Ohio) Meeting; “Writing in the Spirit,” by Margaret Lacey from Richmond, Ind.; and “Spiritual Grounding with Clay,” by Jean Graham from Austin, Tex.

Marty Grundy spoke one evening about “The Niceness Syndrome,” a title used in a FRIENDS JOURNAL article. She said that while being nice can be equated with being tolerant and accepting, there is a temptation to remain superficial so as not to challenge each other. In the process, we “avoid the important stuff.” Other evening programs included a panel on

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spiritual diversity; an open discussion on anger; and slides and stories about early Friends and Scattergood. Songfests, folk dancing, and a talent show followed the evening programs.

Many interest groups were offered, such as one on the environment, led by Don Laughlin of West Branch. Don pointed out that electric cars (he has one) are an interim solution to climate change.

Junior Yearly Meeting made items to sell for the benefit of Heifer Project International. Young Friends' activities included a two-day workcamp in Muscatine, Iowa, where they painted a house, worked in a park, and served a noon meal in a soup kitchen.

Michael Luick-Thrams brought copies of his newly published book about the Scattergood Hostel for refugees from Hitler's Germany during World War II. The book, entitled Out of Hitler's Reach: the Scattergood Hostel for European Refugees 1939-43, is the result of interviews and correspondence with the surviving refugees and their families and contains many photos.

Deb Fisch, of Paullina (Iowa) Meeting, spoke at the Sunday pre-meeting about how one participant in the writing workshop wrote about "Chardin moments"—moments of being aware of the Divine. The more we allow ourselves to listen to the still small voices of ourselves and others, she said, the more often the Chardin moments come.

—Sherry Hutchinson and Reva Griffith

1996 Baltimore Yearly Meeting Epistle

To Friends everywhere, "In the presence of the living God: be patterns...be examples."

Late into one evening at Baltimore Yearly Meeting's 325th session, August 5-11, groups of all sizes and ages could be glimpsed around the Wilson College campus in Chambersburg, Pa. Youth and elders alike were journeying...blindfolded, linked by hands to a guide...under blankets hidden from "patrols." At "Arch Street Meeting" cider and cornbread refreshed us before the final race to freedom.

We were on a reenactment of the Underground Railroad, prefaced by remarks from Anthony Cohen, who this summer retraced an actual route of escaping slaves by foot, rail, boat, and horseback from Sandy Spring, Md., to Amherstburg, Ont. The reenactment, as with this year's theme, was an attempt to connect with our Quaker past. It was important to us to learn our role in history, the example of earlier Friends, and to learn that the Underground Railroad is still being used to help individuals fleeing persecution.

We, too, are called to leave behind the ordinary and accustomed and to become like strangers in a strange land. Margery Larrabee

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called us to witness to God: to be a living mystery and to live in ways that do not make sense if God does not exist. Using the full context of George Fox’s quote that was our theme, she encouraged us to use practices to help us surrender to that of God, tell our truth, and listen deeply.

Early this year a Langley Hill (Va.) Meeting member took the burnings of three churches in Alabama as a personal call. By summer, groups of various ages, faiths, nations, and races were working together there under the auspices of Washington Quaker Workcamps and Langley Hill Meeting. Many of our members joined this effort, building both structures and community.

Minutes for work as Friends in Residence were returned with appreciation from the Alabama workcamps and from Woodbrooke Quaker Study Centre in England. We continue to support members whose lives preach through work with youth programs and camps, Quaker teaching and writing, and population concerns. The yearly meeting recognized new calls for individuals to work with Navajo community development and Friends Committee to Abolish the Death Penalty.

Sharing epiphanies that send us along a different path is part of call and accountability. Frank Massey, our general secretary, dared to show us his reality, to share his difficulty in naming and accepting his gifts. Now we as a community are called to walk encouragingly over the earth and to support each other’s search to be faithful to God. Our lively Junior Yearly Meeting explored in many ways the theme, “Walk lightly o’er the earth.” They contributed with maturity and imagination, helping to plan and produce the spirit-led reenactment of the Underground Railroad and all-age workshops.

The Carey Memorial Lecturer, Kara Lee Newell of the American Friends Service Committee, brought us back to the ground of our action—living in God’s presence:

We practice the presence of God just as we practice the piano, or dance, or an athletic maneuver... This practice or exercise of the presence of the living God is very difficult, but rewarding in direct relationship to the amount of effort and attention we give it. As we develop our spiritual muscles, our lives themselves acknowledge God, they become patterns and examples, as Fox said.

We pray for unity within ourselves and with other communities and that we may be examples to each other. In our Spiritual State of the Meeting reports, we attempt to speak of our conflicts honestly, to share of ourselves.

We left yearly meeting with a query echoing in our souls: Have you considered that the voice you’d like to be still or be able to ignore entirely is actually the one you most need to listen to, heed, and obey?
Has your time come to strengthen the spiritual basis of your work in the world?

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► Vail Leadership Grants—for leaders or potential leaders in the Society of Friends.
► Wilmer Young Scholarship—for persons working for peace and social justice.
► Kenneth L. Carroll Scholarship—for Quakers pursuing biblical and Quaker studies.
► Student internships and some general financial aid are available as well.

Scholarship applications are now being accepted for 1997–1998 (due March 15)

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c/o Judy Jager, 1002 Florence Ave., Evanston, IL 60202, (847) 864-8173,
e-mail: miler123@aol.com, website: http://www.uic.edu/~conant/qvstc
Also available: a directory of 1996 Quaker service opportunities, in hard copy, or see our website.

News of Friends

A new peace center has been opened by Friends in Central Pennsylvania. Dorothy Habecker, a member of State College (Pa.) Meeting, was overwhelmed by the growing number of requests from teachers and graduate students to use her large collection of conflict resolution resources. So, on Sept. 21, with the help of Community for Peace Education, funding from Philadelphia Yearly Meeting, and the participation of Friends and others, The Peace Center officially opened to the public. Located in an office donated by the State College Presbyterian Church, The Peace Center serves those interested in peace and social justice issues through an educational resource library, by hosting workshops and community events, and by providing information on upcoming events and local and national peace organizations. For more information, or to make a contribution, contact The Peace Center, Room 212, State College Presbyterian Church, 132 West Beaver Ave., State College, PA 16801, telephone (814) 238-5594.

A clean William Penn (see below)

Friends are protecting the image of William Penn, or at least his statue that rests atop City Hall, high above Philadelphia. David Cann and Constance Bassett, members of Solebury (Pa.) Meeting, recently headed a team of workers in cleaning the 37-foot, bronze statue and applying a wax-based coating to protect the city's Quaker founder from the elements and urban pollution. Considered to be the largest single figurative bronze casting in the world, the statue was cast in 47 sections that are held together by 1,402 bolts. The 53,384-pound statue was installed in 14 sections in 1894 and had remained untouched until 1987, when it was completely restored through private funding. David and Constance also worked on that restoration team, but were not Friends at the time. Through research on William Penn and visits to Friends Center, the couple learned about the Religious Society of Friends.
Paving the Road to Peace in Burundi

by Claudia Wair

Every now and then we encounter engaging personalities, people whose spiritual presence is so intense that we wonder, "What does he know that I don't?" We want to be around these people, get to know them, understand what makes them seem so at peace.

I had the opportunity to meet such a person recently. David Niyonzima, general secretary of Burundi Yearly Meeting, was in the United States in October to bring Friends up to date on the situation in Burundi and to raise funds for peace efforts there. David, his wife, and three children are currently living in Kenya following death threats issued in Burundi during that country's civil war.

In spite of the violence and uncertainty of the situation in Burundi, David knows there are signs of hope in his country. "I have seen many incidents of Hutus hiding Tutsis and Tutsis hiding Hutus during the crisis. That's a small light that shows me there are some peacemakers out there, people who don't want the violence. One thing is that [both sides] are tired of war. They have seen how evil it is. They want peace."

Though he is hopeful, the situation in Burundi is still critical. "There is much poverty and disease. People are not able to work because of the war. Many are in hiding or in refugee camps. The main export is coffee, but during the war a lot of coffee has been burnt, so there is no foreign money coming in from that industry. So the economy is dying. [People] need something to get them through to the next day. Someone has said that the average life expectancy is 24 hours. When you go out you don't know if you're coming back."

David feels that in order for there to be peace in Burundi, two groups must take action: private peacemakers and the government of Burundi. "The peacemakers, like the NGO's (nongovernmental organizations) and the churches, need to preach love, tolerance, and forgiveness, so that [the people's] mentality changes, so that they may see things differently. The peacemakers must organize workshops where people can come together, both Tutsis and Hutus, to learn what can be done, particularly in their home areas, in their villages."

"Then the government has to make room for higher organized dialogue. It's complex, yes, because of [the animosity between the ethnic groups]. People on the inside of the government, the Tutsis, have to talk with the Hutus who have taken arms, and in the dialogue they all must accept their responsibilities; the things that the government did have caused the rebels to take up arms. This must be a taking and giving process."

Claudia Wair, a member of Langley Hill (Va.) Meeting, is FRIENDS JOURNAL's Editorial Assistant.

(Continued on page 30)
take years. David Jackman, associate representative at QUNO–New York, reported “the treaty text was approved by a vote of 158–3, with five abstentions. In the strangely quiet conference room, a smattering of applause from the gallery was the only sign that marked the CTBT’s passage.” On Sept. 24, U.S. President Bill Clinton was the first to sign the treaty. By Oct. 15, over 100 other states had also signed, but of the 44 named states that must ratify the treaty, four had not yet signed.

According to David Jackman, “Experts are already sharing ideas on how the parties might bring the treaty into force even if all the 44 don’t sign. The CTBT text itself offers the possibility . . . of accelerating the ratification process.”

Correction: In the October issue’s News of Friends, the Dalai Lama’s brother and other Tibetan monks visited George School in Newtown, Pa., not Newtown Square, Pa.

(Continued from page 29)

David’s own contributions to the reconciliation process include helping to found the Kibimba Peace Committee, which promotes dialogue between Hutus and Tutsis. He was also involved in the distribution of relief aid to displaced Tutsis.

Looking to the future, he sees many changes that Burundi must face to ensure a peaceful coexistence between the two ethnic groups. “Our educational system has to change to be Tutsi and Hutu inclusive. You can’t expect peace in the future when only one ethnic group is educated. And those in school must learn peace, how to share the country.”

Before leaving Burundi, David’s own family experienced the adversities of war. “[My children] are small and do not understand the background of the war, but they have seen people killed, they have hidden, spent nights outside the house, so they know what it means to encounter physical violence. We are trying to help them understand by not being biased and by teaching tolerance. Since my wife is a Tutsi and I am Hutu, these children should find it easier to understand.”

David feels he was called to his role as peacemaker. “The peace issues discussed at several Quaker conferences I’ve attended caught my attention. When the situation in Burundi became so difficult and the violence erupted . . . I felt, ‘You cannot preach love and a relationship with God and forget your relationship with your neighbor.’ I felt I needed to help others relate to one another, to put the faith into practice. And I remember that in the Bible it says that faith without work is dead. People can go to church, they can recite, sing, but to me what matters is how that is translated into everyday life in their communities, in their places of work, in their schools. So I felt that God was calling me.”

David’s example of putting his faith into practice goes beyond simply working for peace. Central to his vision of peace is the role of forgiveness. “There are people who have forgiven one another. They say, ‘OK, I know that you killed my loved one, but I am a Christian, I cannot pray to God to forgive my trespasses if I hold this grudge against you.’ In the Bible Jesus says, ‘So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.’ Since Burundi is a Christian country, we, the various churches, are preaching love. These principles are so powerful and I think that is how some people are able to act positively.

“People have to search, think, and pray and see what can be done to stop the cycle of violence. And we will realize that it is forgiveness.” Realizing that such forgiveness is difficult when the lives of loved ones have been lost, Niyonzima looks at it practically: “When you forgive someone, who’s done you wrong, it is a great, great challenge to him. I mean, it’s hard for him or her to grasp! Why should you [forgive me]? How can you do that? This is the thing we want people to put into practice. We have to live together, Hutu and Tutsi, so we have to learn mechanisms for peaceful cohabitation or we’ll wipe one another out.”

When our time together ended, I was left not with images of a war-ravaged country but rather with pictures of David’s ideal Burundi—homes, churches, and businesses rebuilt; schools that teach all children; equal housing and employment opportunities. More than that, I was inspired by this soft-spoken and deeply spiritual person, a man whose optimism is infectious and whose faith is solid. From our conversation I found new meaning in the words “faith and practice,” and by his example I’ve seen forgiveness transformed from a passive expression to an active mode of reconciliation. Returning to the office after the interview, I felt strangely aglow. After describing my time with David and the almost giddy feeling that resulted, a friend named the effect that this encounter had on me: “Grace,” he told me, “You’ve been graced.”

To support peace efforts in Burundi, send contributions to: AFSC/Burundi Peace Fund, Development Department, 1501 Cherry St., Philadelphia, PA 19102-1479.
A prison correspondence project has begun to link incarcerated men and women with Quakers who are willing to be pen pals. Letters are sent to a post office box, then repackaged and forwarded to their recipients to protect the anonymity of correspondents’ addresses. Letters from prisoners pass through the same process. There are many inmates in U.S. prisons that have little or no contact with the “outside,” and Friends are needed to participate in this ministry. For more information, contact Gene Hillman and Sally Rickerman at P.O. Box 75, Kennett Square, PA 19348. (From the September issue of Baltimore Yearly Meeting’s Interchange)

• Looking for nonviolent toys for a young Friend this Christmas? Christian Peacemaker Teams has revised and updated its informational materials on alternatives to violent toys and games. A General Resource Packet includes worship guides, helps congregations and groups define toys of violence, identifies the problems associated with violent play, and suggests alternatives. An Action Packet contains specific information on organizing public witness, alternative toy fairs, and other public events that can draw attention to the issue. For more information, contact CPT, P.O. Box 6508, Chicago, IL 60680-6508, telephone (312) 455-1199, e-mail cpt@igc.apc.org.

The Population Concerns Committee of Friends Committee on Unity with Nature is soliciting manuscripts for its forthcoming book Population Is People: A Quaker Reader. They are looking for contributions from individuals who have experience or knowledge to share about a concern that is exacerbated by rapid population growth. The following queries have been offered to encourage creative approaches and insights on this topic: 1) Are you troubled about some land that is being developed in a way that destroys the economy of a neighborhood or a people? 2) What is your response to the weakening of family and community ties that is evidenced everywhere? 3) How do you react upon learning that cooking fuel is harder to obtain in more parts of the globe? 4) Do you know what it means to lack basic healthcare? 5) Are you concerned about the increasing number of “street children”? 6) What should we do for women who wish to have access to effective contraception? 7) How do you feel about social injustice and its accompanying violence? Manuscripts must be submitted by December 31 to FCUN Book Project, c/o Elizabeth Schmidt, 1026 SW A St., Richmond, IN 47374. (From the September/October issue of Being-Friendly Creation)

• Since its inception in 1989, the Legislative Letter Writing Campaign has stimulated over 25,000 letters and postcards sent by Friends at meetings to their members of Congress and the President. Many additional messages have also been sent by Friends from their homes.

The focus issues, which are selected each month under the guidance of Friends Committee on National Legislation, range from curbing the military and the arms trade to building a safe, healthy, and affordable social order at home and abroad. The Campaign, begun by the Philadelphia Yearly Meeting Peace Committee, is now a joint effort with Baltimore Yearly Meeting Peace Committee to facilitate and encourage Friends in their monthly meetings to witness directly to law makers. For information on how your meeting can participate, contact the PYM Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7232, fax (215) 567-2096.

• December 1 marks the annual observance of World AIDS Day. Sponsored by the World Health Organization and the American Association for World Health, this year’s theme is “One World, One Hope.” The UN Program on HIV/AIDS estimates there are more than 20 million people worldwide currently living with HIV/AIDS. Philadelphia Yearly Meeting’s Quaker Ministry to Persons With AIDS is requesting that Friends participate in the worldwide prayer for people with HIV/AIDS at 2 o’clock on that Sunday.

Calendar

DECEMBER
25—Pemba Yearly Meeting, Chake Chake, Tanzania. Contact P.O. Box 101, Chake Chake, Pemba, Tanzania.
27-Jan. 1—“Looking Deeply,” the year end retreat at Quaker Center in Ben Lomond, Calif. Led by Elizabeth Dearnorn and Richard Brady, the retreat will examine living more fully in the present moment. Cost is $225. Contact Quaker Center, P.O. Box 866, Ben Lomond, CA 95005, telephone (408) 336-8333.
30-Jan. 1—Powell House’s Annual Family New Year’s Celebration, centered on the theme of “Stars,” led by Gordon and Sandy Clark. Contact Powell House, 524 Pitt Hall Rd., Old Chatham, NY 12136-3410, telephone (518) 794-8811, e-mail PowellHse@aol.com.

JANUARY
3-5—The annual New Year’s Silent Retreat at Woolman Hill in Deerfield, Mass. Cost is $90. Contact Woolman Hill, Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

The Issues Program at Pendle Hill

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Wilmington College is a four-year, resident, undergraduate college founded by the Religious Society of Friends (Quakers) in 1870. The College's character has been shaped by the liberal arts, its Quaker heritage, a career-oriented focus, and a commitment to preparing students for leadership and service. Currently, 1,100 students are enrolled on the main campus and major in 23 fields of study. The full-time teaching faculty number 58, with the majority holding the doctorate or an appropriate terminal degree in their field. The academic calendar is organized by semesters. A ten-year old branch campus in northern Cincinnati serves 460 part-time adults, and a second branch will open next fall in eastern Cincinnati. Since 1978 the College has been a leader in providing education to the incarcerated, and currently enrolls 400 degree-seeking students in three correctional facilities.

Candidates must possess a terminal degree in a discipline related to the curriculum of the College; successful teaching and academic administrative experience; ideally in a liberal arts college; personal integrity commensurate to high academic standards and expectations; excellent interpersonal and communication skills; a reputation for accessibility; a commitment to respect the College's Quaker heritage; and a willingness to be involved in the wider community.

Wilmington, Ohio, is in the southwestern part of the state and is conveniently located in rural Clinton County within a one-hour drive to three major metropolitan areas: Cincinnati, Dayton, and Columbus. Its current economic vitality and high quality of life caused Wilmington to be designated as one of the 100 best small towns in the U.S.

Candidates should submit a letter of interest together with a resume, and the names, addresses, and telephone numbers of four references to Director of Personnel, Wilmington College, 251 Lucid Street, Pyle Center Box 1187, Wilmington, OH 45164-0187. Review of application materials will begin on November 1, 1996, and will continue until the position is filled.

Wilmington College is an Equal Opportunity and Affirmative Action Employer. Women and minorities are encouraged to apply.

Books

Gentle Invaders: Quaker Women Educators and Racial Issues During the Civil War and Reconstruction

By Linda B. Selleck. Friends United Press, Richmond, Ind., 1995. 312 pages. $15.95/paperback.

This magnificent book is an introduction to the first Civil Rights Movement (1863-1876) and the enormous Quaker role in it. Linda Selleck has delved into Quaker archives, especially those of Indiana Yearly Meeting at Earlham College and back issues of Friends Review, and unearthed a treasure trove of fascinating material. Friends can take pride in most of this history, though we must be ashamed of some of it, too. Our spiritual ancestors acted with extraordinary courage in a terrible time, and their story deserves to be known throughout the Religious Society of Friends. Gentle Invaders is an excellent first step toward that end.

As the Civil War went on, the federal government set up the Freedmen's Bureau to provide relief and education for the newly freed slaves. Sometimes the relief was direct, but sometimes it was indirect, provided through religious and charitable groups. Friends, other churches, and charitable organizations also set up their own relief, education, and missionary projects (though even then Friends tended to avoid proselytizing). An unknown number of Friends, including conscientious objectors on furlough from the Union army, worked for the Freedmen's Bureau. Probably more than a thousand Friends went south directly under Quaker auspices. (The names of several hundred women are listed in an appendix.) All these don't include North Carolina Friends who didn't go south because they were already there, but do include African American friends of Friends who were sent to the South by Friends to teach. Probably even the small African American churches of the time did not mount an effort comparable to the small and divided Religious Society of Friends.

The U.S. government shut down the Freedmen's Bureau in the late 1860s, but kept troops in parts of the South until 1876. These troops protected African Americans and those helping them from a southern white reign of terror, including Ku Klux Klan activity. Most northern Friends left the South by 1876, but in a few places—notably the Arkansas Delta where Indiana Yearly Meeting had major projects such as Southland College for black students—northern Friends remained active well into our century. Linda Selleck has courage: she tells the story of the mostly black Southland Monthly Meeting of Friends, set up reluctantly by Indiana Yearly Meeting after years of effort by Alida Clark, the Indiana Friend who also founded the college. Alida Clark envisioned multitudes of African Americans in yearly meetings throughout the South, but genteel Quaker racism, along with other important factors, prevented her vision from coming to realization. Eventually, in 1925, Indiana Yearly Meeting sold Southland College and laid down Southland Monthly Meeting. Nothing remains of the college but its endowment, now a scholarship fund under the care of Friends United Meeting. And nothing remains of Southland Monthly Meeting except the Quaker church in Dewitt, Arkansas, affiliated with Central Yearly Meeting. Or shall we say, as Linda Selleck does, that the multitudes of Friends all over the world who are people of color are one enormous memorial to Southland Monthly Meeting and to Alida Clark and her fellow Quaker missionaries?

Quaker preacher Sarah Smiley

This is only one of dozens of provocative questions that Gentle Invaders brings to our attention, either implicitly or explicitly. Some examples:

Apparently, the first Civil Rights Movement was far larger than the second Civil Rights Movement (1954–1968). Surely, far more Quakers took part in the earlier movement. Why?

Both civil rights movements concentrated on voting rights and education rather than economic rights. Why? Was this right?

I used to think that truly massive postwar Quaker relief, involving both private and government money and thousands of Quaker relief workers (as well as countless local workers), began with AFSC work in Europe after World War I. Obviously this is not so. Were...
the Quaker efforts during and after the Civil War the model for the post-World War I Quaker efforts, and thus for later ones?

In the years after the Civil War, Friends set up many schools for African Americans throughout the South. Eventually, some of these schools became public schools for African Americans, often before local public schools for whites existed. Shall we credit Friends with the creation of the public schools not only in Pennsylvania, New York City, and Indiana, but also in North Carolina, Virginia, Mississippi, and other southern states?

The Civil War is usually said to be the great turning point in U.S. history, the time when we changed from an agricultural nation to an industrial nation. Isn't the Civil War the great turning point in U.S. Quaker history also? Weren't most Friends rapidly assimilated into the general culture after the war? Why don't Friends study our earliest "modern" history, as well as our earliest history?

Linda Selleck avoids one important question in her book. It is an open secret among Friends that some Indiana Friends were closely linked to the Ku Klux Klan during the 1920s. The book does not mention this. When I read the book, I assumed that Ku Klux Klan influence in Indiana Yearly Meeting was partly responsible for the sale of Southland College in 1925. Now that I have discussed this matter with Selleck several times, I know that Selleck is certain that Ku Klux Klan influence in Indiana Yearly Meeting had little or nothing to do with the sale of the college and the laying down of Southland Monthly Meeting. Since this subject is one of Selleck's areas of expertise, I must accept her judgement. However, I do believe that she should have raised the matter in the book and explained her conclusions there.

But don't let this problem put you off. One could go on and on about the good things included in Linda Selleck's book. Don't miss out. Read it.

Jeremy Mott is a member of Ridgewood (N.J.) Meeting.

Whole Life Economics: Revaluing Daily Life

What, me? Read about economics for pleasure? The subject was much too difficult. Worse still, it was irrelevant for most people. The economics I knew was about corporations, big government, and massive profits and losses. Oddly, it never occurred to me that the system could be changed. Luckily, I discovered Barbara Brandt's wonderful...

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Jeremy Mott
human-scale Whole Life Economics. Reading this guidebook for understanding our changing economy and shaping it according to more just, humane, and sustainable values, I was filled with hope.

Currently, economists recognize only paid work as valuable, but it has become obvious that the current system is inefficient and unjust. The world has experienced two decades of renewed cycles of boom and bust and a return to serious unemployment rates. Since 1950, the world’s total economic output has increased five-fold, while the number of people living in absolute deprivation has doubled. Moreover, wealth and capital rest with an ever decreasing few. Inappropriate growth is pushing our ecosystem beyond sustainability.

The overemphasis of business and the visible economy ignores the fact that these are directly dependent on, and, as Brandt puts it, "could not grow and prosper without, the devalued or unrecognized wealth---creating, healing, and life-sustaining activities of the invisible economy of households, families, communities, and nature." This invisibility leads to many paradoxes and problems. For example, if a woman works as a maid, she is paid for her work; if she does the same work as part of her family obligations, she is not. Same work, different value. And another example: many traditional male activities (such as the military), which are valued, are not productive but actually destructive.

Brandt identifies the modern economy as a form of addiction to money, job, work, and constantly increasing production. She refers to the inability to set limits on, or say no to, our economic addictions. Wryly, she points out that the conventional model of corporate privilege allows addictive business corporations to direct the flow of resources to themselves and to dominate the rest of the economy. In medical terms, an entity that acted in this way would be called a cancer.

As with a cancer, the invisible costs of these addictions to the workplace are many and acute—mounting stress and declining health result in increased costs to society for absenteeism, accidents, rising healthcare costs, and lowered productivity. Stress harms the workplace and the larger economy, but it also disrupts people’s homelives and spreads through the community, diminishing well-being and quality of life, both for affected employees and the lives of those they encounter. In this dysfunctional, destructive system, only the movement and behavior of money are important, and what sells becomes the criterion for morality.

However, while it explains in detail the flaws of the present system, the emphasis of Whole Life Economics is on redirecting focus from the narrow concerns of growth and efficiency to the broader concerns of community solidarity, democratic governance, and environmental sustainability. Whole Life Econom-
ics sees human beings and the Earth not as competitors but as participants in a mutually sustaining relationship. Empowerment is shaped, Brandt reminds us, by balance and mutuality. Whenever you take, give back (balance). When you honor yourself and each other, everyone gains (mutuality).

More than half the book consists of practical examples and suggestions to help readers make this revaluing a reality in their lives and communities. These include: reversing corporate privilege so that big business can become more humane, as well as socially and environmentally responsible; worker-owned businesses; socially responsible investing; housing coops; land trusts; empowering of youth; community-supported agriculture; and community-based money systems. Moreover, there is a first-rate resource list, annotated bibliography, and chapter notes to help readers explore issues in as much detail as they wish.

Barbara Brandt is convinced that “Our everyday actions, starting at the simplest level, as an individual and together with the people closest to us, then reaching out to others, can help change the economy within our community, our bioregion, and eventually the world.” This warm, lucid, and human book is a helpful guide to making that start.

— Peri Phillips McQuay

Peri Phillips McQuay is a writer who lives in Westport, Ont., and attends Thousand Islands (Ont.) Meeting.

In Our Own Voices: Four Centuries of American Women’s Religious Writing


“As long as God is male, male is God,” once proclaimed radical theologian Mary Daly. Now editors Rosemary Radford Ruether and Rosemary Skinner Keller, each already known for several books of Christian feminist theology, present an anthology of scholarship that traces U.S. women’s experience in assuming their own religious authority. While the editors’ main intent is not to argue for the femineness of the Deity, the effect of their book is to challenge the assumption that maleness is next to godliness in most of the religious traditions that have shaped our culture.

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December 1996 FRIENDS JOURNAL
Milestones

Births/Adoptions

Alden—Sarah Anne Alden, on June 27, to Kathleen and Mitchell Alden. Mitchell is a member of Gwynedd (Pa.) Meeting.

Drake—Noah Andrew Drake, on July 5, to Barbara and Andy Drake. Andy is a member of Montclair (N.J.) Meeting.

Flanagan—John Richard Flanagan, on Aug. 9, to Laura Roberts and Dennis Flanagan. Laura is a member of Gwynedd (Pa.) Meeting.

Goode—Claire Stewart Gooden, on July 18, to Kate Gunnell and Christopher Goode, both members of Northside (Ill.) Meeting.

Lesser—Emily Jane Lesser, on Aug. 5, to Tracy Lesser and Alexander MacLure Lesser, both members of Byberry (Pa.) Meeting.

Schwartz—Benton McKay Schwartz, on July 4, to Noelle Perot Schwartz and Dan Schwartz. Noelle is a member of Gwynedd (Pa.) Meeting.

Wellhofer—John Peter Wellhofer, on July 2, to Joanne Lahner and Peter Wellhofer. Joanne is a member of the Monthly Meeting of Friends of Philadelphia (Arch Street) (Pa.)

Marriages/Unions

Belledin-Forman—Chris Forman and Dawn Belledin, on June 1, at and under the care of Falls (Pa.) Meeting.

Blackburn-Denson—Desdina Denson and Alice Blackburn, on June 22, at Friends Meeting of Washington (D.C.).

Gambino-Broffman—Neal Thorsen Broffman and Elisa Gambino, on June 14. Neal is a member of Friends Meeting of Washington (D.C.).

Herney-Fetter—Allen Hucheson Fetter and Danielle Elizabeth Herney, on May 26, under the care of Baltimore (Md.) Meeting, Stony Run, of which Allen is a member.

Salladin-Bagan—Mark Douglas Bagan and Laurie Salladin, on June 29, at and under the care of Gunpowder (Md.) Meeting. Mark is a member of Wilmington (Del.) Meeting.

Deaths

Bell—Barbara Morrish Bell, 84, on Feb. 11, at Sandy Spring, Md., Friends Retirement Center. Born in Burnley, England, Barbara earned her art teacher’s degree in 1932 and taught school drawing and painting. She came to the United States in 1960 and taught art to elementary students at Germantown Friends School in Philadelphia, Pa. She later became a member of Germantown (Pa.) Meeting. In retirement, Barbara lived in Troy, Va., before moving to Friends Meeting in Maryland. Barbara loved to help others through work with Meals on Wheels, reading to the blind, and generous gifts to various charities. She enjoyed fishing, knitting, playing poetry and songs (she acted in 69 plays and directed several others), and doing calligraphy. It was her art (pottery, painting, sculpture, and other forms) and acting that were most responsible for allowing her to be a contented, happy, and unselfish individual. Barbara is survived by a niece, Jennifer Bell Newton; and two nephews, Alister Wedderburn Bell and Graham Wedderburn Bell.

Bibler—Walter G. Bibler, 84, on April 3, in Chicago, Ill. Born in Stanhope, Iowa, he grew up on a farm in Hoyt, Kan., and graduated from Park College near Kansas City in 1933. While pursuing a graduate degree in chemistry at the University of Chicago, Walter began attending Indiana Avenue (Ill.) Meeting. There he met Grace Coppock, whom he married in 1938. In that year he began 37 years of work as an analytical chemist at a pharmaceutical laboratory. Walter became a member of Chicago (Ill.) Meeting, where he served as a trustee, treasurer, and as a member of Peace and Social Concerns and Ministry and Counsel Committees. He was valued for his quiet humor, his soul-felt messages in meeting for worship, and his courage to speak truth to difficult issues. He served on the Executive Committee of the American Friends Service Committee in Chicago and on the National Committee of the Friends Committee on National Legislation, and he was a founding member of the Friends Committee on Legislation of Illinois and Wisconsin. Walter was deeply committed to improving race relations, working against racial segregation and working on several Chicago-area councils for human relations. He also organized draft counseling services at Chicago Meeting during the Vietnam War. Walter loved music, singing, and working in his vegetable garden. After retirement, he served as a volunteer guide at the Chicago Museum of Science and Industry and as a judge at school science fairs. He and his wife rarely missed the sessions of Western Yearly Meeting and Friends United Meeting, and he periodically attended New York Yearly Meeting and the Friends General Conference Gathering. He was deeply committed to the growth and renewal of the Religious Society of Friends. Walter is survived by his wife of 58 years, Grace C. Bibler; two sons, Glen and George Bibler, a daughter, Nancy Gold; and two grandsons, Jared and Lyle Bibler.

Bronson—Elizabeth Cattell Bronson, 87, on June 21, at home in Karsville, N.J. Elizabeth was born in Plainfield, N.J., and grew up in Fanwood, N.J. She was a graduate of Bernard College and received a doctorate in psychology from the New School for Social Research. Elizabeth worked as a psychotherapist, achieving acclaim for her success with homicidal and suicidal patients. Elizabeth and her husband, Eugene, were partners in working for peace, human and civil rights, and for a concept they called earth spirituality. They worked for a decade at the UN in New York in conjunction with the Fellowship of Reconciliation. Both leading members of the Green movement, they were prolific writers regarding the historical transition from a materialistic, secular society to a holistic society. Members of 15th Street (N.Y.) Meeting, the Bronsons were instrumental in bringing to that meeting prominent speakers from the UN and the peace movement. Elizabeth later transferred her membership to Lehigh Valley (Pa.) Meeting. Elizabeth is survived by her husband, Eugene Bronson.

Hartsough—Ruth Goodell Hartsough, 86, on April 28, at Friends House in Santa Rosa, Calif. Ruth was born in Ephratah, N.Y., grew up in the Adirondack Mountains of New York and the Green Mountains of Vermont, and graduated from Ohio Northern University and Hartford Seminary, where she met her husband, Ray Hartsough. The Hartsough family lived at Tanyu Homesteads, an intentional small community operated by Quakers.
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December 1996 FRIENDS JOURNAL
D.C. She worked as an economist with the International Monetary Fund and at the National Housing Agency in Washington, D.C., before becoming a lobbyist at the New York Stock Exchange, where she was a member of the Committee for the Chinese Economic Development and the World Bank. She was editor of the newsletter of the Committee for Shoreline Protection, a member of the China-United Nations Group, and a member of the Washington Inter-Religious Staff Council. She was editor of the newsletter of the Committee for the Chinese Economic Development, and she served as chair of the Consumer Education Council on World Trade in 1978 and the Council of Washington Representatives on the United Nations from 1980 to 1983. After retiring, she moved to Loudoun County, Va., where she served on the preservation society board and developed an interest in antiquing. Frances is survived by a brother, John Neely.

Riffe—Susanna Jettie Riffe, 27, on April 1, in Berea, Ky., of a sudden and massive heart attack. Susa was born in Berea with Down Syndrome and an inoperable heart defect. In 1974 her mother successfully lodged the Kentucky Legislature for the passage of a bill providing mandatory special education in Kentucky public schools. Susa graduated high school with a special education certificate in 1990 and was employed part-time with Berea College’s food service. She took ballet lessons for six years and was a member of the Berea Community Folk Dancers since 1983. She also enjoyed horseback riding, was learning to play the dulcimer, and did volunteer work at Berea Hospital, where she was named Volunteer of the Year in 1994. Susa became a member of Berea (Ky.) Meeting with her mother, Nancy Lee-Riffe, in 1985, and independently in 1993. She especially enjoyed attending the annual All-Kentucky Gathering, Southern Appalachian Yearly Meeting and Association gatherings, and meeting activities. Susa was a “true person.” Her open, loving nature won her friendships wherever she went. She was famous for her heartfelt greetings and hugs. She is survived by her parents; three brothers; a sister; a half-brother; a niece and two nephews; and her grandfather.

Tache—Blanche Cloeren Tache, 94, on Jan. 3, in Holland, Pa., Blanche worked for the American Friends Service Committee for 48 years, from 1920 to 1968. Many Friends knew Blanche through her principal service as secretarial assistant to Clarence Pickert, AFSC executive secretary, until his death in 1965.

White—Exum Newby White Jr., 71, on May 21, near Franklin, Va., from a logging accident. A lifelong resident of Southampton County, Va., Newby was a birthing member of Bethel Friends Meeting who served in Civilian Public Service during World War II. He and his wife, Virginia, lived on a farm in the Hunterdale community near Franklin, Va., since 1947. Newby was an avid motorcycleist, steam engine enthusiast, and an inventor/designer of specialty tools. Newby was preceded in death by a son, Exum Newby White III. He is survived by his wife of 51 years, Virginia Blythe White; a son, David Winston White; three daughters, Alice W. Burgess, Mary Kathryn Gray, and Vicki White-Wade; ten grandchildren; a great-grandson; and two sisters, Sadie Taylor and Julia Reynolds.

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Assistance Sought

Ramallah, Friends Meeting needs financial help with their Play Center Program for 60 five-year-old West Bank refugee children. Dear Friends, we depend on you to help us plant the seeds of hope and love in the hearts of these children. Contact: Violet Zou, P.O. Box 1180, Ramallah, West Bank, via Israel.

Englishwoman Friend would like to hear from Friends interested in Rudolf Steiner. Pat Lyon, 4304 N. First Avenue, Tucson, AZ 85719. Phone: (520) 293-9411.

Audio-Visual

Film about John Woolman. Biography about his philosophy and struggle against slavery. Colorful film for $35 plus $3.95 postage and handling to: New England Historical Video, P.O. Box 581, Old Mystic, CT 06372-0581. Sorry, credit cards not accepted.

New Video Reiselt D’Umire, Stones and Wood: Historic Quaker Meet­ing Houses of the New England Yearly Meeting Region, by Claire Simon. Three historians of historic meeting houses come alive with exciting stories of their past, including the Colonial period and Abolition: Flushing, Nine Partners, and Shrewsbury, N.J. Narrated by Friends who have intimate knowledge of these meetinghouses. Approx. 50 min. VHS $35. Also available in VHS Video: Who Are Quakers? Describes Friends worship, ministry, and decision-making. 27 min. $25.00, and Crones: Interviews with Elder Quaker Women. Quaker women speak unselfconsciously about being Quaker women and their feelings about aging. 20 min. $18. Excellent tools for outreach and education. All prices include postage. Allow three weeks for delivery. Quaker Video, P.O. Box 225, Maplewood, NJ 07040.

Books and Publications

New Christmas Gift—Beloved Companions. If you are one of the many Friends who love A Sense Of Wonder by Aldo Leopold ($7.95), you will also love her new book Beloved Companions ($12.95). The early book helps you find the power of something more in life, and the new book shows how you can use this power in everyday life. Books of wonder and joy—both available from Pendle Hill and FCG Bookstores or Little River Press, 1206 Pomfret Road, Hampton, VA 23667 (Add $2 PH).

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Do you feel a leading to work on the concern about rapid world population growth?
If so, do you know other like-minded Friends in a weekly meeting? In the future, if you do, please learn some of that work.


New Opportunities
Consider Our Stories, Cosmic Quaker House, 5615 Woodlawn Ave, Chicago, 111 6063. Write to: Patricia Brill; Feb. 7-9.

Personal Opportunities
Tour Guatemalan pre-Columbian, colonial, and modern art opportunities in late September. For information, contact Margaret Sherrill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 556-4507 or (704) 742-3510.


1987 Study Vacations for the Socially Concerned

Insight and Action (for staff and board of Quaker organizations), John Carnell and Karen Thomas, Jan. 1-Feb. 2.

Basic Quakerism, Oliver Rodgers and Barbara Platt, Feb. 7-9.

Grieving and Gaining In Our Transitions, Bill Rattie, Feb. 24-26.

Writing Your Memoirs, Margaret Hope Bacon, March 3-4.

Contact: Registrar, Puddle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 556-4507 or (704) 742-3510.

Choose life for ourselves, our animals, our planet. No risk opportunity to experience and share from home, a whole food through a holistic company of people. Write Mary McCurry, mncos@slp.net or (800) 527-2577 ext. 5216.

Consider a Costa Rican Study Tour January 30 to February 10, 1990. Includes an optional extra extension to Nicaragua. Write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 43169, or call Lorri Musselman at telephone, (513) 382-2950.

Consider Investing in affordable retirement property in the southern Arizona high desert. We envision a supportive community of friends (Friends) enjoying one another and the spectacular, dry climate near an established Friends meeting. To be part of the planning process, or merely to gain more information, write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 43169.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends Meetinghouse. Interests in spirituality, peace, social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637, (312) 288-3566, mariee@msocom.com

Mexico City Volunteer Opportunities: Service-learning seminars in Mexico City, Lead in Los Amigos, Ignacio Mariscal 132, Mexico 06300 D.F.

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Songs that build community. Free catalog of songs and recordings. Kids’ music, environmental songs, Pete Seeger, and others. Responses to common questions, and about effective programs to slow rapid population growth. To view, select, and possibly develop resource materials.

If this speaks to your condition, please notify Stan Becker, 3822 Tudor Arms Avenue, Baltimore, MD 21211 or e-mail, berto@FOCESSBQF@slp.net. Costs will be minimal. Location will depend on addresses of respondents.

Women In Winter: Grounded In Body and Soul, led by Patricia McBee, will be held near West Chester, PA, January 24-26. 1997. It is a time for women to nurture our inward selves where the seeds of our outward lives develop. Contact: Patricia McBee, (215) 349-9599.

Upcoming Conferences At Puddle Hill

Insight and Action (for staff and board of Quaker organizations), John Carnell and Karen Thomas, Jan. 1-Feb. 2.

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Director, Monteverde Friends School. MFS is an English-dominant, bilingual school in Costa Rica’s rural mountains with 65 students in multi-graded classes from preschool to grade 12. We seek a candidate who believes children learn using materials that are not age appropriate. Teachers must have experiential knowledge and a strong interest in children of all ages and their educational needs. The teacher must have a bachelor’s degree and experience working with children in a pre-kindergarten to 5th grade setting. The position is full-time and seeks someone with strong interpersonal skills, creative thinking, and the ability to work independently. The teacher will work closely with other teachers and administrative staff to develop a curriculum that meets the needs of our students. They will also be responsible for planning and implementing lessons that are engaging and hands-on. They will be expected to collaborate with other teachers to create a positive learning environment that fosters creativity and critical thinking. They should possess strong organizational skills and be able to manage multiple projects simultaneously. Please send a letter of interest and qualifications to the address provided above.

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KENDALL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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Foxdale Village, a Quaker life-care community, is seeking a full-time, tenured faculty member to teach in the Middle School (grades 5-8) beginning in the 2023-204 school year. Foxdale Village is a Quaker retirement community located in Philadelphia, PA. The ideal candidate will have a bachelor’s degree and at least two years of teaching experience. The candidate should be a Quaker, or have experience teaching in a Quaker setting. The candidate should be comfortable working with students of diverse backgrounds and be committed to the Quaker values of integrity, community, and justice. The candidate should be able to create a positive learning environment that fosters creativity and critical thinking. They will be expected to collaborate with other teachers to create a curriculum that meets the needs of our students. They should possess strong organizational skills and be able to manage multiple projects simultaneously. Please send a letter of interest and qualifications to the address provided above.

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Rental & Retreats

ENDLESS MOUNTAINS, Susquehanna County (Northeastern Pa.). Comfortable, four-season cabin on 200 acres of mountainous acreage. Hiking trails, beautiful views, 20 miles from Elk Mountain ski area. Available weekends $175, or weekly $500. (215) 892-0346.

Quaker-based, rural, desert community invites individuals, families. We require prospective community members and space for modest retreats. Write, Friends Southwestern Center, McNeil, AZ 85617.

FRIENDS HOMES West

West Friends Home, 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 1964. West Friends Home includes 171 apartments for independent living and on-site health care services in the 29 private rooms of the Assisted Living Unit and the 49 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 Raymond I. 292-9592, or write Friends Homes West, 6100 West Friends Road, Greensboro, NC 27410.

Schools

Come visit Olney Friends School on your cross-country travels, six miles south of I-77 in the green hills of eastern Ohio. A residential high school and farm, near to Stillwater Meetinghouse, Olney is college preparation built on a living community, and useful work. 61300 Sandy Ridge Road, Barnesville, Ohio, 43713. (614) 426-3855.

John Woolman School. Rural California, grades 9–12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 1370 W. University Lane, Nevada City, Calif. 95959. (916) 273-3183.

SCHOLLS

Marriage Certificates. Send for free package: “Planning your Quaker Wedding.” Samples of wedding certificates, invitations, artwork, ideas, tips, more! Ray and lesbian couples welcome. Write Jennifer Snowoff Designs, 208 S. Fairmount Street, #1, Pittsburgh, PA 15232. Call: (412) 361-1669, any day, before 9 P.M. E-mail: janow @csu.edu.


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, connected environment. Morgan School, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 875-4292.

Services Offered

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) 786-5865 in Washington, D.C., area, or (908) 992-3535.
November 1997 FRIENDS JOURNAL

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: $5 each.

BOSWORTH

GABORONE-Kagisong Centre. 373624 or 353552.

CANADA

HALIFAX, Nova Scotia-(020) 461-0702 or 477-3950.

OTTAWA-Worship and first-day school 10:30 a.m.

TORONTO, Ontario-Worship and first-day school 11 a.m.

COSTA RICA

MONTEVIDEO-Phone 645-5207 or 645-5205.

SALTO-Uprgraded meeting, 11 am. Sunday. Phone: 224-4376 or 233-6186.

EGYPT

CAIRO-First, third, and fifth Sundays at 7 a.m. Call Johanna Kowitz, 357-3653 (6), or Ray Langsten, 357-8969 (6), 348-3437 (6).

FRANCE


GERMANY

HAMBURG-Uprgraded meeting 10:30 a.m.

SUNDAY, Winterhuder Weg 99 (Altenhof). Phone: (040) 270052.

HEIDENBERG-Uprgraded meeting. First and third Sundays. Call Brian Tracy: 0228-1386.

GUATEMALA


MEXICO

CIUDAD VICTORIA, TAMALPAIS-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 735-2-59-73.

MEXICO CITY-Uprgraded meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Marcial 132, 06055.

MEXICO 1, D.F. 705-0521.

NIGERIA

MARANA-Weekly worship 10 a.m. each Sunday at Centro de Los Amigos, Marana, Arizona. Phone first: 66-3216 or 66-0984.

UNITED STATES

Alabama

ATHENS-Limestone Co. worship group, (205) 239-9006.

BIRMINGHAM-Uprgraded meeting, 10 a.m. Sundays.

FAIRHOPE-Uprgraded meeting 10 a.m. Sundays at Friends Meeting House, P.O. Box 459, Fairhope, AL 36533. (334) 989-0892.

HUNTSVILLE-Uprgraded meeting 10 a.m. Sundays in various homes. Call (205) 673-8627 or write P.O. Box 3550, Huntsville, AL 35816.

ROYAL (Blount County)-Worship group. (205) 429-3038.

Alaska

ANCHORAGE-Call for time and directions. Phone 907 569-0700.

FAIRBANKS-First Day, 10 a.m. Hidden Hills Friend Center, 2682 Gold Hi Rd. Phone: 479-3796.

JUNEAU-Uprgraded. For time and place, call (907) 569-4492.

MAT-SU-Call for time and directions. (907) 376-8581.

Arizona

BISBEE-Worship group (520) 432-7896.

FLAGSTAFF-Uprgraded Meeting. First and third school 10 a.m. 402 S. Beaver, 86001.

McNEAL-Cochise Friends Meeting, (520) 455-3853 or 955-1759.

PHOENIX-Worship and first-day school 10 a.m., 1702 E. Gadsden, Phoenix, AZ 85016. Phone: 488-2940.

PRESCOTT-Worship group (602) 778-6741 or 449-7801.

TEMPE-Uprgraded worship and first-day school 10 a.m., 318 East 12th St., 85281. Phone: 986-3968.

TUCSON-Pima Friends Meeting (ungraded), 10 a.m. P.O. Box 265, Tucson, AZ 85703. Information: (520) 623-6625.

Arkansas

FAYETTEVILLE-Uprgraded, (501) 521-8657 or 567-5822.

HOPE-Uprgraded. Call: (501) 777-5382.

LITTLE ROCK-Uprgraded, meeting discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

California

ARCATA-11 a.m. 1920 Zehnder. (707) 677-0481.

BERKELEY-Uprgraded Meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY-Worship group, 11 a.m. each Sunday at Centro de Los Amigos, Marana, Arizona. Phone first: 66-3216 or 66-0984.

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) 962-8267.

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.

Low-Cost Full Internet for Friends through PennNet from anywhere in the U.S. or world; PC or Mac. $9.50/month plus usage charges of $1 to about $3/hour. Benefits William Penn House. Contact: PennNet, 515 E. Capitol Street, Washington, DC 20003.

Boise

BURLINGTON-Phone 864-2063.

EUGENE-Uprgraded meeting, 10 a.m. Sundays. First and third Sundays at 9:30 a.m., 4525 Canary Rd., Eugene, OR 97401. Phone: (503) 684-3326.

MARINE CORPS-Phone 224-0126.

MOUNT RAINIER-Worship 11 a.m., meeting 10 a.m., 6020 SW 96th Ave. (Benson Street). Phone: 224-0126.

NEAH BAY-Worship group, 10 a.m. Sundays, Box 406, Neah Bay, WA 98351. Phone: (360) 669-3498.

TRI-CITIES-Worship 11 a.m., meeting 10 a.m., 300 S. 1st Ave., Richland, WA 99352. Phone: 382-8383.

Low-Cost Full Internet for Friends through PennNet from anywhere in the U.S. or world; PC or Mac. $9.50/month plus usage charges of $1 to about $3/hour. Benefits William Penn House. Contact: PennNet, 515 E. Capitol Street, Washington, DC 20003.
COLORADO
BOULDER—Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 462-3638.

CONNECTICUT
HARTFORD—Meeting and first-day school 10 a.m., discussion 11 a.m. at 144 South Quaker Lane, West Hartford. Phone (203) 523-9133.

MIDDLETOWN—Worship 10 a.m. at Butterfield College, Unitarian Universalist Fellowship. Unprogrammed worship 10 a.m. Phone (303) 565-5521.

FORT COLLINS—Meeting for worship and first-day school 10 a.m., 2222 W. Virts. (303) 491-9717.

NORTH MERRITZ—Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Placement Meeting, (303) 254-8123, Internet MMS@EE.COM.

TRINIDAD—Unprogrammed worship 10 a.m. every First Day. 605 W. Pine St., Trinidad, Colo. Clerks: Bill Durand, (719) 548-7480.

FLORIDA
CLEARWATER—Clerk: Priscilla Blanchard, 3633 Seminole Blvd. #439, Clearwater, FL 34664. (921) 372-8707.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-9284 or 733-3116 for information.

FT. LAUDERDALE—Meeting 11 a.m. information line (954) 666-6000.

FT. MYERS—Meeting at Lee County Nature Center First Day at 10:30 a.m. Telephone: (941) 506-7027.

GAINESVILLE—First-day school 10 a.m. Meeting at 1120 W. 2nd Ave., Gainesville. Phone: (303) 777-7040.

JACKSONVILLE—Meeting for worship, First Days. For location and time phone (904) 766-3448 or 733-3673.

KEY WEST—Worship group Sunday 10:30, 616 Grinnell Street in garden. Phone: Sheridan Curnot, 234-1725.

LAKE WALES—Worship group, (813) 676-2195.

LAKE WORTH—Palmetto Beach, 623 North A St. Phone: (404) 455-5600.

MARATHON—Worship group. January through April, second and fourth First Day at 11 a.m. 109 Tangerine Lane, (303) 289-1220.

MIAMI-CORAL GABLES—Meeting 11 a.m. Sunset Dr., 661-7374. Clerk: David Landow, (303) 661-7373.

OCALA—11 a.m.; ad hoc First-day school 10 a.m. E.N.E. 44, 3470, Lovely, reasonable accommodations. (303) 236-9285.

ORLANDO—Meeting and First-day school 9:30 a.m. 316 E. Markas St., Orlando, 32803. (407) 425-6125.

ST. PETERSBURG—Meeting, first-day school, and Teen Group 10:30 a.m. 1109 Ave. S.E. (904) 696-0310.

SARASOTA—Worship 9:30 a.m., discussion 10:30 a.m., Cook Hall, New College. For directions, call (941) 342-1611 or Marie Condon, (904) 482-2124.

STUART—Worship group, October—May. (303) 351-2281.

TALLAHASSEE—Worship Sunday 10 a.m. 2001 Magnolia Dr. South. Unprogrammed. Potluck first Sunday. (904) 487-5700.

TAMPA—Meeting and first-day school 10 a.m. 11215 N. Nebraska Ave., Suite B-3, Phone contacts: (813) 960-9261 and 917-4027.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 684-6990.

GEORGIA
ATHENS—Worship and First-day school 10 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Streets Rd., Athens, GA 30606. (706) 553-2666 or 548-8394.

ATLANTA—Worship and First-day school 10 a.m. 701 W. Howard Ave, Decatur, GA 30030. David Thurman, clerk, (404) 377-2947.

AUGUSTA—Worship 10 a.m. at meetinghouse, 340 1/2 Telfair St. (706) 738-8302 or (803) 278-5215.

ST. SIMONS ISLAND—Meeting for worship in homes. First Day at 11 a.m. Call (912) 398-1200 or 457-4707. Visitors welcome.

Hawaii
BIG ISLAND—10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates.

HONOLULU—Sundays, 9 a.m., hymn singing; 10 a.m. worship and First-day school, 2426 Kahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 986-2714.

MauI-Friends Worship Group. Contact: John Dart (808) 875-2100, 107-D Kamui Place, Kula, HI 96719; or (808) 572-9225 (Villarreal.)
New Jersey

ATLANTIC CITY-Weekly for worship 11 a.m., 437A S. Asbury Rd. (609) 392-6337.

COCE - Meets between 11 a.m. and 1 p.m. for worship 11 a.m., 437A S. Asbury Rd. (609) 392-6337.

CROSSWICKS, Meeting 10 a.m. on 1st and 3rd Saturdays at 380 Crosswicks School Rd. (609) 350-6600.

DOVER-First-4th, meeting 11 a.m., 481 Dougherty St. (609) 296-5016.

GLENMORRIS/Westfield Meeting, 11 a.m., 165 Glendale Ave. (609) 606-6600.

GREENWICH, Meeting 11 a.m., 470 First-4th Ave. (914) 332-2642.

GREENWICH, Meeting 11 a.m., 470 First-4th Ave. (914) 332-2642.

JOYCE-1st, meeting 11 a.m., 237 Hudson St. (718) 895-7878.

LINDEN, Meetings for worship, 10 a.m. and 11 a.m., 1232-34 Main St. (908) 205-2566.

MÖRKEL-Weekly, meeting 10 a.m. on 1st and 3rd Saturdays at 380 Crosswicks School Rd. (609) 350-6600.

NEW BRUNSWICK, Meeting 10 a.m., 437A S. Asbury Rd. (609) 392-6337.

NORTH BRUNSWICK, Meetings for worship, 10 a.m. and 11 a.m., 437A S. Asbury Rd. (609) 392-6337.

NOVI NJOY-1st, meeting 11 a.m., 237 Hudson St. (718) 895-7878.

PITMEADOW-Weekly, meeting 10 a.m. on 1st and 3rd Saturdays at 380 Crosswicks School Rd. (609) 350-6600.

QUEENS, Meeting 11 a.m., 470 First-4th Ave. (914) 332-2642.

REFORMED-1st, meeting 10 a.m. on 1st and 3rd Saturdays at 380 Crosswicks School Rd. (609) 350-6600.

ROBBINSVILLE, Meeting 10 a.m., 437A S. Asbury Rd. (609) 392-6337.

SOUTH BRUNSWICK, Meetings for worship, 10 a.m. and 11 a.m., 437A S. Asbury Rd. (609) 392-6337.

SPRING LAKE, Meeting 10 a.m., 437A S. Asbury Rd. (609) 392-6337.

TAPACKO, Meeting 10 a.m., 437A S. Asbury Rd. (609) 392-6337.

TENAFLY, Meetings for worship, 10 a.m. and 11 a.m., 437A S. Asbury Rd. (609) 392-6337.

WILLIAMSTOWN, Meetings for worship, 10 a.m. and 11 a.m., 437A S. Asbury Rd. (609) 392-6337.

WOODBRIDGE, Meetings for worship, 10 a.m. and 11 a.m., 437A S. Asbury Rd. (609) 392-6337.

NEW MEXICO

ALBUQUERQUE-Worship 10 a.m. on 1st and 3rd Saturdays at 380 Crosswicks School Rd. (609) 350-6600.

ALBUQUERQUE, Meeting 10 a.m., 437A S. Asbury Rd. (609) 392-6337.

ARENA-Worship 10 a.m., 437A S. Asbury Rd. (609) 392-6337.

LOUISIANA/Worship 10 a.m., 437A S. Asbury Rd. (609) 392-6337.

MASSACUSEPPS-Worship 10 a.m., 437A S. Asbury Rd. (609) 392-6337.

NEW YORK CITY/Worship 10 a.m., 437A S. Asbury Rd. (609) 392-6337.

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MANSFIELD- Unprogrammed worship, 10:30 a.m.
COLUMBUS- Unprogrammed worship, 10:30 a.m.

Stilwell, and summer and 2nd Sundays,

WILMINGTON- Campus meeting, 10:30 a.m., First-day school. 355-7230

CLEVELAND- Meeting at 10 a.m., First-day school.

DAYTON- Friends meeting and unprogrammed worship, 10:30 a.m.

CINCINNATI- Community discussion and unprogrammed worship, 10:30 a.m.

MOREHEAD- Meeting and unprogrammed worship, 10:30 a.m.

DURHAM- Unprogrammed worship, 10:30 a.m.

GREENVILLE- Meeting and unprogrammed worship, 10:30 a.m.

GEOFFREY Unprogrammed worship, 10:30 a.m.

OAKLAND- OKLAHOMA City-Friends Meeting, 312 S.E. 25th, Oklahoma City, monthly, 10:30 a.m.

QUEENSBORO- First-day school, 9:00 a.m., Westmoreland study group, midweek.

STILLWATER- Unprogrammed worship for meeting 11 a.m.

TULSA- Green Country Friends Meeting, Unprogrammed worship 5:15 p.m. For information, call (916) 743-6267.

Oregon
ASHLAND- Meeting for worship 10 a.m. Sunday.

DAYTON- Friends meeting and unprogrammed worship, 10:30 a.m.

GREENSBORO- New Garden a.m., 10:15 a.m., with Bill Smith, Oregon.

GWINN-First-day school, 9:00 a.m., except summer.

North Dakota
FARGO- Unprogrammed meeting, 10:30 a.m., Sundays, UCM Building, 1239 12th St. N. (701) 223-5325.

Ohio
AKRON- Unprogrammed worship and childcare. 10:30 a.m.

ATHENS-10, 22 Brie, Chauncyville (614) 797-4836.

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

BUCKETT-Sally Weaver Sotmen, clerk, (419) 364-5813.

FINDLAY-Joe Davis, (419) 422-7666.

TOLEDO-Filipa Bakken, (419) 385-1715.

CINCINNATI-East Hills Friends Meeting, 1671 Railroad, Sunday, 10 a.m. (513) 474-9670.

INDIANA- Unprogrammed worship, 10:30 a.m.

GREENFIELD- Meeting for worship 11 a.m. Bill Remmes, clerk, (513) 587-9981.

Cleveland- Meeting for worship and First-day school 11 a.m. 1096 Magnolia Dr. (216) 791-2220.

COLUMBUS- Unprogrammed meeting 10:30 a.m.

DAGSBORO- Friends Meeting for worship and First-day school 10 a.m. 1516 Salem Ave., Fm. 236 Phone: (513) 429-9875.

DELAWARE- Unprogrammed meeting and First-day school, 10:30 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. For summer and 2nd Sundays, call (614) 362-6921.

GRANVILLE- Unprogrammed meeting at 10 a.m. For information, call (614) 567-1070.

KENT- Meeting for worship and First-day school 10:30 a.m.

LEWISBURG- Worship 11 a.m.

MANSFIELD- Unprogrammed meeting 10 a.m., first and third Sundays, (419) 758-4411 or 283-8335.

MARIETTA- Ohio Valley Friends unprogrammed worship, First day mornings at 10:30, Bettye Mills Club, 4th and Putnam Sts. Phone: (513) 373-2468.

MANSFIELD- Unprogrammed meeting 10 a.m., first and third Sundays, (419) 758-4411 or 283-8335.

WILLIAMSPORT- Meeting (LUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (513) 382-0077.

WISTOATER- Unprogrammed meeting and First-day school, 10:30 a.m. S.W. corner College and Prie Sts.

YELLOW SPRINGS- Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus), Clerk, Bruce Heckman: (513) 767-7797.

Oklahoma
OKLAHOMA CITY-Friends Meeting, 312 S.E. 25th, Oklahoma City, monthly, 10:30 a.m.

Queensboro Meeting, unprogrammed worship, 11 a.m.

Stillwater- Unprogrammed worship for meeting 11 a.m.

Tulsa- Green Country Friends Meeting, Unprogrammed worship 5:15 p.m. For information, call (916) 743-6267.

Oregon
ASHLAND- Meeting for worship 10 a.m. Sunday.

DAYTON- Friends meeting and unprogrammed worship, 10:30 a.m.

GREENSBORO- New Garden a.m., 10:15 a.m., with Bill Smith, Oregon.

GWINN-First-day school, 9:00 a.m., except summer.

Worship 11 a.m. Sun. meeting and for worship 10:15 a.m. Summery Pine worship and Haverford Rd.

HUNTER-Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Haverford; First-day school and adult forum, 10 a.m., meeting 10 a.m. at the College, Commonwealth Rd., Buck Lane, between Lancaster Pike and Haverford Rd.

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PHOENIXVILLE-Chguyhill Meeting. East of Phoenixville and north of PAC! 320, 803-935-4953. Worship: 10 a.m., lunch hour 11:15 a.m.

PITTSBURGH-Meeting for worship and school 10:30 a.m.; 4836 Esther Ave., (412) 983-0669.

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


POTTSTOWN-READING-Exeter Meeting, Meetinghouse Rd. of 592, 1 and 590 miles W. of 602 and 592 intersection church 10:20 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 10:30 a.m.; 500 N. East Rd., Radnor, PA 19089.

SOUTHAMPTON (Bucks Co.)-Worship and First St., First 562

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

WEST GROVE-Meeting, First-day school 10:30 a.m.; 766 East 7th St., West Grove, PA 19395. Call: (610) 356-9799.

10:30 a.m.

WESTMORELAND-Unprogrammed worship. 826-6097.

WELLSBORO-Meeting/childcare arrangements. 420-4800. Summer and vacations, phone: (717) 689-5757.

WESLEYVILLE-First-day school 10 a.m.; 378 Covenant Rd., Greenville, SC 29611. Welcome. Call: (803) 382-2669.

WASHINGTON-Bellevue-Eastside Friends, 4160 15th Ave. SE. Worship, 10 a.m. Study, 11 a.m. (206) 747-4722 or 547-6449.

WESTERLY-Unprogrammed worship. 498-3704 or 498-2406 for information.

WILLIAMSBURG-Unprogrammed meeting for worship 4 p.m., Sundays, First-day school 5 p.m. 1333 Jamessave Road, (408) 329-6633.

WILSON-First-day school 10 a.m. at 386 Main St., Eau Claire, WI 54702. Call: (715) 678-8900.

WILSON-First-day school and meeting for worship 11 a.m. 1900 Main St., Eau Claire, WI 54701. Call: (715) 678-8900.

WILLIAMSBURG-Unprogrammed meeting for worship 4 p.m., Sundays, First-day school 5 p.m. 1333 Jamessave Road, (408) 329-6633.

WINCHESTER-Centre Meeting, corner of Washington and Main, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7996, or email gbldog@sítherite.NET.

WINCHESTER-Hopewell Meeting, 7 mi. N. on Rte. 11 Electric, Upland, Va. Worship 10:15 a.m. First-day school 11 a.m. Clerk: (703) 667-1018.

WISCONSIN

CHARLESTON-Worship 11 a.m. Sundays, 10:00 a.m. Exception. Available for meeting for worship and First-day school 11 a.m.

CHICAGO-Sunday 11 a.m. in homes of members. Please call (206) 488-3764 or 498-2406 for information.

O HIO-U nprogrammed worship 10:30 a.m. 219 B Street S.W., Tumwater, WA 98501. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-8318 or 357-3855.

OHIO-See Morganville.

SEATTLE-Salmon Bay Meeting at Phinney, 3520 N.E., for worship 10 a.m. Contact (206) 256-7166.

SEATTLE-University Friends Meeting 4001 9th Ave. N.E. Quiet worship, First days: 9:30 a.m. and 11:00 a.m. Phone: 547-6449. Accommodations; 628-9393.

MADISON-Unprogrammed worship. 396-6282, 326-4406.

SPOKANE-Unprogrammed worship. 725-2761.

TACOMA-Tacoma Friends Meeting, 301 N. 21st St. Meeting for worship 10 a.m., First-day school 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4262.

WASHINGTON

BELLEVUE-Eastside Friends, 4160 15th 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) 488-3764 or 498-2406 for information.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98501. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-8318 or 357-3855.

OLYMPIC-San Juan Islands.

SEATTLE-See Morganville.

TACOMA-Tacoma Friends Meeting, 301 N. 21st St. Meeting for worship 10 a.m., First-day school 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4262.

WASHINGTON, D.C.

WALLA WALLA-10 a.m. Sundays, 522-0399.

YAKIMA-Worship group, unprogrammed, Meeting time/ place varies. Call Holly Jennings at (509) 698-4224.

WISCONSIN

BELoit-Unprogrammed worship 11 a.m., Sundays, 811 Clay St. Phone: (608) 365-5893.

EAU CLAIRE-See Mosinee Friends Meeting for worship and First-day school at the meetinghouse (716 10th Street, Mononoke, 226-6366) or in Eau Claire. Call: 235-3678 or 422-0721 for schedule.

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk; (414) 357-3894.

MADISON-Meetinghouse, 1704 Roberts Ct., (609) 256-2245. Unprogrammed worship Sunday at 9 and 11 a.m. Wednesday at 7 a.m., 12 noon, 5-11 p.m., and 8:00 a.m. on children's days. Call: 235-3678.

MILWAUKEE-Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone: (414) 332-0845 or 283-2111.

WYOMING

WYOMING-MEETING-Unprogrammed worship. Jackson, (307) 733-3105; Lander, 332-6618; Laramie, 745-7295; Sarpy, 363-2625; Sheridan, 671-6779. Call for time and place.

Wisconsin

BRUK-11 a.m. Sundays, 811 Clay St. Phone: (608) 365-5893.

EAU CLAIRE-See Mosinee Friends Meeting for worship and First-day school at the meetinghouse (716 10th Street, Mononoke, 226-6366) or in Eau Claire. Call: 235-3678 or 422-0721 for schedule.

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk; (414) 357-3894.

MADISON-Meetinghouse, 1704 Roberts Ct., (609) 256-2245. Unprogrammed worship Sunday at 9 and 11 a.m. Wednesday at 7 a.m., 12 noon, 5-11 p.m., and 8:00 a.m. on children's days. Call: 235-3678.

MILWAUKEE-Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone: (414) 332-0845 or 283-2111.

WYOMING

WYOMING-MEETING-Unprogrammed worship. Jackson, (307) 733-3105; Lander, 332-6618; Laramie, 745-7295; Sarpy, 363-2625; Sheridan, 671-6779. Call for time and place.
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