

June 1997

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



LOVING MY NEIGHBOR, 1997



WALKING THROUGH THE VALLEY



“WITH DIVINE ASSISTANCE”

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

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102-1497. Telephone (215) 241-7277. E-mail: FriendsJnl@aol.com. Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$25, two years \$45. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2.25 each.

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

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

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## Among Friends

# Special Gifts

**F**RRIENDS JOURNAL will be 42 next month. Not a particularly important birthday, some may say. It's not our 50th, or our centennial—yet there's cause enough for celebration nevertheless.

For one thing, June 30 marks the end of the FRIENDS JOURNAL Campaign, our first-ever effort to build an endowment for the magazine. Though there's still a month to go in our efforts to reach our \$700,000 endowment goal, we're getting close. Gifts and pledges as of early May totaled \$641,000. I am hopeful we can achieve our goal. You may look for a full report in coming months on the results of the Campaign.

Another cause for celebration has presented itself as well. In late July our staff will pack up the JOURNAL office and move to new quarters. We will be leaving our space at Friends Center in Philadelphia, our home for these many years, and moving to offices three-and-a-half blocks away. We are making the move for two reasons. Our present space is cramped, and since there is not space here at the Center large enough for us, we had to look for larger quarters. Secondly, the office condominium space, being available close by, was too good a deal to pass up. So, we signed the papers April 25 and will be busy planning for our move in the coming weeks. FRIENDS JOURNAL's new address, as of August 1, will be 1216 Arch St., Suite 2A, Philadelphia, PA 19107-2835.

A birthday is a time not only to look forward with gladness, but to look to our past. It's an opportunity to remember those who did so much to shape the magazine and make it what it has become. This thought became heightened for me as I considered the passing in recent months of two special Friends who gave so much of themselves to the JOURNAL over the years—Eleanor Brooks Webb and Carol Paxson Brainerd. I'd like to say a few words about each of them, for I knew them personally and valued the many gifts they had to share.

Eleanor Webb, who died March 5, was clerk of the JOURNAL board when I was appointed editor-manager in 1981. She brought a quiet wisdom to her work with us and a keen sense of humor. Eleanor was faithful in her service to the JOURNAL, making many trips here on the train from Baltimore over the years. She gave unending time to the many challenges that presented themselves: a variety of personnel issues, shortages of cash, thorny editorial questions, and so much more. It was Eleanor, in 1983, who proposed the JOURNAL's sponsorship of the Henry J. Cadbury Event at each summer's Friends General Conference Gathering, a continuing annual tradition to this day. It was she as well who stood firmly in support of staff who resisted paying the military portion of their federal taxes.

Carol Brainerd's name as board member is the first listed on the masthead of our first published issue in July 1955—and she was a faithful board member for the next 26 years until her retirement in 1981. Carol was unwavering in her support of our publishing work over those years, and for the past 15 as well. I came to appreciate her notes of encouragement and occasional visits to our office. My favorite memory of Carol is of her presence in our office over a period of months collecting the results of a readership survey published in the early 1980s. She had offered to rally up all the forms returned by our readers (hundreds of them) and to write a report of the findings. This she did in a labor-intensive fashion (before the presence of personal computers in our office, I should say), and she saw it through to completion. She also wrote a helpful retrospective piece on the JOURNAL's history for our 30th anniversary issue in July 1985. Carol's death in April saddened all of us who remember her.

We shall miss these two Friends. We have been blessed by their many gifts.

## Next Month in FRIENDS JOURNAL:

The Persistence of a Quaker Conscience  
Wholesome Poverty  
Jesus among the Media

*Vinton Deming*



# FRIENDS JOURNAL

June 1997  
Volume 43, No. 6

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Cover art: "The Plunge," by Ray Noll



## Facing class issues

Something I do not recall reading about, but would appreciate, is a feature issue focusing on Quaker relationships to the class system in North America. What were the Quaker responses to working-class oppression in the 19th century? How did Quakers in positions of power react to the rise of labor unions? Have there been, or are there now, any Quakers who support the union movements and/or give leadership within unions? If so, what opposition have they faced from fellow Friends? What leadership have Quakers shown in democratic, socialist, and Green parties?

One thing behind my interest in these issues is a concern that sometimes the Quaker impulse to "speak truth to power" is overridden by another worthy impulse—seeing "that of God in everyone"—to the extent that a "win/win" kind of outlook lessens our sensitivity to the reality of class warfare and lessens the strength of our resolve to defend the economic interests of the powerless.

FRIENDS JOURNAL has helped us to see how our gender, race, sexual orientation, age, and other factors make a significant difference in our experience of reality. Can you help us likewise to face the reality of class?

*Brent Bower*  
Wingham, Ont.

*As always, we encourage (and depend upon) manuscript submissions from readers.—Eds.*

## Hard truths?

Shouldn't we Quakers speak the hard truths? The February issue has two articles about Cuba. Thomas Colgan tells us that the poor economic and health conditions there come from the United States economic boycott. How so? If the boycott started in 1961, why hasn't Cuba bought what it needs from other suppliers? There are no lack of countries willing to trade with them. Conditions are bad in Cuba because the government is incompetent and cruel. The centrally managed economy has failed to work. The former USSR propped Cuba up for political reasons. Without that support the government's failure is more obvious.

Why is there no mention here of the lack of civil rights? If the people Thomas Colgan met didn't mention that they cannot choose their representative or criticize the government, what should we conclude? That they don't care, or don't notice how they lack basic civil rights? Or,

are they afraid to speak openly? When one visits a prison, one might not hear honest criticism of the warden.

Dorothy Carroll, in her article, quotes members of a Women's Federation who think the "revolution is going very well." She acknowledges receiving the "party line," but she "could tell they were speaking from their hearts. . . ." Allow me to be skeptical of Dorothy Carroll's ability to judge sincerity and to obtain honest, representative opinions of what the Cuban people think.

If it is true that they sincerely believe all's well except for the economic hardship caused by the United States, my heart goes out to these poor people who have lost not only their material wealth, but the ability to see the world clearly, no doubt helped by the propaganda they have heard and the absence of many truthful sources of information. If it is not true that they sincerely believe what they say, or if they don't represent the typical Cuban, Dorothy Carroll has been misled.

*Arthur Rifkin*  
Great Neck, N.Y.

I find myself in full agreement and sympathy with the view of Castro's Cuba as expressed by the two articles in February. However, I belong to those already convinced! Those who are not—and they may well be the majority of U.S. citizens—will look in vain in these two reports for any reference to Castro's human rights record. It is this, we are told, that forms the core of our government's rationale for the embargo against Cuba. The recently published U.S. State Department report on human, political, and civil rights in Cuba in 1996 is highly critical of the Castro government. I feel that any article on Cuba, to be credible, has to include an acknowledgment of these charges. If it doesn't, it runs the risk of

being dismissed as naiveté or propaganda. Moreover, we, as Friends, should take any allegation of human rights violations very seriously.

In the end, I still agree with the two authors. As things stand, nothing justifies our embargo.

*Fritz Kempner*  
Woolwich, Maine

Thank you for the splendid articles on Cuba. But why did Dorothy Carroll put "the party line" in quotes? It gives a pejorative meaning and is out of harmony with the rest of the article.

After all, it was the party line that provided schools, hospitals, universities, et al for the Cuban people!

*Ellen Paullin*  
Newington, Conn.

## Differences among Friends

There is not only one Pendle Hill experience. Claudia Wair (*FJ* Jan.) wrote of how her time there led her to a deeper appreciation of Christianity for Quakers. My time at Pendle Hill overlapped some of Claudia's, but I was led to appreciate the strand within Quakerism that refuses to require doctrinal orthodoxy among Friends. While I value much in Christianity, I fear a Quakerism that rejects those with lesbian and gay lifestyles or those who practice a spirituality that is not centered on a specific version of the Christian God. I consider it an act of violence to force one's own beliefs on others.

Yes, disagreement causes tensions, but for me one of the wonders of the Religious Society of Friends is that it has learned to live with internal conflict and divisions. Henry Hodgkin, the first director of Pendle Hill, said of his time as a missionary in China that he came to realize that God calls

others to do things that are not God's call to him. I urge Friends to accept their own differences and get on with acting and worshiping in the manner of Friends, listening to that of God in themselves and in others. While I respect those who seek to reunify Friends and wish them success, I see the need to reach out in love to those whom some Friends reject.

*Marilyn Dell Brady*  
Norfolk, Va.



*Dorothy Carroll*

**The harbor at Havana, Cuba**



## Starting the process

Many thanks to Robert Murphy for his letter "A Dying Planet?" (FJ Feb.) The world is clearly moving toward a major catastrophe resulting from explosive population growth and environmental degradation. The obvious trends are ignored by most because of our very human tendency to deny or avoid this very bad news. And the bad news is compounded by its seeming inevitability: our genes program us to procreate, our technology enables us to live much longer, our culture fosters material acquisition, our economic system demands ever more production and consumption with resulting pollution, and our hubris enables us to exploit, almost without thought or mercy, all other plants and animals on the planet.

For those who see beyond their own generation, it is a time for grieving—for our grandchildren's future, for species going extinct, and for the health of our beautiful planet. For many it is a time for despair. How else explain the search for relief through abusive drugs? How else understand the contagious violence on TV, in movies, and in other media? Psychiatrist Eric Fromm wrote: "Those whose hope is strong see and cherish all signs of new life and are ready at every moment to help the birth of that which is ready to be born."

Robert Murphy's hope is strong. He calls us to face reality and to live in a state of resiliency and power, to love and to laugh, to be open to God's astounding love, gentleness, and wisdom, and to be energized to do what we can to nurture our planet.

Can we learn from our recent experience living under the nuclear sword of Damocles? The consequences of nuclear war and nuclear winter would have been (and could still be) catastrophic for life on earth, but a general consensus developed that nuclear war is unthinkable. Along the way some very entrenched cultural and political concepts were challenged, if not overcome—the institution of war, national sovereignty, balance of power among nations, the psychological need for enemies. Millions marched in the streets of Europe and the United States when it became clear that survival of our civilization was at stake. Politicians finally heard the word, and common sense prevailed.

The population/environment catastrophe we face is at least as great, but much more difficult to communicate to the public at large. A nuclear bomb exploding is graphic, huge, and terrifying, but experts can argue endlessly about global warming,

biodiversity, jobs, etc. Yet the process of facing such overwhelming dangers is similar. First the prophets and seers give a vision of the world we seek, set in the context of our best scientific and religious insights, then the experts and statisticians describe the problem, and planners argue as they propose specific programs. Educators, organizers, speakers, committees, and marchers create a popular demand for change, and finally the economic and political power brokers act.

Today we are in the very early stages of this process. Friends are organizing Committees on Unity with Nature and publishing *Earthlight* and *BeFriending Creation*. At least one monthly meeting (Mt. Holly, N.J.) is promoting a minute on "ecological sustainability" and has liberated a Friend to circulate it widely. Our Acadia (Maine) Meeting is considering whether there is a vibrant, new Quaker testimony on unity with nature that is a natural outgrowth of our existing testimonies. We have shown Brian Swimme's 12-part video, *Canticle to the Cosmos*, to meeting members and adult education classes at the high school. Many were impressed with Al Gore's *Earth in the Balance*, written before he exchanged prophecy for power. The Institute of Noetic Sciences has suggested in its August 20, 1996, "Progress Report" that "Nothing short of fundamental transformation of all our powerful institutions, and underlying that, of modern thought and prejudice, will alter the ultimate reckoning."

I hope FRIENDS JOURNAL will provide an ongoing forum for Friends to share how they sustain hope and find joy in dark times, deepen their spiritual connection with the earth and all its inhabitants, and work for fundamental healing of the spiritual sickness in the world today.

Edward F. Snyder  
Bar Harbor, Maine

## Ministers of peace

The designing mind of God calls me, and I believe calls everyone, to be ministers of peace, in order to do away with utterly wasteful ministries of war and defense with all the terrible destruction and suffering they represent. The creating mind of God is calling forth a new air force on Earth,

bringing together into one fleet, one flock, all the doves of the world as they are already united in the spiritual realm.

Intuitively, I sense that when enough doves realize the unlimited power available when they become active ministers of peace in whatsoever ways Designing Mind impels, the world's ministries of war and defense must collapse. Ministries of peace, mediation, and reconciliation will henceforth dispel the fears that lead to hostilities and wars. Governments and the people

will then lead one another in recreating the world anew, as it is already in the spiritual world. "As above, so below."

Helene Huber  
Salford, Pa.

## Sweepstakes addiction

There seems to be urgent cause to renew the time-honored Quaker witness against gambling and games of chance. The sweepstakes scam has become epidemic. I have recently been helping a good friend straighten out her tangled financial records. Her mail (just the cross-section I've seen) contains multiple solicitations for sweepstakes. Many mailings look like actual awards, until you ferret out some mighty fine print. Even when an award is actually made, it turns out to be an offer to buy a television set at a reduced price, or a Caribbean tour offered to someone who has no intention of using such travel, or "valuable jewelry" that you have to pay a "nominal shipping fee" just to find out what kind of a pig-in-a-poke you're buying.

Elderly people must be especially vulnerable, a great mine of profit to these unprincipled promoters. Reduced eyesight (so that you don't notice "if you hold and return the winning number" in small print), lowered sharpness of judgment, or just plain boredom that makes you a prey to curiosity: all sorts of unsuspected handicaps make even very bright people liable to become victims of these smooth operators.

And it becomes addictive! My friend and I have talked this over many times. She agrees that she should not spend even the \$6.37 requested shipping fee. "Yes," she says, "it's silly." Yet, she goes right on answering the big, flashy envelopes.

It seems that a few states are beginning to legislate against such abuse of the mails, but there'll be no safety until all 50 wake up to this unconscionable, fraudulent waste. People should be wary, not only for themselves, but also for their friends and relatives who are elderly or otherwise vulnerable.

Kathryn Parke  
Black Mountain, N.C.

## Sharing memories

In the March issue I noted the announcement of CPS volunteers being honored in Philadelphia. My husband, Walter Robinson Johns, served both as a member of the team in Big Flats, N.Y., and then as a subject for hepatitis experiments at a hospital in Danbury, Conn. Bob's family was called to the hospital on two occasions when it was thought he would not survive the experiments. Later he served the hospital as an orderly, as well as doing silk screening for their newspaper. The experiments affected his health for many years afterwards.

Bob died a few weeks before his 80th birthday in 1992. There had been diaries he kept, and somehow the material was lost after his passing. Both his brothers are gone, and I am unable to obtain information to write some of the stories for family use. We have five grandchildren and another on the way.

Bob did keep in touch with fellow students from George School who graduated with him in 1935. I wonder if there is anyone who can venture to share memories? Bob's selflessness and service were not confined to Friends but extended to all who knew him.

Josephine W. Johns  
4830 Kennett Pike  
Wilmington, DE 19807

## Commitments

Many people, including myself, still favor having some social institution whose essential purpose is to hold people, men in particular, responsible for their children in a family setting. Traditionally that institution was marriage. The marriage ceremony had the social purpose of securing a public commitment to that responsibility. It was society that insisted upon that commitment.

Times have changed. For many people, including many Friends, marriage has become a personal institution for self fulfillment. The commitments in

ceremonies of commitment and same-sex marriages are insisted upon not by society but by the persons involved. Such commitments may be respected, but they are essentially personal commitments, not social commitments in the sense of traditional marriage. Those of us who consider this a profound difference are generally not in favor of blurring that distinction by expanding the meaning of marriage to include essentially personal commitments.

Those who have no motivation toward traditional marriage are quite understandably opposed to the economically discriminatory aspect of current marriage laws. The laws should be corrected, but the essential social purpose of marriage, i.e., to hold people, men in particular, responsible for their children in a family setting, should not be lost sight of. Those people who want a clear exposition of the social purpose of marriage should read sociologist David Popenoe's book, *Life Without Father*. Those who want a clear example where the social purpose of marriage has been lost sight of should read Pendle Hill Pamphlet 308, *Marriage*. Nowhere in the suggested queries for those contemplating marriage is there the least hint that marriage has anything to do with children.

Kent E. Erickson  
Glen Mills, Pa.

## Unlawful assembly

Discussing my article, "Jury Freedom and the Trial of Penn and Mead" (*FJ* Jan.), Mark E. Dixon writes that both Penn and Mead were guilty (*Forum*, Feb.). This requires correction.

The indictment in that 1670 case was for "unlawful assembly." To convict, the jury would have had to find as truth that Penn, Mead, and the assemblage Penn was addressing were intent on rioting or on terrorizing the populace. Of these, of course, there was no evidence at all.

Mark Dixon may have assumed that the pair violated the statute barring non-Anglican worship. The short answers are that 1) this was not the charge against them, and 2) had it been, evidence was lacking that worship was being conducted. The jury was not free to find them guilty of a charge not made, or where there was no credible evidence.

Legally, Penn and Mead were thus not guilty of anything. Morally and ethically, one who deems them guilty for assumedly conducting a Quaker service against the law must also hold guilty, with its stigma of

criminality, the thousands of Quakers jailed in the 1660s for their "illegal" worship. Conscience, human no less than Quaker, would condemn the law, not its transgressor.

Finally, Mark Dixon's letter, by omission, manages to traduce also the splendid accomplishment of Edward Bushel and his three fellow jurors. As the article narrated, for voting the Quaker leaders Not Guilty, they were fined and jailed. Their attaining their liberty was an achievement the letter ignores, for it was they—rather than Penn and Mead, whom the letter credits—who secured the resounding opinion in the landmark *Bushel's Case* that established the freedom of the jury.

Samuel M. Koenigsberg  
Haverford, Pa.

## Plain language

Plain language is much more than saying "thee" to one person. It is an integral part of speaking the truth. As such, it must be an exercise of *love*, not of quaintness, awkwardness, tradition, or anything else. I use it; what I say may *sound* good, but though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

I am thankful for this: that the Lord, in his great love for me, led me out of the fashions of the world as evil (and will therefore never again lead me back to them!). So I cannot *but* speak plain, not as a mark of my supposed superiority or self-righteousness, but out of *love* for those people before whom I come, and to show them God's redeeming love.

By God's grace, and not in our own strength, this is the plain Friends' testimony.

Paul Thompson  
Scone, Scotland

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.



# Loving My Neighbor, 1997

by Pat Floerke

**Friday, January 10:** I spend the morning watching the inauguration of Nicaragua's new president. I live and work among the poor here in Nicaragua, and everywhere I go, people are afraid—afraid that life will get ever harder for them, afraid that they will lose the little they have, afraid that armed conflict will break out again. More than any other single issue, people are afraid they will lose their land if land reform laws are reversed. I live with these people. I am afraid, too.

**Thursday, January 30:** We have a volunteer medical delegation visiting us from the United States, offering free clinics, giving out needed medicines, and doing on-site planning for future projects. Today we are taking them around, showing them the different communities where we work. Our most recent project is in an area where squatter settlements are springing up almost overnight. We stop often, chatting with folks, watching men build shacks out of cardboard or scrap metal or whatever they can find, watching children haul water in carts or by hand. Most of the houses are missing at least one wall, family life is all out in the open, privacy is nonexistent. There are no trees, no latrines, nothing but dust and hot sun and rows of unfinished shacks and people everywhere, but spirits are high. Kids are playing; everybody is smiling and talking as they go about the work of setting up a new life for themselves. Most of these people had nowhere to live before. Often a whole family of six or more would have been crowding in with relatives in a one- or two-room house. In Nicaragua, the law still allows squatters to settle on land that has been unused for three years. That's what's happening here. Now about 300 families at least have a roof over their heads, a sense of community, and a little hope. This new settlement is called

El Cambio Viene, which means "change is coming."

How can anything so heartbreaking also be so exciting? In the United States, if you're not poor, it's so easy to lose sight of the basics, of what's really important. How can the excitement of a new car or a new job compare to the excitement of being able to provide a home for your children for the first time in your life?

**Saturday, February 1:** We are driving into Managua to celebrate our eight-year-old's birthday. As we drive past El Cambio Viene, we see that the highway is lined with government trucks and buses, and riot police in full riot gear are lined up in squadrons down the entire length of the settlement. We don't dare stop even to find out what's going on. When we come back, every shack is gone, and the field is empty except for an occasional pole or water spigot. Reports

say three people are dead, two pregnant women have miscarried, many are hospitalized with serious injuries, and many are arrested, including single mothers and chil-



Courtesy of Sarah Junkin Woodard



Top: Children in El Cambio Viene before eviction by the police  
Above: A house rebuilt after the eviction

Pat Floerke is a member of Jubilee House Community, a small ecumenical Christian community that operates the Center for Development in Central America, based in Ciudad Sandino, Nicaragua. Pat is a member of Catawba Valley Preparative Meeting in Hickory, North Carolina.

Courtesy of Pat Floerke

dren. The landowner has gotten the courts to issue an eviction order, and the police have done their job.

Of course, I've always known that cruel things happen, but this is different. This time, I'm here; it's happening in my own life. Historically, Friends have often found themselves fighting for causes that touched their lives personally: prison reform, abolition of slavery, and the right of conscientious objection, to name a few. For so many of us, life seems comfortable and secure, and we insulate ourselves from the cruelty of the world. By contrast, I think of a friend of mine, a formerly battered woman who worked as a waitress on the graveyard shift at a fast food joint. She was constantly recognizing battered women there, talking to them, giving them hope and information and sometimes a way out. I could have gone into that restaurant and never known. What would we see, what would touch our lives, if we let go of our insulation and noticed what's happening to those around us?

**Sunday, February 2:** We can't stay away. Every time we go out, we detour past El Cambio Viene to see what's happening. When several members of our group return from a visit, I hurry to hear the news. Some shacks are being rebuilt, even though everyone believes the police will return. We find angry people, grieving people, determined people. One woman has told our group, "No, we didn't fight. We just defended our homes." A remnant of El Cambio Viene is pulling together to negotiate for the release of prisoners, to protest the harsh treatment, and to continue the struggle. Our doctors

ask if anyone still needs medical care, prepared to help if need be.

They are not alone. In at least one barrio (neighborhood) that I know of in Ciudad Sandino, the nearest city to El Cambio Viene, a committee of concerned citizens meets to decide what to do. I would guess that the same thing is happening in other barrios as well. Many are fighting mad, but they urge each other to be calm. They want justice, not more violence. They call for a formal investigation. Advocacy with the government is underway. These same calls are heard at a national level as well. We spread the word, draw attention to what is happening, and muster support. We'll keep in touch as best we can. I thank God that poor people here still remember how to work together and take care of each other. We so often lack that sense of community in the U.S., and it's so easy not to get involved.

**Tuesday, February 4:** We are getting more information about the El Cambio Viene situation, and much as I would like a story with clear good guys and bad guys, it's actually not that simple. I guess it never really is. The landowner in this case is not one of the rich Somozistas (supporters of the former dictator Somoza) who are currently flooding back into Nicaragua. Instead, he's a man who, at least by his political affiliation, might have been expected to care more about the poor. And some of the squatters, it turns out, do already have houses elsewhere. These few were speculating on the land, hoping to claim it now and watch its value increase. So do I wash my hands of the whole mess? No, I don't think so. Jesus warned us that

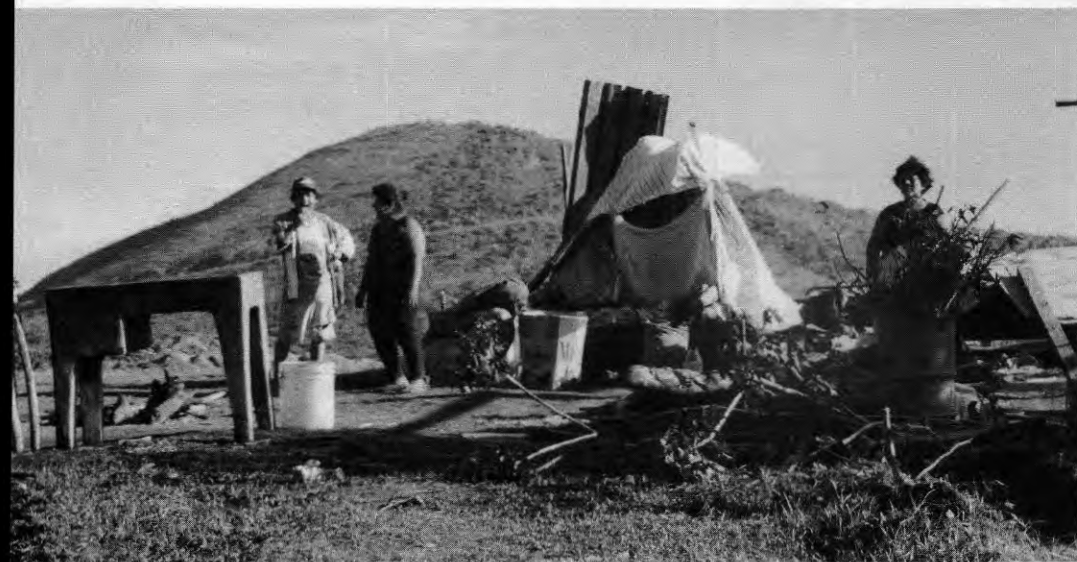
the wheat and the weeds grow up together (Matt. 13:24-30). I guess he knew what he was talking about. Meanwhile, the poor still cry out for justice, and many people still fear that their community may be next.

**Saturday, February 15:** *La lucha sigue* is a phrase we hear a lot here. It means "the struggle goes on." I wish we could just wipe out poverty and injustice, and I get so discouraged. The poor here know better, and they struggle on and on with a persistence and faith and commitment that humbles me. It also strengthens me to keep struggling myself.

Someone, probably the landowner or civic authorities, has built a barbed-wire fence all around El Cambio Viene and across the road into the area. Access is now monitored and restricted. The police did indeed come back, and all the homes are gone again. The land is once again empty and unused. I imagine that negotiations and advocacy and legal action continue. I certainly hope so. I know that the wider struggle continues to try to stop poor people from losing their land and their homes anywhere. It has to, because injustice is real. My own senator, Jesse Helms, has put a lot of pressure on the Nicaraguan government to "resolve land disputes," meaning return land to the rich and undo all the benefits of land reform. I have work to do in the United States as well as in Nicaragua.

As for us, we continue our work to help the poor get legal title to their land, to help avoid tragedies like the one in El Cambio Viene, and to help settled communities organize to get basic necessities like drinkable water, minimal healthcare, employment, and adequate nutrition. Things here in Nicaragua are often more dramatic, more blatant, than they are in the U.S., but they're really no different. Loving my neighbor, wherever I am, means living here, being here, seeing what's happening where I am. It means being part of the community, knowing that we can prevail only if we work together and take care of each other. It means discovering and facing the ambiguities and complexities and human failings without giving up and without losing sight of the goal. Most of all, it means doing whatever I can, whenever I can, and keeping on and keeping on and keeping on. □

**A family collects belongings left after eviction at El Cambio Viene.**



Courtesy of Pat Floerke



# Peace Council Journey to Chiapas

## REPORT TO THE RELIGIOUS SOCIETY OF FRIENDS

by Elise Boulding

**W**hen the centenary gathering of the World Parliament of Religions took place in Chicago in 1993, the growing urgency of bringing the peace witness for each religion to the fore led to the formation of a small inter-faith group. This Peace Council's commitment is to help each faith community apply the values of peace, love, and justice to concrete situations of conflict and violence in each world region, in cooperation with sister faiths.

The Peace Council's first gathering, in 1995, consisted of a small group of women and men from Buddhist, Hindu, Jain, Jewish, Muslim, and Christian faiths (the latter including one Quaker, myself). In an intense, prayerful, and inspiring four-day meeting, the 12 founding councilors agreed on seven major threats to peace in the world: religious intolerance; war, violence, and the arms race; environmental degradation; oppressive globalization; patriarchy (cultures of domination, hierarchy, and control); economic injustice; and rapid population growth. Our mission statement committed us to work together for the common needs of the whole community of life, to support peacemakers in regions of special need, and to promote spiritually grounded peace initiatives and communities. At that first gathering we accepted the invitation of Roman Catholic Bishop Samuel Ruiz Garcia to meet in Chiapas, Mexico.

In November 1996, as promised, the Peace Council found itself in Chiapas, meeting as guests of Ruiz and his Vicar for Justice, Father Gonzalo Ituarte, in the diocesan house of the Cathedral of San Cristóbal de las Casas. Here began an intense and prayerful five days, highlighted by a long bus ride deep into the Chiapas highlands to Oventic to meet with the Zapatistas.

*After 30 years of membership in Boulder (Colo.) Meeting, Elise Boulding is now a member of Wellesley (Mass.) Meeting.*



Peace Council members (left to right) Samdhong Rinpoche (Tibetan Buddhist), Elise Boulding (U.S. Quaker), Maha Ghosananda (Cambodian Buddhist), Samuel Ruiz (Roman Catholic Bishop of Chiapas), Joan Chittister, OSB (U.S. Roman Catholic), Chung Hyun Kyung (Korean professor of ecumenics at Union Theological Seminary), Adhyatmananda (representing Chidananda Saraswati, Indian Hindu), and W. Deen Mohammed (U.S. Muslim)

Why was Chiapas chosen as the first location for what will be our annual public witness for peace? Chiapas is a bountiful state with rich agricultural lowlands and beautiful highlands and jungle, rich in oil, gas, and timber, providing a significant part of Mexico's hydroelectricity. There are rich landowners and powerful *caciques* (political bosses)—and an impoverished Mayan population, mostly landless and unemployed, with no potable water, no electricity, and little access to schooling. Seventy-five percent of the people in the bishop's diocese are ethnically Mayan, and five different Mayan languages are spoken, but only Spanish is recognized by the state. The land reforms heralded by the 1910 revolution and the 1917 constitution were largely lost to the Mayans in Chiapas through the greed of powerful landowners and *caciques*. The Mayans were driven further and further into the highlands to farm the infertile soil of steep hillsides and subjected to increasing levels of violence, extortion, and imprisonment by local and state police and landowners' private armies.

Ruiz was the first bishop to break the church's dependence on the local *cacique* system. Soon after he arrived in San Cristóbal in January 1960 to take up his

duties—having left a relatively sheltered life in theological seminaries as priest and professor—Ruiz decided to get acquainted with his large new diocese in the Chiapas highlands and set out on muleback to visit every town and village. Deeply shocked by the poverty and abandonment he found, he initiated badly needed social services. Then came the 1962–65 Vatican Council, speaking with a new voice and in a new language on the option for the poor, leading the bishop to see the highlands in a new way. He learned the languages of the people, as did all his assistants, and began a large-scale education of local catechists in each village, empowering them to provide local religious leadership.

When the governor of the state decided in the early 1970s to make a public relations gesture by convoking a Congress of the Indigenous, he turned the task over to Bishop Ruiz to make it look "legitimate." Little did he know what he was doing! Ruiz organized village groups to develop proposals for the congress and arranged for local catechists to receive short courses on agrarian law, economics, agriculture, and Mexican history. This process reached 1,000 communities representing 400,000 people. The actual con-

Peace Council photo by Fabian Ontiveros

gress lasted three days, with proceedings carried on in four of the indigenous languages. Chiapas was never the same again.

This was the beginning of the development of a politically, socially, and spiritually active civil society among the indigenous peoples of Chiapas. By 1983 the group that came to be known as the Zapatistas was forming. In 1989 the Fray Bartolome Human Rights Center was established to serve as watchdog on growing human rights violations and to publicize reports about federal, state, and local violence and oppression. In 1992, as part of Latin America-wide demonstrations on the occasion of the fifth centenary of the Spanish invasion, 10,000 indigenous people gathered peacefully in San Cristóbal—5,000 of them members of

posed on the Mexican Government, signed and sealed it.

The 1,000-strong Zapatista force held San Cristóbal and six other towns and cities for four days. Attacks by the 60,000-strong Mexican army drove the peasant army back into the jungle, and after 11 days they declared a ceasefire, which has held up to the present.



With this background on events in Chiapas, let me continue with the arrival of the Peace Council on November 18, 1996. What a warm and loving welcome! Everywhere these open, eager, smiling faces, this gentle courtesy. At a moving public opening of our sessions, we met around the very table at which government officials, Zapatistas, and Bishop Ruiz as mediator had sat for the first official negotiations after the ceasefire. We all laid our hands on the table in a ritual of blessing this Table of Peace. Every session of the Peace Council opens and closes with prayer, and we take turns leading that prayer, each in our own tradition. The closing prayer in this opening session fell to me. I began by explaining that in

the Quaker tradition, Christ is the Inward Teacher. There are no priests, for the Holy Spirit speaks directly to each of us. Then:

Let us open our hearts to our Creator, Mother and Father of all that lives; to that source of Divine love that enables us to love one another, care for one another, and to work to overcome suffering and oppression wherever it exists. The Creator is ever present as a Holy Inner Light that can illuminate the world around us and show us the path that we should walk. Let us now listen in wordless silence to our inward Teacher and feel the Holy Light of that inward Presence.

The rest of that day and the next day were spent talking with members of the peace and justice organizations that comprise the civil society of Chiapas. We had so much to learn! From scholars from the Anthropological Institute for the Mayan Region we learned of the rich cultural traditions and history of the area that provide a strong base for all the self-help movements. From the Fray Bartolome Center for Human Rights we learned of the constant barrage of expulsions from homes and land, of beatings, imprisonment, and other forms of violence and intimidation that native peoples and the rural poor are subject to, and of the Center's work in defending and protecting these victims. From a coordinator of the National Network of Civil Organizations for Human Rights we learned how many local and state, national, and international organizations work together with the Bartolome Center to create new standards and norms, new laws for peace and justice.

The awareness of civil society as consisting of autonomous but co-operating groups of citizens taking responsibility for creating better conditions and new institutions to sustain that betterment was very high. We heard from women and men, old and young, many young women with children in tow and babies on their backs and in their arms. There were so many groups! We only met a small sampling of the activists in the Chiapas Civil Alliance, in the Coordinated NGOs for Peace (CONPAZ), and in the Indigenous Economic and So-



what was by then called the Emiliano Zapata National Independent Campesino Alliance (ANCIEZ). ANCIEZ has become a grassroots effort to move out of poverty, to create conditions for a better life for Mayans and all campesinos, to build an educational system and a health services system to strengthen minds and bodies, to improve agriculture and employment opportunities, and to make the highland people aware that their situation is not inevitable, that government institutions exist that could be working for them instead of against them.

Anyone knowing this history of self-help in the highlands, as well as in San Cristóbal itself, would not be surprised at the January 1, 1994, uprising in Chiapas. That was the day that the North American Free Trade Agreement (NAFTA) went into effect—writing, as the Zapatistas said, a death certificate for indigenous people. The extra hardships of the World Bank Structural Adjustment Program, im-





**Pages 10 and 11: Peace Council members listen to Zapatistas during a meeting in Oventic.**

track from the bus to the front door of the auditorium, many faces covered with the trademark bandana, but eyes shining with welcome. They clapped as we threaded our way down, and many reached out to shake hands. Moving into the huge auditorium already well-filled with men, women, and children, we were seated in the front row facing a group of about a dozen Zapatistas who stood gravely regarding us. Such a vibrant feeling of expectancy in the air!

The facing group included both men and women. One of the women had a nursing baby almost hidden in her shawl, another was surely already past due for delivery! After a dignified welcome and introductory speech explaining the goals and activities of the Zapatista Army of National Liberation (EZLN), each person spoke of different aspects of their work, several emphasizing the important role of women in the EZLN. The spirit in which they spoke impressed us most deeply. We were listening to men and women who had taken responsibility for the welfare of their people and



were planted, right out to the roadside, with crops needed for subsistence and for cash, on thin soil becoming thinner with every rain. Such a cost in human toil for such meager returns! But the faces we saw were smiling faces. Women sat by the side of the road in front of their simple homes in sociable groups, weaving and sewing, surrounded by children, giving evidence of a quality of family and community life that poverty could not destroy.

And then the reception at Oventic! Off to one side of the road was a cluster of buildings—school, clinic, and large auditorium, with playing fields stretching beyond the school, and a dirt track from the road all the way down to the playing fields. When our bus arrived, colorfully dressed people streamed up from the playing fields. They lined both sides of the dirt

the rebuilding of social, economic, and political life. They stated repeatedly that they were concerned about the conditions of the poor and about political corruption and violence not only in Chiapas, but in all Mexico, and were reaching out to their brothers and sisters in every state, as well as to the world at large. When they took up arms on January 1, 1994, they wanted to get the attention of the Mexican government in a way they had not so far been able to do. Reminding us that they put their guns away after 11 days, the speakers gave great emphasis to the positive nature of their goals and to their desire to achieve them peacefully. The gist of the 34 points in their original demands, which remain unchanged, is as follows:

1. New and fair national elections to replace fraudulent elections of the past

cial Development NGO, DESMI. And the church workers, Catholics, evangelicals, Presbyterians, Church of Christ, and others, often themselves indigenous people, were at work in towns and villages all through the highlands, filling the huge gap in education and social services for the very poor. We also heard from government officials from the Foreign Ministry of Religious Affairs and Chiapas State government, persons performing their roles under extremely limiting conditions.

Most impressive of all was hearing from Ruiz and Ituarte of the work of the National Commission for Mediation (CONAI). When things looked darkest after the uprising, the initiative for this commission came from Ruiz himself and was accepted by the government. For two years, CONAI has carried on the work of mediation between the government and the Zapatistas. There have been many starts and stops and walkouts, but the process nevertheless goes on.

Our heads and hearts bursting with all this information, and reeling from the cumulative impact of hearing from so many dedicated human beings all immersed in a great work of social transformation, we boarded a bus the next day for a breathtaking journey along winding highland roads to Oventic, a major Zapatista center. It was heartbreaking to see how every inch of the steep hillsides

2. Revision of NAFTA
3. Make indigenous languages official in the regions where they are spoken
4. Self-government and administration of justice by indigenous people in each region
5. Use of resources to create human living conditions for all Mexicans.

The Mexican government's first meager offer to the Zapatistas was placed before the roughly 65,000 members of EZLN and rejected by all but 2 percent. The offer was refused, but negotiations continue, haltingly, although the government has not acted on any publicly made promises regarding land redistribution efforts, agricultural aid, and withdrawal of the military. The bulk of the Mexican army is presently stationed in Chiapas and is creating a reign of terror for indigenous people.

Our questions were listened to very carefully and answered with great deliberation. They know guns are useless and will not use them, but neither will they give them up at this point in time. The guns remain a silent symbol of their determination. For our part we made clear our support for their goals and our concern

Peace Council photo by Fabian Ontiveros



logue in the Cathedral. By the following year the government recognized these exchanges with an ad hoc law for the dialogues. The ensuing Dialogues of San Andreas revive the old political practise of the country: to resolve conflicts through negotiation. The EZLN and the federal government each has their delegation; the CONAI serve as mediators; and a commission with equal numbers of the political parties represented in parliament act as advisors. Several thousand witnesses of Chiapas civil society watch over each session, and reporters are present. Through all the crises of the past two years, the dialogues have been able to maintain an indefinite truce, though frustration levels are now very high. This striking example of grassroots democracy in action is one more reason to support the Zapatistas internationally. We stood in reverent silence, imagining the presence of thousands of witnesses to the most recent dialogue.

Back in Chiapas, we had one more day together to assimilate what we had learned and search our souls as we prepared a message of response to the communities that had shared their lives and their sufferings with us and to the relevant bodies of Chiapas and Mexico. Our practice of frequent prayer together helped us arrive at a common statement across the natural differences arising from our diverse backgrounds. The day was climaxed by a beautiful interfaith service in the festively decorated cathedral.

The Peace Council statement made on November 22, 1996, speaks of our discovery of the deep spirituality of the people of Chiapas in the midst of suffering, and our observation that, although religion has been used to foster conflict for political ends, the reality of increased interfaith cooperation in Chiapas creates a strong basis for peace with justice.

The council urges a reexamination of NAFTA and all concentrations of power that harm local people and asks for increased support of the dedicated work of international NGOs and local community groups in Chiapas.

There is a great opportunity for the government of Mexico and Chiapas to enter into serious negotiations with indigenous peoples about their needs and their human rights. The government must respect the peoples' need for land and livelihood and their own legal system of land tenure.

We have seen the suffering of indig-



Peace Council photo by Cetta Kenney

**Candles light an interfaith service in the cathedral.**

that they remain nonviolent in pursuit of them. After warm mutual embraces of Peace Councilors and Zapatista leaders, we mingled for a time with the gathered crowd—few bandanas now in sight—feeling their warmth, their strength, their courage. It was a very humble group of

Peace Councilors who filed back into the bus. We rode away in silence.

Not far from Oventic the bus stopped again, this time at the Cathedral of San Andreas, the site of an early initiative of CONAI set in motion by Ruiz after the uprising and ceasefire in 1994—the Dia-



enous communities, heard their voices, and applaud the Zapatistas' decision to lay down their arms after the January 1994 uprising. We profoundly respect their continued commitment to dialogue and are inspired by their community-building work with the widespread involvement of women, men, and children of the villages and by their vision of a peaceful future for all of Mexico.

The Peace Council pledges to the people of Chiapas to follow their struggle, tell their story, and to work through all our networks to encourage awareness and support for their work for peace, justice, and human rights in Chiapas and all Latin America.

This account of a journey into a very complex situation, which has necessarily been oversimplified in the retelling, has been written primarily in hopes that meetings will increase their support for activities specific to the needs of oppressed indigenous peoples, not only in Chiapas and in all of Mexico, but in all of Latin America.

There are many Friends meetings in Bolivia, Brazil, Chile, Columbia, Costa Rica, Cuba, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, and Peru. The indigenous peoples of all these countries are our brothers and sisters. Can not our local meetings as well as yearly meetings in the United States and Canada give more attention to learning about the concerns of local Friends in these countries, how this relates to indigenous peoples, and, in general, what local projects of the larger Quaker family we should be supporting in this part of the world?

It is this returning to our own faith community with specific peace and justice concerns that will make the interfaith Peace Council a living presence in these times. We can only be as strong a witness for peace as the local peacemaking activities of temples, synagogues, mosques, churches, and meetinghouses around the world allow. I would be happy to hear from Friends about projects undertaken or planned, so I can report back to my brothers and sisters of the Peace Council about Friends activities. This will also open the way to further possibilities for joint interfaith collaboration on present and future peace work. □

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# WALKING *through the* VALLEY

by Rebecca Ghittino

**B**ased on what I've seen, I'm 90 percent sure it's cancer. I'll give you a call to confirm after I've received the pathologist's report."

Nothing ever prepares us to hear those words. Suddenly my world was in a tailspin, and I was in free fall. I remember being grateful my husband, Hank, was with me because my mind blanked out and I knew he would continue listening to the surgeon as she outlined my treatment options.

This could not be happening to me. I had always taken very good care of myself. A vegetarian for over 20 years, I knew all about good eating habits. An advocate of the Edgar Cayce readings, I followed the basic Cayce diet. I exercised regularly—rigorously, actually, doing step aerobics three times a week. I meditated daily and had an active prayer life. I had been in A Search For God study groups for almost 20 years and was very conscious of the fact that mind is the builder and thoughts are things.

This could not be happening to me. There was no history of breast cancer in my family. I smoked a cigarette in col-

lege, didn't like it, and never smoked again. I drank rarely. I didn't grow up next to a toxic waste dump. I breast fed my babies. Suddenly, one of those breasts was betraying me.

The lump had literally come up overnight. In fact, I had been examined by my

family physician just two weeks prior, and she felt nothing but scheduled me for a routine mammogram. Two days before the scheduled mammogram I discovered the lump and knew there was something wrong. Later that same week I received a

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call from my doctor asking me if I knew a breast surgeon. The next week I found myself sitting with a breast surgeon who had just examined a lump the size of an apple in my left breast. Forcing myself to pay attention to her, she gave me and my husband a course in Breast Cancer 101. Yes, it really is possible for a cancer to not show itself until it is very advanced, and yes, it was very serious. I continued listening numbly as she explained she would like to begin treatment with a different approach. Instead of doing a mastectomy immediately, she would like to send me to an oncologist and begin with chemotherapy. They had had excellent results with chemo, first reducing the size of the tumor so a lumpectomy could be done, allowing the breast to be saved.

That was five months ago. In the intervening months I've learned and, hopefully, grown. I've done some very smart

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things and some things I wish I could do differently. But, as they say, hindsight is always 20/20.

The first very smart thing I did was tell practically everyone I knew. In fact, it is probably the smartest thing I will ever do in my entire life if I live to be 100 years old. Not because I wanted sympathy but because I needed prayers. I can say unequivocally, there is no greater power on earth. I always knew that intellectually, but until I felt it, physically and emotionally felt it, I didn't really understand it.

There is nothing worse than telling those who love you the most that you have cancer. First I called my parents. Next I called my brother, because my parents had fallen apart at the news, and I knew he would reach out to them. When he began to cry I knew there was no way to share this burden easily. I then told my daughter and my son. My telephone calls continued throughout the weekend with the same pattern. Small talk first, then me sharing my big news. They would cry—I was numb—and I would ask them to pray for me. Because of where I work, the Glad Helpers knew immediately and began their prayer chain. I also reached out to Silent Unity and to Science of Mind.

On Sunday morning, while going to meeting, I was undecided whether to tell people or not because the pathologist's report had not come back yet. I decided to leave it to the Lord. As Quakers say, way will open. That morning God spoke through an elderly Friend who stood up and said, "There is set before you this day, life and death. Choose life." I knew that message was for me. As I sat and reflected on what was said, the rest of the quotation from Deuteronomy came to me. I stood and shared my news and added the remainder of the verse—good and evil. I added that I chose good. I refused to look at this as some kind of karmic retribution. God had been working in my life for many years, and this was a continuation of my moving in grace, as strange as it might appear. Afterwards, I was grateful to the Lord for allowing me to tell so many people who loved me all at one time.

I quickly learned that I needed to trust my intuition most of all. Working at a holistic health center as conference manager, you can imagine the advice and suggestions I was given! All of it was well intended, and much of it was helpful, but in the long run there is only so much you can do before you go on overload. I decided I needed to focus on keeping my body as healthy as possible while the medical profession did what it needed to do. Because of the size of the tumor—by the time I saw the oncologist the tumor had

priorities. It just kind of happens automatically. I felt good knowing I was doing all of the right things.

When I went back to the oncologist for my second cycle of chemotherapy, I expressed my concern that the tumor had not shrunk. She reassured me that it was on track. By the end of the second cycle I was trying to stay optimistic, but it was difficult. There was still no change in the size of the tumor. When there was no change after the third cycle, and, in fact, there seemed to be more involvement in my lymph nodes, I began to reassess my situation.

I was so certain I was doing everything right: I had it pretty much figured out how this would work and when I would be back to normal. How could the tumor not be responding? What was I doing wrong? What was I missing? Was there something I was refusing to look at? Some stone unturned? I began to pray harder—more earnestly. I remained diligent in my health maintenance program. My positive attitude began to slip.

I decided to stop working altogether at the end of August. Perhaps I just needed to rest more. The mental challenge of designing and planning conferences was beyond the grasp of my chemically soaked mind anyway. That became very evident to me one day during a planning session when I struggled to keep up with the

discussion, much less add anything of significance to the conversation.

In August I joined a cancer support group. I had tried one in July but it just didn't seem right to me. This one was different. We prayed and meditated, calling to our angels. We even did some yoga! I knew it was the right one for me. I learned the value of being around other people who were going through or had been through a similar experience. As I reached out to them, they reached back.

In September I had a total mastectomy. The surgeon was ebullient, telling my family that it was like the tumor was wrapped in saran wrap and came out easily. I had always felt it was contained in a web of prayer, but if she wanted to call it saran wrap, that was fine with me. I knew. I began to perk up again and felt



Courtesy of Rebecca Ghitino

grown to the size of a grapefruit—there was never any doubt in my mind that I needed allopathic medicine as well as natural remedies. I began a regimen designed to cleanse my body and build my immune system that would help me get through the assault that was about to begin on me.

Over the next few weeks a program slowly began to fall in place. I cut my hours back at work and worked some at home. My diet was very good and needed little change. I continued with my aerobics as much as the chemotherapy would allow. A prayer group formed that met with me and Hank once a week. I examined my attitudes and emotions and let go of all resentments and negative feelings. Heck, that was easy. Believe me, there is nothing like a serious illness to help you reset your



hope rise in me once more.

Three days after surgery, the surgeon was back in my room giving me the bad news. Twenty out of twenty of my lymph nodes had tested positive—they all contained cancer cells. That meant the chances were very good that the cancer had traveled throughout my body. In addition, there were still cancer cells in my chest. When my oncologist came to see me later in the day, she opened her remarks by stating she was not very hopeful. Since the cancer had not responded to the first chemotherapy, and because all of my lymph nodes had tested positive, she did not feel the outlook was very good.

That night I cried. Lord, Lord, where are you? I don't want to walk down this path any further. Please don't make me drink from this cup. I cannot handle any more. Can't we make a deal? For the first time, I knew true anguish. My soul felt as bruised as my body.

The next day I was released from the hospital. My parents and my sister had come for the surgery, and it was good to spend time with them as I recuperated. We played endless games of Scrabble and discussed my brother's upcoming wedding. It was good to pretend everything was normal as my body healed from the surgery.

After my family left and life returned to its routine, I found myself on an emotional roller coaster. Not just from day to day, but from hour to hour. Physically, I was recovering very well, but I could not get a handle on my emotions. I did not want to die. It wasn't that I feared death—I knew it is just a transition from one state to another. It was that life was too good. I had everything to live for—a wonderful husband, loving children, a beautiful two-year-old granddaughter. I loved my work and had a huge circle of loving friends. I wanted to live, and yet, I could not deny this aggressive cancer that remained hidden away in my body.

When things were at their worst, I would pray, repeating over and over to myself that Jesus will not give us any more than we can bear. If that was so, then I must be able to handle this. Lord, hold my hand. If You want me to continue walking through this valley, You be the guide. I surrender. I have absolutely no idea what will happen, but You know. I put my total trust in You. As I continued this pattern, I began to notice my prayers were different. Not necessarily more fre-

quent, but more informal and much more intimate. I began having conversations, bearing my soul, sharing with Him my deepest fears and also my desires. Slowly my burden began to lift. I felt lighter, there was more hope within me.

I wish I could say a miracle has occurred in my life and that I am cancer free. Unfortunately, that is not the case. I started back on chemotherapy last week and will begin radiation therapy next week. After that, I'll have a bone marrow transplant. Then will come the most difficult part of all—learning to live with cancer.

*I told practically everyone I knew, not because I wanted sympathy but because I needed prayers. I can say unequivocally, there is no greater power on earth.*

I do feel a minor miracle has occurred, however. I am learning to live with the uncertainty of what will happen. There really are no guarantees in life. When you have a serious condition in your face every day, you learn to live for today. I always felt I would write a book when everything was over and I could leisurely look back and share little gems of wisdom I had gleaned along the way. Learning to live in the moment for me meant writing a magazine article now to share some of what I have learned with others.

What have I learned?

The only thing that really matters is love. In the beginning I was overwhelmed with how many people genuinely love me. I knew people liked me, but I had no idea how many and how much. For some strange reason, a serious illness or disease gives us the excuse to open ourselves and share those feelings we have been too timid to share. I believe the purpose of many illnesses is to help us make a quantum leap in love, which this world desperately needs if we are to survive into the 21st century. My illness is proving to be the catalyst for many people to open up to love, not just me.

Prayer is the most powerful force on earth. There have been periods on this journey when I know prayer has carried me. And not just my own prayers. The prayer group that meets with me weekly, as well as those that continue to pray for me, has been more powerful for me than its members will ever know. One of the most gratifying things I have learned in this entire experience has been the number of people who pray. As my mother said, you know they're serious when they ask how to spell your last name. There is power in prayer, and there are many, many people who pray daily.

If you are facing something serious in your life, reach out to others. Allow them the opportunity to help you. Most of us find it much easier to give than to receive, but receiving allows others to give. In fact, if we don't allow ourselves to receive we are out of balance. There is nothing weak about reaching out. Even Christ reached out to his disciples in his darkest hour. There is always someone, and it may be someone you would least suspect.

You cannot live your life in fear. Fear is crippling and very difficult to let go of. But just beyond fear is freedom. Edgar Cayce said that where there is light, there can be no darkness. So it is with fear. Where there is love, there can be no fear.

Take time to deepen your relationship with your Creator. Whether it is God, Jesus, or the Creative Forces, develop an ongoing friendship. God's presence is always with us—it is we who forget that, not Him, or Her. I find myself turning more and more to the Holy Mother. Being raised a Protestant, I was totally ignorant of Mary and have found immense joy and contentment drawing near to Her.

Don't give up. When a dear friend heard what my oncologist had said to me, she presented me with a beautiful purple stone with the word Hope written on it. It is difficult to stay optimistic, especially if you are spending a great deal of time in doctors' offices. We wouldn't be human if we didn't have our down periods, but don't allow yourself to stay there. There is always hope.

Finally, don't wait until you have a serious illness to reach out in love to someone else, to deepen your faith, or to live mindful of the present. Open yourself to the thousands of wonderful possibilities that are given to us each day. There is set before you this day, life and death. Choose life. □

# Who We Are, Whose We Are, and What Matters

by Thomas H. Jeavons

Once heard the CEO of a major corporation close a speech by remarking, in a cautionary way, "If we are what we do, then when we don't, we're not." This clever adage captures a critically important truth—that is, if our identity is wrapped up in our job, then when we are not working we lose our identity. This was a particularly interesting message to hear coming from someone who was in a high-profile, high-status position that (I'm sure) required a great deal of effort to attain and sustain.

For several months now I have been trying to understand and manage the demands and the opportunities of a relatively high-profile position that will take as much of my time as I let it. There is a great temptation here, as well as some pressure, to vest my identity in my work; to see myself and my life as being as important as, or as meaningful as, this job; and to see myself as being as successful as my achievements in this work. In our culture there is a great deal of reinforcement for that view.

Often the first question most of us ask when we meet someone new is, "What do you do?" meaning, "What is your job or profession?" All the signals we get from the surrounding culture urge us to define who we are in terms of our work, our credentials, our professional status, or even what we own. This is a reflection of our society's glorification of individualism, autonomy, achievement, and the myth of "self-made" status. The truth is, this is a trap and a dead-end.

First, we are none of us "self-made." We all owe a great deal to those who have helped us along the way, some of whom

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What fulfills us  
and enriches us  
and defines us  
is not so much  
"who we are"  
as "whose we are."

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we can name and many of whom we cannot. For instance, most of us have benefited from institutions and programs that exist because of the generosity of donors and philanthropists we have never thought about, much less identified. Virtually all of us have been lifted up, cared for, supported (practically and morally), and urged on by some "mentor" at some point in our lives.

Second, as many people can testify, for most human beings the meaning, satisfaction, and deeper sense of fulfillment, of being whole, that we long for in our heart of hearts does not come from what we achieve so much as it comes from loving and being loved, from caring for those who matter to us and mattering to others. What fulfills us and enriches us and really defines us, then, is not so much "who we are"—in the conventional, status- and achievement-driven sense—as "whose we

are"—in terms of the question, "To whom do we belong?"

After three months in my new job, I took a retreat where I had ample opportunity to reflect on these questions. One of the things I took with me to read was a collection of the short stories of Wendell Berry, one of the most eloquent and insightful storytellers, poets, and essayists of our time. His stories are mostly about the people, communities, and places of the rural section of Kentucky where he grew up and still lives. They speak with extraordinary power about this phenomenon of belonging.

At one point in one of these stories a small-town lawyer is defending the right of his client to have removed his father from a hospital in the big city where they were treating him against his wishes. The policeman he is speaking to claims the act was wrong because the son did not get the permission of the hospital, an institution, to take him home. The lawyer responds simply, "Some of us think people belong to each other and to God."

The truth that is reflected in these stories, and in the lives of the people that Wendell Berry writes about, is that nothing we can achieve, nothing we can acquire, and nothing we can make of ourselves can provide us with the sense of true identity, of fulfillment, and of satisfaction that understanding, accepting, and affirming our place in the web of life—that knowing and acknowledging to whom we belong—can.

Now, if we are religious people, spiritual people, this question—"To whom do we belong?"—has particularly challenging implications. For instance, what does it mean if we say that we are "God's people;" that is, we belong to God, and that we belong to one another as members of the human family, as children of God? How does that belonging change the way we actually live our lives?

This is a question that looms large in my life right now. On the one hand, I chose to do the work I do in part because of a sense of vocation, a sense of God's call on my life, combined with the sense that I have to respond to that call because I really do belong to God. But, on the other hand, this does not and cannot mean that my job, or my work, can claim all my time and energy and attention.

The work does not define who I am, but an obligation to be faithful in using all the gifts God gave me in the way that I

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can best discern does. This goes hand-in-hand with my sense of belonging to God's people, the corporate body that is called to faithfulness, and the sense I am called to love them and serve them, as every other member of the body is. A key point for me to recall is that these obligations extend far past the needs and possibilities of my job to embrace the rest of my life as well.

My experience of life leads me to say with the Psalmist, "O God, you are my God, and *apart from you I have no good thing.*" (Ps. 16:2) Since everything good in my life comes from God, everything good in my life finally belongs to God, and all these things need to be tended to and cared for as being divinely valuable.

So, for example, my wife and my children are parts of my life that demand my attention and concern and energy as the wonderful gifts to me that they are, and that limits how much time I can or should—or, for that matter, want to—put into my work. I belong to them in a way that defines me (when my understanding is clear) in a way that is actually much more important than the way my work defines me. Who I am is defined by the ways they love and support and care for me, as well as the ways they have a right to expect love and support from me.

Most of us can probably see these immediate, intimate connections as defining. How widely will we draw this circle? My friends also have defined me, and I would like to be identified as much as a friend—a good and faithful friend—as in any other way I can imagine.

The Psalmist goes on to say to God, "As for your saints in the land, they are the ones in whom is all my delight." (Ps. 16:3) By "saints" the Psalmist does not mean those who are perfect, without blemish, absolutely morally upright. Rather he means all those others who also belong to God because they have given themselves to God; all those others who are also striving to be whole and to be faithful to the work of God in their souls and the guidance of the Spirit in their lives. One of the greatest gifts God has given me is a

set of delightful, life-giving relationships with some of those people, some of the "saints," who are my friends. As my friends, as people with whom I have shared much of the journey, I owe them much. Indeed, I belong to them.

The truth is I also still belong to my birth family, the family that raised me, in ways so profound that they have been little eroded by the fact I moved out of their house a long time ago. They shaped my character—for better and for worse—



Artist unknown/Woodbrooke College, 1993

in ways that are enduring. They gave me experiences and opportunities that allowed me to grow and change in ways that I sought and in some ways I did not seek but still needed. Indeed, as they were shaped by their parents and grandparents (and so on) in similar ways, I belong to a wide community of forebears.

I belong, as well, and not least importantly, to a faith community. This is a group of people with whom I also share the journey of life and spirit. I do not have to like or feel close to everyone in this community to belong to its members. Parker Palmer once observed that "community is the place where you are going to find the person you least want to live with."

Nevertheless, if these people are joined with me in a shared search for Truth and a shared experience of the Divine Presence—or, at least, a shared hunger for that experience—then we need one an-

other to figure out, and to live out, what that means. Belonging to these people means being willing to be with them when they hurt and to celebrate with them when there is joy. It means being willing to listen with them for the Spirit's prompting when one of us is lost, being willing to affirm them when they are being faithful, and being willing to challenge them when it appears they are taking a bad path. In these things, in sharing in one another's lives, we come to belong to one another.

As a religious person, as one who affirms the existence of a Creator God in whom we live and move and have our being, I know to whom I belong. I belong to that One who is the Creator, Sustainer, Lover, and Redeemer of the universe. I also belong to those other creatures God has given to me, and to whom I have been given, to share this amazing journey of life and faith. My relationships to these people—including relationships to many who came before whom I never met, to a "cloud of witnesses"—define who I am.

This is not just about the work I do. It is certainly true that to be faithful in all this, becoming who I am called to be, means picking up what I am given to do and using my gifts as well as I can. We need to recall as well that "God gives rest to those he loves." (Ps. 127:2) If that is true, then whom I rest and worship and play with, and how, is just as important as whom I work with, and how.

What this finally means is that who I am as a husband and father, as a son and grandson, as a friend and companion, as a member of a meeting and a citizen in my community, defines me as clearly as any job I can hold, any degree I can earn, or any honor I can be given. Who I am is defined by the quality of the relationships I have with those to whom I belong. My first obligation, and my first hope, is to be a faithful servant of a loving God, as part of the family and friends of God, in all these contexts. When I succeed in that, then I am, by God's grace, being who I am supposed to be. □

# IN MEMORIAM: WINIFRED RAWLINS

by Esther Mürer

Winifred Rawlins, my favorite Quaker poet, died in February at the age of 90.

I met Wini in the early 1980s, when I was a very new Friend. She used to come to Friends Center in Philadelphia on Wednesdays to mend clothes for the American Friends Service Committee, and often stopped in at the Philadelphia Yearly Meeting Library, where I was cataloger. One Wednesday I was cataloging a book about grieving and saw that the author had included one of Wini's poems. I hotfooted it down to the basement to show Wini my discovery. The poem was called "The Fire in the Snow." Wini told me it came out of an experience at Pendle Hill when she was head resident there:



Woodcuts by Susan MacMurdy

I came by night where snow lay deep;  
All was transfixed in frozen sleep;  
I felt a sudden small wind blow  
And saw a fire burn in the snow,  
With tongues of crimson throb and  
leap.

Who gave it life I could not know;  
Some hand had kindled its brave show;  
I felt its primal laughter steep  
My mind in happiness and keep  
Me gazing, with no will to go.

Now as I sit and watch you weep,  
When knowledge fails and words are  
cheap,  
I'll make a little smoldering glow  
Of tenderness, and bid it grow;  
When it begins to laugh and leap  
I'll light a fire in your snow.

I couldn't get this poem out of my mind. How could such straitness of form (only two rhyme sounds—aabba, bbaab, aabbab; a variety of rondel, perhaps?) contain such intensity of feeling? At that time I was always on the lookout for Quaker texts for art songs. So the next Wednesday I asked Wini if she'd mind if I tried setting it to music. Wini (taken aback): "Oh, my dear, of course not."

A few weeks later I performed the result for Wini and the library staff. For

the record, the piano accompaniment consisted of two contrapuntal sets of parallel fourths. I don't think it was one of my more successful efforts. Wini was gracious, if bemused, and we had lunch together.

From that day on I was her devoted reader. She found poems

everywhere; theology, nature, people, the news, the minutiae of daily life are all part of the Lord's dealings with Winifred Rawlins. Whatever her subject, it is transfigured.

Her first volume, *Winter Solstice*, was published when she was in her 40s. Her last, *New Forest of Hope*, consists of poems written during the last two years of her life. Though her mobility was severely impaired, her ability to find poems in daily experience was not:

The vacuum cleaner's growling greets the day.  
Like prairie wolves on some cold wind-raked  
plain

It howls its message to our common Sun.  
Its voice to us is noise, made by this curious toy  
Fashioned by human hands to serve our need  
Out of its atoms, with their little inner suns  
And circling cosmic dance.

Far into space  
Its voice ascends: "I call from Planet Earth.  
Praise be to all that is!"  
Now it is silenced as the plug is pulled.  
Once more the rug is free of lint and dust.

The composer in me delights in her ability to enter into dialogue with poetic forms without being bound by them. Note how she captures the pulling of the plug by omitting the last two feet after "Praise be to all that is!" Her meters and rhyme schemes strike me as organic, growing out of her listening to what the poem wanted to be.

Altogether her poetry feels—and perhaps this is why she was so modest about it—like a byproduct of being attuned to the whisperings of the Inward Teacher at every moment. Attunement was inseparable from embodiment; *not to give those whispers poetic incarnation would have been unfaithful*. Poetry was her way of letting her life speak.

It seems right to let Wini have the last word:

Sin is denying the quick murmurings of love,  
Faring on bleakly with habitual living, and  
forgetting  
The compassionate lifting of the curtain,  
The dear intrusion which for a fleeting moment  
Broke through the door to the dull  
understanding  
Like sunlight falling suddenly upon a hillside  
And gently withdrawing.

Sin is to put aside as irrelevant  
The pure stirring of the mind which comes  
Pregnant with thoughts like beautiful strange  
flowers  
Alien to the wintry landscape in which they  
unclose;  
Alien these thoughts to the prevailing frost  
Of the mind's uncaring.

*Esther Mürer is a member of Central Philadelphia (Pa.) Meeting and edits Types and Shadows, the journal of the Fellowship of Quaker Artists. This article is reprinted with permission from the Spring 1997 issue of Types and Shadows.*



Alien and yet familiar and precious forever,  
 Speaking of all that the heart cries for in its sanctuary,  
 Confirming the twilit nostalgia of dreams.  
 Love's pure intentions are flashing beacons of light,  
 Fading and intermittent if rejected,  
 But growing ever more constant to the obedient  
 watcher,  
 Guiding him to his home.



## This I Can Now Affirm

This I can now affirm  
 As I walk through the house of my life  
 In the middle years.

I never went through a door  
 And found what I had expected.  
 The room was always lighter  
 Than had appeared from the corridor,  
 The furniture more simple,  
 More carefully brought together  
 For my entire need,  
 Than I had ever imagined.  
 There was often some special delight  
 Waiting for me to receive it,  
 Like a dear animal returned,  
 Or flowers that suddenly spoke  
 In a language I understood.

I seldom went into a room  
 But there was a gathered company  
 Who paused to greet my entrance,  
 Whose hands as they moved touched mine  
 In delicate reassurance;  
 Across whose faces fell  
 The shadows from future suns,  
 Or whose eyes burned dark and kind  
 Like the ancient teddy bear  
 I took to bed as a child.

And in the abandoned room  
 Where no man's footstep sounded,  
 Where there was no bed made,  
 Nor table set with food,  
 When the door was closed behind me  
 Even the dust of the floor  
 Silently blessed my feet,  
 Even the dying light  
 Gently caressed my brow,  
 While a thin flute played in my head  
 A song I had loved before birth.

Faithfully this has recurred.  
 Why should I then suppose  
 It will one day be otherwise?

## Do Not Go Wrathfully

Do not go wrathfully  
 Nor with appraising eye;  
 The world is far too dear,  
 Too swift, to cloud its poignancy.  
 So little serves to break  
 The cords of tenderness;  
 We are too close to death  
 To chide one another.

Do not draw down regret  
 Upon the fragile day;  
 Even a sigh can halt  
 Its life which flows so trustingly.  
 What comes is too beloved,  
 No change can be for good;  
 We have no time but now  
 To cherish each other.



## Song to Courage

They are always surprised, those for whom the bells ring,  
 For whom the great victory banners are unfurled at evening  
 And the final salutes given. They cry, you are mistaken,  
 We are not the heroes whose lives you celebrate.  
 They are always amazed when the bells ring to honor them.

Those who all their days grope among shadows, never seeing  
 A form illuminated in the clear sunlight,  
 Yet warming their spirits steadfastly at the sun's heat;  
 Those who bear pain in simplicity, with a light courtesy  
 Bidding it come in, then in the lonely hours  
 Wrestling with this dark herald to uncover his secret.

And those who feel themselves too small to fail,  
 Being without stature, for all that they touch crumbles  
 And breaks into meaningless fragments, whose paths are littered  
 With gray encounters where the tired will  
 Went down before circumstance, now too familiar for shame.  
 Yet still can lie on the earth and embrace its dearness,  
 Still say in the morning, this day is newly made;  
 Who are silent before the pure deed and stand uncovered  
 In the presence of love. All these in whom the spirit  
 Smolders unquenched, kept burning by hidden fire.

They will never believe that the rose blooms to honor them,  
 That the clearest jewel is not so bright as their constancy,  
 They are always surprised, those for whom the bells ring,  
 For whom the great victory banners are unfurled at evening.

*"The Fire in the Snow" from Dreaming Is Now, Golden Quill Press, 1963;*  
*"The Vacuum Cleaner's Growling" from New Forest of Hope, Pittenbruech*  
*Press, 1996; "Sin Is Denying" from Winter Solstice, Island Press Cooperative,*  
*1952. "Song to Courage" from FRIENDS JOURNAL May 4, 1957; "Do Not Go*  
*Wrathfully," FJ June 29, 1957; "This I Can Now Affirm," FJ Feb. 28, 1959.*

# Spiritual Obedience, Homophobia, and the Religious Society of Friends

by Patricia Campbell

The support given to me by my monthly and yearly meetings could not be felt as such if I had to hold in abeyance who I am. It could not bear me up; the meetings would be holding someone else in the Light.

**W**hen after many years of denial I accepted my lesbian orientation, I thought I was entering a land of darkness and grief, that I was, in some way, doomed. Instead I began a journey that has led me much closer to God and thus to fuller acceptance of who I am.

This journey has required that I listen to the "still small voice" as I have tried to live in obedience to God. It has meant the painful reexamination of my life and the history of my relationships with others. It has meant facing and examining my own internalized homophobia. It has meant trying to separate the fears of the creature from the leadings of the Creator. If living separated from God is living in sin, then I spent many years doing just that when I tried to hide, scared, in the closet. However, this journey also has meant walking in fear, for in not hiding I knew I became vulnerable and open to hurt.

As I grew, my existence as a lesbian was affirmed by my experience of my relationship with God. This did not happen suddenly. There was, in the words of the old hymn, "no sudden rending of the veil of clay." There were only small leadings and understandings given. In a time of silence at one committee retreat, I realized that my earliest memories of trying to be obedient (memories we were asked to recall) were actually memories of disobedience. There were memories of trying to be interested in rock and roll of the late 1950s and early '60s and failing miserably; of trying to understand why the other girls my age liked movie magazines; of trying to figure out how to be interested in the usual girl talk about boys and not knowing why I could do none of this. In short, I tried to be who I was not.

I realized in that retreat that in trying to be like everyone else, in trying to fit in,

I was living a life of spiritual disobedience. As a teen and young adult, I grew angry with myself but blamed others because I was not like them and was not interested in what other girls liked. I tried to be straight; when I fled from budding relationships, I hurt decent young men who were trying to establish a relationship with me. My energy was tied up in depression and anger. I withdrew. I stopped listening. I hid in books.

Without realizing it, I had walked in a spiritual desert, in a darkness that affected my whole life. From puberty on, the desert was broken only by summers at a camp in the woods or by afternoons in local woods and meadows. I could not find the words to describe myself, so I sought the sense of the spiritual in the woods, in isolation. I mostly did not like myself. I stayed alone.

I do not think it coincidence that for many years I refused the leading to become a physician—I was not good enough; I could not do it. Then, within a three-year period in my early 30s, I went to medical school, acknowledged my sexual orientation, and looked into finding a spiritual home. In that same three-year period I started becoming obedient. Soon after, I joined the Religious Society of Friends and chose my field of psychiatry (which only goes to prove that God has a warped sense of humor—religion and psychiatry are traditionally two very homophobic areas).

**A**s growth occurred over the years, I realized the life that leads us to God is the life to be lived, and the life that separates us from the Spirit is the life to be rejected. With this growth came the understanding that the issue of gay and lesbian experience within the Religious Society of Friends had to be informed by the relationships between the individual and God and the individual and the monthly meeting. With that awareness came a different way of seeing the effect societal homophobia had and still has on my life and the lives of other lesbians and gays. To the extent that God leads me (or anyone else) to be a lesbian

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(or a gay man), anyone who disparages me because of this or discourages me from doing so is leading me into sin, into a separation from God. I have already walked that route and do not want to return to that darkness.

## The importance of the monthly meeting and the price of homophobia

**F**or the past few years I have thought on the issue of what membership in a monthly meeting means and how it differs from work in and attendance at yearly meeting and Friends General Conference. Serving as clerk of a small yearly meeting and working within the FGC structure have taught me the rationale for the monthly meeting as the backbone of membership in the Religious Society of Friends. The monthly meeting is the group that knows and nourishes the member. It is relatively easy to present a front (consciously or unconsciously) to a group of people one sees two, three, or four times a year. It is almost impossible to do so in a group one is with week in and week out, year after year. Members of a monthly meeting know each other too well, and with that knowledge comes an appreciation and acceptance of each member's imperfections as well as strengths.

It is in the relationships that are built up week after week that trust grows. Learning from others as they struggle to be obedient to God and as they deal with failure to be so helps cement the monthly meeting. As Lloyd Lee Wilson so eloquently states in his *Essays on the Quaker Vision of Gospel Order*, if the monthly meeting is just a collection of special people "who have the right concerns and values and live the right lives," then when we fail "to live up to these standards and expectations," the "community will be shattered." If the meeting has a covenant relationship to God, he suggests a different result: "The covenant relationship says we are given in relationship to each other precisely in order to help one another through these painful times, into a fuller relationship with God and one another."

Part of the monthly meeting's ability to discern what is of God in each member, and to encourage that growth, comes from the trust we have in each other as members of a faith community. When I first began actively to struggle with the

ideas that are presented here, I could turn to my monthly meeting and ask for a clearness committee to help me, confident in the ability of the meeting to hear my request, knowing I would be taken seriously and trusting in their ability to help me discern the validity or fallacy of what I was walking towards.

That our mutual relationships within the monthly meeting impact on our spiritual development was brought home to me as I reflected on my experience with Detroit (Mich.) Meeting. Ten years ago, shortly after I started attending there, the meeting drew up a minute allowing it to perform same-sex marriages. The minute was subsequently approved without conflict, and because there was no conflict, I felt that the meeting had affirmed my existence as a child of God, as another who seeks to know how God speaks.

No energy needed to be directed into defending my sense of self, and thus wasted, or dealing with rejection and the pain of knowing others rejected that which was central to me. No energy had to be wasted answering those transparent excuses why same gender couples could not be married. I did not have to explain the fallacy or illogic of stereotypes or get into stilted and circular definitions of "morality."

At that time, neither the meeting nor I were aware of what a powerful gift of acceptance and affirmation the meeting had given to me. However, as I became active in our yearly meeting and as I began to grow spiritually, the presence, the importance, and the strength of that acceptance became clear. In some basic and nonverbal way, I was able to ground myself in the meeting and my spiritual roots were not exposed to the toxic poisoning that occurs when one's very being is called into question; the roots could grow without having to struggle to survive. I could trust the members, the movements, and the decisions of my monthly meeting. Thus when a visitor appeared who espoused views that are demeaning to gays and lesbians, I found myself less defensive because I felt held by the members of the meeting. Others responded in a gentle but firm manner and did not expect me alone to take on the burden of responding to that person.

However, the stories of other gays and lesbians in the Religious Society of Friends have taught me that my experience is the exception, not the rule. My monthly

meeting's experience is unusual.

These stories affect me. I see other meetings and, from the secure arms of my meeting, I feel pain for those who must endure their meeting's process of deciding whether same-sex relationships are able to be taken under the care of the meeting. I wonder how much of the Religious Society of Friends has given notice to the pain that gay and lesbian members may feel as meetings work their way through this process, even when good order is used. At times, Lloyd Lee Wilson's words about the result of a covenant relationship ring hollow. I suspect gays and lesbians of the next generation will be the ones to feel the security of acceptance that I feel in my own meeting.

**T**here is a price all of us (gay, straight, bisexual) pay when we internalize the homophobia taught to us by our S(s)ociety. I teach psychiatry residents and child psychiatry fellows at the University of Michigan about the psychological price families and individuals pay for coming out or for not coming out; the lack of integrity and truth in relationships is one cost. For example, if my monthly or yearly meeting demanded that I remain in the closet, I could not possibly clerk either meeting. The support that both meetings gave and give me now could not be felt as such if I had to hold in abeyance who I am, because that support would be directed towards someone I was not and am not. It could not bear me up; the meetings would be holding someone else in the Light.

I know that at the times when my name was brought forward to the yearly meeting to clerk the Ministry and Oversight Committee or to become the next presiding clerk, I held my breath, wondering if Friends would object because I am a lesbian, and if so, how I and the yearly meeting were going to react outwardly and inwardly. I wondered if my acceptance of the Nominating Committee's request was wise? or would I become a focus that would split the yearly meeting? and why did I not think of this earlier when I was first asked? There was no objection at that time or others. But I had to worry because I care about the life of the meeting. I still fear that at some point I will be responsible for a split because of the lack of full acceptance of gays and lesbians in the Religious Society of Friends. □

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finds  
God  
in a  
barn*



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# "With Divine Assistance"

by Paul Mangelsdorf

I had known Dylan and Amey well for several years by the time they decided to get married and asked to be married under the care of the meeting. They invited me to be one of the overseers for the wedding and asked me to do the introduction of the service, which I was delighted to do. I have introduced a number of Friends' weddings, including that of my middle daughter, but I have rarely taken such a proprietary interest in a wedding as in this case.

When the happy day came, I made, in my introduction, the usual special emphasis on the wedding certificate, pointing out that we should pay special attention to the marriage vows themselves and then to the reading of the certificate, because, as I put it, "we will all be asked to sign the certificate as witnesses that it is a true and faithful account of the exchange of vows."

Somewhat later, when the couple rose out of the silent worship to say their vows, Dylan took Amey by the hand and said, "In the presence of God and these our friends, I take thee Amey to be my wife, promising to be unto thee a loving and faithful husband so long as we both shall live." An excellent vow, but missing the usual phrase "with Divine assistance." That phrase is not necessary for the accomplishment of the marriage, and many young people who are not of a strong religious background prefer to leave it out. Indeed, it would not have flowed comfortably off my own tongue when I was that age, because I wouldn't have been clear what it meant precisely. However, I understood that the young couple had decided to include that phrase, and I had emphasized to them that the wording of the vows and the wording of the certificate should agree.

So I was listening especially closely when Amey spoke her vow, and sure enough, she promised "with Divine assistance

to be a loving and faithful wife so long as we both shall live."

They exchanged rings. They went over to the certificate and signed it. Then Amey's father read the certificate. And there it was! Dylan was "promising with Divine assistance" to be a loving and faithful husband. The certificate and Dylan's vow were not in agreement. So



much for that true and faithful account!

This bothered me immensely. How could I ask people to bear witness to a document that was inaccurate? Could I even sign it myself? What to do? A person of a more practical turn of mind would have said, "Who cares?" After all, in the eyes of the law, those two vows, as spoken, in the presence of so many witnesses, were quite enough to establish Amey and Dylan's married state. Only five signatures were required on the official marriage license form (which I was carrying in my jacket pocket at that moment), and that document doesn't concern itself with the matter of Divine assistance. The wedding certificate itself is a pleasant anachronism these days, and surely no one at a wedding, for Heaven's sake, is going to be fussy about one small, three-word phrase! Well, hardly anyone.

After a lot of prayerful sweating and squirming, I finally came to my feet again and pointed out to Dylan, as gently as I could, that there was a discrepancy between his vow, as spoken, and the description in the certificate. Would he care to repeat his vow to Amey in order to clear up the discrepancy, so that Friends could sign the certificate with a clear conscience?

Dylan seemed a little reluctant to do this, but he looked at Amey, and Amey looked at him—they got up—and this

*Paul Mangelsdorf is a member of Sandwich (Mass.) Meeting, sojourning at Swarthmore (Pa.) Meeting.*



time he did it perfectly, promising "with Divine assistance," just as described in the certificate. I smiled and nodded my satisfaction and relief. From that point onward the meeting proceeded in a joyful and gathered manner, with the first two messages dwelling on the words "with Divine assistance."

After the rise of the meeting I was surprised to discover that the wedding guests were unusually anxious to sign the wedding certificate: they scarcely needed to be reminded about it, and they approached the responsibility with a quite unprecedented intensity. I believe that every last one of them signed: that we missed no one, a rare occurrence.

Nonetheless, when I spoke to Amey at the reception, she commented that she had felt this awful fear that I was going to keep Dylan repeating his vows over and over until he got every preposition exactly right. It suddenly dawned on me—in an inappropriate attempt to be tactful, I had announced that there was "this discrepancy" without spelling out what the discrepancy was! I had given Dylan no hint of what he'd done wrong. No wonder he seemed reluctant to try again. Under the circumstances I should have had every reason to expect that Dylan would say the vow again just as he gave it the first time, and then what would I have done? Keep pestering him until the whole thing turned into a cruel and embarrassing farce? The truth of my leading should not, I think, have required such a risk.

Now, in retrospect, it is clear to me that so long as I could not keep quiet about the discrepancy, I should have made it quite clear to Dylan what he had left out before asking him to repeat his vow. But such wisdom after the fact is not very useful, especially since, after this gets around, I am not likely to receive many other requests from young couples to oversee weddings.

But Dylan did, after all, get it right the second time. Although he could hardly have expected to require Divine assistance so early in his married life, that's surely what he received, and we all shared in it, myself not least! □



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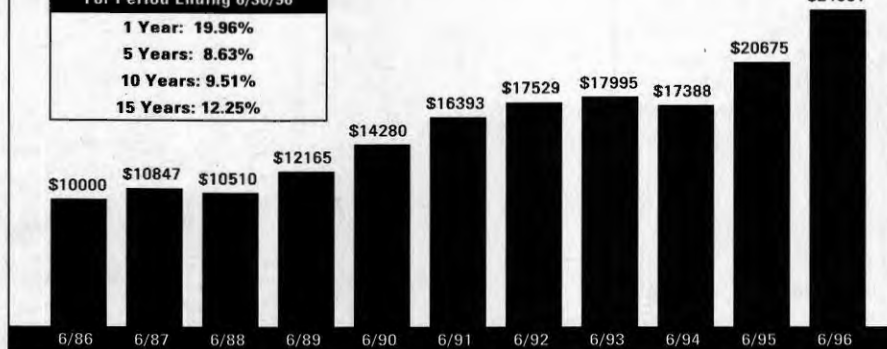
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May 14, 1997

Dear Friends,

We are writing to ask for your prayerful consideration and, if appropriate, for your assistance.

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One confirmation of this is that his Quaker Monthly Meeting was led to examine John's calling and has "released" him to continue his healing ministry and teaching. This has been done with the meeting's support and in faith that sufficient donations would be given to meet John's needs, since his clients—many suffering from abuse, torture, or AIDS—are unable to pay. Yet still, John must meet essential living expenses.

A considerable portion of John's work involves travel. For the past seven years he has been using a reliable second-hand VW bus, purchase of which was funded by generous donations. Now the van is reaching its limits, having given good service for 168,000 miles. For safety's sake it ought to be replaced, and we are exploring the way forward. We believe in the importance of John's ministry, having seen its results with prisoners, refugees, and others, and we feel that a fresh vehicle would be helpful to it.

Please hold our exploration in light and love, responding as you feel led. With thanks and blessings,

Muriel Bishop Summers, JoLeigh Commandant, Elaine Bishop, Christopher Sammond, Shelley Angel, John Meyer, Bruce Birchard, William J. Kreidler, Kevin Lee, Charlotte Fardelmann, Walter Sullivan, Ben Norris, Eduardo Diaz, Virginia Redfield, Ann Stokes, Rosa Packard, Elaine Wadle, Mel Boeger, Mary Ann Downey, Vince Buscemi, Franky Day, Elizabeth Watson, Johan Maurer.

Tax deductible and anonymous donations may be made to Putney Friends Meeting noted for John Calvi and mailed to Putney Meeting, P.O. Box 381, Putney, VT 05346.

## Parents' Corner

# Playing on Our Children's Turf

by Pamela Haines

It can be scary watching children play. They can reflect the evils of society so unerringly. I've been particularly distressed by the pervasive notion of "good guys" and "bad guys" in my little boys' play. I get visions of future war-mongers and life-calling vigilantes growing before my very eyes. I wish I could just tell them that this is bad and wrong, and have an end to it. I was talking recently with someone whose good Quaker parents had tried just that. Play weapons were totally forbidden, and the children weren't even allowed to point a finger as a gun. She and her brother didn't—in their parents' presence—but they fought all the time, bitterly and unmercifully. As much as I would wish it, I know that peaceful, loving feelings cannot be legislated. I try to share my thinking with my boys, to put out a different point of view. But it's probably much more helpful to get in there with them at play and offer more interesting and satisfying alternatives.

It is through their play, to a great extent, that children try to make sense of their world. In order to continue to have access to our children's issues, to see how they are being affected by what they bring home from outside, to be able to influence how things are seen, interpreted, thought about, we have to be with them during some of this processing time. If they do all their shoot-em-up games at a neighbor's house (or all their Barbie play up in their rooms), then we're no longer players. But if we play too, we can choose our roles, offer new possibilities, consult with them about conflicting views, and have a

child-centered context in which to talk with them about an incredible variety of important, values-laden issues.

I don't like to play their games. I'd much rather get my work done or invite them to work on "productive" projects with me or at least choose a game that I like. But I know playing with them, on their turf, helps, so I try. I remember a time when I was well rewarded for that effort. I had joined my boys, who were quite little then, in setting up the "battle beasts," their little plastic animal-figures that are scripted for battle games. Having such toys in the house was already a compromise. I was dealing not only with commercial pressure and the children's passionate desire, but my husband's captivation by their cuteness and the possibilities of a collection, and my disinclination to play the role of moral police. Andrew was, as a matter of course, arming his to the teeth. They debated over who were the bad guys and who were the good guys; they were getting ready for the routine of war.

They wanted to know whether mine were good or bad. "They're good," I said, "but sometimes they do bad things." One of them pointed out that mine didn't have any weapons. "They must be karate battle beasts," he said. "No, mine don't fight that way. They don't try to knock people down; they try to change their minds," I responded.

I was feeling less than creative and a little embarrassed at the stiff and preachy-sounding words coming out of my mouth, but I did my best—and I guess they were glad enough to have me actually playing that they didn't object. My beasts turned into a cooking team that cooked up such delicious food that nobody who came near could think about anything except eating. Andrew decided that he would have a cooking team too.

*Pamela Haines is a member of Central Philadelphia (Pa.) Meeting. She edits Our Children, Ourselves, a journal for parents, and works at the Philadelphia Community School and Family Center.*



Jean Price Norman

June 1997 FRIENDS JOURNAL



Then I set up a back-rub team, then a "wrestling and horsing around" team because the boys really wanted to use their bodies hard and challenge each other. Our teams started cooking up meals for the others and performing athletic feats.

At some point along the way, the little plastic dinosaur who had gotten into the game got knocked over, and Timothy decided that we needed to have a pet team too. He spent a batch of time working out various angles with the pet team, then asked us, "Hey, will some of your guys help mine find food for their pet?" Naturally, our guys joined in, and the game, which had started out in the traditional good guy/bad guy formula, transformed into a cooperative search for earthworms in and under the cushions and covers.

I could have left them to play out the stereotypes by themselves (which I often do—hoping that it won't turn them into monsters or ruin them for life). Or I could have moralized at them from a distance—sending words about the heart of my beliefs out on the airwaves in their direction and hoping for a good reception. Or I could have simply outlawed such games, putting hope in the weight of my authority (and trying to block out the certain knowledge that those things would just go underground, out of the range of my influence). This way felt more real, more connected, more genuinely hopeful. I had a chance to introduce new options and new ways of thinking—more interesting ones, I think—on their territory and in their language.

Wrestling and cooking and cooperative adventure are more fun than fighting. We do not have to be driven by standard expectations of what a thing or a person is good for. We have power over our play; our thinking cannot be enslaved. Age barriers can be broken down, even in play. I don't know what lessons my boys actually learned. As I think about it, maybe I'm the one who learned the most important one: their play life offers wonderful access to their inner life, and the more I get to be part of that, the more access I have to them in all their goodness and ignorance and wisdom and glorious creativity. We really get to have each other.

Two of our strengths as Quakers, I think, are our passionate attachment to what is right and our equally passionate desire to share those values with our children. I think we're not as good at play. I wonder if we're thus missing out on chances to be with our children during their most active values-processing times—and to have fun as we do it. □

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## News of Friends



*Courtesy of Friends House, London*

Residents of Zibqeen in southern Lebanon celebrated the opening of Friends Garden, a playground for the village's children, on Feb. 17. Updating the news story in the February issue of FRIENDS JOURNAL, the Friends Garden is the only safe place where children can play in Zibqeen, a village that has existed in war conditions for nearly two decades, without danger from landmines. Resulting from the cooperation of Quaker Peace & Service, the American Friends Service Committee, Brummana (Lebanon) Meeting, and Save the Children Federation, the playground includes flower beds, benches, a drinking fountain, and eight play areas that surround a sunshade in the shape of a Quaker star.

Phillippa Neave, Quaker Peace & Service's Middle East Programme Coordinator, reported, "The small playground already contains a huge number of children, the majority of them under eight. They are running around wildly, playing on the swings, slide, and climbing frame. Some 20 children are piled on one swing designed for four, squealing as they clamber over each other. The din is such that the prepared speeches are cut to a few words of thanks from all sides. . . . Friends Garden is officially open." (From the March 21 issue of *The Friend*)

In response to reports of impending famine in North Korea, the American Friends Ser-

## The FRIENDS JOURNAL Campaign

### The Campaign Ends June 30th

With four weeks left before our June 30th deadline, the FRIENDS JOURNAL Campaign is in its final hour. Looking back over this past year—and all the support offered by so many readers—it is heartening to know that we have come so far in such a short period of time.

Because the Campaign represents the first time the JOURNAL has ventured forth with requests for support beyond the level of our Associates Appeal, we had little experience to go on when planning

such a major undertaking. To think that we have in hand \$641,088 in gifts and pledges toward our \$700,000 endowment goal is remarkable. This does, however, leave us with \$58,912 to raise between now and June 30th if we are to reach this important milestone.

So what plans are underway to raise the remaining \$59,000? First of all, we are asking each of you who has not already made a gift to the campaign to do so through a letter mailed at the end of May. Second, all meetings that benefit from the work of the JOUR-



vice Committee announced on April 1 that it is joining other international relief agencies in renewing its efforts to raise money for food relief. According to the World Food Program, more than two million children are immediately threatened with starvation. Repeated flooding in North Korea in 1995 and 1996 destroyed rice fields and left a half-million people homeless. Most of the country's 24 million people have subsisted on minimal rice rations for over a year. According to Ed Reed, AFSC's Quaker International Affairs Representative, "Because scarce food supplies are distributed through a national ration, which has now fallen below what is needed to maintain body weight, millions of people will reach the point of starvation at the same time." A February letter from AFSC to U.S. Secretary of State Madeleine K. Albright called on the Clinton Administration "to reestablish a policy of providing food assistance . . . irrespective of our diplomatic agenda." The United States did recently pledge \$10 million to World Food Program's appeal for help, but aid organizations are concerned that pressure from the South Korean government for political concessions in return for humanitarian assistance to North Korea is affecting U.S. policy. To contribute to AFSC's relief efforts in North Korea, send contributions to AFSC Korea Relief Fund, 1501 Cherry St., Philadelphia, PA 19102, or, for credit card contributions, telephone (888) 588-AFSC. For more information on the Korea Relief Fund, contact Alice Andrews, AFSC Asia Programs, at (215) 241-7149.

The American Bar Association is calling for an immediate moratorium on the death penalty. At a meeting on Feb. 3, the ABA's House of Delegates voted 280-119 to work

NAL and rely on its pages as a link to the broader Friends community are being asked for a special gift of support. And finally, we are renewing our conversations with 15-20 people still considering a pledge in the hope that they will put pen to paper so we have written record of their gift or pledge when we tally the final campaign totals on June 30th.

If you would like to consider a special gift to the campaign and need information about such things as gifts of securities, deferred gift options, and pledge arrangements, please contact us. Otherwise, simply send in a check (both large and small are appreciated) with a note indicating it is "for the Campaign."

Thanks so much for your support!

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*Barbarajene Williams is an educator, poet, nature writer, graduate of Earlham School of Religion and spiritual nurturer/director for the Pendle Hill community.*

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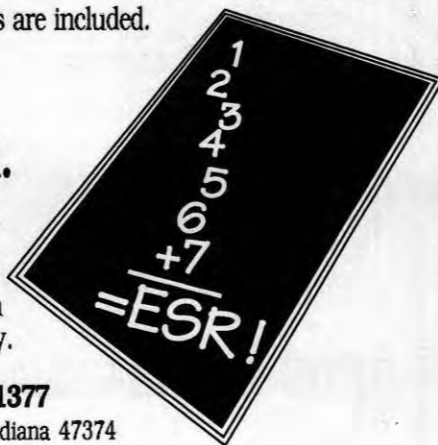
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for a halt in the implementation of capital punishment, which the organization characterized as "a haphazard maze of unfair practices." The decision means that ABA lobbyists will now be working to change capital punishment laws at the federal level and in the 38 states that currently apply the death penalty. The ABA vote did not take a stand on the morality of capital punishment, only on the fairness with which it is applied. The organization's decision goes beyond previous resolutions intended to "minimize the risk that innocent persons may be executed." An ABA report accompanying the decision also stated, "In case after case, decisions about who will die and who will live turn not on the nature of the offense the defendant is charged with committing, but rather on the nature of the legal representation the defendant receives." (From the March 5 issue of Christian Century)

Russia and Ukraine are being criticized for their failure to end the use of the death penalty, which they both agreed to do as part of their acceptance into the Council of Europe in Nov. 1995 and Feb. 1996, respectively. According to the Quaker Council for European Affairs, the Parliamentary Assembly of the Council of Europe, of which QCEA is a member, met on Jan. 29 for an emergency debate on the situation. Russian and Ukrainian representatives affirmed their support for abolition of capital punishment, but asked for more time for implementation. Several speakers were very critical of the two countries for breaking promises to the Council and of the United States (which has observer status at the Council of Europe) for the example it sets to the world with its ongoing use of the death penalty. The debate resulted in a warning that if there were any further executions, the Parliamentary Assembly would "consider the non-ratification of the credentials" of either country. The debate also reinforced that the abolition of the death penalty is central to what the Council of Europe stands for. (From the March issue of Around Europe)

Twenty-three tons of winter clothing were sent to Chechnya and Moscow in February by the American Friends Service Committee's Material Aids Program. Transportation for the two shipments, valued at more than \$90,000, was made possible thanks to a \$25,000 grant from the Joseph Plan Foundation that covered shipping expenses and also paid for food and medical supplies. The AFSC is working with Friends House Moscow and other peace organizations to distribute the clothing and supplies to refugees living in Chechnya and on the outskirts of Moscow.



## Bulletin Board

•YouthQuake, a national conference for Quakers ages 14–20, will take place Dec. 27, 1997, to Jan. 1, 1998, at the Lake Junaluska conference center near Asheville, N.C. The gathering, which occurs every three years at differing locations, brings together young Friends from yearly meetings affiliated with Friends General Conference, Friends United Meeting, and Evangelical Friends International for fellowship, worship, and learning. This YouthQuake will explore the themes of "Sharing our Faith Journeys," "Community Building," and "Quaker History." Cost for the conference is \$345, which includes food, lodging, and an off-site day trip. For more information, contact your yearly meeting. (From PYM News, March/April)

•Washington Quaker Workcamps is seeking assistance as it continues its mission to rebuild burned churches throughout the South. (See FJ Sept. 1996) \$25,200 in contributions are needed to cover the administrative expense of rebuilding each church. Volunteers are sought for work as project directors, Friends in Residence, office support staff, work leaders, cook/facilities manager, and as weekend- and week-long workers to assist in construction efforts. Also needed are donated tools, a 24-foot truck, vans, a copy machine, and a fax machine. For more information, to make a donation, or to participate in church rebuilding, contact Harold Confer, P.O. Box 205, Greensboro, AL 36744, telephone (334) 624-7004. (From the Feb. Issue of Southern Appalachian Friend)

•The Friendly FolkDancers, an international group of Quakers who minister through dance, is looking for dancers. Each year, the group organizes two major tours (about ten days long) and one or two short tours (usually three-day weekends). The Friendly FolkDancers have toured all over the United States and in several foreign countries (see FJ May). Participants must be 14–99 years old, but need not be expert dancers. The Friendly FolkDancers will provide music and an instructional video to help bring new dancers up to speed before they join the rest of the group. Participants must pay their own way, but scholarships are available. For information on the Friendly FolkDancers, to join a tour group, or to arrange for a tour to visit your meeting, contact Mark Helpsmeet at (715) 874-6646, e-mail infinity@edp.net. (From the March issue of Spark)

•"Stories of Change in Community" is the theme for the Second International Congress on Quaker Education, June 19–21, at Westtown School, Westtown, Pa. The gathering is sponsored by Friends Association for Higher Education, Friends Council on Edu-

cation, and Westtown School. The weekend will include presentations, panels, and workshops on diversity, transformation, prison education, Quaker ecology, talking between disciplines, video making, moral education project, partners project, bridges of respect project, Quaker youth service projects, and much more. For additional information, contact Pat Macpherson at Westtown School, telephone (610) 459-5795, e-mail Congress@westtown.edu.

•The Friends Committee on National Legislation's Action Alert system has been expanded to include e-mail. This will allow FCNL to contact its supporters electronically so they may respond immediately to legislative issues in Washington, D.C. The electronic Action Alerts will assist FCNL's lobbyists in announcing the most effective times for participants' voices to be heard by their representatives in Congress. For more information or to receive Action Alerts, contact FCNL, 245 Second St., NE, Washington, DC 20002-5795, telephone (202) 547-6000, e-mail fcnl@igc.apc.org. (From FCNL's Feb./March Washington Newsletter)

•Quaker-Y is a new e-mail discussion group for Quaker youth ages 9–15. Begun in Oct. 1996, Quaker-Y is open to individual young Friends and to First-day school and Friends school classes, who can subscribe as a group. Adults may participate as guests. To subscribe, send "Subscribe Quaker-Y" and your name, meeting, and age to Listserv@earlham.edu.

•A new research tool is now available at the Haverford College Quaker Collection site on the World Wide Web, thanks to support from the Pew Charitable Trusts and a private donor. The search tool allows researchers to find information on Quaker history and related fields such as women's history, American reform, international relations, African-American topics, religion, and genealogy. Each entry contains biographical information, a summary of collections, information on arrangement of the collections, introductions to related collections, and several selected images. The Haverford College Library web site is located at <http://www.haverford.edu/library/sc/aids.html>.

•The Fellowship of Quaker Artists is sponsoring a series of art exhibits at Friends Center in Philadelphia, Pa. Now appearing through August is a series of paintings by Ben Norris, an emeritus professor of painting at the University of Hawaii and a member of Central Philadelphia (Pa.) Meeting. From September until January 1998, there will be a juried show by FQA members titled "Miracles Made Visible." For more information, con-

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Many Friends still hesitate to acknowledge that Earth is now receiving visitors from elsewhere, moving about, apparently at will, in ships of highly advanced technology. Most governments do not admit this, despite what they may know. But some Friends have told of personal sightings or encounters. Others are simply ready to accept this visitation as real. Friends Committee on Outworld Relations (FCOR) believes that the visitors have peaceful intentions and should be reached out to. We seek to bring together Friends who can visualize how profoundly all levels of society will be affected when contact is recognized and widespread. Will the Religious Society of Friends have a message and a ministry to calm fears and to aid peaceful acceptance? FCOR will be present and visible at the 1997 FGC Gathering at James Madison University in Harrisonburg VA. Meanwhile, ask for a free booklet and FCOR's statement of purposes, policies, and objectives.

FCOR  
171 LEE AVE., ASHEVILLE, NC 28804  
TEL. 704/298-0944

### CREMATION

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

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tact Fellowship of Quaker Artists, P.O. Box 9516, Philadelphia, PA 19124. (From the *Spring issue of Types & Shadows*)

•Contributions are being sought for a solar power project in Haiti. The American Friends Service Committee sponsors a program in the Haitian coastal village of Dame Marie to provide a community place where residents can gather to learn, sing, and coordinate plans to improve the village. However, they must go home when it gets dark because the village has no electricity. The AFSC recently received an offer from Patricia Rodionoff-Peck, a solar power enthusiast in West Virginia, to finance the installation of solar electricity generators through a personal challenge grant. Patricia has agreed to match contributions of up to \$4,000 from AFSC supporters. For more information or to make a donation, contact the American Friends Service Committee, Haiti Solar Power Project, 1501 Cherry St., Philadelphia, PA 19102. (From the *March/April issue of BeFriending Creation*)

•The 1997 Swackhamer Peace Essay Contest, with prizes of up to \$1,500, is open to all high school students. Sponsored by Nuclear Age Peace Foundation, the contest will judge essays that answer the following topic: "In the form of a letter to the Secretary General of the United Nations, describe ways in which you have resolved conflicts peacefully in your family, school, or community and how you would apply these to achieving peace in the world." The deadline for submissions is June 6. For rules and other information, contact Nuclear Age Peace Foundation, 1187 Coast Village Rd., Ste. 123, Santa Barbara, CA 93108, web site <http://www.napf.org>.

•"Tell Congress: Hunger Has a Cure" is the title of Bread for the World's 1997 Offering of Letters. Bread for the World, a nonpartisan, Christian, antihunger lobbying movement, is encouraging people of faith to write letters to Congress supporting legislation to expand and improve the effective federal nutrition programs, including food stamps and the WIC nutrition program for women, infants, and children. The recent welfare law, passed by the 104th Congress, cuts \$54 billion over six years from federal nutritional efforts. Bread for the World is working with other antihunger organizations on the "Hunger Has a Cure" campaign to encourage national legislation to support nutritional programs, strengthened state-level advocacy on hunger issues, increased charitable giving to food and antipoverty efforts, and policies to improve job prospects and deal with other causes of hunger.

## Calendar

### JUNE

1—Open house, 2:30-4 p.m., at The McCutchen, New York Yearly Meeting's retirement and nursing home in North Plainfield, N.J. Contact The McCutchen, 112 Linden Ave., N. Plainfield, NJ, 07060, telephone (908) 755-8600 or 755-4243.

4-8—Rocky Mountain Yearly Meeting, at Camp Quaker Ridge, Woodland Park, Colo. Contact Stanley Perisho, 3350 Reed St., Wheat Ridge, CO 80033, telephone (303) 238-5200.

6-9—Northern Yearly Meeting, at the University of Wisconsin, Riverfalls, Wis. Contact Bryce Black, Rt. 2, Box 205, Arkansas, WI 54721, telephone (612) 379-7386.

12-14—"Servant-Leadership as a Way of Being," the 1997 International Conference on Servant-Leadership, at the Crowne Plaza in Ann Arbor, Mich. Sponsored by the Greenleaf Center for Servant-Leadership, the conference will feature presenters and facilitators who will share their experience within business, higher education, healthcare, nonprofits, churches, and other organizations. Contact The Greenleaf Center for Servant-Leadership, 921 East 86th St., Suite 200, Indianapolis, IN 46240, telephone (317) 259-1241, fax 259-0560.

12-15—Lake Erie Yearly Meeting, at Bluffton College, Bluffton, Ohio. Contact John Howell, LEYM, 77745 Clarks Chapel Lane, Athens, OH 45701, telephone (614) 592-5789.

13-15—Southern Appalachian Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Sandy Merishon, SAYMA, 701 W. Howard Ave., Decatur, GA 30030, telephone (404) 377-2474, fax 378-6010.

18-22—Intermountain Yearly Meeting, at Ft. Lewis College, Durango, Colo. Contact Chuck Rostkowski, 962 26th St., Ogden, UT 84401, telephone (801) 399-9491, fax 621-5036.

26-29—Friends Church Southwest Yearly Meeting, at Rose Drive Friends Church, Yorba Linda, Calif. Contact Charles Mylander, P.O. Box 1607, Whittier, CA 90609, telephone (310) 947-2883, fax 947-9385.

27-29—Norway Yearly Meeting, at Dvergsgestangen, near Kristiansand, Norway. Contact Vennenes Samfunn Kvekerne, Skovveien 20, N 0257 Oslo, Norway, telephone (47) 22-440187.

28-July 5—"Be Open, Be Transformed, Be Faithful," the 1997 Friends General Conference Gathering, at James Madison University, Harrisonburg, Va. The Gathering will include numerous workshops, plus worship, Bible study, and fun and fellowship. The FRIENDS JOURNAL Cadbury Event will feature Douglas Gwyn, author of *The Covenant Crucified*. Contact FGC Gathering, 1216 Arch St. #2B, Philadelphia, PA 19107, telephone (215) 561-1700, fax 561-0759, e-mail [gathering@fgc.quaker.org](mailto:gathering@fgc.quaker.org).

In June—Nebraska Yearly Meeting, at University Friends Meeting, Wichita, Kans. Contact David Nagle, 423 South Tinker St., Hominy, OK 74035, telephone (918) 885-2714.



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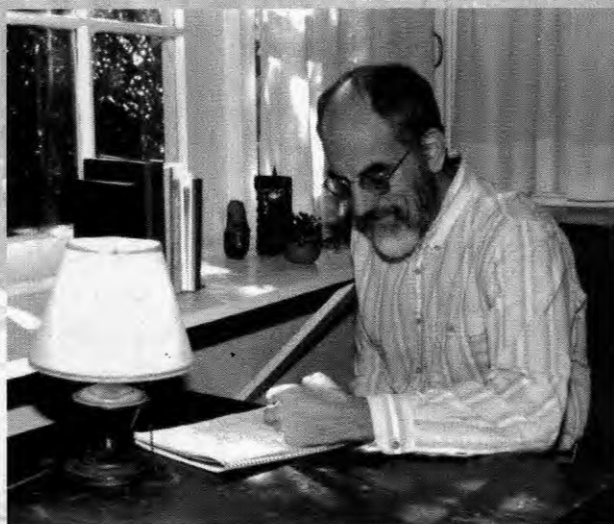
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**FRIENDS JOURNAL**

## Books

### After Sorrow: An American among the Vietnamese

*By Lady Borton. Kodansha America, New York, N.Y., 1995. 304 pages. \$14/paperback.*

Many Friends are familiar with Lady Borton's work with the American Friends Service Committee in the Quang Ngai rehabilitation center. This book recounts her visits between 1987 and 1993, living among Vietnamese families to hear their stories of persistence and survival during the "American War." In villages in the Mekong Delta and in the north, and finally in Ha Noi, Borton became part of the lives of the women who gradually revealed their stories to her. These are heartrending accounts of women suffering and struggling during war, women who played a large and often unrecognized (in the U.S.) role resisting the "invaders" and supplying guerillas.

Rarely does Borton succumb to the temptation to preach. Usually she wisely lets the women tell their own stories and her readers draw their own conclusions. We are given a montage of pictures of U.S. policies impacting the lives of individuals and communities. Not only does this book provide a thoughtful insight into the war, it also looks forward to issues of development and the promises of peace.

## Quaker Quiptoquotes

by Adelbert Mason

*The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.*

TSOABS PD TSPNOSPEA

O FVXCPUPVX VI NPXC

GYPFY EPWBD GPUY

O FVXDUOXU DBXDB

VI UYB TSBDBXFB

VI RVC.

*Answer on page 35*





The title comes from a quotation of Ho Chi Minh: "after sorrow comes joy," reminiscent of Psalm 30:5. But it is a bittersweet joy in Vietnam. Borton's visits span the introduction of Renovation, the Vietnamese equivalent of *perestroika*. Through her repeated visits to the same villages we see the coming of entrepreneurship, individualism, and consumerism. Her visits trace the changes from the timeless interdependence of rural communities to individuals scrabbling to earn cash to buy motorscooters, TVs, blue jeans, and other western goods. One can hardly regret the lessening of backbreaking labor, and certainly not the horrors of war, but there is a certain nostalgia for a time when a common enemy and common hardships reinforced community.

Does humanity have only these two choices, community with widespread deprivation and suffering, or prosperity with individual greed and ambition? What might a third way be?

—Marty Grundy  
(Reprinted from the Dec. 1995 issue of *Quaker Life*)

*Marty Grundy is a member of Cleveland (Ohio) Meeting.*

## The Assault on Equality

By Peter Knapp, Jane Kronick, R. William Marks, and Miriam G. Vosburgh. Praeger

FRIENDS JOURNAL June 1997

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Publishers, Westport, Conn., 1996. 281 pages. \$22.95/paperback.

This carefully researched book provides an exhaustive and, in this reviewer's opinion, devastating critique of both the scholarship and scientific logic employed by Richard J. Herrnstein (a professor of psychology at Harvard) and Charles Murray (a political scientist at the American Enterprise Institute) in their highly publicized book, *The Bell Curve*. In claiming to provide an objective assessment of the effects of intelligence on class structure in the United States, Herrnstein and Murray note that in repeated tests, the average IQ of Blacks and Hispanics has been found to be 15 to 20 points lower than that of Caucasians. They argue that this difference reflects racial deficits in cognitive ability and that it is cognitive deficits of this sort that are responsible for the social inequalities that characterize our society. Herrnstein and Murray also argue that since efforts to counteract the effects of these cognitive deficits through social programs such as Head Start have failed, we should face reality and try living with inequality.

In framing their critique, Knapp (a professor of sociology at Villanova University), Kronick (a professor of social work at Bryn Mawr College and member of Haverford [Pa.] Meeting), Marks (an associate professor of biology at Villanova University), and Vosburgh (an emeritus professor of sociology at Villanova University) draw upon the expertise in their respective fields to demonstrate how the authors of *The Bell Curve* deliberately mislead the reader by withholding necessary information, arbitrarily changing basic assumptions, and selectively presenting the facts of the issue. Furthermore, by providing an appendix that carefully reassesses the details of Herrnstein and Murray's own data, this book lays bare the sources of bias, the faulty assumptions, and the inappropriate interpretations of statistical results that formed the basis for what can only be described as dangerous and unjust conclusions about race and equality.

In preparing *The Bell Curve*, Herrnstein and Murray provided what many have taken to be scientific justification for cutbacks in social programs and the implementation of various coercive social policies. By documenting the details of the numerous scientific inadequacies in *The Bell Curve's* empirical and theoretical structure, the authors have given us a much needed antidote to its insidious message.

—Howard S. Hoffman

Howard S. Hoffman is an emeritus professor of psychology at Bryn Mawr College and a member of Merion (Pa.) Meeting.



## In Brief

### Faranji—A Venture into Ethiopia

By Judith Reynolds Brown. *Fithian Press, Santa Barbara, Calif.* 1994. 240 pages. \$12.95/paperback. This book is a lively account of Judith and Jack Brown's three months of volunteer service in Ethiopia, where they were part of a U.S.-Soviet team based in the village of Godino, south of Addis Ababa. Their project was organized by the Seattle branch of Ploughshares, a group of former Peace Corps members.

From January to March 1991, the "faranji" (white foreigners) worked with and under the direction of the Ethiopian Family Service Organization, teaching the villagers methods of organic agriculture, introducing new vegetables, and encouraging self-reliance among the poor.

The book helped me learn about Ethiopia, the possibilities and problems of people working together, and the needs of rural Africa. Judith Brown's affection for people, her stories, and her sensitive responses to daily life in the villages and also in the team's "tent city" enabled me to share a different part of our world, by showing the human faces of Africa. A fine collection of photographs adds to the book.

I appreciated the author's candid appraisal of the work done by the team and the changes that occurred in the months following their departure.

—Jeanne Lohmann

(From the Olympia [Wash.] Meeting newsletter, Oct. 1994)

### Welcoming Babies

By Mary Burns Knight. Illustrations by Anne Sibley O'Brien. *Tilbury House Publishers, Gardiner, Maine*, 1994. \$14.95/hardcover. This is a gentle book that tells the ways different ethnic and religious groups introduce new babies into their communities. Each double-page spread includes a few lines of text devoted to one custom of a particular group and a warm, brightly colored illustration. The customs, e.g., greet, kiss, touch,

### Answer to Quiltoquote

Prayer is primarily a condition of mind which lives with a constant sense of the presence of God.

Jane P. Rushmore (1864–1958)  
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bless, name, announce, celebrate, are universal, even though the particular expression is unique. At the end of the book a notes section explains what ethnic group was represented by each custom and gives more details about the practice. I understand the placement of these notes for both aesthetic and economic reasons; however, it means flipping back and forth when the reader wants to amplify the brief text.

I read the book to my six-year-old granddaughter and eight-year-old grandson about two weeks after a baby sister was born. Emma cuddled next to me and was completely absorbed. Kevin played on the floor but got up each time I turned the page to look at the illustration and join the discussion of how our family or Quaker meeting has performed each of the greetings. It wasn't hard to think of examples. The book has a nice tone of reassurance and love. Children are reminded that they were welcomed in these ways just as they are now members of the community welcoming the latest arrival.

—Judith Monroe

### Reflections

By Frances J. Ross. Self-published, Claremont, Calif., 1996. 48 pages. \$7/paperback. Available from author, 878 W. Harrison Ave.,

Claremont, CA 91711. \$1 of proceeds will go to the American Friends Service Committee. To sit down in a reflective mood with this slim volume of poetry is an evocative experience. Frances Ross, in retelling many image-fraught moments of her life, expands her reader's experience of the world. She reflects on experiences with her children and grandchildren, on her travels, and in her Friends community, and from them draws insights that her poems pass on. As I read her book I found myself occasionally wanting to advise her to cut weakening words and over-stating phrases, but the overall effect was of great pleasure and response. The book's humor is one of its strengths, as illustrated in:

#### On Looking into Homer

Our son at eight was an inveterate reader—Carnivorous, herbivorous, omnivorous.

I exaggerate?

No matter, you understand:

He devoured books,

He tasted ambrosia, sported with the gods.

Having finished the Aeneid,

He came home with the Iliad

And called:

"Mom! Guess what they got at the library?

A copy of the Odious!"

—Judith Brown

## Resources

•Woodbrooke College, a Quaker study center in Birmingham, England, offers a variety of programs to enrich the spiritual life. Courses in Quaker studies, peace and justice issues, Bible study, and others are some of the opportunities available. Term-long courses, special modules, short courses and conferences, and a new two-year course on "Equipping for the Ministry" are offered. For more information, contact the Admissions Team, Woodbrooke, 1046 Bristol Road, Birmingham B29 6LJ, United Kingdom, telephone 44-121-472-5171.

•*Friends for 340 Years: The Story of My Quaker Family*, by James O. Bond, is a brief history and explanation of Quakerism and an account of his family's links to Quakerism since its beginnings in 1652. With photographs, maps, and facsimiles of Quaker documents, the book is a personalized history of the political and spiritual aspects of the Religious Society of Friends. The book can be ordered for a donation to FGC, FUM, AFSC, or FCNL from James O. Bond, 17305 Quaker Lane, Sandy Spring, MD 20860-1248.

•How can concerned citizens stay in touch with the latest social issues? The *Voter Empowerment Packet*, a product of the American Friends Service Committee, is designed to

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aid in small or large group discussions about the detrimental effects of social and economic trends in the United States. This packet includes facts about crime, welfare, military spending, immigrants, taxation, and affirmative action; analyses of the political and economic impact of racism; participatory exercises on income distribution, the national debt, political reform, and budget priorities; and resource/action listings. To order, send \$10 (\$8 each for orders of five or more) to Justice for All, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

•*Laurentian Shield: Nonviolent Disarmament of the Nuclear Navy in Wisconsin* is a new booklet about the act of direct disarmament of Project ELF on Earth Day, April 22, 1996, and the jail and trail that followed. This booklet includes action and jail narrative by Tom Howard Hastings, analyses by the lawyers in the case, poetry, artwork and photographs. Copies of the booklet can be obtained for \$3 from Laurentian Shield, 12833E, STH13, Maple, WI 54854, telephone, (715) 364-8533.

•People who think they are too busy for peace, social justice, and environmental activism should consider *The Alert*, published by Larry and Gimone Hall. The Halls' bi-monthly mailing includes a newsletter highlighting six to eight calls to action by major organizations. With the newsletter, subscribers get corresponding, preaddressed letters and envelopes to decision makers. All subscribers have to do is sign and mail the enclosed letters. Subscribers often send personalized, Alert-supplied letters to their own senators and representative in Congress, as well as the president, foreign leaders, ambassadors, corporate CEOs, and heads of international and U.S. agencies. Subscriptions cost \$32 for six issues per year. Samples with fully personalized letters and envelopes are \$2. To subscribe or to get more information, write to P.O. Box 485, Ottsville, PA 18942.

•*Bother, Brother* is a video of a true "good Samaritan" incident in the Middle East. Jews, Muslims, and Christians joined forces to save the life of an Israeli soldier after he was stabbed in the streets of Nazareth. *Bother, Brother* recreates the actual incident and depicts the teamwork of the diverse staff of Nazareth Hospital. Filmed on location, the video portrays the multi-ethnic population in Israel and illustrates that differing religious groups can live and work together. Produced by the Nazareth Project, Inc., this is one of many educational videos available through Mennonite Board of Missions Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801, telephone (800) 999-3534.

## Milestones

### Births/Adoptions

**Allen**—*Bailey Allen*, on Nov. 5, 1996, to Linda Wolohan and Russ Allen of Abington (Pa.) Meeting.

**Byrne**—*Miranda Helene Byrne*, on Feb. 16, to Sydney Young and Paul Byrne. Sydney is a member of Montclair (N.J.) Meeting.

**Carmine**—*Marguerite Grace Carmine*, on Dec. 11, 1996, to Nancy Ross and Bill Carmine of Princeton (N.J.) Meeting.

**Greudon**—*Sara Fitz-Hugh Greudon*, on Nov. 5, 1996, to Lynn Fitz-Hugh and Kevin Greudon. Lynn is a sojourning member and Kevin is an attender of Eastside (Wash.) Meeting.

**Kurtze**—*Benedict Zayn Kurtze*, on Dec. 20, 1996, to Ellie Knickman and Douglas Kurtze. Ellie is a member of Red River (N.Dak.) Meeting.

**Littlestone**—*Eleanor Susan Littlestone*, on Dec. 11, 1996, to Nancy Norris and Nicholas Littlestone of Princeton (N.J.) Meeting.

### Marriages/Unions

**Mallonee-Burke**—*Thomas Burke and Katherine Renata Mallonee*, on Nov. 30, 1996, under the care of Stony Run (Md.) Meeting.

**Moody-Hoskins**—*Daniel S. Hoskins and Laura Moody*, on Oct. 6, 1996, under the care of Putney (Vt.) Meeting, of which Laura is a member.

**Persons-Thompson**—*Benjamin Thompson and Melissa Persons*, on Dec. 13, 1996, in San Francisco, Calif. Benjamin is a member of Friends Meeting of Washington (D.C.).

**Snyder-Beck**—*Henry W. Beck and Sandra F. Snyder*, on Oct. 5, 1996, under the care of Gwynedd (Pa.) Meeting, of which Henry is a member and Sandra an attender.

**Toye-Clark**—*Paul Gideon Clark and Jessica Duhamel Toye*, on Oct. 19, 1996, under the care of Stony Run (Md.) Meeting.

**Wolcott-Parker**—*Jeffrey Parker and Karen Wolcott*, on Nov. 30, 1996, under the care of Farmington (N.Y.) Meeting.

### Deaths

**Hollingsworth**—*Helen Eyre Platt Hollingsworth*, 71, on Dec. 10, 1996, in Baltimore, Md. Helen was an active member of Stony Run (Md.) Meeting and longtime staff member of the American Friends Service Committee. She moved to Baltimore with her husband, Norman, in the 1950s. When the AFSC peace education office opened in Baltimore, she was invited to join its executive committee. Her activities with the AFSC Middle Atlantic Region office included work with the Youth and Militarism Committee during the Vietnam War. Her work on that committee included draft counseling, which led her to form the Maryland Council to Repeal the Draft. In the early 1980s Helen became a member, and later clerk, of AFSC's Disarmament Committee, where her work included coordinating a series of speakers on non-violence. Helen retired in 1994. During her AFSC

career, Helen organized many events and conferences, started an annual arts and peace festival, and helped to create a Vision and Action series that continues today through the Baltimore News Network. During her years at AFSC and after her retirement, Helen worked closely with many Baltimore peace and justice organizations. She was



Jean Mayes

active in community theater and served on several committees at Stony Run Meeting. Helen was preceded in death by her husband, Norman B. Hollingsworth. She is survived by four daughters, Jean Kaufman, Carol Gruenberg, Kim Brendel, and Diane Scott; two sons, Bart and Kyle Hollingsworth; a sister, Frances Gallup; and 12 grandchildren.

**Jensen**—*Arthur Jensen Jr.*, 79, on Oct. 3, 1996, in Port Townsend, Wash. Arthur was born in Huntington, N.Y., and after graduating from high school in 1935, he began his career as a seaman. Before and during World War II, he served with the Merchant Marines, delivering equipment, aviation fuel, and personnel to the European War Theater. In 1943, while transporting German prisoners from England to the United States, he met Zelia, an army nurse. They were married in 1946. In 1944 he received his Master Mariner papers and worked as a ship captain. Until his retirement in 1975 as commodore, Arthur served the Farrell Lines as captain of the cruise ships *African Enterprise* and *African Endeavor*. After the death of their oldest son in Vietnam, support by Quakers of Arthur and Zelia's consequent antiwar activities led them to join the Religious Society of Friends. Members of University (Wash.) Meeting, Arthur and his wife attended Port Townsend Worship Group. Arthur was preceded in death by his son Robert in 1968. He is survived by his wife, Zelia; two sons, Philip and Eric; and a granddaughter, Tatjana.

**Loy**—*Harold Loy*, 85, on Nov. 15, 1996, in Claremont, Calif. Harold was born in Effingham, Ill., near Loy Prairie. He was greatly influenced by his artist mother. Harold attended Southwestern College in western Kansas and Garrett Theological Seminary and later began study for a doctor of

divinity degree at Yale. When the depression forced him to discontinue his studies, he began his ministry in the Methodist church in Sepulveda, Calif. Music was an important part of Harold's life; he played trombone and piano. He and his wife, Maxine Reitz, developed a repertoire of African American spirituals that they performed for church groups, promoting the cause of racial harmony. Marian Anderson supported them in this venture. Harold returned to his studies and earned an advanced degree from the USC School of Religion in Los Angeles. He then taught sociology, psychology, world religions, and philosophy at Mt. San Antonio College in Walnut, Calif. At that time he became licensed as a marriage, family, and child counselor. Maxine died in 1962, and Harold married Barbara Cook in 1972. Barbara also was a counselor and both studied C.G. Jung's psychology. The couple were founding members of the Southern California Conference on Religion and Psychology (Quaker) and of the Jung Society of Claremont. Harold was a member of Claremont (Calif.) Meeting, where he served on numerous committees and was a facilitator of creative listening groups for more than 30 years. He was an inspiration to many for his ability to adapt new techniques of social and personal change and was appreciated for helping others along their life journeys. Harold is survived by his wife, Barbara; two sons, Thomas and D. Gareth; two stepsons; and eight grandchildren.

**Rawlins—Winifred Rawlins**, 90, on Feb. 13, in West Chester, Pa. Born in London, England, Winifred survived the two World Wars and the bombing of London. She came to the United States in 1947 and became active in peace and social justice causes. A dedicated pacifist, she was jailed in Washington, D.C., during peace demonstrations. From 1952 until 1966, Winifred was head resident at Pendle Hill Quaker study center in Wallingford, Pa. She served as director of the New England Friends Home in Hingham, Mass., and later of the Harned, a Friends home in Media, Pa., until her retirement in 1975. A resident of the Harned until its closing in 1994, Winifred then moved to Barclay-Friends in West Chester. Her latest book of poetry, *New Forest of Hope*, was published in 1996, and her eleven poetry books are housed in the Special Collections Department of Temple University Library. One of her poems was read at Penn's Landing in Philadelphia for the William Penn 350th Birthday celebration. Winifred was founder of Delaware Valley Friends of the Earth, and her opinions on peace and environmental issues were often published in letters-to-the-editor. She also sent supportive letters to other writers who she felt took courageous positions on controversial issues. She was active in many peace and social change organizations, including the American Friends Service Committee, where she helped by knitting, mending, and packing clothes for the Material Aids Committee. Winifred was an active member of Providence (Pa.) Meeting, where she served on numerous committees. After her move to Barclay-Friends, she became active in West Chester (Pa.) Meeting.

**Sollmann—Elfriede M. Sollmann**, 84, on Jan. 28, in Kennett Square, Pa. Born in Cologne, Germany, Elfriede graduated from the University of

Marburg. After the destruction of the Weimar Republic in 1933, her family was attacked and they fled the country. Unable to pursue her dream of studying medicine, Elfriede received a degree in French and Spanish from the University of Birmingham, England. She also lived and studied at Woodbrooke, the Quaker study center in Birmingham, where she began her long association with the Religious Society of Friends. She and her parents later lived at Pendle Hill Quaker study center in Wallingford, Pa. She earned a nursing degree from Johns Hopkins University in Maryland. In 1942 she began work in public health with the Visiting Nurses Association in New Haven, Conn. Ten years later she joined the Pan-American Health Organization, a subsidiary of the World Health Organization of the UN, serving for 21 years as a staff nurse supervisor and maternal-child health consultant in Peru, Columbia, Mexico, Argentina, and Guatemala. Her territory also included Haiti, Dominican Republic, Cuba, Chile, Uruguay, and Paraguay. She retired to Newark, Del., in 1973 but continued as consultant to the WHO in Geneva, Switzerland, and remained active in several professional organizations. After transferring her membership from Mexico City Meeting to Newark (Del.) Meeting, she served the latter in many capacities including as clerk and on the nominating and overseers committees. She also served on the board of the Western Quarterly Meeting boarding home. Elfriede's many interests included languages, travel, music, political and social affairs, spiritual exploration, and the world-wide family of Friends. She volunteered in the Kendal day-care program and tutored school children in Kennett Square, Pa. Her greatest joy was her daughter, whom Elfriede adopted as a baby in Columbia. She is survived by her daughter, Mariana Rima; and two grandchildren, Adrian and Gabriel Rima.

**Winslow—Caleb Winslow Sr.**, 107, on Dec. 16, 1996, in Cockeysville, Md. Caleb graduated from Westtown School, Westtown, Pa., in 1907 and earned a bachelor's degree in 1911 and a master's degree in 1912 from Haverford College in Pennsylvania. He married Lena Rebecca Garey in 1916, and they were active members of Homewood (Md.) Meeting. He was chief medical clerk at the University of Maryland Medical School, a teacher, and for many years a representative for the Pioneer Manufacturing Co. Caleb loved the outdoors and built a lodge out of lumber from his property at Deep Creek Lake in Maryland. He was committed to conservation and planted 5,000 trees in the 1940s, never thinking he would live to see them mature. At Broadmead Retirement Community, Cockeysville, Md., he often quoted scripture from memory, feeling that once a passage had been absorbed it would always be there in the mind and would come out when needed. He attributed his longevity to good genes and the ability to relax. At his 107th birthday celebration at Broadmead, a holly tree was planted in tribute to his long life and his love of nature. Caleb was preceded in death by his wife, Lena, in 1971. He is survived by two daughters, Louise Winslow Williams and Elizabeth Winslow Stewart; a son, Caleb Winslow Jr.; seven grandchildren; 13 great-grandchildren; and two great-great-grandchildren.

## Classified

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### Accommodations

**Peak Island, Maine, B&B.** (Hourly ferry from Portland.) Woodsy slope, bayview summer home. Varied shoreline, historic sites; village. Refrigeration, bikes. \$60 double. Berry (207) 766-3366 or (941) 995-1234.

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

**Coming to London?** Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

**Chicago—Affordable guest accommodations in historic Friends meetinghouse.** Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@wwwa.com.

**Quaker House, Managua, Nicaragua.** Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English). For general information, call Pro-Nica (813) 821-2428.

**An oasis of calm in the heart of London?** Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-5648, fax: (0171) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

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

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## Audio-Visual



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Three historic Friends meetinghouses 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. Appr. 50 min. V.H.S. \$35. Also available in V.H.S. Video: **Who Are Quakers?** Describes Friends worship, ministry, and decision-making. 27 min. \$29.50, 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 292, Maplewood, NJ 07040.

## Books and Publications



A basic guide for safely growing your financial assets. It starts from scratch and introduces money and investing in simple language with clear examples. Offers socially responsible and friendly choices. Write: Janet Minshall, The Money Tree, 354 Arizona Ave., NE, Atlanta, GA 30307, or call (404) 377-6381 and leave your name, address, and zip. (Please spell out name, street, city, etc.) E-mail: friendly\_systems@compuserve.com.

**Wine Or No Wine?** Read Bernard Redmont's *Friendly Moderation: Temperance or Abstinence, Friends' Testimony against Alcohol Reexamined*. 13 pages. \$2 + postage from Pendle Hill Bookstore, (800) 742-3150.

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Stimulating new resources from Pendle Hill's Issues Program on contemporary issues of Peace, Theology, and Community. These exciting collections of original essays, by some of our best writers and thinkers, can help Friends and meetings renew Quaker faith and witness for the 21st century.

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Prices: \$9.95 each, \$7.50 each for three or more copies, plus shipping.

To order: call the Pendle Hill Bookstore (800) 742-3150. MC and VISA accepted. Or write: Pendle Hill Bookstore, 338 Plush Mill Road, Wallingford, PA 19086. And check out our Web page at: <http://www.quaker.org/pendle-hill>.

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**Bookstore.** Serving Friends and seekers worldwide with Quaker-related books and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and spiritual communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.-4:30 p.m. EST, (800) 966-4556.

**"Quaker Profiles & Practices"** by William Kashatus is an "imaginative and creative text on Quakerism for middle school students;" "well-written and inviting" (PYM staff). Send \$9.50 plus \$2.50 shipping to PPress, POB 553, Northampton, MA 01061.

**Worship in Song: A Friends Hymnal**, 335 songs, historical notes, indexes, durable hardcover. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.

**Without Apology**, a new book by Chuck Fager. Assertive, upbeat liberal Quaker theology for the 21st century. 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 1771, Media, PA 19063.

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

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## For Sale



**Marketplace** available to you! Special Quaker items, commemorative plates, coffee mugs, T-shirts, wood products, Quaker dolls, and more. Write for *New Free Brochure*. Quaker Heritage Showcase, 10711 N. Kittatiny Ave., Tucson, AZ 85737.

## Opportunities

**Couple or small family** to help with three children in Quaker/Zen household beginning June or September. Apply to C. Bagnall, 19 Vine Street, Montpelier, VT 05602. Telephone: (802) 229-9678.

**Friends House Moscow** is seeking Friends conversant in Russian to serve either as Friends in Residence or as Interns for periods of one month to a year as soon as possible. Accommodation provided and possibly some subsistence. Opportunities for service include: household management; care and hosting of visitors; conduct of group sessions on Quakerism and spirituality; organization of English/Russian library and information resources; exploration of placing volunteers with Russian organizations; and other support as determined mutually with FHM staff and the Moscow Monthly Meeting. Inquiries in the U.S. to Julie Harlow, (916) 753-6826, 1163 Auburn Drive, Davis, CA 95616, [jhmus@aol.com](mailto:jhmus@aol.com); in Europe to Peter Jarman, +44 171 609-5560, 57A Anson Road, London N7 0AR, [jarmans@gn.apc.org](mailto:jarmans@gn.apc.org); or directly to the FHM Office in Moscow, +7 095 241-3487 (phone or FAX), [fhm@glas.net.ru](mailto:fhm@glas.net.ru).

**"Quaker Spiritual Friends for Prisoners Program"** is an opportunity for an individual Friend to become a spiritual friend through writing to a prisoner with the interface of QSF. Does your ministry lie in encouraging your own and your friend's spiritual growth by corresponding? For more information about this program of FGC's A&O Committee, write P.O. Box 75, Kennett Square, PA 19348.

**Southeast Yearly Meeting's Pro-Nica Friends Witness Trips to Nicaragua.** Twice yearly: July 31-Aug. 10, 1997, and Feb. 26-Mar. 8, 1998. Limited to six participants. \$400 covers all in-country expenses, including stay at Quaker House in Managua. Participants arrange own air fare. Learn about current social and political situation in Nicaragua. Visit community groups where Quakers give support to local projects. For information contact Ruth Paine. (813) 821-2428.

**Upcoming Conferences At Pendle Hill**  
**Sources of Spiritual Renewal for Educators**, Paul and Margaret Lacey, June 23-27.  
**Jesus**, Rebecca Mays, June 27-29.

**Transforming Ourselves: Finding Creative Responses to Conflict**, co-sponsored with Alternatives to Violence Project, June 27-29.

**High School Workcamp**, Alex Kern et al., July 6-13.  
**Basic Quakerism**, Jonathan Vogel-Borne and Mickey Edgerton, July 11-13.

\* See display ads on page 27 for details of:  
**Summer Arts Programs**

**Spiritual Life Enrichment Program**  
Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

**Quaker House intentional community** seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: [q-house@wwa.com](mailto:q-house@wwa.com).

**Friendly Nudist Informal Get-Together** before FGC Gathering at Avalon in W.Va., June 26-28, 1997. For info call Kate or Ed, (603) 876-4562. E-mail: [bababear@galaxy-g.mv.com](mailto:bababear@galaxy-g.mv.com).

**Community of Hospitality**, a faith-based intentional community, seeks full-time volunteers to work at **Cafe 458**, a free restaurant for people who are homeless. Contact: Volunteer Coordinator, P.O. Box 89125, Atlanta, GA 30312; (404) 523-1239.

**Study Vacations For The Socially Concerned**  
Tour Peruvian Amazon and Cuzco/Machu Picchu August 2-17, 1997, with Quaker educator, Robert Hinshaw. Also, in '98 to Guatemala in February, Sweden/Finland in June, and Nova Scotia in September. For travel with an anthropological focus, write Hinshaw Tours, 2696 West 160th Terrace, Stillwell, KS 66085. (913) 685-2808.

**Mexico City Volunteer Opportunities:** one-week, service-learning seminars; six-month internships; positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; [amigos@laneta.apc.org](mailto:amigos@laneta.apc.org).

**Consider investing in affordable retirement property** in the Southern Arizona high desert. Write or telephone Roy Joe and Ruth Stuckey, care of Elaine De Manicor, Rt. 1 Box 170 #11, McNeal, AZ 85617. Telephone: (520) 642-9319.

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**Concerned Singles Newsletter** links compatible, socially conscious singles who care about peace, social justice, civil rights, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242, or (413) 445-6309.

## Positions Sought

**Experienced educator** seeks teaching position in a Friends High School in U.S.A. Subjects: Religious Studies (World Religions); English Language & Literature; Philosophy; History. Educated: Oxford, Stanford, London Universities (PhD. Lond.). Write: Scott Dunbar, 1271 Church Street, Suite 503, Halifax, Nova Scotia B3J 3L3, Canada. (902) 422-0372.

**Young, Quaker educator** seeks employment information and opportunities in Denver, Colo., (K-12). Please call (Home) (215) 351-0580 or (Work) (215) 895-1594, or email: [sg95zkw8@duvm.ocs.drexel.edu](mailto:sg95zkw8@duvm.ocs.drexel.edu) with any comments or suggestions.

## Positions Vacant

**Olney Friends School** is seeking a new Head of School, effective summer, 1997. Olney is a four-year, coeducational boarding high school run by Ohio Yearly Meeting and located near Barnesville in rural eastern Ohio. For more information, contact Susan Smith, Rte. 4 Box 288, Harrisonburg, VA 22801; (540) 867-5788; e-mail: [Tufiyaat@aol.com](mailto:Tufiyaat@aol.com).

**The Meeting School**—a small secondary boarding school located in rural N.H. and based on Quaker principles needs faculty for 97-98 school year. Faculty here hold a variety of jobs: houseparenting, teaching, and some administrative or building and grounds work. Currently we are especially seeking singles or couples with experience in teaching math, science, weaving, gardening, or electives. Also seeking a farm coordinator and administrative assistant. Experience with living in community and a genuine love of living with teenagers preferred. Call for more information: (603) 899-3366.

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

Enjoy rent-free living! **The Caretaker Gazette** publishes 80+ property caretaking jobs each issue, worldwide. \$24/year. 1845 Deane-FR, Pullman, WA 99163-3509. (509) 332-0806.

#### Head Of School, July 1998 Friends School Of Baltimore

Friends School of Baltimore is one of the largest Quaker Schools with 990 students from pre-school through grade 12. It is the oldest school in Baltimore. Families choose Baltimore Friends because of its Quaker values, its excellent academic program that fosters independent thinking, and because it is co-educational.

Byron Forbush, who will retire in June 1998, has provided stable and forward-thinking leadership. Goals for the future are the natural ones to retain the School's high quality as it evolves to meet new challenges—while remaining true to its Quaker values and traditions.

The ideal next Head will have experience from pre-school through grade 12, must identify with the Quaker and academic values and traditions and be a resource for the School's future development. The position requires a community builder who has successful educational leadership experience and strong financial and fundraising abilities.

Please send nominations or applications to: Gilvar & Associates, 29 Concord Square, Boston, MA 02118.

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**Wanted For Purchase Or Rental:** Woodland or country get-away house. Prefer close to Chicago; will consider greater distance. (773) 907-0732 or newedmu@aol.com.

**Cozy summer cottage** for sale. Quiet woods, Hunterdon County, N.J., 20-acre cooperative, swimming pond. 70 minutes from NYC, Philadelphia. \$35,000. (908) 832-7044.

## Rentals & Retreats

**Long-term negotiable lease** offered on approx. 900 sq.ft. Octagon house on 25-acre "Magic Mountain" with magnificent view. Opportunity participation in Quaker Testimonies: simple living, eco-awareness, social change, spiritual growth in rural setting 60 miles north San Francisco. Telephone: (707) 823-1583 (evenings) or (707) 823-1712. Fax: (707) 823-1728.

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

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

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

## Retirement Living



**New England Friends Home**  
Operated under the care of the New England Yearly Meeting, the Friends Home provides a home-like setting for elders in a gracious brick house high on a hill in Hingham, Mass.

The exterior view of the changing New England seasons is breathtaking, and the interior atmosphere of warmth and community is evident to all.

For information about this small and surprisingly affordable alternative to larger, more institutional settings, please call or write: Gretchen Condon, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA 02043, (617) 749-3556.

**Foxdale Village**, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$42,000–\$147,000; monthly fees from \$1,205–\$2,437. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

## KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

All Kendal communities and services reflect our sound Quaker management, adherence to Friendly values, and respect for each individual. Full service continuing care retirement communities:

**Kendal at Longwood; Crosslands** • Kennett Square, Pa.

**Kendal at Hanover** • Hanover, N.H.

**Kendal at Iberlin** • Oberlin, Ohio

**Kendal at Ithaca** • Ithaca, N.Y.

Independent living with residential services and access to health care:

**Coniston and Cartmel** • Kennett Square, Pa.

Individualized skilled nursing care, respite care, Alzheimer's care, and personal care residences:

**Barclay Friends** • West Chester, Pa.

For information call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

## FRIENDS HOMES West

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

## Schools

**Sandy Spring Friends School.** Five- or seven-day boarding option for grades 9–12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 475 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. E-mail: sssinfo@juno.com.

**Frankford Friends School:** coed, K–6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (614) 425-3655.

**Westbury Friends School**—Safe, nurturing Quaker environment for 100 children, nursery–grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

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

**Westtown School:** Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK–10) and boarding (9–12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

**United Friends School:** coed; preschool–8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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

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

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

**Stratford Friends School** provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

## Services Offered

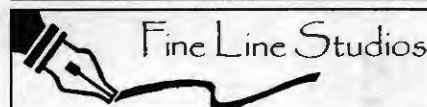
**Editing and Proofreading:** anything, from book-length manuscripts to occasional pieces, given thorough, painstaking, professional treatment at reasonable cost. Spend your time on something else while I get your work ready for the printer. Edward Sargent, 2147 Bainbridge Street, Philadelphia, PA 19146.

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

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.

**Mediation Service Associates**—offers a professional alternative for resolving disputes in the areas of Family, Business, Organization, and Real Estate. Call (717) 393-4440 or e-mail: mastros@juno.com or mirrormtn@juno.com. Michael R. Mastros and Barbara J. Spiegelberg, Mediators.

**Arborvitae Tree Care.** Jonathan Fairbanks—Certified Arborist, specializing in tree preservation. Scientific Tree Care, beautifully done. 608 Green Ridge Road, Glenmoore, PA 19343. (610) 458-9756.



Marriage certificates, Announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.



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



**Marriage Certificates.** Send for free package, "Planning your Quaker Wedding." Samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples welcome. Write Jennifer Snowolf Designs, 306 S. Fairmount Street, #1, Pittsburgh, PA 15232. Call: (412) 361-1666, any day, time before 9 p.m. E-mail: jsnow@cs.cmu.edu.

**Wedding Certificates,** beautifully handwritten. Plain or fancy. Samples on request. Diane Amarotico. (541) 482-7155.

**Friendly Financial Services.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JMFSA@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401).

**Wedding Certificates,** birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

**Celo Valley Books:** Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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

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

**House-sit for summer** (June-August). Can take care of pets and plants. Write: Ruth Kirk, 21 Los Ebanos Street, Mercedes, TX 78570. Telephone: (210) 565-1662.

## Summer Camps

**Friends Music Camp:** Fantastic music-Quaker-community experience, ages 10-18. FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818.

## Summer Rentals

**Berkshire Friends.** Bright, modern, spacious Great Barrington home. Forested country road adjacent to lake. Near Tanglewood concerts, Shakespeare & Company, Rockwell Museum, Shaker Village, dance festivals, summer theaters, art galleries, antiques, Appalachian Trail, spa services. Personalized arrangements to meet your needs. Two guest rooms, private bath—or house rental. (413) 528-6355.

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

**Free! On beautiful Cape Cod, Mass.**—Cottage in natural setting, in exchange for small caretaking service. Near beaches and Friends meeting. Responsible individual or couple. June-September. (508) 362-3603.

**Southern New Hampshire:** Secluded 18th-century Cape, country road between orchard, forest. Three bedrooms, One-and-a-half baths; screen porch. Hiking trails, lakes, tennis, berry-picking; theater, music, fine dining nearby. \$835 fortnight; \$450 weekly. (603) 878-3443.

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

**Prince Edward Island, Canada.** Follow the blue herons to clear skies, berry picking, fresh seafood, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay-front cottage. 1 1/2 baths. \$550 per week. Available June and July. (902) 469-4151.

## ADVERTISE IN 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: \$8 each.

### BOTSWANA

**GABORONE**—phone (267) 347147 or fax 352888.

### CANADA

**HALIFAX, NOVA SCOTIA**—(902) 461-0702 or 477-3690.

**OTTAWA**—Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

**TORONTO, ONTARIO**—Worship and First-day school 11 a.m. 60 Lowther Ave. (north from cor. Bloor and Bedford).

### COSTA RICA

**MONTEVERDE**—Phone 645-5207 or 645-5036.

**SAN JOSE**—Unprogrammed meeting, 11 a.m. Sunday. Phone: 224-4376 or 233-6168.

### EGYPT

**CAIRO**—First, third, and fifth Sundays at 7 p.m. Call Johanna Kowitz, 357-3653 (d), or Ray Langsten, 357-6969 (d), 348-3437 (e).

### EL SALVADOR

**SAN SALVADOR**—Unprogrammed meeting. Call Carmen Broz 284-4538.

### ENGLAND (U.K.)

**LONDON**—Friends House Meeting, from April 1997 to April 1998, 11 a.m. at the Free Church Federal Council, 27 Tavistock Square (3 minutes from FH).

### FRANCE

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

### GERMANY

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

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

### GUATEMALA

**GUATEMALA**—Unprogrammed. First and third Sundays. Call Mary Thompson: 2014251, Nancy Espafia: 8392461.

### MEXICO

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

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

### NICARAGUA

**MANAGUA**—Unprogrammed worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. Telephone first: 66-3216 or 66-0984.

### UNITED STATES

#### Alabama

**BIRMINGHAM**—Unprogrammed meeting, 10 a.m. Sundays. PATH, 409 21st Street North. (205) 592-0570.

**FAIRHOPE**—Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

**HUNTSVILLE**—Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

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

#### Alaska

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

**FAIRBANKS**—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

**JUNEAU**—Unprogrammed. For time and place, call (907) 586-4409.

**MAT-SU**—Call for time and directions. (907) 376-8281.

#### Arizona

**BISBEE**—Worship group (520) 432-7896.

**FLAGSTAFF**—Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

**McNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (520) 642-3894 or (520) 642-3547.

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

**PRESCOTT**—Worship group (602) 778-5971 or 445-7619.

**TEMPE**—Unprogrammed worship and First-day school 10 a.m. 318 East 15th Street, 85281. Phone: 968-3966.

**TUCSON**—Pima Friends Meeting (unprogrammed). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 325-3029.

#### Arkansas

**FAYETTEVILLE**—Unprogrammed. (501) 521-8657 or 267-5822.

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

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

#### California

**ARCATA**—11 a.m. 1920 Zehndner. (707) 677-0461.

**BERKELEY**—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

**BERKELEY**—Strawberry Creek, P.O. Box 5065, 524-9186. Unprogrammed worship and First-day school 10:30 a.m. Early worship 9 a.m. At Shelton's Primary Education Center, 3339 Martin Luther King Jr. Way.

**CHICO**—10 a.m. singing; 10:30 a.m. unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

**CLAREMONT**—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

**DAVIS**—Meeting for worship, First Days, 9:45 a.m. 345 L. St. Visitors call 753-5924.

**FRESNO**—Unprogrammed meeting. Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

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

**HEMET**—Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call (714) 925-2818 or 927-7678.

**LA JOLLA**—Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

**LONG BEACH**—10 a.m. Orizaba at Spaulding. (310) 514-1730.

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

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

**MONTEREY PENINSULA**—Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-8615.

**OJAI**—Unprogrammed worship. First Days 10 a.m. Call 646-4497 or 646-3200.

**ORANGE COUNTY**—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

**PALO ALTO**—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

**PASADENA**—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (818) 792-6223.

**REDLANDS-RIVERSIDE-SAN BERNARDINO**—Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

**SACRAMENTO**—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 448-6822.

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

**SAN FRANCISCO**—Meeting for worship and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

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

**SAN LUIS OBISPO**—Three worship groups in area: (805) 594-1839, 528-1249, or 466-0860.

**SANTA BARBARA** Marymount School (above the Mission), 10 a.m. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: (805) 563-9971.

**SANTA CRUZ** Meeting 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.

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

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

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

**VISALIA** Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 734-8275.

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

## Colorado

**BOULDER** Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

**COLORADO SPRINGS** Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

**DENVER** Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 1020 Upham St., Lakewood, 10 a.m. Phone: (303) 777-3799.

**DURANGO** Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-9434.

**FORT COLLINS** Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (303) 491-9717.

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

## Connecticut

**HARTFORD** Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

**MIDDLETOWN** Worship 10 a.m. Butterfield Colleges, Unit A, corner of High and Lawn Avenue in Middletown.

**NEW HAVEN** Meeting and First-day school, Sundays, 10:30 a.m. Worship sharing Wednesday 7:30 p.m. 225 East Grand Ave., New Haven, CT 06513. (203) 453-3815.

**NEW LONDON** Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

**NEW MILFORD** Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

**STAMFORD-GREENWICH** Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

**STORRS** Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

**WILTON** Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

**WOODBURY** Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

## Delaware

**CAMDEN** Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 697-6910.

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

**HOCKESSIN** Worship 11 a.m. (10 a.m. in June, July, and Aug.). First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

**NEWARK** First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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

**WILMINGTON** Worship 9:15 a.m., First-day school 10:30 a.m. Alapocas, Friends School.

**WILMINGTON** Worship and First-day school 10:30 a.m. 4th & West Sts. Phone: 652-4491.

## District of Columbia

**WASHINGTON** Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). (202) 483-3310. Unprogrammed meetings for worship are held at:

**FLORIDA AVE. MEETINGHOUSE** Worship at 9 a.m. and 11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

**QUAKER HOUSE** 2121 Decatur Pl., adjacent to Meetinghouse. Worship at 10 a.m. Interpreter for the hearing impaired at 10 and 11 a.m.

**FRIENDSHIP PREPARATIVE MEETING** at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m.

**WILLIAM PENN HOUSE WORSHIP GROUP** 515 E. Capitol St., SE. (202) 543-5560. Worship at 9:30 a.m.

## Florida

**CLEARWATER** Clerk: Priscilla Blanchard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 397-8707.

**DAYTONA BEACH** Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 734-3115 for information.

**FT. LAUDERDALE** Meeting 11 a.m. Information line (954) 566-5000.

**FT. MYERS** Meeting at Lee County Nature Center First Days at 10:30 a.m. Telephone: (941) 336-7027.

**GAINESVILLE** Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

**JACKSONVILLE** Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

**KEY WEST** Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

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

**LAKE WORTH** Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-0600.

**MARATHON** Worship group. December through April, first and third First Days 11 a.m. 69 Tingle Lane, (305) 289-1220.

**MIAMI-CORAL GABLES** Meeting 11 a.m. 1135 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

**OCALA** 11 a.m.; ad hoc First-day school; 1010 N.E. 44 Ave., 34470. Lovely, reasonable accommodations. (352) 236-2839.

**ORLANDO** Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

**ST. PETERSBURG** Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

**SARASOTA** Worship 9:30 a.m., discussion 10:30 a.m., Cook Hall, New College. For directions, call (941) 342-1611 or Marie Condon, clerk, (941) 729-1989.

**TALLAHASSEE** Worship Sunday 10 a.m. 2001 Magnolia Dr. South. Unprogrammed. Potluck first Sunday. (904) 878-3620.

**TAMPA** Meeting and First-day school 10 a.m. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 989-9261 and 977-4022.

**WINTER PARK** Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

## Georgia

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

**ATLANTA** Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. David Thurman, clerk, (404) 377-2474.

**AUGUSTA** Worship 10:30 a.m. at meetinghouse, 340 1/2 Telfair St. (706) 738-8036 or (803) 278-5213.

**BRUNSWICK** Meeting for worship at 10:30 a.m. at 307 Newcastle St. Call (912) 638-1200 or 437-4708.

## Hawaii

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

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

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

## Idaho

**BOISE** Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

**MOSCOW** Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

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

## Illinois

**BLOOMINGTON-NORMAL** Unprogrammed Sun. 11 a.m. Sept.-May. Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

**CHICAGO** 57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

**CHICAGO** Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

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

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

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

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

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

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

**McHENRY COUNTY** Worship 5 p.m. (815) 385-8512.

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

**OAK PARK** Worship 10 a.m. (with First-day school and childcare) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 386-6172—Katherine Trezevant.

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

**ROCKFORD** Meeting for worship, First Days, 10:30 a.m., Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

**SPRINGFIELD** First Day Worship, P.O. Box 3442, Springfield, IL 62708, (217) 525-6228.

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

## Indiana

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

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

**HOPEWELL** Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. (317) 478-4218.

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

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

**MUNCIE** Friends Memorial Meeting, unprogrammed worship 8:30 a.m., First-day school 9:30 a.m., programmed worship 11 a.m. 418 W. Adams St. (765) 288-5680.

**RICHMOND** Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerks: Cathy and Larry Habschmidt (317) 962-3362.

**SOUTH BEND** Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.

**VALPARAISO** Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Opportunity Enterprises, 2801 Evans; (219) 462-9997.

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

## Iowa

**AMES** Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 blks west of campus) Ames, IA 50014. (515) 232-2763.

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

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

**WEST BRANCH** Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.



## Kansas

**LAWRENCE**-Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. (913) 843-3277.

**MANHATTAN**-Unprogrammed meeting 10 a.m. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. June/July: members' homes, 9:30 a.m. (913) 537-2260, (913) 539-2636.

**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (913) 233-5210 or 273-6791.

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

## Kentucky

**BEREA**-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, KY. Call: (606) 623-7973 or (606) 986-9840.

**LEXINGTON**-Meeting for worship and First-day school 10 a.m. Sundays, 1504 Bryan Ave., Lexington, KY 40505. Telephone: (606) 254-3319.

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

## Louisiana

**BATON ROUGE**-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.

**NEW ORLEANS**-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Freret St. (504) 865-1675.

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

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

## Maine

**BAR HARBOR AREA**-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-3888 or 288-4941.

**BELFAST AREA**-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-4476.

**BRUNSWICK**-Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse always open to visitors, so. of Rt. 11 next to Hall's Funeral Home. (207) 627-4705, 627-4437.

**EAST VASSALBORO**-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Joyce Sutherland, clerk, (207) 923-3141.

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

**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Community Center. (207) 866-3892.

**PORTLAND**-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call (207) 797-4720.

**WATERBORO**-Unprogrammed worship, First-day school 9 a.m. For details call (207) 625-8034, 324-4134.

**WHITING**-Cobscook Friends Meeting. Meeting for worship, First Days, 10 a.m. Jane Cook, clerk. (207) 726-5032.

## Maryland

**ADELPHI**-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun.). Adult 2nd hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzerott, near U. of Md. (301) 445-1114.

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

**BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. September-May, 10 a.m. June-August. 3107 N. Charles St. 235-4388.

**BALTIMORE/SPARKS**-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 771-4583.

**BETHESDA**-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8881.

**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Yasuo Takahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1977.

**DARLINGTON**-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Anne Gregory, (410) 457-9188.

**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.

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

**FREDERICK**-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

**SALISBURY**-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 957-3451.

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

**SENECA VALLEY**-Worship Group 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

**SOUTHERN MARYLAND**-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.

**UNION BRIDGE**-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

## Massachusetts

**ACTON**-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Sarah Jeffries, 371-1619.

**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (508) 463-3259 or (508) 388-3293.

**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188; if no answer (413) 774-5038.

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

**BOSTON**-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

**CAMBRIDGE**-Meetings, Sundays, 10 a.m. and 5 p.m.: Forum at 11:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.

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

**DEERFIELD-GREENFIELD**-Worship group Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

**FRAMINGHAM**-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscoot traffic lights). Wheelchair Accessible. (508) 877-1261.

**GREAT BARRINGTON**-South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

**MARTHA'S VINEYARD**-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834 or 693-0512.

**MATTAPoisett**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.

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

**NORTH SHORE**-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., Clerk: Bruce Nevin, 281-5683.

**NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, room 210. (413) 584-2788.

**SANDWICH**-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.

**SOUTH SHORE**-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.

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

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

**WESTPORT**-Meeting, Sundays, 10 a.m. Central Village. 636-4963.

**WORCESTER**-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

**YARMOUTH**-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

## Michigan

**ALMA-MT. PLEASANT**-Unprogrammed meeting 10 a.m.; discussion 11 a.m. Clerk: Don Nagler, (517) 772-2421.

**ANN ARBOR**-Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (313) 761-7435. Co-clerks Pam and Phil Hoffer, (313) 662-3435.

**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (810) 377-8811. Clerk: Kyo Takahashi. (810) 647-3927.

**DETROIT**-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

**EAST LANSING**-Unprogrammed Worship and First-day school, 12:30 p.m. All Saints Episcopal Church Lounge, 800 Abbott Road. Accessible. Call 371-1754 or 351-3094.

**GRAND RAPIDS**-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.

**HOUGHTON**-Hancock Keweenaw Friends Meeting: worship and First-day school first and third Sundays. (906) 296-0560 or 482-6827.

**KALAMAZOO**-Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

## Minnesota

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

**DULUTH-SUPERIOR**-Unprogrammed worship and First-day school, 9:30 a.m. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.

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

**NORTHFIELD**-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

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

**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m. (612) 699-6995.

**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone: (612) 777-1698, 777-5651.

## Missouri

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

**KANSAS CITY**-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

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

**SPRINGFIELD**-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

## Montana

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

**HELENA**-Call (406) 442-3058.

**MISSOULA**-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

## Nebraska

**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

**OMAHA**-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 391-4765.

## Nevada

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

**RENO**-Unprogrammed worship, for information call: 329-9400.

## New Hampshire

**CONCORD**-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 783-4921.

**DOVER**-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Constance G. Weeks, (207) 439-2837, or write: P.O. Box 98, Dover, NH 03820.

**GORIC**-Worship 2nd and 4th First day, March through December at 10 a.m. Clerk: Shirley Leslie. Phone: (603) 332-5472.

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

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

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

**PETERBOROUGH**-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 8 a.m. and 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203

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

**WEST EPPING**-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St. directly off Rt. 27. Clerk: Fritz Bell, (603) 895-2437.

## New Jersey

**ATLANTIC CITY AREA**-Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. (609) 652-2637.

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

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

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

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

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

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

**HADDONFIELD**-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

**MANASQUAN**-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

**MARLTON**-See CROPWELL.

**MEDFORD**-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for info.

**MICKLETON**-Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

**MONTCLAIR**-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

**MOORESTOWN**-118 E. Main St. For meeting information call (609) 235-1561.

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

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

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

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

**PRINCETON**-Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.

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

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

**RIDGEWOOD**-Meeting for worship and First-day school 10:30 a.m. 224 Highwood Ave. (201) 445-8450.

**SALEM**-Meeting for worship 11 a.m., First-day school 9:45 a.m. July and Aug. worship 10 a.m. East Broadway.

**SEAVILLE**-Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

**SHREWSBURY**-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (908) 741-4138.

**SOMERSET/MORRIS COUNTIES**-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 10:30 a.m. Sept.-May. (908) 234-2486 or (908) 876-4491.

**SUMMIT**-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

**TRENTON**-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

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

**WOODBURY**-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516.

**WOODSTOWN**-First-day school 9:30 a.m. Meeting for worship 10:30 a.m. N. Main Street. (609) 358-3528.

## New Mexico

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

**GALLUP**-Worship group meets Sundays 10:30 a.m. Call 863-8911 or 863-4697.

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

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

**CHAMISA FRIENDS PREPARATIVE MEETING**-4 p.m. worship/children's prog. at Westminster Presb. Church on Manhattan at St. Francis. Info. (505) 466-6209.

**SILVER CITY AREA**-Gila Friends Meeting. 10 a.m. Call: 388-3388, 536-9565, or 535-4137 for location.

**SOCORRO**-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

## New York

**ALBANY**-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

**ALFRED**-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

**AMAWALK**-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 669-8549.

**AUBURN**-Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

**BROOKLYN**-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

**BUFFALO**-Worship 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

**BULLS HEAD RD.**-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (914) 266-3223.

**CANTON**-St. Lawrence Valley Friends Meeting, (315) 386-4648.

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

**CENTRAL FINGER LAKES**-Penn Yan, Sundays, Sept. through June, 270 Lake St., rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

**CHAPPAQUA**-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 238-3170.

**CLINTON**-Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-3035.

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

**EASTON**-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567 or 677-3693.

**ELMIRA**-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 734-8894.

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

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

**HUDSON**-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@delphi.com.

**ITHACA**-Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

**LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)**-Unprogrammed meetings for worship, 11 a.m. First Days, unless otherwise noted.

**PECONIC BAY**-Southampton; Administration Building, Southampton College. (516) 283-7590 or 283-7591; Sag Harbor, 96 Hempstead Street, 10:30, (516) 725-2547; Southold, call (516) 765-1132.

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

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

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

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

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

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

**SHELTER ISLAND EXECUTIVE MEETING**-10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters, call (516) 324-8557.

**WESTBURY**-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. First-day school and child care during meeting. (516) 333-3178.

**MT. KISCO**-Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

**NEW PALTZ**-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (914) 255-5678.

**NEW YORK CITY**-At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

**OLD CHATHAM**-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone 794-8811.

**ONEONTA**-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

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

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

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

**QUAKER STREET**-Worship 10 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

**ROCHESTER**-Meeting for worship weekly at 8:45 a.m. and 11:15 a.m., 41 Westminster Rd. at East Ave. (near George Eastman House) First-day school and adult religious education at 10:15 a.m. On third First Days, children have junior meeting for worship (adult-guided) during but separate from second meeting. On fourth First Days, children join the adults in second meeting. (716) 271-0900.

**ROCKLAND**-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

**RYE**-Unprogrammed meeting for worship 4 p.m., 624 Milton Road. Phone (914) 967-0539.

**SARANAC LAKE**-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.

**SARATOGA SPRINGS**-Worship and First-day school 10 a.m. Phone: (518) 399-5013.

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

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

**STATEN ISLAND**-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

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

## North Carolina

**ASHEVILLE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (704) 258-0974.

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

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

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

**CHAPEL HILL**-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

**CHARLOTTE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. at Sharon Seventh Day Adventist, 920 N. Sharon Amity Rd. (704) 399-8465.

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

**DURHAM**-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

**FAYETTEVILLE**-Unprogrammed. Phone 485-5720.

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (910) 294-2095 or 854-5155.



**GREENSBORO**-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (910) 292-5487.

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

**HICKORY**-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 328 N. Center St., (704) 328-3334.

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

**RALEIGH**-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, NC. (919) 821-4414.

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

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

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

## North Dakota

**FARGO**-Unprogrammed meeting, 10:30 a.m. Sundays, UCM Building, 1239 12th St. N. (218) 233-5325.

## Ohio

**AKRON**-Unprogrammed worship and childcare, 10:30 a.m. Discussion and childcare, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

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

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

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

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

**TOLEDO**-Ruth Taber, (419) 878-6641.

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

**CINCINNATI**-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Franchot Ballinger, clerk.

**CLEVELAND**-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

**COLUMBUS**-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

**DAYTON**-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.

**DELAWARE**-Unprogrammed meeting and First-day school, 10:30 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. For summer and 2nd Sundays, call (614) 362-8921.

**GRANVILLE**-Unprogrammed meeting at 10 a.m. For information, call (614) 587-1070.

**KENT**-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

**MANSFIELD**-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

**MARIETTA**-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

**OVERLIN**-Silent worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (216) 775-2368.

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

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

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

**WOOSTER**-Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.

**YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Bruce Heckman: (513) 767-7973.

## Oklahoma

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

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

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

## Oregon

**ASHLAND**-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (541) 482-4335.

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

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

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

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

**FANNO CREEK WORSHIP GROUP**-Sundays 10:30-11:15 a.m. The Catlin Gabel School, Dant House Lounge, 8825 SW Barnes Road, Portland, OR 97225. The Catlin Gabel School campus is next door to Providence St. Vincent Medical Center, near the intersection of U.S. 26 and Oregon Highway 217. Information contact is Robert Keeler at (503) 292-8114.

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

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

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

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

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

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

**SALEM**-Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

## Pennsylvania

**ABINGTON**-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) (215) 884-2865.

**BIRMINGHAM**-First-day school 10 a.m., worship 10:15. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

**BUCKINGHAM**-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Routes 202-263), Lahaska. (215) 794-7299.

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

**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 Lindia Drive, telephone (717) 261-0736.

**CHELLENHAM**-See Philadelphia listing.

**CHESTER**-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (610) 874-5860.

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

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

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

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

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

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

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

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

**GLENSIDE**-Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Telephone (215) 576-1450.

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

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

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

**HAVERFORD**-First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.

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

**HORSHAM**-First-day school, meeting 10 a.m. Rte. 611.

**HUNTINGDON**-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 641-7139.

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

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

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

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

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

**LEHIGH VALLEY-BETHLEHEM**-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

**LEWISBURG**-Worship 11 a.m. Sundays. Vaughn Lt. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

**LONDON GROVE**-Friends meeting Sunday 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926.

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

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

**MEDIA**-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

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

**MIDDLETOWN**-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. (610) 358-1528.

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

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

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

**NEWTOWN SQUARE (Del. Co.)**-Forum 10 a.m. Worship 11 a.m. Rte. 252 N. of Rte. 3. (610) 356-4778.

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

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

**PENNSBURG**-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Maccoby Sts. Geoffrey Kaiser, clerk: (215) 234-8424.

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

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

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

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

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

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

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

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

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

**GREEN STREET MEETING**-45 W. School House Lane.

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

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

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

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

**POTTSTOWN-READING AREA**-Exeter Meeting. Meetinghouse Rd. off 562, 1 and 60 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

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

**RADNOR**-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithaca, Pa. (610) 688-9205.

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

**SOLEBURY**-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. (215) 297-5054.

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

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

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

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

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

**VALLEY**-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

**WELLSBORO**-Meeting/childcare 10:30 a.m. Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2492 or 376-5176.

**WEST CHESTER**-First-day school 10:30 a.m., worship 10:45, 425 N. High St. Caroline Helmuth, (610) 696-0491.

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

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

**WILKES-BARRE**-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (717) 825-0675.

**WILLISTOWN**-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

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

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

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

## Puerto Rico

**SAN JUAN**-Quaker Worship Group. Call Faith (787) 754-5937, msg/fax (787) 767-3299.

## Rhode Island

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

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

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

**WOONSOCKET**-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First day at 10:30 a.m. (401) 762-5726.

## South Carolina

**CHARLESTON**-Meeting for worship Sundays. Campus Ministry Office, College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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

**GREENVILLE**-(unprogrammed) meets each First Day in the residence of Ben and Carollee Cameron at 6 Randlewood Lane, Greenville, SC 29615 at 4 p.m. EST., ie. 4 p.m. EST. or 5 p.m. EDT., when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

**HORRY**-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

## Tennessee

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

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

**JOHNSON CITY**-Tri-Cities Friends (unprogrammed). Edie Patrick, (423) 283-4392 or ewpatrick@aol.com.

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

**NASHVILLE**-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15 a.m. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. F. John Potter, clerk.

**WEST KNOXVILLE**-Worship and First-day school 10 a.m. D.W. Newton, 693-8540.

## Texas

**ALPINE**-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

**AUSTIN**-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. 452-1841.

**DALLAS**-Sunday 10 a.m. 5828 Worth St. Hannah Kirk Pyle, clerk. (214) 826-6097 or call (214) 821-6543.

**EL PASO**-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

**FORT WORTH**-Unprogrammed meeting at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

**GALVESTON**-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

**HILL COUNTRY**-Unprogrammed worship 11 a.m., discussion 10 a.m. Kerrville, Tex. Clerk: Polly Clark: (210) 238-4154.

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

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

**RIO GRANDE VALLEY**-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 686-4855.

**SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

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

## Utah

**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m. Friends Meetinghouse, 1140 South 900 East. Telephone: (801) 359-1506 or 582-0719.

## Vermont

**BENNINGTON**-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

**BURLINGTON**-Worship 10:30-11:30 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

**MIDDLEBURY**-Worship 10 a.m. at Parent/Child Center. 11 Monroe Street, Middlebury. (802) 388-7684.

**PLAINFIELD**-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

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

**WILDERNESS**-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

## Virginia

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

**FARMVILLE**-Quaker Lake Meeting, discussion 10 a.m., worship 11 a.m. (804) 223-4160 or 392-5540.

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4846.

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

**HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

**LEXINGTON**-Maury River Meeting. Worship at 10 a.m. (unprogrammed), First-day school 11:15 a.m. Phone (540) 464-3511. Interstate 64 West Exit: 50 Rt. 850.

**LINCOLN**-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

**RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

**RICHMOND**-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8953.

**ROANOKE**-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

**VIRGINIA BEACH**-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451.

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

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

**WINCHESTER**-Centre Meeting, corner of Washington and Piccadilly, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7998, or e-mail: gads@shentel.NET

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

## Washington

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 547-6449.

**BELLINGHAM**-Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. Lairmont Manor, 405 Fieldston Rd. Clerk, Linda Lyman (360) 738-8599.

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

**OLYMPIA**-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-3818 or 357-3855.

**PORT TOWNSEND**-10 a.m. Sunday (360) 385-7070.

**PULLMAN**-See Moscow, Idaho.

**SEATTLE**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; Worship at 10 a.m. (206) 526-7166.

**SEATTLE**-University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

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

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

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

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

## West Virginia

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

**MORGANTOWN**-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.

**PARKERSBURG**-Mid-Ohio Valley Friends. Phone: (304) 428-6595. See Marietta, Ohio, listing.

## Wisconsin

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

**EAU CLAIRE**-Menomonie Friends Meeting for worship and First-day school at the meetinghouse (1718 10th Street, Menomonie, 235-6366) or in Eau Claire. Call: 235-2886 or 832-0721 for schedule.

**GREEN BAY/APPLETON**-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk: (414) 337-0904.

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

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

## Wyoming

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



# Some Quaker contributions...

## *to services for the aging*

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

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

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

This tradition of innovation provides a sobering challenge to each of our organizations as we face the rapid changes in health care.

What are we called upon to do in the decades ahead that will improve the lives of older adults and assure that more of the increasing number of elders will receive the services they will need?

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


## FRIENDS SERVICES FOR THE AGING

1777 Sentry Parkway West  
Dublin Hall, Suite 400  
Blue Bell, PA 19422

(215) 619-7949; fax (215) 619-7950; e-mail [fsair@msn.com](mailto:fsair@msn.com)

*Arbor Glen  
Barclay Friends  
Broadmead  
Cadbury  
Chandler Hall  
Crosslands  
Foulkeways at Gwynedd  
Foxdale Village  
Friends Home, Kennett Square  
Friends Home at Woodstown  
Friends Hospital  
Friends Life Care at Home  
Friends Rehabilitation Program  
The Greenleaf  
The Hickman  
Jeanes Hospital  
Kendal at Longwood  
The McCutchen  
Medford Leas  
Pennswood Village  
Stapeley in Germantown*





## CREMATION, SIMPLE BURIAL OR TRADITIONAL BURIAL

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# NEW BENEFITS

New benefits are available to provide up to half of the costs of either burial services or cremation services for any member of PHILADELPHIA YEARLY MEETING. The benefit available is up to \$4,000 per member of PHILADELPHIA YEARLY MEETING. This new pilot program is available now and is in addition to the Anna T. Jeanes Fund. Yerkes Funeral Home, Inc., 2811 West Chester Pike, Broomall (Charles Ford, supervisor), and 8645 West Chester Pike, Upper Darby (Harry Croll, supervisor), will be administering and providing these benefits to PHILADELPHIA YEARLY MEETING members in Pennsylvania and New Jersey. Locations other than Broomall and Upper Darby are available in eastern Pennsylvania, Philadelphia, central Pennsylvania, and southern New Jersey.

For services or information please call:

(610) 356-0500 • (215) 729-4858 • (610) 446-4903

FOR SIMPLE BURIAL, CREMATION OR TRADITIONAL BURIAL  
BENEFITS TO PHILA. YEARLY MEETING MEMBERS.

