ANNUAL POETRY ISSUE
LETTERS FROM GERMANY, 1947-48
DEAR GOD: A COMPLAINT
Among Friends

Everyday Heroes

In the section of Philadelphia where I lived, worked, and worshipped for much of my life, there is an interfaith organization consisting of 35 affiliated congregations that is committed to “building a more just and sensitive community through advocacy and service.” The existence of this organization—and its good work since 1969—may be one reason that this section of the city has long been peaceably racially integrated (“peaceably” being a relative term, not meant to imply there’s no room for improvement in race relations). Recently I had the opportunity to attend the tenth annual community service awards dinner sponsored by this organization and to learn a bit about the service of 15 individuals who were being honored that evening. It was an uplifting ceremony—people were recognized for their work with the elderly, with young children, with youth who have no programs or places to “hang out.” They were honored for their work to improve race relations, to feed the poor and homeless, to assist those in prison, and for advocating for peace and justice. I was struck by the long and faithful efforts of each of these individuals—mostly unsung work that was its own reward over many years. And I was struck as well that there were a number of Friends among those honored, despite the comparatively modest size of the three affiliated local meetings.

This lovely event got me thinking. It was so energizing to hear about the quiet work of these good people that I wished their efforts could be celebrated far more widely, both as recognition for them and as encouragement for the rest of us! Instead, the headlines nearly everywhere get grabbed with regularity by the latest tragedy, scandal, or crime. It seems foolish that we collectively focus so often on the negative and leave the everyday heroism of ordinary people to go mostly unnoticed, when to know of it would give us all a bit of courage.

On page 22 of this issue, the Epistle from Britain Yearly Meeting notes, “Our world is a bewildering place to live, and a bewildering place to witness to the light.” They continue with a query: “Are we misled by a myth of a Quaker Golden Age in which certainty of faith and purpose led inevitably to rightness of action?” Fond as we are of repeating the stories of historic Quaker lives, I wonder along with British Friends if we might sometimes do ourselves a disservice by repeating these stories and keeping our focus on times other than our own. Early Friends were focussed on challenges contemporary to their time and the power of their faith to address those challenges. Do we focus as clearly on the challenges of our times? In her article on page 12, “Letters from Germany 1947–48,” Eleanor Dart offers several stories of ordinary people rising to extraordinary levels of service under the duress of the aftermath of World War II.

Yet we don’t need the duress of a war or its aftermath to lead lives of service or to feel the need for inspiration. Nor do we need to travel back even 50 years to find such stories. Could it be that Friends’ traditional modesty keeps our light under a bushel in the present? I hope that you will agree that there’s great value to telling the stories of our own time—the stories of those among us whose lives and work can offer inspiration or encouragement to others. I suspect there is just such a Friend in your meeting! I invite you to write to us with a description of this Friend’s gifts and how they have affected you and others. If you do, we’ll be delighted to publish the stories of some of the everyday heroes among us.
Dear God: A Complaint
Nancy L. Bieber
Is God not speaking or are we not listening?

What Did You Actually Do?
A.M. Luick-Thrams
We are all implicated in the actions (or inactions) of our government.

Letters from Germany 1947-48
Eleanor Dart
Quaker service mixes the personal and the public.

An Authentic Life:
Thomas Hodgkins (1798-1866)
Suzanne R. Wicks
Though he was not the first to describe it, this Quaker's name is given to Hodgkins Disease.

Cover photo, by Barbara Benton, in the gardens at the Blue Idol Quaker Guesthouse in Sussex, England

Below: A relief worker with children in the Oldenburg, Germany, refugee camp, 1949

Sea Action, and the Stubborn Shore: A Meditation
Kathryn Parke

Slowing Down Time
Laura R. Roberts

Hummingbirds
Edward A. Dougherty

Sofia
Tobin Marsh

Thankless
Robert H. Deluty

A Prayer
John Morgan

Point du Hoc, Near Omaha Beach, The Thirty-Seventh Anniversary of D-Day, June 6, 1981
Lynore G. Banchoff

Post Traumatic Stress
Judith Weyl
Plain speaking in price setting

The Quaker testimony of simplicity and my own crabbiness both urge me to propose another millennial change. Every time I see the year 1999, I think of the price so many retailers would put on a $20 item to make customers think it’s cheaper than it is. I hope any Friend in business considers carefully the savings in paperwork and the gain in honesty whole-dollar pricing would achieve. Historically, Friends did not haggle, just stated the price they thought right. Let’s extend that witness into the 21st century. Eventually, we may get to the ultimate simplicity of just giving for free, like Peace Pilgrim and her followers.

Sally Campbell
Guilford, Conn.

Abortion

The letters (“Forum” FJ May) concerning the full-page ad from the Network of Pro-Life Friends (“A Lively Concern,” pg. 33, FJ February) raise some good questions but not enough good questions. I need to add some of my own.

First, William Wilson’s letter asks, “Why are so many of the leaders of the antiabortion movement male?” I am equally concerned to know why so many of the leaders of the pro-choice movement are male. A few years ago, when I was working for the Roman Catholic Church, I attended a number of events of officially “in” and officially “out” Catholic social justice groups. Among the officially “out” groups was Catholics for a Free Choice. I was quite surprised to find that most of the other attendees at their national conference were men. When I inquired of the organizers about this, I was told that the majority of the conference attendees represented various Planned Parenthood organizations around the country and that these were mostly run by men. Another stereotype shot down.

Friend William also asks a question that divides people into two camps, represented by one who understands the difficult situation in which the woman finds herself, or the person who screams, “Murderer!” at her.” I would also like to ask what other kinds of response to the abortion debate exist among Friends, since I don’t think his list of two is very comprehensive. In fact, I can’t think of any issue about which there are only two opinions among Friends.

Another question of his is “Who is it that views gay people as subhuman?” I don’t know what the answer to that question is, since most of the pro-life people I know are not homophobic. In fact, one of the most visible leaders of Feminists for Life in my area is a lesbian. And certainly, pro-life Friends are unlikely to be anti-gay.

Now I agree with Georgana Foster’s concern that the ad, “A Lively Concern,” had no signatures. I wish that those who placed it had signed it and perhaps even solicited others to sign, as I would have, as a founding board member (emeritus) of the Seamless Garment Network and as a current member of Feminists for Life.

However, I am concerned that Friend Georgana connects the ad with Internet hit lists of abortion providers and therewith questions the advisability of the JOURNAL carrying it. Pro-life people have the right to speak out and not be confined to categorical boxes nor subjected to charges of guilt by association. Being on the receiving end of the generalizations of these two Friends, I feel that both correspondents resorted to rhetorical devices against me and others who have labored over the matter and come to a different moral conclusion from theirs.

I hope that we can keep the abortion dialog in a spiritual realm and not obscure it with labels and implications that some leading deserve to be expressed in the light and others do not.

Ken Maher
Rochester, N.Y.

I wish to address the comments of Friend Helen Elizabeth Froechel (“Forum” FJ April): Thy epistle ends with the admonition that, “Our community should consider this [abortion] further.” Also thy final paragraph sums up a decision identified by the term, “responsible sexual behavior.”

As we all know, the issue of intentional abortions underwent a major change with the U.S. Supreme Court’s ruling on Roe v. Wade that at least the first trimester decisions on abortion should be made solely by the woman and her physician. Having passed through the birthing canal too prematurely makes survival afterwards totally impossible. The number of weeks in the womb for a viable human being to result has no single calculable number, but has been shortened by recent neonatal care skills, while infertility cures now may have complicating results and an expensive price tag.

“Responsible sexual behavior,” since no easily reversible birth control method carries a 100 percent guarantee of success, means an unpredictable number of unintentional pregnancies do occur. I feel convinced that each one does need to seek Spirit-led guidance in reaching the action needed for the circumstances of its unique situation. Can thee agree?

Ruth W. Marsh
Houston, Tex.

Reflection on comfort

I sympathize with J.A. Kruger’s feeling resentful when offered comfort in meeting after a particularly emotional revelation (“Forum” May). I myself have difficulty accepting physical or emotional comfort from others at any time. I have also felt guilt during meeting after failing to offer comfort to another when appropriate.

Could it be that the experience was a chance to grow spiritually by accepting comfort from God through the hands of a Friend? For me, it might have been.

God is present in each one of us. Our hands are the hands of Christ. I like to think our growth in meeting is in the direction of letting Christ use them. Whether to give comfort in meeting is up to the Spirit. How we receive that comfort may vary.

Satsya Frost
Bisbee, Ariz.

Contact sought

I am a member of Palm Beach Meeting in Lake Worth, Florida. We are up to 50 members drawn from Palm Beach and adjacent counties. I have been asked to contact various sources and ask for input on social concerns as conducted by meetings comparable to our own, that are generally perceived as active. We have a meetinghouse and a well-endowed trust fund, but have had little participation by the meetings in social concern activities. Some of the younger and newer members would like to see us do much more and, accordingly, would like more information on the process from “spark plugs.”

I would be grateful for information about a few meetings on the East Coast and possibly key resource persons of those meetings that I could contact informally.

Stan Andrews
9805 Alaska Circle
Boca Raton, FL 33434
(561) 487-0308

Conservation is a religious concern

Most Friends try to live simply, in harmony with nature, conserving resources for our neighbors of the future. However, many of us feel helpless as we see our
Thanks

The poem “Naming” (cover, FJ May) was very special to me. I shared it with my small worship group we have started here in Blain. My thanks to Michael H. Ivey. I will be looking for more!

Martha Yerkes
Blain, Pa.

Thank you very much indeed for your “What Are We Willing to Buy?” (“Among Friends” FJ June). It simply cuts through the bewilderment and hand-wringing of most of us and points out our own complicity in what we’ve come to accept from our elected leaders, so startlingly exemplified, as you point out, by our President’s hypocrisy. Similarly, your second “troubling reality” — our own complicity in allowing the purveyors of news/entertainment to take over the tragic events themselves, to convert them into commodities for our conspicuous consumption.

Yes, “Just say NO!” is it merely coincidental for you to have included in this same issue of the JOURNAL Mark Cary’s “Our Testimony Against Recreations”? Congratulations and many thanks!

William S. Flash
Pittsboro, N.C.

Thank you for your splendid editorial “What Are We Willing to Buy?” in the June issue. It is a way to “speak to the present urgent issues.” Together with Hope Luder’s interview of Marc Forget (“Quaker Testimonies and the Third World,” FJ June), it brings home to each reader our own involvement and responsibility in today’s world.

Thank you!

Hal Williams
Lancaster, Pa.

That of God in every person?

As I signed the visitor’s book after meeting for worship, I noticed the typed sheet next to the book. It said, “Welcome to Quaker Meeting.” It was a description of Quaker faith and worship for newcomers. Though scarcely a newcomer to Friends, I scanned the sheet. It contained the standard description of an unprogrammed meeting for worship—gathering in silence, no clergy, no hymns, no sacraments. Newcomers must wonder if Friends do anything. The description of Quakerism continued in much the same way with a statement about the absence of any creed. But then the paper went on to point out that Friends believe in “that of God in every person.” I breathed a sigh of relief. At least there was one positive statement about Quakerism.

But, wait a second, I thought. Didn’t I just read that Quakers have no creed? I glanced up the page. Yes, there it was. Then the next question hit me. Do I believe that there is that of God in every person?

One of the hazards of teaching is that, after writing hundreds of multiple choice questions, everything reads like a test question. And, as every successful test-taker knows, the words “all,” “none,” “every,” and “never” are giveaways. One exception eliminates that choice. Could it be that there isn’t that of God in every person?

Possible exceptions crowded my mind like bees at a flowering honeysuckle. Is there that of God present at birth? What about an infant born with profound brain damage? Does that of God remain until death or might it leave earlier? What about a person on life supports who has been declared “brain dead”? What about someone who is not “brain dead” but has been in a deep coma for years? Are there ever seemingly normal people born without that of God in them? Can that of God ever shrivel up and die if a person ignores it long enough? Was there that of God in Hitler, Dr. Joseph Mengele, or a host of others responsible for atrocities large and small? How can we ever know?

Still another question framed itself. If Quaker faith is based on experience rather than dogma, how can any Friend or Friends meeting make a statement about what other Friends believe? But if we can’t make even a simple, basic statement of faith, then what can we say to newcomers and others who inquire about us? Does Quakerism have anything to say to the world?

Continued on page 31
Sea Action, and the Stubborn Shore
A Meditation

Kathryn Parke is a member of Swannanoa Valley (N.C.) Meeting.
Laura R. Roberts lives in Lansdale, Pa.
Edward A. Dougherty attends Elmira (N.Y.) Meeting.
It may retreat, with little effect.  
A small erosion here, a little building there,  
a little nourishment for the subliminal soul.  

But now and again,  
a CRASH changes the profile of a life.  

How foolish to fight the waves,  
to tell them, like King Canute,  
where they must wash and where not.  
Water and thoughts will have their way.  

—Kathryn Parke

Begin with Ebb and Flow; also Spring Tides and Neap Tides.  
Twice daily, waves make incursion upon the solid land.  
They build and build—far out—power comes from the deep,  
and from the mystic moon.  

Touching the stubborn shore starts the change;  
The wave tilts and curls over its deep green heart,  
the top ruffles into spray.  
Its voice roars upon the beach.  

CRASH! goes its force.  
Broken and conquered—for now—it expires,  
a frothy welter of pebbles and broken shells.  
Small creatures nibble where it has been.  
The spent water falls back with silken sighing,  
dragging sand and small shellfish along.  

Some of the same water—not all—returns in the next wave—  
not quite to the same place, not with identical force,  
A different beach-arc is wet with foam.  
Sometimes—for no special reason—the sea quite deserts part of the beach,  
returning, hours later, months later.  

Thought is like that.  
Building and building  
with force from one-knows-not-where,  
sometimes quietly, sometimes with power,  
with a green heart,  
it assails the mind.

It may retreat, with little effect.  
A small erosion here, a little building there,  
a little nourishment for the subliminal soul.  

But now and again,  
a CRASH changes the profile of a life.  

How foolish to fight the waves,  
to tell them, like King Canute,  
where they must wash and where not.  
Water and thoughts will have their way.  

—Kathryn Parke

Slowing Down Time  
Evenings in our house are regimented.  
Lights go out at nine o'clock.  
But last night, at twenty to nine,  
Rebecca wanted to replace the laces in her shoes.  
Carefully, she removed the old laces,  
and started with the new.  
With each new hole, she questioned the logic  
of the crossing of the laces.  
Then she found her faith, and learned to trust  
that crossing the laces was good.  
By nine o'clock, both shoes were finished.  

My child is learning to lace her shoes.  
And she is teaching me to find the sacred  
in the laces and the spaces  
in between the regimented moments in our life.

—Laura R. Roberts

Hummingbirds  
here they are  
steel wings  
in full shadow of mid-day  
tipping their heads back and forth beaks  
long thin blades of sweetness  
wide-brimmed hats the color of trumpetvine goldenrod the stems of tulips  
cover their shy faces as they swing on silent wires  
sunlight heavy as the heat itself building all day  
flashes throats and wings shimmer  
held by constant motion  
then gone  

—Edward A. Dougherty
Sofia
Now and again
we encounter a Spirit
that employs our pain
our hunger
our fear
as primary elements for
creating art.

Her peculiar love
roams the Earth
forming beauty out of
the graceless
the ugly.

If Her arrival is slow and arduous,
it is because Her wings
have been casting new breezes over
far-away peoples.
Her traveling reconciles bitter turmoil.
She keeps us from violence.

Across the waters
they have been chanting the same verses
for a thousand years—
something about hope.
Here, we know Her
by the way She beckons us
to silence
to prayer.

Now and again
we remember and
lower ourselves into
the waiting.
An unfolding of dim images
of faith
of fruits—
and the word She whispers:

trust,
have patience,
and now, step firmly.

—Tobin Marsh

Thankless
He prays for a promotion
To the executive suite;
He gets a drunken driver
Missing him by inches.
She prays for the strength
To lose five pounds;
She gets a heartfelt letter
From a long-lost friend.
They pray for the world
To take note of their talent;
They get a day with their children
Filled with laughter and trust.

They pray for the trivial,
They get the wondrous,
Yet they ask
Why weren’t our prayers answered?

—Robert H. Deluty

A Prayer
Lord, continue to keep yourself
from those who take lightly your name:
the hustlers of cathedrals and endowments;
rich, young rulers with blue-chip stock.
Lord, stay hidden in our midst.
Lord, do not answer our prayers.
Lord, do not reveal yourself.

Tease our reason with paradox.
Let imagination release us from ourselves
until, touching every sacred body,
we find nothing left to believe
except the possibility of despair,
nothing left to pray except our work,
nothing more to hope except our love.

Lord, stay in winter places.
Shock our performances.
Make uncertain our journeys.

—John Morgan

Tobin Marsh is a member of Mexico City Meeting.
Robert H. Deluty lives in Ellicott City, Md.
John Morgan is a member of Lewisburg (Pa.) Meeting.
Dear God: A Complaint

Is that you, God, calling me in a voice that sounds a bit like a wind blowing around the corner of a house? Is it really you calling me?

I'm not quite sure what I am hearing. Sometimes it sounds like a distant train whistle pulling at me, suggesting I come along and have an adventure or two. Sometimes it's a sudden sweet chime that fades before I am really sure I heard anything at all. And sometimes it's just like an old record played on the wrong speed with the words all jumbled together.

I keep hearing something though. It calls my name, but after that things get a bit confusing. I listen and look around, but I can't see anything special. The people around me go on as if they haven't heard anything, so I do, too.

If it is you, God, and not just my imagination, would you please speak out a little more clearly?

Sometimes I think I hear your voice in other people's words. It's pretty vague though. What I need is a thunderous voice that burns into me so that I can't avoid it. Tentative, inconclusive conversations can be very discouraging to a person like me.

If you are trying to talk through other people, God, why don't you find someone more dramatic? Someone like George Fox perhaps. He certainly had a hypnotic eye and a fierce clarity that persuaded hundreds of people. I'm not sure I'd like George much if you sent him around to me, but I'm sure I'd listen to him.

And lots of people are talking about angels these days. More people are seeing angels, too. Now I don't want to be trendy, but maybe something like an angel would do, if you don't think angels are too showy for Quakers.

Moses had it easy, but I haven't seen any burning bushes around here lately. He didn't even appreciate it but I would, God. If you would do something like speak out of the statue of Mary Dyer at Friends Center in Philadelphia, or the wood sculpture in our memorial garden at the meetinghouse, believe me, I'd jump. No doubt about it, I'd be a believer. If you don't mind, what I'd really like is a small miracle. Not a big one, not something that bends all the laws of nature into pretzels, but something I can't dismiss as a coincidence either.

I know there's something you want me to know. You have been calling, but why won't you leave your message on my answering machine like the rest of my friends? Instead you seem to say, "Nancy, this is God. I'll call back later when you're in."

Are you trying to say you've got something to discuss with me? Are you hinting, with these cryptic messages, that we've got to get together to talk it over? Do you mean that there are several good paths for me—and you want my input on which fits best? Do you want me to help decide what my call is?

Well if that's the case, God, I am really disappointed. You know that a call means that somebody is doing the calling, and somebody is doing the answering. And I'm sure you know which one you are!

That's the way it's always been, God, in the stories I've heard. And I'd really like to keep it that way.

Don't get me wrong. I have been willing to work on it. I've looked at my gifts and my skills. I know my Myers-Briggs letters and my Enneagram numbers. I've even been paying attention to my dreams. (You used to do a lot of dream work, you know.) But none of these is telling me what I'm supposed to do.

There's nothing like hearing your voice loud and clear, God. So would you please speak up?

Nancy L. Bieber, a member of Lancaster (Pa.) Meeting, is a workshop and retreat leader with a particular interest in prayer and discernment.

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WHAT DID YOU ACTUALLY DO?

by A. M. Luick-Thrams

Every time I go to Sachsenhausen, one of the Nazi's first concentration camps, a cottage in a quiet corner sets me thinking. It looks as if it belongs in the Black Forest; inside, one discovers that instead of a holiday house, it was the camp's center of medical "research." There is the desk, medical cabinet, and examination table, along with photos of severed body parts, children deformed by cruel "tests," and lampshades made of tattooed human skin. In the arched cellar, several thousand corpses could be cool-stored until used upstairs.

What sort of person designed such a place? What Hans sat in a Berlin office, calculating where best to place windows for the optimal utilization of natural light to facilitate "more exact" experiments? What catalogs of architectural trends did he consult to give it such cute charm?

Recently I read the journal entries of a Willi who landed a job at Buchenwald. He boarded in nearby Weimar—that "cradle of German culture"—and commuted daily. One entry gloated first over breakfast: "We had real butter and four slices of bread with jam for 85 Pfennig. I didn't even have to use my ration cards!"

Then: "in the afternoon I cut the throats of four Jews, but for dinner there were mashed potatoes, finely roasted beef, and baby carrots, all for 1DM and again, no coupons necessary."

What transpired in the Third Reich was so ugly, so incomprehensible, that following the capitulation most Germans only too happily busied themselves with rebuilding what had been a prosperous, "civilized" country. Former Nazis often found positions in industry and government, and by the 1950s West Germany looked very much like other booming, post-war nations. That's how people wanted it. To examine to what extent each had collaborated as executioners or bystanders was too painful. Thus a haze of collective amnesia settled upon West and East Germans, albeit with different excuses.

Until the 1960s. When the next generation of West Germans reached university or working age, they began to question. "Vati, what did you actually design in that government drafting job?" "Onkel Willi, as what did you work while you lived in Weimar?" Only then did (at least West) Germans begin dealing with the questions of moral responsibility, guilt, and reconciliation. Germany now deserves more credit for dealing with its history than it gets.

Recently the world observed the 20th anniversary of the "fall of Saigon." Stunned by Robert McNamara's admission of the Vietnam conflict's pointlessness, many Americans struggled with the significance of that debacle. From faraway Prussia, I struggled too.

With the Germans' example as my cue, I had to reflect on the personal rather than the purely political implications of what we Americans did in southeast Asia; I have had to grapple with our, with my, moral responsibility, guilt, and possible reconciliation. It's not been comfortable.

U.S. soldiers lost their lives because powerful people in Washington had too much invested in rubber farms or their own machismo honestly to present their motives or to refrain from a truly senseless conflagration. It shames me how most of us exercise the most appalling egotism regarding this episode in our collective history. Especially right-wingers, but also decent, thinking Americans bathe in a how-the-war-affected-us chorus, with raw disregard for how gigantic America ruined tiny Vietnam or for the million or so Vietnamese we murdered in a deed so disgusting, so immoral, that my mind cannot grasp its implications. And we wish not to speak of it; it's too unsettling, too painful.

Yet we must examine the consequences of what we did, for until we do, evil birds will come home to roost and hatch horrific offspring. Where do militaristic cults like the one behind the Oklahoma City bombing find their rage, lore, and inspiration? How many more times will our government lead us into equally wrong escapades abroad? How are our individual lives cheapened and hobbled by our moral cowardice? How might we make some semblance of amends to the people we burned, tortured, used as target practice, and raped?

Following the Second World War, historians and social observers lost no time in assigning most of the responsibility for the horrors of the Nazi years to Adolf Hitler. Only a generation later was the obvious unveiled—that it took millions of people actually to enact that horror.
Responsibility lay even with the average, “decent” citizen.

Similarly, if we are to come to terms with what we did in Vietnam, we need to examine our own support—conscious or involuntary—for mass evil. Who trained and outfitted U.S. pilots, inspected the bombs on the floor of the factory, sat in a lab and concocted a vile juice that burned skin like paper? Who grew the potatoes sent to the fronts so that we could “decent” skin like paper? Who grew the potatoes sent to the fronts so that “our boys”—scared, homesick men—could enjoy a little home cooking? Who pulled the voting levers, electing officials who spun lies and protected their own economic interests for a living—with public funds even?

Who profited from the war boom? Most middle-class whites and certainly the elite. The 1960s were a time of exponential economic growth—fed on what flames and at whose expense? Just like the Nazi programs for building the Auto bahnen and tanks, war-oriented spending lubricated an amazing prosperity. What immoral compromises did we all make by participating in that prosperity?

I participated, too, though I was an innocent child. Perhaps in a way similar to children in the Jugend, I unwittingly coalesced with my first-grade classmates when Miss Reader requested us to stay in one recess to record I’m Leavin’ on a Jet Plane onto a cassette, which she sent to her true love in “Nam”; if that act was so innocent, why did Miss Reader swear us to secrecy?

My father unquestioningly increased output on our Iowa farm; “Gee, did that have something to do with geopolitics?” Cousins Danny and Terry “went away,” only to return on holiday leave in uniform; even if they didn’t “shake the bush an’ kill some Cong,” did they provide “support services” for those who did? I don’t know, as they didn’t say and we children were given implicit orders not to ask. Was the same true when Wehrmacht soldiers visited the Heimat on leave? My partner’s family has lots of photos of Otto and Heinz visiting at Christmas and Easter—in full dress and with forced smiles, as they knew this was only an artificial hiatus. What was it like for Danny and Terry to come back to Middle America having sailed to worlds far beyond our innocent, prospering prairies?

Our lingering amnesia about what we as a society unleashed in southeast Asia might be excusable if our national behavior had changed. It hasn’t. Why has it taken two decades for Washington to recognize Hanoi? Because the Vietnamese persevered in asserting national sovereignty, we left in defeat and have never forgone them for it. We ostracize Cuba, although for at least the early years, the majority of Cubans sympathized with Fidel, telling the Yanquis where to go. How many residents of Baghdad died during our attacks? Don’t know? You’re not alone: the messy details of America’s “glorious triumph” were neatly locked and sealed. Did you know that children there are growing up to be forever deformed due to lack of polio vaccine, thanks to the economic blockade of that ill-fortuned country? But times are good in the United States—for some. Economy’s growing, ain’t it? Forget Saddam, we’ve got it good!

I for one cannot forget. Maybe I’ve been in “socialist” Europe too long; I too have come to see that if my neighbor suffers, I suffer as well. The death of a Vietnamese peasant woman or the crippling of an Iraqi child are doubly tragic for me because my tribe is responsible for inflicting such fates on them. I cannot be a silent bystander, for in doing so I become a collaborator.

What can we do to stop the madness? At least as far as Vietnam is concerned, we might humbly look to Germany, which especially after the 1960s built youth hostels in Tel Aviv or “adopted” hospitals in Jerusalem, invited exiles to visit their former homes or sent delegations to heal the hurt, one handshake at a time. Many young Germans worked on kibbutzim as a means of getting to know the children of the survivors of their parents’ hate. Could we Americans not do the same in Vietnam or Iraq or Nicaragua or any of the other places where our “national interests” have meant the suffering or death of thousands? Could we not recognize the reigning governments—no matter how disagreeable we find them—in the hope of turning such contacts into a means to facilitate contact between individuals and nonofficial bodies?

Perhaps such reconciliation work must wait until other, more taxing work has been undertaken: the process of openly acknowledging the consequences of our country’s past actions and the actual environmental, economic, and geopolitical costs of our way of life and national self-interest. This process is uncomfortable, but perhaps requisite for healing.

The alternative? Visit a militia training camp and you can see one possible future that our unreconciled past may be preordaining. Drive down the streets of an underclass neighborhood after dark and listen to the gunfire. It doesn’t come from nowhere. When violence is used as an acceptable form of political policy abroad, it should be no surprise that it becomes a common feature of the social fabric at home. What did my Sunday school teachers say? “They who live by the sword . . .”

Friends Journal August 1999
The following are excerpts from letters written by Francis Dart to his wife Alice Adams Dart during his 18 months as a Quaker relief worker in Germany, 1947-48. He was first stationed in Oldenburg, working with the problems created when millions of German-speaking people from Eastern Europe were uprooted and transported into Germany after the end of WW II. Later, transferred to Berlin, he directed youth programs at Mittlehof Friends Center.

**Letter One**

It is really hard to describe these Ruhr cities—you look around for even just one house that is whole. You see one and then find when you look in a window that it is just a wall and the rest is gone. The trouble is that it isn't really gone, it's all there in a heap of broken bricks and twisted steel embedded in concrete. Even after the Germans can get trucks and gas, it will take literally years just to clear this rubble away. In the meantime the city lies there grotesque, dead, yet inhabited, like a body that is broken and torn open, but continues to live.

People are living four to seven in a "private" room. In factories and pig houses, in camps of wooden barracks, in underground bomb shelters, and in all sorts of improvised shelters, people live jammed together, with very little choice of whom they live with. Within a hundred yards of our house is an elementary school in which are living about 500 refugees while at the same time it is operating as a school! The difficulties go much farther than housing. There is no furniture, no clothing, extremely little food. Water and sewage systems are inadequate. Social problems are no longer minor when people are crowded so close together with unwilling and unwanted guests. There is very little hope of employment so long as raw materials are unobtainable. Tuberculosis is increasing very rapidly. Eighty percent of school children have rickets.

A refugee train arrived after eight days and nights in unheated open cattle cars in weather 15-20 degrees below zero. Fifty-eight people died, 298 were hospitalized afterwards. This was done and still is done in our name [England and the United States], with our cooperation and consent, after the war has ended.

Well, that's the material problem that has to be faced here. It is easy enough to describe the need for houses or food or clothing, just as it is easy to see these needs, but it is not so easy to describe what we do about them. This is because we have so little to work with. We get some supplies that go to help the worst cases—baby clothes for mothers who have to wrap their new babies in newspapers; shoes for men and women who cannot even get wooden sandals to work in; more food for mothers who are starving in order to feed their children.

We do a lot of go-between work helping people to understand one another and work together. In this capacity we are the only group here that is nonpartisan, politically, denominationally, or militarily, and we continuously use this fact to advantage. We are, to many, the last hope when nothing else can help. When no one else has an idea, they say, "Go to the Quakers." Then it is up to us to think of some way to get a child safely over the 200 miles that separate it from its family, or find a stove the lack of which prevents a child's home from operating, or persuade a housing official that he is not too busy to look at a problem humanly and personally.

We don't always win, but at that we sometimes surprise ourselves with what can be done. Within the past month we have been asked to find a way to transport 150 people to Hamburg and back; to help eight Brazilians get to a camp 300 miles away in time to catch a boat home on ten hours notice; to supply penicillin for a girl with meningitis; to get papers through in time for a man to take a job in Austria.
three weeks later; to get a man's wife and children here from the Russian Zone after permission had been denied by German, Russian, and British officials to feed 800 people for a week; to supply a school teacher with a bicycle tire. The tire and the food we couldn't get.

The day before yesterday a young mother came to us in desperation. Her tiny little baby has diarrhea and is not likely to live long without something to stop it. The doctor had told her to try to get rice (which is not obtainable). I reached into a package sent from some of you in Detroit and opened only an hour before and produced a box of rice, the only rice I know of in all of Germany! I wonder if, when you packed it into my parcel, you knew that, to this woman, your hand was the hand of God?

My dearest wife, it was to me quite a surprise to hear that you and I with the refugees from the East. When I first saw them, it came very binary and cynical. As the influx of refugees started, he was appointed refugee welfare officer for his district. He was a few minutes late meeting his first refugee transport and arrived at the station to find most of the platform crowded with miserable, ragged people and their little bits of belongings. Standing well apart from the crowd was a group of three or four officials, smoking cigarettes, watching the refugees with hard, detached expressions. Herr Henkel was about to join them when he saw coming from the train a small group of refugees supported by strangers in grey uniforms. Old, crippled, two of them insane, they had been left behind by the crowd. Suddenly, Herr Henkel knew that he wanted to get away from the officials and to join these people who were not too proud to help.

Herr Henkel first met the Quakers on that platform. Since then he has come to know us very well. As his self-confidence grew, he regained the personal warmth and compassion that has always been a part of him. He has in the past year become an outspoken and unerring proponent of refugee rights. He is so tender and patient with the refugees that they love him like a father. He lives alone, without enough to eat, without clothing enough for his broken body. He meets each refugee personally, sympathetically, with warm good humor. He deals constantly with officials who are hostile to the refugees and often unwilling to give them even ordinary everyday necessities. He spends hours listening to the refugees' stories, and then more hours presenting the refugees' cases. He is loved and depended upon by literally thousands of people, each of whom has been to him a single individual in trouble.

He is a man of absolute integrity, who would rather die than patronize the black market, and he may therefore die, for he has con-

Letter Two

When people ask me what we are doing here in Oldenburg, I usually answer that we are working with the refugees from the East. When they press the point and ask just exactly what we are doing, I find it very difficult to answer. How can I say, so that they will understand, that we are trying to take a whole people by the hand and say to them, "Have courage. Together with God, we can have hope."

I find myself discussing education and politics, youth training and world events, history and science, Christianity and naturalism, trying to learn what it was that made Nazism possible and how a nation may protect itself from the occurrence of such a thing. I must confess too that I

Opposite: Children at a refugee camp in Germany, 1952
Left: Francis Dart with the AFSC/Red Cross truck
reacted tuberculosis. Spiritually, he is still seeking. He has come a long way since the earlier days of cynicism, but he still comes to the Quakers to try to find with them closer, surer ways into God’s fellowship. He puts us to shame.

We try to bring people of different groups together:

Dr. Joachim Gaede is a rather slight young man, with a small chin and brilliant eyes. He is efficient, quick, and laughs a lot. He went directly out of medical school in Berlin to the Russian front as a medical officer, arriving there just before the attack on Russia. In spite of strict orders against it, he kept a very complete diary of his experiences in Russia, ending with a grim account of the long retreat from North Cape to Narvik, taken on foot in February and March.

He is Public Health Officer in the city of Delmenhorst. During the year that he has been there he has brought about an amazing number of changes. Some months ago he decided that Delmenhorst should have a children’s tuberculosis hospital. He discovered an ideal site, with an excellent building, playground space, orchard, and garden. Unfortunately, the site had been requisitioned by the Military Government.

He came to the Quakers to talk it over. Dr. Gaede and the Quakers went the rounds, seeing colonels and burgemeisters, priests and doctors, lawyers and ordinary citizens, searching for paint and cement and beds and sheets and a whole list of other unobtainable items. The result has been a city-owned, nondenominational hospital, which is now fully equipped and in operation. The project has been wholeheartedly supported by all and is run cooperatively by Catholic and Protestant welfare organizations.

I asked Dr. Gaede, who has himself been almost entirely responsible for this outcome, how he did it, and he answered, "It is very simple. I just do as the Quakers do. I approach everyone as if he already wanted to help, and then I give him a chance to help."

Letter Three: Christmas in Berlin

Mittelhof, the Friends Center in Berlin, is huge. It has 60 or so rooms, with no end of passageways and courts. All day last Friday preparations were underway, and by Saturday morning the tempo had increased to the point that the whole staff was involved. Decorations, placards, and direction signs painted by members of the Youth Club began to go up. Furniture was shifted about and all sorts of special apparatus constructed of crates and cartons and bits of cloth. No visitor or guest was safe from being asked to hold a nail in place or carry one end of a table or make out cardboard tickets. By noon the entire house was

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Point du Hoc, Near Omaha Beach,
The Thirty-Seventh Anniversary of D-Day, June 6, 1981

Barbed wire spirals, funnelling green into a crater embelished with yellow wildflowers. The silent cradle fired into the earth rocks dry leaves.


Walls blasted into chunks, but the gates remain, retaining the past, impounding memory. Hinges rusted, a mute inarticulation to lives long ago blown into eternal closure.

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Children scramble on narrow, crossing paths, patrol muddy tunnels, climb into dank caves, hide among tumbled blocks. Shadows merge and chase through cavern coffins, voices call, a descant to the cries of circling gulls.

Sun laden breezes lift the edges of wild violets, grass catches the rhythm, undulates eastward to the cliffs.

The sea pushes, tidal memory of fury and flame, sobs of energy and pounding death recede in a watery sigh.

——Lynore G. Banchoff

Lynore G. Banchoff lives in Columbia, Md.
transformed into a carnival with each room set up for some special event. There was a movie theater, a fairy tale room, an auto race track, a circus, a puppet show and magician, and craft shop and game room, and everywhere colorful signs pointing the way to yet more attractions.

By 1:30 a crowd of hopeful youngsters was gathering at the door. Then at 2:00 the big front door was thrown open and Mittelhof abruptly became the property of the children of Nicholasee. Each youngster was given a ticket with a coupon for staff and volunteers turned to the job of setting up for some special event. There was a ticket for each attraction and turned loose. Having simply passed the word around that all children of the neighborhood would be welcome, we hardly knew what to expect, but to be on the safe side we had made 600 tickets. All afternoon more children kept coming and none seemed to leave. By 4:00 all our tickets were gone and still children kept coming! It seemed as though each room was itself the most popular, as excited youngsters surged from the circus to the magician, while others ran from the magician to the puppet show or an auto race. Shortly before 5:00 Santa Claus arrived in a jeep with a good deal of horn blowing, which was hardly noticed above the shrill excitement already present.

One by one the various programs closed, releasing into the hall a shower of children, like sparks from a bonfire as one cracking flame after another dies down. To the accompaniment of Christmas carols, the children streamed out into the courtyard, each with a small gift of candy from Santa, and scattered into the early winter darkness, carrying with them perhaps something of the bright warmth of Mittelhof.

Left with only the embers of the party, staff and volunteers turned to the job of taking down, sweeping the house and rearranging furniture in preparation for the Berlin Friends Monthly Meeting next day. Finally we all sat down together for supper, tired and glad of a little quiet, but all feeling still the warm glow that lasts long after the flames have died away.

At 8:00 Sunday morning a group of more than a dozen children stood outside the door looking shy but hopeful. Smiling up out of an oversized coat, one of them asked, “Is there a Kinderfest again today?”

We have had more than one Christmas party a day here for the past week. Last evening about 80 or so families from Berlin Meeting were here. There was a big Christmas tree, a fire in the fireplace, and after coffee Santa Claus gave gifts to all, with much singing of carols and reciting of poems. The evening closed with a Krippenspiel—a reenactment of the Christmas story with special music and reading by the Young Friends. This was beautifully and simply done. They even had a real baby, borrowed from our housemother.

Somehow the last part of the evening left me very lonely, and almost painfully sad, in spite of its beauty. Christmas is such an intimate home festival, especially in Germany, that nowadays there is a delicate boundary between joy and grief. I missed my family and my home, my children and Christmas tree and fire. At the same time I felt how superficial our loneliness is. Looking around at people’s faces I could see deeper feeling than ours. There is a family that sheltered two little girls throughout the war—then both children died last year from hunger. There was Gabriele—her father finally returned from captivity in Russia, so weak that he went to bed and died. Hardly a family in the room had not a gap that should be filled by someone whose laughter is no more to be heard.

Now as I write I’m sitting by the tile stove in the Henkel’s living room. Little Hans Otto is coloring a piece of paper with red and green crayons. He is completely enchanted by a box of crayons that the Weihnachtsmann brought. As he plays with crayons or drives his new truck noisily about the room, he stops once in a while to look at the Christmas tree and break into lusty strains of “O Tannenbaum, O Tannenbaum.” He is completely happy.

Post Traumatic Stress

His raspy breath sighs like a window shade he lifts and snaps back down, as he picks up an old medal—
the brass tarnished, the mold green from being hidden in a damp basement.
The veteran turns it over in his hands. Who was it that said to him:
So many of you boys are buried under these battlefields. Deserted now by the military, they can’t be restored. These fields will never again be like the playgrounds they once were.

And for us surviving:
our souls are stranded somewhere on these barren places, graveyards for the children lost to war.

—Judith Weyl

Judith Weyl is a member of Twin Cities (Minn.) Meeting.

Refugee camp quarters, 1949–50
An Authentic Life: Thomas Hodgkin (1798–1866)

by Suzanne R. Wicks

Thomas Hodgkin was born into a well-known Quaker family whose forebears had been followers of George Fox, founder of the Society of the Friends of Truth. From childhood he was steeped in the Quaker faith, and he resolved to live a life of simplicity. As did other Friends, he wore plain clothes, used the "plain" language, and was careful in his speech to speak the truth. Causing him to be nervous, serious trouble (abuse and ridicule) was his refusal to do "hat honor." Since he believed that he had no "bitters" he removed his hat only for the Lord. Not paying his tithes to the established Church of England heaped more trouble upon him. He openly opposed the paid ministry because he believed that everyone was to be a minister, carrying out the Lord's work. His most serious trouble came when, before a court of law, he refused to take the oath, reasoning that he always spoke the truth and that there was no need to make a special case. Finally, he was allowed to "affirm" that he would speak the truth. He insisted that women were equal to men in all aspects of the law. All his life he avoided any display of ostentation.

How did one become a physician in the early 1800s? Hodgkin was an apothecary apprentice for two years and left to become a pupil at Guy's Hospital in London for six months. In 1820 he matriculated at Edinburgh Medical School, but the very next year he was in Paris engrossed in bedside rounds and autopsies. He learned how to use the stethoscope from Laennec, who had just invented it and who had published his classic Traite de l'auscultation mediate. He became skilled in percussion, so useful in the diagnosis of disease of the thorax. From France had come the revolutionary idea that the seat of disease was in organ and cellular tissues; that the use of palpation, percussion, the thermometer, and stethoscope would give more accurate diagnoses.

Returning to Edinburgh, he took his degree, traveled two years caring for a well-to-do patient, and then returned to London's Guy Hospital and Medical School. He brought the first stethoscope to an English teaching hospital, became the first lecturer of a course in pathology, and founded and became the first curator of a pathology museum (where he classified and labeled all the specimens).

His Quaker upbringing brought a keen sense of humanity to his medical practice. Beginning his life as a doctor in 1825, he had a practice that was more than willing to limit their practice to the well-off. The poor, living in the most squalid, crowded conditions in cellars and back alleys, amidst untreated sewage, were taken to a dispensary where they were cared for, free of charge (or for a nominal fee). These clinics were supported by private donors. For two years Hodgkin's practice was more than what was expected, he was paid. As inspector of the dead and as a newly created post as curator of the museum he received a salary. He found time to volunteer as physician to two clinics that cared for the sick among the poor London Jewish people. During this busy time his family expected him to be there, and he seldom missed going to Tottenham.

Although known as a pathologist, he threw himself into the prevention of diseases, lecturing and writing about the dreadful housing and living conditions of the poor. Far ahead of his time was his crusade for "wellness" through right liv-
ing, good nutrition, and adequate sanitary facilities. He spoke out forcefully against the intemperate use of alcohol. He pointed out the hazards of the workplace—the cancer afflicting the small boy chimney sweeps, the lung problems of those who were forced to work under dusty conditions (he recommended face masks), and the deplorable working conditions and high rate of tuberculosis of the girls and women who earned their living sewing.

He was a longtime activist in the Peace Society and member of Meeting for Sufferings, both of which spoke out forcefully against the Crimean War, the fighting in India, and the opium trade.

Africa always absorbed his attention, and he joined with other Quakers in raising funds for the Negro and Aborigines Fund Committee as well as the British and Foreign School Society. He never lost his interest in Native Americans.

He read widely, being fluent in both modern and ancient languages. His earlier published works included the use of the stethoscope, the pathology of acute appendicitis and its complications, as well as the pathology of serous and mucous tissues. He wrote on the metric system, canker, diabetes, and cholera. He was the first to show retroversion of the aortic valve.

It was during his first year at Guy's that he cared for and did the autopsy on a nine-year-old boy who had died of a mystifying disease of the lymph glands. This was before cellular pathology and without microscopic examination of the blood. After seeing six more cases he reported his findings.

The lymphatic glands were enlarged, firm, and were in chains. The spleen was enlarged and firm. He had looked at tubercular glands and noted consistent differences. Gross changes in the spleen always followed changes in the lymph glands. It is interesting that as early as 1666 Malpighi had identified the disease; however, the name "Hodgkin's disease" has been used for more than 100 years.

In 1837 Hodgkin was denied promotion at Guy's. This was a crushing blow. All the evidence points to political maneuvering to punish him for his outspoken opinions rooted in his Quaker faith. He was careless about collecting fees, but family money made it possible for him to spend less and less time with the practice of medicine and to devote his energies to writing, lecturing, and to his philanthropic causes. He completed a two-volume text on the pathology of serous and mucous membranes, lectured widely, and was active in the societies of ethnology, anthropology, and geography.

During his last trip to Palestine to give medical aid to Jewish settlers, Hodgkins succumbed to dysentery. He was buried in a small Protestant cemetery in Jaffa. His longtime friend and traveling companion, Sir Moses Montefiori, erected a granite obelisk that bore the inscription, "In commemoration of a friendship of more than 40 years and of many journeys together in Europe, Asia, and Africa." The Friends of Truth did not believe in ostentation, and Hodgkin would have been embarrassed to have such a splendid monument.

His sorrowing widow had a small stone placed at the grave site that read, "A man distinguished alike for scientific attainments, medical skill, and self-sacrificing philanthropy. He died in the faith and hope of the Gospel."

In writing in his Jewish chronicle, Sir Montefiori wrote, "To one so guiltless, so pious, so amiable in private life, so respected in his public career, and so desirous to assist in all his life in the amelioration of the condition of the human race, death could not have any terror."
Analysis

"We’re Here to Help You”—Is NATO What We Want?
by Richard Seebohm

Armed forces have personnel, hierarchies, equipment, and infrastructure, but their stable state is to have no measurable output except their own maintenance. They have an intangible output, however. This is the confidence they give to the citizens of the states they serve that threats to their personal or economic security will be deterred or destroyed. In 1998 this confidence was valued by the elected governments of the 16 North Atlantic Treaty Organization member states at 2.7 percent of their combined gross domestic product, or $380 billion.

It is this financial momentum that made Quaker Council for European Affairs so apprehensive about the impact on Europe and the world of NATO’s 50th anniversary summit meeting on 23 to 25 April this year.

QCEA has a number of observations to make:

- NATO claims to be governed by consensus of its member states. However, its secretariat and the armed forces to which it relates undoubtedly influence the decisions that affect it, by setting agendas and by providing briefing. One could suggest that this accounts for the lack of concern for disarmament in all NATO publications.

- Conventional military thinking expects military action to have political objectives and to be launched as a political decision. The United States is the dominant partner in NATO, or at least the most single-minded. It is hard to avoid the impression that in the United States there is a blurring of the distinction between the political and the military. This is not to say that generals override politicians (this, of course, happens elsewhere), but that politicians see force as a more obvious instrument than any other mode of action.

- We note that NATO is taking care not to lose ultimate control of military assets used by the European Union member states as its foreign and security policy takes shape.

- Most of the players on the NATO chessboard see enlargement as a virtue. The Czech Republic, Hungary, and Poland have just become members. The United States (still) seems to see this as safeguarding states from the Russian hegemony. The arms industry sees it as an opportunity to promote re-equipment. The candidate countries see it as a "proof of Westernness," a path to Western-style economic development and a less painful alternative to joining the European Union. They also see all manner of disadvantages in being left out. The EU member states conventionally see NATO membership in terms of its treaty guarantee—that an external attack on one is treated as an external attack on all—and the implied guarantee that no member will attack another member.

- NATO has established links with the armed forces of a wide range of nonmember states in so-called Partnership for Peace (PfP) agreements. NATO’s parliamentary assembly has referred to these as the waiting room for membership, although many PfP states have non-alignment policies.

- NATO and most of its member states see it as the only effective multinational military machine on the world stage. The temptation for “out of area” action is therefore strong. There are also out of area inputs. The Spring 1999 NATO Review has an article on Argentina entitled “NATO’s South Atlantic Partner.” Argentine troops have served in Bosnia.

- Given its character and above all its resources, NATO is keen to use the skills of its military personnel for any suitable task in territories within its reach. It has introduced the Civil-Military Cooperation (CIMIC) scheme. If army engineers rebuild a bombed bridge they can say, “We’re here to help you.” NATO offers rescue services in the event of natural disasters. Its writings mention organized crime and the drug trade, as well as terrorism.

- NATO harbors nuclear weapons without an intelligible policy for their use or non-use.

What can we say? Firstly NATO is a military alliance. Quakers would prefer the facilities on which it spends its money not exist at all. We would prefer a small NATO to a large NATO, a NATO for which the distinction between membership and nonmembership is
of decreasing significance, a NATO that concerns itself with as small a global area as possible. Above all we would like to see space for all manner of conflict prevention, conflict transformation, and reconciliation initiatives, all based on local civil societies and on civilian and civil-professional external support. One focus of such support is the Organization for Security and Cooperation in Europe (OSCE). The OSCE has a much wider membership than NATO. It is governed by consensus of a Ministerial Council, and its staff and secretariat are small, specialized, and dispersed between Warsaw, Prague, Vienna, and the Hague.

Peace monitors in Kosovo and election monitors elsewhere in former Yugoslavia have been deployed by OSCE. But there is no practice, training, or budget on offer to keep such people on standby for the next crisis. Only the military are allowed this luxury. QCEA wonders whether to campaign for the transfer of a given percentage of NATO's budget to the cash-starved OSCE each year. Or tasks could be progressively transferred together with their budgets, such as peace keeping in Bosnia. This might involve the use of gendarmes, paramilitary police, but the transition to final normality would be smoother than the sudden withdrawal of soldiers.

Then there is the question of disarmament. Nuclear disarmament must be an absolute priority. More and more defense chiefs confirm this when retirement gives them freedom to speak. NATO has no mandate to achieve reductions in its total asset base, though arms control—keeping arms out of the wrong hands—is mentioned as a concern. NATO staff and supporters express regret that some member states are cutting their defense budgets. The British are building a new firing range at Otterburn because the new NATO gun needs more space for training. Does this mean that the gun has new more destructive tasks?

The last focus of concern is the authorization of armed intervention, the mandate. For the world at large this is a matter for the Security Council of the United Nations. This is often politically deadlocked. Theoretically, the OSCE could mandate military action, since it has the status of a regional organization of the UN, but so far it has mandated only civilian initiatives such as the Kosovo monitors. But to say that the U.S./British bombing of Iraq (begun in October 1998 and continuing to this day) was authorized by the quoted Security Council Resolution is on the edge of credibility. Action in Serbia was a matter of the will of the NATO heads of state alone. Unless there is a change of direction, we foresee NATO mandating itself—a terrifying prospect.

"For over the margins of life comes a whisper, a faint call, a premonition of richer living which we know we are passing by."

—Thomas K. Kelly, A Testament of Devotion

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Young Friends

You Cannot Have Harmony without Noise

by Molly Royer

Children are, by their very nature, fun-loving, energetic, and loud. The principles of Quakerism include simplicity, respect, and silence. Therefore, the combination of Quakerism and children, particularly the younger ones, is always very interesting, especially for the parents who struggle to keep their children quiet. It is also interesting to anyone who, when not being able to "settle" in meeting for worship, is looking for some quality entertainment. The antics children use to amuse themselves, as close to quietly as possible, are also amusing to those who have outgrown amusing themselves.

It was the opening day of First-day school at Homewood Meeting in Baltimore, Md. There was a ceremony, as there is every year, and all the children and their parents were gathered in the basement of the meetinghouse to sing songs, talk about First-day school, organize into classes, and sit in silence for a little while. Silence is, however, a relative term. The chairs were organized into something that almost resembled a circle, but not quite. On my left were the triplets: triple trouble. As anyone with a 90-second attention span might do, they fidgeted and whispered to each other and their mom, Cindy, for almost the entire time. Whispering is also a relative term.

"Mommy, can you get me something to eat?" asked Nicola, loud enough for everyone all the way across the circle to hear.

"Mom, Mom! I need a drink of water!" "whispered" Austin. The people upstairs in meeting for worship could probably hear him.

"Nicola! Stop poking me!" complained Evan. "Mom, she's poking me!" The families who were looking at paintings in the Baltimore Museum of Art across North Charles Street could hear him.

On my right, Nat, a boy who is six years old, was having a duel to the death with gravity. Gravity was apparently winning. His head was hanging off the chair, almost completely underneath it, and his feet stuck up in the air, waving wildly. His face was as red as a beet, though not from embarrassment. He whispered—the relativeness of this term again coming into play here—frantically for help. I, like most of the people who had noticed the struggle, was too far gone in a mute fit of giggles to assist him. Joseph, an older boy, about twelve, who was sitting to the right of Nat, came to the rescue, pulling Nat back onto his chair by the shirt. Nat, grateful to be rescued, thanked Joseph in the relative whisper and revealed in the attention he was getting from everyone.

The spotlight was soon stolen by another

Molly Royer wrote this essay as a ninth-grade English assignment at Friends School, Baltimore, Md.

August 1999 FRIENDS JOURNAL
Individuals in Community

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performance. Jamie, about six years old, was trying to make himself comfortable in an empty milk crate. It had been used earlier that morning to bring Bibles to the ceremony to present to the ten- and eleven-year-old kids. Jamie first tried sitting on top of the crate, but that was much too ordinary, and Jamie strives to be original. He turned the crate over and sat inside of it, his feet and head hanging out on either end. This soon proved to be uncomfortable. In the next attempt, Jamie turned the crate on its side and curled up inside it. This was too confined. Next, Jamie uncoiled his body and repositioned himself, with his feet inside the crate and the rest of his body stretched out across the floor. Apparently, there was not enough connection to the crate, so he turned around, putting his head inside instead. This position seemed to be suitable as he stayed in it for an entire 15 seconds. Now, I should mention that none of these movements were done quietly. Each change in position warranted a great scuffing of shoes, thumping of the crate against the floor, and general bustle.

In the center of the circle of chairs one of the leaders of the group placed a single candle as a symbolic reminder of the Light within each of us. This candle was quite attractive. Devin, who is three, wriggled from his mother's lap and valiantly made his way, half walking, half crawling, over to the candle. Sarah, his mother, chased him through the circle and dragged him back to the chair they shared. Wesley, about two years old, followed Devin's example and tottered towards the candle but was also retrieved. Many others attempted to advance on the candle, but most were fetched by their parents before making any notable progress. The only child who got within a foot of the candle was Sarah, a girl of about ten. She slowly crept toward it, an inch at a time, always looking over her shoulder at her mother, who was the only adult who even attempted to settle. Sarah smiled and looked around for encouragement and praise for her great accomplishment. She got it from her older brother and erupted into laughter. He apparently made some gesture of approval that I missed.

It didn't matter; the silence was over. Grownups shook hands and exchanged wry smiles, "Congratulations, you lived through it." I admit, not much worship happened, but I think that this experience was a positive one. It would have been worse if everyone sat there with somber faces and did not move or make a sound. Without the children's movements and whispers, what gives the silence character? Without these whisperings and shuffles, one might not understand how close we are.

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Reports and Epistles

AFSC Mexico Volunteers

"Los Ex-Voluntarios," a group of former American Friends Service Committee volunteers in Mexico, held their second reunion at La Casa de Los Amigos in Mexico City March 5–7, 1999. Representing nine nations, 42 former volunteers from the years 1959–1967 met to renew acquaintances, discuss times past, and most importantly to reconnect with AFSC, La Casa de Los Amigos, and the villagers with whom they lived and worked during their workcamp experience.

We were astonished to learn that Los Amigos stories had been passed down by older villagers to children and grandchildren. People who weren't even born before 1970 welcomed us as family and told us how their parents and grandparents had remembered us warmly. The "Amigos" continue to be known for their spirit of friendliness and cooperation.

The group agreed to: establish a master list of ex-volunteers to facilitate networking and projects; establish an archive of past, current, and future ex-volunteer activities; establish a fund to facilitate attendance at future reunions by ex-volunteers who may require travel assistance; hold annual regional gatherings as well as biennial reunions in Mexico City; and promote programs and projects in Mexico.

The programs and projects of AFSC and Los Amigos have changed considerably since the 1960s and most likely will further evolve during the coming years. The former volunteers met with many local representatives in Mexico City, in several villages, and also with Dick Erstadt of AFSC. Programs based at La Casa and those based at Servicio de Desarrollo y Paz, A.C., (SEDEPAC) were discussed, with a view toward the potential of future activities. Problems were analyzed in the context of opportunity. The reunion ended in a high spirit of optimism.

It has been difficult to locate former volunteers after 30-plus years. The first reunion was held in Virginia two years previous to this one, with about half as many in attendance. Because there seems to be no central file of former volunteers, finding up-to-date addresses is an ongoing process. If you, or know, an ex-volunteer, please send name, address, telephone, and, if possible, e-mail address to: Bill Dockhorn, 968 Woods Rd., Southampton, PA 18906, USA; e-mail <bdockhorn@sol.com>.

—Mike Hinshaw
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Growing Up Plain: The Journey of a Public Friend
by Wilmer A. Cooper • 200 pages, paper $16.50
In Growing Up Plain, Wilmer Cooper—Quaker theologian, teacher, and author—sets forth the theology and practice of faith among the “plain people” of Quakerdom. His story brings that theology to life in an intimate way. From boyhood pranks, to the life-changing decision to leave his community for many years of graduate study, through his role as founding dean at Earlham School of Religion, Wil Cooper’s memoirs are set firmly in a part of Quaker culture that is relevant today.

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For if what is planned and done is human in origin, it will collapse; but if it is from God, you will never be able to stamp it out. (Acts 5:38-39)

—Helen Rowlands, clerk

Swedish Friends Discuss Close Relationships

Somewhat over 50 Friends (about 20 percent from abroad) gathered round the theme of "Close Relationships" at the Svartbäcken conference center in Rimbo, Sweden, May 13–16, 1999—a gathering I attended both as Finland Yearly Meeting representative and as an invited panel speaker. Swedish Friends are in the process of writing their own Faith and Practice, and the meeting's theme tied in with a discussion of the draft chapter on Quaker marriage. It might be noted that the draft version speaks only of "the couple," thus not restricting marriage to heterosexuals.

A panel of five Friends (four women and one man, aged 40s–70s) spoke about their close relationships of many years standing. Taken together, panel speakers brought very diverse experiences before the meeting: a single career woman, a divorced mother, an unwed mother, a married mother, a partner in a committed gay relationship; two nonparents, parent of a child suffering from mental illness, parents in which the mother-child relationship is/isn't a source of friction.

The meeting also split into four working groups to discuss the draft chapter on marriage. From these discussions came many suggestions for the Faith and Practice Committee. Some Friends wanted to make sure that the notary who attends meetings for worship for marriage would be qualified to register gay/lesbian couples as well as heterosexual ones. (In Sweden there is a civil option for the registration of homosexual partnerships.) Others wished to see a nonregistration option available to both heterosexual and homosexual couples. It was also thought by several that the proposed Faith and Practice might become more useful if it also included a chapter on the meeting's role during the breakup of marriages.

An additional item of business was accepting the chapter of quotations by Swedish Friends about the workings of the Spirit in their lives. This will soon appear as a separate booklet of about 24 pages. Friends were also exercised over the situation in the Balkans and wrote two open letters stressing the success of our experiment with nonviolence, one to the Swedish government, the other to the heads of NATO states and Yugoslavia.

—James Haines

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August 1999 FRIENDS JOURNAL
News

In response to continued polarization around the issue of abortion in Rochester and Buffalo, N.Y., and planned demonstrations by Operation Safe America, Rochester Meeting announced evening meetings for worship at their meetinghouse during the week of April 18–25. The wider community was invited to attend and “to seek for peaceful ways to engage deeply held differences through shared worship.” Ken Maher, clerk of the meeting, said in a press release, “Friends have a long history of nonviolent witness. We have a broad range of positions on abortion within the membership of our meeting and are tender to conscientiously held differences. We welcome everyone to join us for one or more evenings of prayer.” —from the April 1999 Newsletter of Rochester (N.Y.) Meeting

In April the trustees of the Clarence and Lilly Pickett Fund for Quaker Leadership (Pickett Endowment) made four leadership grants for 1999: David Byrne, Friendswood (Tex.) Meeting; Sean Crane, Media (Pa.) Meeting; Eden Grace, Beacon Hill (Mass.) Meeting and Chris Parker, Cambridge (Mass.) Meeting. Grants are selected from among the nominations received from monthly meetings and individual Friends. Criteria for grants are: active membership in a monthly meeting, demonstrated leadership abilities, and initiator of a significant service project.

At an interfaith rally in Washington, D.C., June 3, 150 people demonstrated about the ethnic violence perpetrated by the Yugoslavs as well as the devastation of the U.S./NATO bombing. Since there was no response from President Clinton to a letter sent two weeks earlier requesting a meeting, a 26-member delegation assembled in front of a White House gate and refused to move. They were arrested by U.S. Park Police and charged with “demonstrating without a permit.” Those arrested included Gary Gillespie, Bette Hoover, Sam Legg, Patricia Murphy, Max Obuszewski, Lexie Schoetler, Susan Segall, and Mike Yarrow of AFSC; Joe Volk of Friends Committee on National Legislation; and Ann Scott, a Friend from the San Francisco Bay area. A trial date was set for July 21, with an option to pay a $50 fine and avoid a trial.

In signing A Call to Noncooperation with the War in Yugoslavia, 55 opponents of the conflict expressed a commitment to refuse to pay taxes for the war. National War Tax Resistance Coordinating Committee in May released the group’s declaration along with the list of signers. On releasing the call, Bill Ramsey, a Friend from St. Louis, Mo., and a signer, said, “We oppose this diversion of public money [from the Social Security surplus] to a new war, but most urgently we are refusing to pay for war on Yugoslavia because it is killing people in Kosovo, Serbia, and Montenegro. We are choosing to redirect our taxes to heal people.” The NWTRCC address is P.O. Box 6512, Ithaca, NY 14851.

Right Sharing of World Resources (RSWR) became an autonomous Quaker organization May 1. Newly appointed RSWR board members come from seven states and eight yearly meetings from the full spectrum of the Religious Society of Friends. Roland Kreager remains general secretary, with the office remaining at Community Friends Meeting, 3960 Winding Way, Cincinnati, Ohio 45223-1950; (513) 281-4401; e-mail: rswr@earthlink.net.

Recognizing the Ottawa landmine ban treaty, signed by 133 countries, students at Haddonfield (N.J.) Friends School held a special celebration before their meeting for worship March 10. Children read one by one the name of a country that had signed the treaty and another child tapped a gong once. According to Florence Tatum, Haddonfield Meeting member, “the resonant sound occurring 133 times in this context was memorable and meaningful.” It should be noted that the United States did not sign the treaty.

Friend to Friend is a system of service exchange open to all members and attenders of Portland (Maine) Meeting. Those joining the program contribute $5 and then offer a wide variety of services to one another, including carpentry, computer help, financial advice, home repairs, medical advice and referrals, pet care, transportation help, and teaching many skills. “This system of service exchange is here for our creative use, to get help where we need it (free!), to help others, and to connect with other community members.” —from Portland (Maine) Friends Newsletter, May 1999

Sensitivity toward meeting members with allergic reactions to body fragrances has resulted in Eugene (Oreg.) Meeting being recognized as a “Fragrance-Free Zone.” Eugene Friends are urged to refrain from applying perfumes, colognes, scented lotions, or potent deodorants before attending meetinghouse events. —from Eugene (Oreg.) Meeting Newsletter, May 1999

Anti-death penalty activist Helen Prejean has been nominated by American Friends Service Committee for the 1999 Nobel Peace Prize. Her personal efforts on behalf of a death-row inmate resulted in her book and the widely acclaimed movie, Dead Man Walking. Prejean’s continuing efforts to speak out widely against the death penalty have made her a national leader in the abolition movement.

Friends Journal August 1999
The William Penn Charter School is a Quaker college-preparatory school stressing high standards in academics, the arts, and athletics. Penn Charter is committed to nurturing girls and boys of diverse backgrounds in an atmosphere designed to stimulate each student to work to his or her fullest potential. Kindergarten through twelfth grade.

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Wednesday, June 9, 1999

Upcoming Events

• Sept.—U.S. tour of Vietnamese Buddhist poet and teacher Thich Nhat Hanh. For up-to-date information, call (800) 736-1330.

• Sept. 4—Auburn, N.Y., Prison Event. A celebration of 25 years of Auburn Prison Meeting and a chance to meet with inmates. The day consists of a program, music, worship, fun, and lots of food. Names of those participating must be received by Aug. 21, and guests must be at least 18 years old with an ID. Contact Jill McLellan, (716) 526-5202.

Resources

• “Quaker Resources On-line Index” is a new Internet web site that provides organized access to historical and contemporary Quaker writings and resources. Many aspects of Quakerism are represented, from art and architecture to beliefs and social activism. The address is <http://web.raex.com/~hbh>.

• To help in planning and carrying out a successful retreat for young people, the Christian Education Committee of New England Yearly Meeting wrote a 45-page guide to the nuts and bolts of retreat planning. The handbook is available for $7 plus shipping from New England Yearly Meeting, 901 Pleasant St., Worcester, MA 01602-1908; (508) 754-6760; e-mail: <neym@ultranet.com>.

• “News from Peace House” is a quarterly newsletter for helping people find useful peace resources and for sharing information about peace-related activities. Free in the U.S. from Peace Resource Center, Wilmington College, Pyle Center Box 1183, Wilmington, Ohio 45177. The Spring 1999 issue includes listings of web sites devoted to a more peaceful world in the next century.

• Toward the Beloved Community is a 12-page pamphlet that sets out the Fellowship of Reconciliation statement on racial and economic justice in our society. It is available for $1.25 from FOR, Box 271, Nyack, NY 10960; (914) 358-4601.

Opportunities

• Fellowship of Quaker Artists will hold their annual membership show in Sept. at Central Philadelphia (Pa.) Meeting. Those interested in submitting artwork should contact the curator, Elizabeth Castiglion, as soon as possible, (610) 688-1522; e-mail: <castiglione@aya.yale.edu>.

Display Ad Deadlines
Reservations are required for display ads in FRIENDS JOURNAL. October issue: Reserve space by August 16. Ads must be received by August 23. November issue: Reserve space by Sept. 13. Ads must be received by by Sept. 20. Ad rate is $32 per column inch. Call (215) 562-8629 now with your reservation or questions.
Growing Into Goodness: Essays on Quaker Education


For the past three years Paul Lacey, one of the strongest contemporary leaders in Quaker education, has been inviting colleagues across the country to become involved in the question of whether there is truly such a thing as Quaker educational philosophy. The result of this discourse and research has come to fruition in one of the most comprehensive books yet written on Friends education.

"Growing into goodness" is a phrase taken from Harold Loukes about the belief in the growth of a child, "that he can grow into goodness... that goodness grows from within and is not added from without." This view is at the heart of Lacey's discussion of how the Quaker religion, transformed into educational principles, can generate what could loosely be called a Quaker educational philosophy. His most telling essays begin the book, for it is here that he applies Quaker metaphors, such as "the Inner Light," "continuing revelation," and "that of God in every one," to educational practice at Friends schools, as well as exploring the roles played by contemporary and historic testimonies and traditions of Friends.

By far the most clarifying chapter, at least for me, is his chapter on decision-making. No Friends school that I know of has an easy time translating the Quaker notion of "consensus" into a setting that by definition is hierarchical. Lacey gives wise words to those attempting it.

I find Lacey's commentary most useful when he is using his own voice, rather than summarizing other Quaker thinkers and educational philosophers. Indeed, while he provides an interesting summary of many Quaker and non-Quaker educational movements, particularly of the 20th century, much of the summary illustrates that the question "Is there a Quaker philosophy of education?" is still unanswered. Perhaps, because the philosophy draws from a religious tradition that is ever changing, rather than from a single source such as a Dewey or a Montessori, a cohesive philosophy is difficult to extract. When a religious tradition is so alert to eschewing a theological definition, a clearly defined philosophy springing from that tradition is impossible. In any case, Lacey reminds us of the sacredness of teaching and learning, and that sacredness in the Quaker tradition also includes "a process of eternal searching," and a climate ("ethos") of care, involvement, silence, and action.

I find many books on education either too narrow or too unfocused. Lacey's series of essays is neither of these. It is an utterly engaging weave of history, observation, and opinion based on his lifelong (since high school) experience as a member of the Religious Society of Friends. He himself is an exemplar of growing into goodness, and surely his book reflects his lifelong quest to place Quaker education, long thought to be among the best that schooling can offer, within some clarity of definition based on Quaker principles. I hope that in his next book, or pamphlet, I can find more fully realized the philosopher around whom a philosophy is spoken. He is well on his way.

—Richard Eldridge

Richard Eldridge has been the principal of Friends Seminary in New York City for ten years. He is a member of 15th Street Meeting.

George Fox and the Valiant Sixty


If it is true, as I have heard, that "people are not much interested in reading about George Fox any more," this book may recapture their attention. It is a concise narrative of the individual, their beliefs, and actions that brought the Religious Society of Friends into being. Elfrida Vipont writes of George Fox with such warmth, understanding, and affection for the natural geography of his English countryside that Fox almost comes alive again. The depth of her faith shines through, as when she tells us, "It was in 1647 that he at last gave up trying to find his faith ready made, at the hands of other people." And for those of us who have never read Fox's journals but who have heard certain quotes often repeated, Elfrida Vipont brings new meaning to: "I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it, my heart did leap for joy."

This book is provocative, in the best sense of the word. "There is no doubt that the early Friends saw Quakerism as a message for the whole world, and as a way of life for all men and women," Elfrida Vipont says: "Beyond all else [Fox] was a man under God's marching orders." He and his colleagues were frankly missionaries, preaching the Truth, with a capital "T." They did not test their leadings in the context of a monthly meeting, and they willingly endured extreme hardship and punishment for their beliefs. It is difficult to read this book without asking who among us today...
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**Knows the Truth** with such certainty. Who hears God demanding radical action? How do we respond to such a person? Elfrida Vi pont’s vivid portrayal of George Fox and “the 1652 country” gives great charm and depth to the first half of this book. But she cannot do equal justice to “the sixty” in an equivalent number of pages. So it is hard to distinguish the individuals, their personalities, or their respective missions. Numerous historical and political events are touched so lightly that they become confusing rather than informative.

In the end, we cannot help but be touched by the intensity and fervor of early Friends and grateful for the religious toleration that their courage helped to win for us. Elfrida Vi pont concludes this book with the death of Margaret Fell Fox, and again her personal faith comes through in a strong plea against “narrowness and strictness” for, as she quotes Margaret: “It’s the Spirit that gives life.” Despite some shortcomings, this book is well worth reading.

—Claire Gorfinkel

Claire Gorfinkel is on the staff of American Friends Service Committee. She attends Orange Grove (Calif.) Meeting and is a member of Temple Sinai, Glendale, Calif.

**In Brief**

**Sickness, Suffering, and Healing:**

More Stories from Another Place


In this sequel to an earlier pamphlet, *Tom Gates* tells more stories of patients he cared for during three years as a physician at Friends Lugulu Hospital in rural Kenya. Each story is introduced by a passage from scripture, which serves to place events into a larger context. The stories themselves range from the inspiring to the tragically disturbing, but in each instance, with compassionate insight and a willingness to learn from those he is treating, Gates seeks meaning. He opens himself to the lives of his patients and to their understanding of their own suffering, and he allows the big unanswerable questions to stand unanswered (as they must be). His reflections are sincere, intelligent, and deeply moving.

—Kirsten Backstrom

Kirsten Backstrom is a writer and member of Multnomah Meeting in Portland, Oreg.
Gender Transition

Doan—Peter L. Doan of Tallahassee (Fla.) Meeting began a formal transition from male to female in December 1998. She has undergone a legal name change from Peter to Petra.

Deaths

Borton—Elizabeth Borton, 94, on December 18, 1998, in Holyoke, Mass. The daughter of Bertran K. and Anna Dean Wilber of Rosemont, Pa., Elizabeth received her Bachelor's degree from Bryn Mawr College in 1926 and in the same year married Hugh Borton, who graduated from Haverford College that year. The couple moved to Tennessee, where they taught at Friendsville Academy. In 1928 they went to Tokyo, at the request of American Friends Service Committee, and lived at Friends Center, where they conducted programs for Japanese students. Elizabeth also taught English at American Friends School. They returned to the United States in 1931 with a desire to improve American understanding of Japan. To serve this goal, Hugh and Elizabeth both began to work on additional degrees. Elizabeth completed a Master's Degree in Education at Harvard University. From 1937 until 1956 they lived in northern New Jersey. Hugh served on the faculty of Columbia University, and Elizabeth cared for their two children while serving actively in Ridgewood Meeting and with the Women's International League for Peace and Freedom. In 1956 Hugh was named president of Haverford College, and they returned to Pennsylvania. Elizabeth worked increasingly with WILPF, serving as its vice president in the early 1960s, as well as working with AFSC. Subsequently, after a long sabbatical in Japan, they lived for a period in Princeton, N.J., and were actively involved in Princeton Meeting. Elizabeth and Hugh entered their retirement years by building a small house on their son's farm in Conway, Mass. They became members of Mt. Toby Meeting, and Elizabeth continued with her humanitarian work through the Threshold Program of the Franklin County Jail in Greenfield. After Hugh's death in 1995, Elizabeth moved with her daughter to the Loomis Community in Holyoke, where she spent the remainder of her life. She is survived by her daughter, Anne C.; her son, Tony; two grandchildren; two great-grandchildren; and her brother, Bertran Wilber.

Cameron—Ben Cameron on February 28, 1999. Ben is memorialized by the Palmetto Friends Gathering, which he helped to found in 1990, as "a constant source of inspiration to us all. His sense of humor, his incomparable snowy hair, and his skill as a raconteur brightened all of our gatherings." They mince that Ben "lent his formidable energies and leadership in making PFG a viable Quaker entry in South Carolina, Georgia, and North Carolina."
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Friends Journal

August 1999 Friends Journal
An idea began to take shape. Maybe the Quaker common denominator that we can share most easily with non-Friends is not our faith but, rather, is the practice that grows out of our faith experience. There is something common to Friends' actions that transcends our differences in faith and experience. Friends try to treat every person—without exception—as though there were that of God in that person.

Seventeenth-century Friends who settled the New World, by and large, sought to deal equitably and honorably with Native Americans. This treatment stood in marked contrast to that of many other colonists. During the 19th century, Friends established hospitals for the mentally ill where patients were treated humanely—a treatment dramatically different from the common practice of forcibly restraining mentally ill persons under often squalid conditions. And in the 20th century, a delegation of American Friends approached the Gestapo in Nazi Germany to plead for relief from persecution for the Jews. In so doing, they treated even the persecutors as potentially capable of responding to an appeal made in sincerity and goodwill.

Sometimes we are keenly aware of the divine presence in another, other times we are not. Some Friends are convinced that, even when we are not aware of the divine presence, it is nonetheless there. Others are less sure. But one thing is certain. If we don't greet each and every person as a child of God, we will surely miss the divine spark in some.

Florence C. Kimball
Bowie, Md.
Classified

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Wanted to buy: Westtown Sampler. Old books of Quaker interest, Grandfather clock. Please call or write: Earl Evans, 26761 Old Wire Road, Launceburg, VA 22530. (916) 280-3923.

Opportunities

Penndle Hill - Selected Programs
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17.

Creating Collage Self-Portraits, Emily Reynolds, Au-
gust 13-17.

Ministry of Writing for Publication, Tom Mullon, Au-
gust 19-22.

API Level II and III, Stephen Angell and Robert Martin,
August 19-22.

Clearing the Path: Becoming Fully Present (Young Adult Friends), Deborah Shaw and Michelle Tarttel, Septem-
ber 9-12.

Gathering of Quaker Ministers and Elders, Lloyd Wilson,
Margy Grundy, Linda Chidsey, and Brian Daylton, September 9-12.

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Two-year commitment. (734) 213-0506, quakerhouse@umich.edu, www.icg.org/qaau.

Montevideo Studies of the Arts, Montevideo, Costa
Rica: "Where Craft and Culture Meet." Participate in week-
long classes in a community founded by Quakers in 1951. Attend Quaker ceramics, weaving, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, storytelling, cooking, and personality studies. Work in studios of your teachers and share in the same inspira-
tional luxuriant surroundings of the rainforest. All artists
are residents of the multicultural community where North
Americans and Costa Ricans live in seamless contiguity.
Brochure (800) 370-3351, www.montestudios.com. P.O. Box
768-F, Herberth, PA 19072.

Travel to Tuscany and Provence
Taste of Tuscany and Friends in France trip programs
offered each fall and spring. Learn about art, culture, and
cuisine in small groups of 8-12 people with excellent
accommodations, food, and expert guidance. Guests stay
at historic villas in the country near Lucca and Avignon.
Information contact: Mark Haskell, Friends and Food Inter-
national, 1707 Taylor Street, NW, Washington, DC
20011, USA. Tel/Fax (202) 726-4616, e-mail: MeHaskell@AOL.COM.

Quaker House Intercultural community seeks residents.
Share living and farming arrangements in historic Friends
meetinghouse. Common interests in spirituality, peace, and
social conscience. One- or two-year terms. Directors, Quaker
House, 5615 S. Woodlawn Avenue, Chicago, IL 60637,
(773) 288-3036, e-mail: q-house@wwa.com.

Consider a Costa Rica Study Tour. August 3-14, 1999, or
January 9-25, 1999. Information, call or write: jstuckey@ol.
rac.net, Or: Fax (506) 645-5525 or write: Sarah Stuckey,
Apdo. 46-6565, Montevideo, Costa Rica, Central America.
Or call or fax Roy Joe or Rush Stuckey, Telephone/ Fax:
(937) 584-2590.

Persons

Concerned Singles

Concerned Singles Newsletter lists compatible, so-
cially conscious, Quaker-oriented singles interested in
peace, social justice, racism, gender equity, environment.
Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox
Dale, MA 01240-4449. Fax: (413) 444-6309; or http://

Single Booklovers, a national group, has been getting
unattached booklovers together since 1970. Please write
Box 117, Gradyville, PA 19303, or call (610) 358-5049.

Positions Sought

Man, 51, seeks teaching position. MS mathematics.
Five years teaching college mathematics in U.S. Five years teach-
ing English in Mexican university. Many years computer
programming, C, Fortran, Cobol, Spanish. Fluent Spanish.
Reply: wjohnson@compuserve.com.

Positions Vacant

Youth Coordinator. Harrisburg Meeting has established a
dispensable Youth Program Coordinator position. Working 60-
70 hours per month with the Meeting’s young people, includ-
ing First-day school. Compensation set at $7,000 per month,
depends on college salary and benefits. For further infor-
mation contact: Paul Joyce Collins Williams, 4280 South Carolina
Drive, Harrisburg, PA 17112.

Peace & Justice Organizer: Western Washington Fellow-
ship of Reconciliation (FOR) seeks experienced organizer
for grassroots members/groups. FOR is pacifist, multi-
issue, broadly interfaith. Salary/benefits modest, flexible.
Applications due Sept. 25. (206) 789-5585 or wofor@
connectexpress.com.

August 1999 Friends Journal

32
Interns, August – December, seek Penn House, 5 blocks from U.S. Capitol, room, board, and small stipend. WPH, 515 East Capitol Street, SE, Wash­ington, D.C. 20003.

Internship opportunity. Quaker Information Center, Philadelphia, seeks young adult Quaker as full-time intern from September 1998 to January 2000. This is a full-time paid position offering information and referral services, literature dissemination, and spiritual hospitality to Quakers and non-Quakers. Qualifications: active member of Religious Society of Friends, well-versed in Quaker beliefs, practices, and history (and eager to learn more); skilled in verbal and written communication; computer literate with either experience or ability to learn. Review of applications begins August 15th. For more information, contact: Peggy Morscheck, Director, Quaker Information Center, 1210 Cherry Street, Philadelphia, PA 19106. Phone: (215) 241-7224; fax: (215) 567-2098; e-mail: qicinfo@afsc.org; web-site: http://www.afsc.org/qic.htm

Friends World Committee for Consultation (FWCC), Section of the Americas, seeks Associate Secretary. This is a full-time position, based in Philadelphia, with special responsibility for development and interpretation; shares in administrative leadership with Executive Secretary. Involves travel, evening and weekend gatherings. Review of applications begins August 15th. For more information, contact: Peggy Morscheck, Director, Quaker Information Center, 1210 Cherry Street, Philadelphia, PA 19106. Phone: (215) 241-7224; fax: (215) 567-2098; e-mail: qicinfo@afsc.org; web-site: http://www.afsc.org/qic.htm

American Friends Service Committee (Quakers)
Regional Director (Executive)
The Southeastern region based in Atlanta, Ga., seeks a qualified, experienced individual to carry primary responsibility for the management of the regional office and several remote locations in nine states: N.C., S.C., Ga., Fla., Ala., Tenn., Va., Miss., and La. AFSC is a peace and justice organization that does community organizing, legal advocacy, education, and youth leadership development based on our religious principles. The Director is responsible for the implementation of approved policies of the AFSC Board of Directors, budget management, and staff supervision. The position requires 4-5 years of management experience, familiarity with Quaker principles and practices, and experience working in diverse settings and in program development, implementation, and oversight. We seek someone who has a strong commitment to nonviolence as a means of social change. AA/EQE: Women, people of color, lesbians, gay men, bisexuals, and people with disabilities are encouraged to apply. To be considered for an application send resume and cover letter by August 16, 1999 to: Cristal Gaines; c/o AFSC, 92 Piedmont Avenue, NE, Atlanta, GA 30303. Telephone: (404) 896-0456, fax: (404) 877-4729. Visit us at www.afsc.org

House Manager(s) of Casa de los Amigos, Mexico City. This is a live-in volunteer position as an individual or couple) that oversees the operations and services of the Casa de los Amigos’ guest house. Req: Spanish and English fluency, family, ability to work independently, leadership skills, and physical stamina. Minimum commitment of 1-2 years. Benefits include travel allowance, accommodation, and paid time off. Write or call: Fredy Dodson, (610) 742-3150 x 127, or e-mail: amigos@laneta.apc.org.

Philly: Philadelphia Yearly Meeting seeks a Quaker to serve as full-time coordinator for our Workcamp program in West Philadelphia. Person hired must be able (collaboratively) to design, implement, and oversee community-related, educational, and service programs for young people working with high school and older workshop participants, as well as with primarily African American community in which the programs are based, and contribute to increased community capacity and to the growth of the work. Closing date for applications will be October 15, 1999. To obtain a job description call (215) 200-0796 ext. 1-7290 or (215) 241-7220; E-mail: peaco@myf.com; Fax: (215) 657-2096.

Youth Programs Coordinator at Pendle Hill: Plans and implements youth programs year round, including summer and academic programs. The Pendle Hill teen program provides programs for ages 16-24 focusing on spirituality, leadership development, and community service; a 7-day high school work camp; and a 10-week summer workshop series. Before experience, traineeship and supervisory summer co-coordinator and counselors of high school group; recruit program participants; prepare budgets and financial reports. Working with the youth in the teen program leadership required. Salary, lodging, meals, health insurance, and a small stipend. Apply: Mary Dodson, (610) 566-4507 or (215) 742-3150 x 127, or e-mail: pendlehill@pendlehill.org.


Sidewell Friends School, a coed Pre-K-12 Quaker day school located in Washington, D.C. Room, board, and most for staff and faculty positions which may be applied for at any time. Members of the Society of Friends for service, continuing education, and personal growth. Interns are particularly encouraged to apply. Sidewell Friends, students and alumni represent many cultural, racial, religious, and economic backgrounds. Sidewell Friends’ vibrant academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for experiential learning in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the School’s presence in the nation’s capital. Send cover letter and resume to Office of Personnel Services, Sidewell Friends School, 1825 Wisconsin Avenue, N.W., Washington, D.C. 20016.

Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1966. Both Friends Homes at Guilford and Friends Homes West offer independent living, assisted living, and skilled nursing care. Located in close proximity to Guilford College and several Friends' meetings. Enjoy the beauty of forests, gardens, and the outstanding cultural, artistic, and spiritual opportunities in an area where Quaker roots run deep. For information please contact: Frank K. Smith, Exec. Dir., Friends Homes West, 610 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

Progressive Teachers
Families or individuals: Quaker boarding high school w/f, certification not required. Currently needs science, math, music, history, English, houseparents, and food service coordinator. The Meeting School, 56 Thomas Road, Ringgold, GA 30736. (603) 898-3656, fax: (603) 898-0619.

Rentals & Retreats
Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, furnished house with wrap-around deck; two elec­tric golf carts; 14 miles of beach; championship golf, tennis, croquet, swimming, & fly fishing. 13,000 acres of maritime wilderness and unspoiled beaches. No cars on island. Peaceful, friendly. Rent by day or week. (919) 699-9196.


Centerville Retreat Center, Lebanon, Vt. A rustic retreat building with large octagonal room, skylight, ocean view, wrap-around porch. Call 800-572-4617, or e-mail: info@centervilleretreat.com.

Deep River, N.Y. Affordable weekend retreat, 30 minutes from New York City. Call 518-477-1171 or e-mail: info@sleepyretreat.com.

An ideal place for small meetings, conferences, and retreats for up to 15 people. Call 914-688-2293 or write: Anthonyafx, Anthonyafx@ec.rr.com


Juniors: Rental to a family reunion!

House Manager of Quaker House, available for rent to a small group at a time, 30 minutes from College and several Friends meetings. Enjoy the beauty of forests, gardens, and the outstanding cultural, artistic, and spiritual opportunities in an area where Quaker roots run deep. For information please contact: Frank K. Smith, Exec. Dir., Friends Homes West, 610 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

Schools
Sandy Springs 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 academic, visual and performing arts, and team ath­letic programs. Co-ed. Approximately 480 students, 140-acre campus less than an hour from Washington, D.C., and Baltimore. Located in Sandy Springs, Ga. Accepting applications for the 2000-2001 academic year. Write to: Friends Homes, Inc., 1602 Northwood Road, Sandy Springs, MD 20860. (301) 774-7455, ext. 15B. <WWW.fhs.org>

United World College schools, located in nine countries around the world, enroll about 1,000 students annually in ideal places of peace, justice, international understanding and cooperation. U.S. students apply while they are in either 10th or 11th grade for the following academic year. UWC’s highly successful schools: Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 1, UWC Admissions, The United World College, Rm. 115, P.O. Box 246, Montezuma, N.M 87731. Telephone: (505) 454-4201. Web: www.uwc.org

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery–grade 6, on beautiful 77-acre campus, small classes and headquarters. Music, art, computers, Spanish, French, gym, Extended-day, vaca­tion, half-year, summer programs, half-day and full-day pre-K, grades K-12. Westbury Friends School, 550 Post Ave­nue, Westbury, NY 11590. (516) 333-3178.

Come visit Olney Friends School on your cross-country travels, south of I-70 in the green hills of eastern Ohio. A residential high school and farm near to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward learning, loving community, and useful work. 61830 Sandy Ridge Road, Barlowville, Ohio 43713. (417) 425-3655.
Meetings

A partial listing of Friends meetings in the United States and abroad.

(1A) - Handicapped Accessible

MEETING NOTICE RATES: $15 per line per year. $20 minimum. Payable a year in advance. No discount. Changes: $10 each.

BOTSWANA

BABONERO: phone (267) 347-1417 or fax 352988.

CANADA

HALIFAX, NOVA SCOTIA: (902) 461-0702 or 477-3369.

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

ONTARIO: Prince Edward Island-Worship group (902) 567-1427.

TORONTO, ONTARIO: First-day school 10 a.m. 60 Lower Water Ave. (north from Bloor and Bloor).

COSTA RICA

MONTEVIDEO: phone 645-5207 or 645-5206.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday.

EGYPT

CAIRO: First, second, and third Sundays at 7 p.m. Call Alan Swenep, 011-25-526-5371 or Ray Langseth, 256-694-912 (daytime).

EL SALVADOR

SAN SALVADOR: Unprogrammed meeting, Call Carmen Borea 284-4538.

FRANCE


GERMANY

HAMBURG: Unprogrammed meeting 10:30 a.m., second and fourth Sundays. 1910 74 98 89; phone 472-52-80621.

HEIDELBERG: Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 0822-1385.

GUATEMALA


INDIA

NEW DELHI: Unprogrammed worship, 10 a.m. Sundays at National YMCA Office, 10 Parliament St., Tel.: 91-11-063292.

MEXICO

CIUDAD VICTORIA, TAMALIPAS: Iglesia de los Angeles, Sunday 10 a.m.; Thursday 6 p.m. Matamoros 737 2-2573.

MEXICO CITY: Unprogrammed meeting Sundays 11 a.m. Casa de los Angeles, Iglesia Maria 132, 06030, Mexico 1, D.F. 705-0215.

NICARAGUA

MANAGUA: Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5318, Managua, Nicaragua. Info: 813-824-2412 or 110-505-266-0998.

UNITED STATES

ALABAMA

BIRMINGHAM: Unprogrammed meeting, 10 a.m. Sundays, Girls, Inc., 5201 6th Ave. South. (205) 592-0570.

FAIRHOPE: Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 261 Fairhope Ave. Write: W. P.O. Box 319, Fairhope, AL 36533, (205) 928-0982.

HUNTSVILLE: Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 261 Fairhope Ave. Write: W. P.O. Box 319, Fairhope, AL 36533, (205) 928-0982.

ROYAL (Bunyard County-Worship group) (205) 429-3098.

ALASKA

ANCHORAGE: Call for time and directions. (907) 696-0793.

BAIRDIANS: Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2605 Gold Hill Rd. Phone: 479-5795.

JUNEAU, Unprogrammed, 10 a.m. Sunday, 750 St. Ann's Ave, Douglas, Alaska 99864. Phone: (907) 588-4409.

MAT-SU: Unprogrammed. Call for time and directions. (907) 376-4551.

ARIZONA

BISBEE: Worship group, (620) 432-7893.

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

Services Offered

Cato 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 28719.

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, perform, and worship. Write: Quaker Universalist Fellowship, 121 Watson Mill Road, Landenberg, PA 19350, 9344.

· Marriage Certificates
· Graphic Design
· Note Cards

Anahtez Graphics, 24 Cavanaugh Ct. Saundersport, RI 02874, (401) 294-7799 or (888) 627-6219.

Marriage Certificates. Fine calligraphy in traditional classic style or elegant designs with beautiful, custom-designed borders. Also Family Trees for holidays, birthdays, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374, (765) 922-7234.

Wedding Certificates, birth testimonials, poetry, gifts, all done in beautiful calligraphy and watercolor illumination. Creating heirloom quality since 1982. Call or write Leslie Mitchell, 21 Hill Avenue, Morristown, NJ 07960, (201) 766-1115.

Quaker Writers and Artists! Join the Fellowship of Quakers in the Arts, FQA’s goal: “To nurture and showcase the literary, visual, musical and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we offer spiritual, practical and financial support as way open.” Help us build an international network of creative support and celebration. Membership $15/year. FQA, P.O. Box 56565, Philadelphia, PA 19119. E-mail: fqa@quake r.org. Our Web Page: http://www.quaker.org/fqa.

GUATEMALA


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ARIZONA

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FLAGSTAFF: Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.
ATLANTA-Northside. Unprogrammed worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trail SW, Decatur, GA 30034, (770) 886-3411, play@mindspring.com.

AUGUSTA-Worship 10:30 a.m. at meetinhouse, 240 Lin Street, p 739-9990 or (803) 728-5213.

BRUNSWICK—Meeting for worship at 10:30 a.m. at 307 Newcastle St. Decatur, GA 30037.

Hawaii

BIG ISLAND-10 a.m. Sunday, Unprogrammed worship, polls-Meeting follows. Call (808) 322-3016, 775-0972.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship 1st and 3rd Sundays at Kaohe, Church of Jesus Christ of Latter-day Saints. Overflowed worship. Phone: (808) 881-2714.

MAUI-Friends Worship Group, Contact: John Dart (808) 463-8789, or (808) 279-1000.

Idaho

BOISE-Boise Valley Friends, Unprogrammed worship, 9:30 a.m. First Day. (208) 243-2049.

MOSCOW-Moscow-Furnace Meeting, Campus Christian Center, 622 Elm St. Moscow, Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

SAN FRANCISCO-Palo Alto Meeting, in San Francisco and 1st Day School 10 a.m. Info: San Francisco, 16th Ave. @ Judah. Phone: (415) 544-0002.

ILLINOIS

BLOOMINGTON-NORMAL- Unprogrammed worship and First Day school at 10 a.m. in members’ homes. Phone: (309) 494-0563 or (309) 692-1000.

CHICAGO-75th Street, 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday, Phone: 727-398-3423.

CHICAGO-Chicago Monthly Meeting, 1704 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-6949.

CHICAGO-Northside (unprogrammed), Mailing address: 1456 W. Leland, Chicago, IL 60614. Worship 10:30 a.m. at 4077 N. Clark, Chicago (Japanese American Service Conference) 5737 N. Clark, Chicago. Phone: (773) 877-6229.

DECATHUR-Worship and First-day school, 10 a.m. at 2201 W. Evans Ave., Monday-Saturday, Phone: (217) 328-5853 or (217) 344-6510.

GALESBURG-G overdose Galesburg Meeting, 10 a.m. in homes. Phone: (309) 343-7027 for location.

LAKE FOREST-Worship 10:30 a.m. at meetinhouse, West Old Elm and Ridge Rds. Mail: Box 96, Lake Forest, IL 60045. Phone: (970) 304-8410.

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

McNABB-Clear Creek Meeting, Unprogrammed worship 11 a.m. First Day. Meetinghouse Two miles south of McNabb, Phone: (815) 856-4368.

OAK PARK-Worship 10 a.m. (with first-day school and childcare) at Oak Park Art Park, 720 Chicago Ave. Phone: (708) 271-0665.

PALO ALTO- Meeting 8 a.m. Sunday, 9 a.m. First Day School at 9 a.m. Phone: (650) 437-4708.

URBANA-CHAMPAIGN-Worship and First-day school, 10 a.m. at 1017 Park St., Champaign, Phone: (217) 382-5605 or (217) 544-6510.

Indiana

BLOOMINGTON-Meeting for worship at 10 a.m. Moors Pike at Smith Road, (812) 335-5576.

EVANSVILLE-LLE-Unprogrammed worship. Call (812) 482-3520.

FORT WAYNE-Open worship a.m. 1st and 3rd Sunday and 10 a.m. at 6507 North Chalmers. (219) 482-1833.

GREENFIELD FRIENDS CHURCH-1223 W. Park Ave., SS worship 5 a.m. First Day and 8:30 a.m. Sunday, 9 a.m. School, 10 a.m. and 2 p.m. (317) 478-4218.

HOPEWELL-Unprogrammed worship, 10 a.m. First Day and 11 a.m. 11 a.m. 10 Windsor St. Between 1700, US 40-1700. (317) 478-4218.

INDIANAPOLIS-North Meadow Circle of Friends, 17116 E. Springhill, Unprogrammed worship, 10 a.m. Children welcome, 1876-7576.

INDIANAPOLIS—Valley Mills Friends Meeting. 6739 West Thompson Road, Catherine Sherman, pastor. Call (317) 806-3438 for meeting times.

Connecticut

HARTFORD-Meeting and First-day school 10 a.m., 11 a.m. Horseshoe Drive, 6000 Park Avenue, West Hartford. Phone: 628-3261.

MIDDLETOWN—Worship and First-day school 10 a.m. 267 Willard Street, Meriden, Phone: (203) 756-2222.

NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 25 East Grand Ave., New Haven, CT 06513. Phone: (203) 258-1250.

NEW LONDON-Meeting for worship and First-day school 10 a.m., 11 a.m. Friends Meetinghouse, Lyme Road. (860) 443-4407.

NEW MILFORD—Housatonic Meeting, Rt. 7 at Lakeside Rd., Westport, CT 06881. Phone: (203) 222-2229.

STAMFORD-Greenwich—Meeting for worship 8 a.m. at 87 North Street, 201, First Day School, Westport, CT 06881. Phone: (203) 222-2229.

STORRS-Meeting for worship 8 a.m. at 97 North Road, 201, New Hartford, CT 06057. Phone: (203) 222-2229.

WOODBURY-Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at 13 Whiting St. Second and First-day school 10 a.m. Phone: 186-772-2647.

Wilmington-Worship and First-day school 10 a.m. at 317 New Canaan Rd., Rt. 109, (203) 767-3219.

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West Hartford-Worship and First-day school 10 a.m. at 317 New Canaan Rd., Rt. 109, (203) 767-3219.

LAWRENCE—Worship and First-day school 10 a.m. at 1600 McCausland Rd., Lawrence, MA 01840. Phone: (508) 886-9215.

MASSACHUSETTS

NEWTON-Worship and First-day school 10 a.m. at 1440 Harvard Rd., Cambridge, MA 02138. Phone: (617) 547-5722.
PORTLAND- Unprogrammed worship, if coming from the north. 368 and 1 a.m. summer only.

WHITING-Observe signs to the meetinghouse on Rt. 1. Coming visitors, so. of Rt.


BOWLING-programmed worship 11 a.m. 418 W. Adams

SHREVEPORT- Unprogrammed. Call: 986-9840. For worship and First-day school.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 361-2232.

WEST BRANCH-(H) Unprogrammed worship at 10 a.m. 2nd Sunday worship includes business; other weeks, discussion.

SUNDAY- Unprogrammed worship 7:30 a.m. at Woolman Meeting, 124 Keelors Lane, Edgewood, and 10 a.m. at Friends Meeting, 100 Meeting House Rd. just north of Rt. 6A. Meeting for worship and First-day school. Year round.

BELA- Unprogrammed worship 11 a.m. (year round) Sidwell Friends Lower School, Edgerton Lane and Beverly Rd. 996-9961.

DAFFODIL Meeting House, 321 W. Adams Street, ,

SUNDAY 3:30 p.m. Sunday school (during summer in homes). 288-3888

ELK BOWLING - Unprogrammed, if coming from the north. 368 and 1 a.m. summer only.

WORCESTER- Unprogrammed meeting for worship 11 a.m. 4th Sun. at Pleasant St. Phone: 754-3887.

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth. Cape Cod, welcomes visitors at worship 10 a.m. on Sunday. (508) 398-7970.

MICHIGAN

ALMA-MT. PLEASANT-Unprogrammed meeting. Singing 9:30 a.m. for worship 9:45 a.m., followed by discussion 10:45 a.m. Call: Verne Bechill, (517) 463-4539.

ANN AROB-Discussion, singing 10 a.m. Unprogrammed meeting for worship 11 a.m. Meetinghouse, 1420 Hill St., phone: 226-8608.


EAST LANSING-Unprogrammed worship and First-day school, 12:30 p.m. All Saint’s Episcopal Church Lounge, 800 Alfred Road, Lansing, (517) 375-1751 or 351-3049.

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 475-7701.

HOLLAND-hancock Kansas Friends Meeting: worship and First-day school first and third Sundays. 206-0560 or 462-8627.

KALAMAZOO-Meeting for worship and First-day school 10 a.m., dinner and childcare 11 a.m. Friends Meetinghouse, 580 DeRover. Phone: 349-1754.

MINNESOTA

BRAINERD-Unprogrammed meeting and discussion, Sundays, Call: (517) 589-4650.

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 1st and 3rd Sundays. May-early June, and 11 a.m. Worship 11 a.m. 10:00 a.m. at The First Universalist Church, 331 N. Superior Street. For directions, (218) 729-7643.

DULUTH-UNIVERSITY-Worship 11 a.m. University of Minnesota, Minneapolis, MN 55455. Call for times. (612) 926-1050.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 W. South, Mpls., MN 55410. Call for times. (612) 526-1050.

MINNEAPOLIS-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 797-7938, or (612) 321-5876 for more information.

NORTHFIELD-Cannon Valley Monthly Meeting, Worship (unprogrammed) and First-day school, 1st and 3rd Sundays. May-early June, and 11 a.m. Worship 11 a.m. 10:00 a.m. at The First Universalist Church, 331 N. Superior Street. For directions, (218) 729-7643.

ROCHESTER-Unprogrammed meeting. Call: (507) 282-4656 or 282-3210.

ST. PAUL-Meeting 10:30 a.m. and 1st Day meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m. to 7:30 p.m. for education Sunday at 9:30 a.m. and 10:30 a.m. for meeting for business Sunday of month following 10:30 a.m. worship. (612) 695-6995.

STILWATER-Croix Valley Friends, Unprogrammed worship at 10 a.m. Phone: (612) 777-1856, 777-5651.

MISSOURI

COLUMBIA-Discussion and First-day school 9:30 a.m., worship 10:30 a.m. 6408 Locust Grove Dr. (314) 422-8866.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 301-5256. ST. JOSEPH-Friends Meeting, 1501 Park Ave., St. Louis, MO 63104. (314) 588-1125.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. and 10 a.m. First Day of the Eastern Yearly Meeting, SSMU campus, 680 S. Florence Ave. (417) 882-9693.

MONTANA

BILLINGS-Callings. (406) 265-0565 or (406) 265-1820. GRIZZLIES-Callings. (406) 452-9998.

HELENA-Call: (406) 442-3685.

MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 544-2627.

NEBRASKA

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 448-4778

OMAHA-Unprogrammed worship 11 a.m.; University Rept. Ctr., 101 N. Happy Hollow. 269-4156, 391-4766.
OKLAHOMA
OKLAHOMA CITY-Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m., Quaker study group, 6 p.m. (405) 522-6771.

Stillwater-Unprogrammed meeting for worship 11 a.m. For information call (405) 272-5922 or 472-4839.

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 Ave. Phone: 552-8700.

CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3589.

EUGENE-Meeting for worship 9:15 a.m. and 10 a.m. Sunday, 2774 S.W. 15th St. Phone: 343-3946.

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

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Meeting for worship at 6:30 a.m. and 10 a.m. Sunday. First day, 10:15 a.m. Phone: 232-2822.

BRODG CITY WORSHIP GROUP-10 a.m. at Historic Neighborhood House, 3030 S. W. 2nd Ave., Portland. First day, 10:15 a.m. Contact Chris Cradler (503) 267-6901.

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

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Willow Way, 4:30 p.m. Worship for children and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Frank Husk, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10915 Magnolia Dr. (216) 791-2202.

COLUMBUS-Unprogrammed meeting 10 a.m. 110 E. Howard St. (614) 221-5081 or (614) 487-9422.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 (614) 436-0143. For other opportunities for small group worship, Multnomah Meeting at 232-2822.

SALEM MOUNTAIN WORSHIP GROUP-10 a.m. on second and fourth Sundays at Fire Mountain School near Cannon Beach on the northern Oregon coast. Contact Jan (503) 436-0143.

SADDLE MOUNTAIN WORSHIP GROUP-1 8 a.m. at kiosk, 232-2822. (or Jeff Hunter (541) 386-5779.

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RADNOR-Fradd-Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Itnghill, Pa. (610) 293-1513.

SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., adult forum 11 a.m. and Strect and Gravel Hill Rds, (215) 364-5054.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. and 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. Also, on most Sundays, early worship at 8:45 a.m. and 11 a.m.

SPRINGFIELD-Meeting for worship and First-day school 11 a.m. W. Springfield and Old Sproul Rds, Del. Co. 326-2425.

STATE COLLEGE-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 811 E. Prospect Ave., State College, PA 16801. (814) 333-7051.

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

UPPER DUBLIN-Meeting for worship 10:30 a.m. Sept through June 10 a.m., July & August 7:00 a.m. Ft. Washington Ave., Meeting House Rd, next to Ambler. (215) 653-0788.

SAN JUAN-Quaker Puerto Rico.

BARTON-Glover Meeting House, 8 Ave. N, come of North Main St., 374-2425. (965) 849-0941.

DELAWARE-Worship 10 a.m., discussion 11 a.m. Pedler Street, 297-5054.

F & A.M.-Meeting for worship 10 a.m. and First-day school 10 a.m. 1517 House Lane, (403) 984-0396.

SAN FRANCISCO-Meetinghouse, 570 Pine St. Ph: (415) 441-7606.

PROVIDENCE-Meeting 10:30 a.m. Ministry Office, College of Charleston, South Carolina 29402.

SOUTH CAROLINA-First-day school 10 a.m., discussion 11 a.m. Braddock Burnwell, 108. (803) 799-6057.

BURLINGTON-Worship, Sundays 10 a.m. Meeting House, 263 North Main St. Tel.: 789-3377.

LORAIN-First-day school 11 a.m.; supervised church school 10 a.m. Meeting House Lane, Kerrville, Tex. Byoun Sanford (804) 321-3437.

TELLURIDE-First-day school 10 a.m., discussion 11 a.m. Serrano College, Kenvil, Nev. Elyon Shady (804) 684-6355.

JACKSONVILLE (Dundas Co.)-Meeting for worship 10 a.m.; discussion 11 a.m. 135 W. Philadelphia St., clerk, Lamar Matthew: (864) 725-8181.

BUFFALO-First-day school 10 a.m., discussion 11 a.m. 1033 W. Main St., Rochester, N.Y. 14601. (716) 852-9379.

GREENSBORO-First-day school 10 a.m., discussion 11 a.m. 147 N. Market St., Greensboro, N.C. (336) 272-8188.

FORT WORTH-First-day school 11 a.m. Sundays at Weyler Foundation, 2750 W. Lowden, First-day school also at 11 a.m. (817) 625-8013.

HAMILTON-First-day school 10 a.m. at (901) 372-8130.

MARSHALL-First-day school 10 a.m. at (901) 372-8130.

GALVESTON-First day 11 a.m. at 1501 Post Office St. (409) 762-7165 or 740-7261 or 726-7361.

TENNESSEE-First day 10 a.m. at 1501 Post Office St. (409) 762-7165 or 740-7261 or 726-7361.

SOQUEL-First day 11 a.m. at St. Matthew's Episcopal Cathedral, 130 St. Matthew's Ave., Santa Cruz, Cal. 831-459-3969.

RIDGEFIELD-First-day school 10 a.m., discussion 11 a.m. 1033 W. Philadelphia St., Rochester, N.Y. 14601. (716) 852-9379.

RINGWOOD-First-day school 10 a.m. at 267 South Main St. (201) 442-1331.

TAMPA-First day 10 a.m. at 1501 Post Office St. (813) 224-8888.

BURLINGTON-First day 10 a.m. at 1501 Post Office St. (813) 224-8888.

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