

August 1999

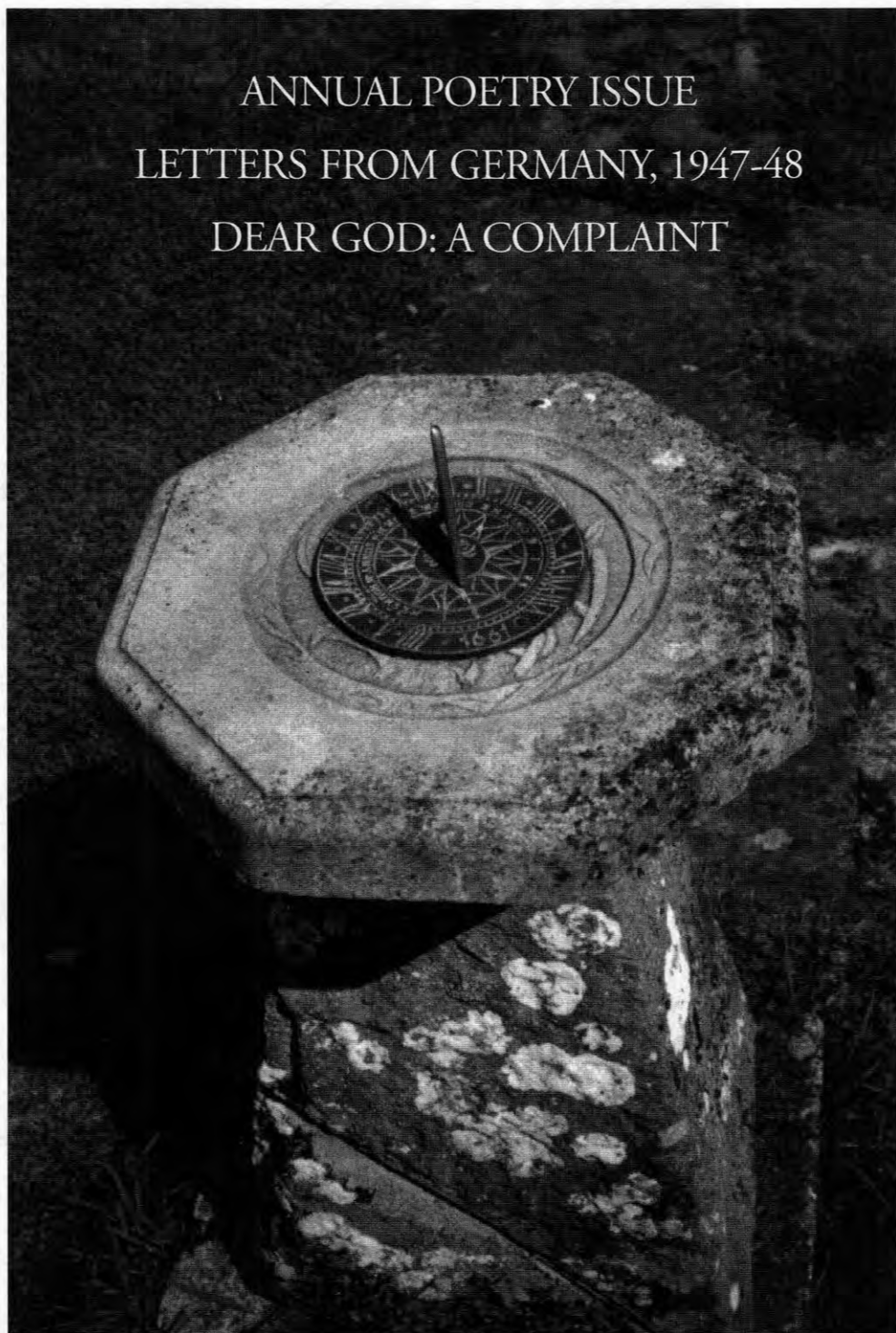
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

ANNUAL POETRY ISSUE

LETTERS FROM GERMANY, 1947-48

DEAR GOD: A COMPLAINT



**An
independent
magazine
serving the
Religious
Society of
Friends**



Editorial

Susan Corson-Finnerty (*Editor-Manager*),
Kenneth Sutton (*Senior Editor*),
Judith Brown (*Poetry Editor*)

Production

Barbara Benton (*Art Director*), Alla Podolsky
(*Production Assistant*)

Circulation and Advertising

Nagendran Gulendran (*Marketing and Advertising
Manager*), Nicole Hackel (*Circulation Assistant*)

Administration

Marianne De Lange (*Office Manager*),
Rachel Messenger (*Accountant*), Pamela Nelson
(*Development Assistant*), John Dennison,
Ruth Peterson, Robert Sutton (*Volunteers*)

Board of Trustees

Lucinda Antrim, Paul Buckley, TylaAnn Burger
(*Treasurer*), Susan Carnahan (*Recording Clerk*),
Sue Carnell (*Assistant Clerk*), Linda Coffin,
Marsha Green, Dan Hewitt, Ingrid Holcomb,
Barbara Mays, Caroline Balderston Parry,
Ruth Peterson, Ted Robinson,
David Runkel (*Clerk*), Larry D. Spears

FRIENDS JOURNAL (ISSN 0016-1322) was
established in 1955 as the successor to *The Friend*
(1827-1955) and *Friends Intelligencer*
(1844-1955).

• FRIENDS JOURNAL is published monthly by Friends
Publishing Corporation, 1216 Arch Street, 2A,
Philadelphia, PA 19107-2835. Telephone (215)
563-8629. E-mail FriendsJnl@aol.com. Periodicals
postage paid at Philadelphia, Pa., and additional
mailing offices.

• Subscriptions: one year \$29, two years \$54.
Add \$6 per year for postage to countries outside
the U.S., Canada, and Mexico. Individual copies
\$3 each.

• Advertising information and assistance is available
on request. Appearance of any advertisement does
not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS
JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA
19107-2835.

• Copyright © 1999 by Friends Publishing
Corporation. Permission should be received before
reprinting excerpts longer than 200 words.
Available on microfilm from University Microfilms
International.

PRINTED ON RECYCLED PAPER
Min. 20% post-consumer

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!

Moving? Let us update your subscription and address.

FRIENDS JOURNAL, 1216 Arch St., 2A
Philadelphia, PA 19107-2835
(215) 563-8629, Fax (215) 568-1377
E-mail FriendsJnl@aol.com

FRIENDS JOURNAL

August 1999
Volume 45, No. 8

Features

- 9 Dear God: A Complaint**
Nancy L. Bieber
Is God not speaking or are we not listening?
- 10 What Did You Actually Do?**
A.M. Luick-Thrams
We are all implicated in the actions (or inactions) of our government.
- 12 Letters from Germany 1947-48**
Eleanor Dart
Quaker service mixes the personal and the public.
- 16 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



AFSC Archives

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

Departments

- 4 Forum**
- 18 Analysis**
- 20 Young Friends**
- 22 Reports and Epistles**
- 25 News**
- 26 Bulletin Board**
- 27 Books**
- 29 Milestones**
- 32 Classified**
- 34 Meetings**

Poetry

- 7 Sea Action, and the
Stubborn Shore: A Meditation**
Kathryn Parke
- Slowing Down Time**
Laura R. Roberts
- Hummingbirds**
Edward A. Dougherty
- 8 Sofia**
Tobin Marsh
- Thankless**
Robert H. Deluty
- A Prayer**
John Morgan
- 14 Point du Hoc, Near Omaha Beach,
The Thirty-Seventh Anniversary of
D-Day, June 6, 1981**
Lynore G. Banchoff
- 15 Post Traumatic Stress**
Judith Weyl

Forum

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 attenders at their national conference were men. When I inquired of the organizers about this, I was told that the majority of the conference attenders 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 signatories. 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 leadings 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 Proechel ("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 birth 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 (*FJ* 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.

Satya Froseth
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 meeting 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
8905 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

precious Earth being destroyed—which as part of the Creation, God pronounced “good.” Ancient forests are being clear-cut, driving into extinction beautiful and potentially useful plants and animals we have never even seen.

To *overfeed* our developed nations’ people, ocean bottoms are scraped clean of seafood; we closely cage for life sentient animals and birds in stinking farm factories. To feed even our pet dogs and cats, beef cattle trample into desert the world’s marginal farmlands, driving their former owners into poverty, hunger, and want in vast, lethal cities. In the United States, sprawling cities erase areas of natural beauty, blacktop over fertile soil.

Air and water are fouled. Topsoil washes away. Poisonous materials are improperly controlled. All of Earth’s problems are compounded as human populations double and redouble.

A number of fine secular conservation groups attempt to deal with Earth’s various problems, the children of the world wiser than the children of light. Even more, many Friends feel, love for the Creation and stewardship of it need to be addressed as religious concerns, religious obligations. Religious conservation groups are being formed, such as BeFriending Creation.

In addition, some want our two best-known and supported organizations, American Friends Service Committee and Friends Committee on National Legislation, to become involved—to take on some concerned, conservation-knowledgeable staff members and to add to their statements of purpose the words “and conservation and restoration of the environment.”

Then let us see what large-scale love will do.

Betty Stone
Greensboro, N.C.



Thanks

The poem “Naming” (cover, *FJ* May) was very special to me. I shared it with the 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 Forger (“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 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



Barbara Benton

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.

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.

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

—Kathryn Parke



Free Library of Philadelphia

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.

© 1998 Nancy L. Bieber

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 horrid 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.

A. M. Luick-Thrams wrote this article while a graduate student in Berlin. Reprinted with permission from The Friend, May 13, 1995.

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 "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 *Autobahnen* 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 forgiven them for it. We ostracize Cuba, although for at least the early years, the majority of Cubans sympathized with Fidel, telling the *Yanqui* 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. . ."

□

Vietnam, 1970s



LETTERS FROM GERMANY 1947-48

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



by Eleanor Dart

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 children'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

Eleanor Dart is a member of Pima Meeting in Tucson, Arizona.

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 offices; 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 others have been awarded the Nobel Peace Prize. I guess it isn't really the individuals concerned who are thus recognized, so much as a way of service—a way that has been a real force toward understanding and peace, arrived at through faith in the worth of individuals regardless of their origin or circumstances. In any case it is perhaps the second greatest recognition that we could share. The greatest is that one might say to us, "I was hungry and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me . . . alone and ye visited me. . . ." Truly the key to our way of service is contained in the last sentence of that passage: "In as much as ye did it unto one of these least, ye did it unto Me."

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

sometimes wonder if I am doing any good at all, for there is a vast spiritual emptiness and hopelessness here that makes one feel lost. Still, once in a while an echo comes back when I least expect it, and I feel again that it is much better to try, even though too small for the job, than not to try at all.

The great bulk of our time is spent in what we conveniently call liaison work. It is to act as a catalyst, to go about participating in all kinds of activities that might not take place by themselves, to help bring people together, to break "bottlenecks," to give purpose where hardship or frustration has taken it away.

We try to work with German officials, giving them encouragement and friendship as they approach very difficult work: Herr August Henkel is a tall, slightly stooped man in his early 30s. His rather thin, angular features radiate good humor and comradeship. Only when he is talking very seriously can one discern behind them a drive and tenacity of purpose that is hard to match. As a young member of the resistance, he was caught distributing anti-Nazi leaflets in 1934. He came out of the concentration camp late in 1935 with a broken back that prevents him from ever again standing straight. After a year in the hospital, he was conscripted for military service and later discharged as unfit. His two-year-old daughter died of pneumonia. During these experiences he be-

came very bitter 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 untiring 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-



Opposite: Children at a refugee camp in Germany, 1952
Left: Francis Dart with the AFSC/Red Cross truck

Courtesy of Eleanor Dart

tracted 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 burgermeisters, 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

Mittlehof, 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

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

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

Concussed bunkers, concrete skulls,
distorted bones of blackened iron
tossed in a landscape of decayed marine life.
Globs of concrete hang,
the arms of deformed starfish.
Armored turtles lie
suffocated in the moment of attack.
Whales gape,
dead in the act of swallowing.
Blow fish punctured,
spikes hooked in the earth's skin.

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.

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 Mittlehof abruptly became the property of the children of Nicholassee. Each youngster was given a ticket with a coupon 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 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 crackling 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 firelight, something too of the deeper warmth of Mittlehof.

Left with only the embers of the party, staff and volunteers turned to the job of taking signs 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 oversize 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 very 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

Post Traumatic Stress

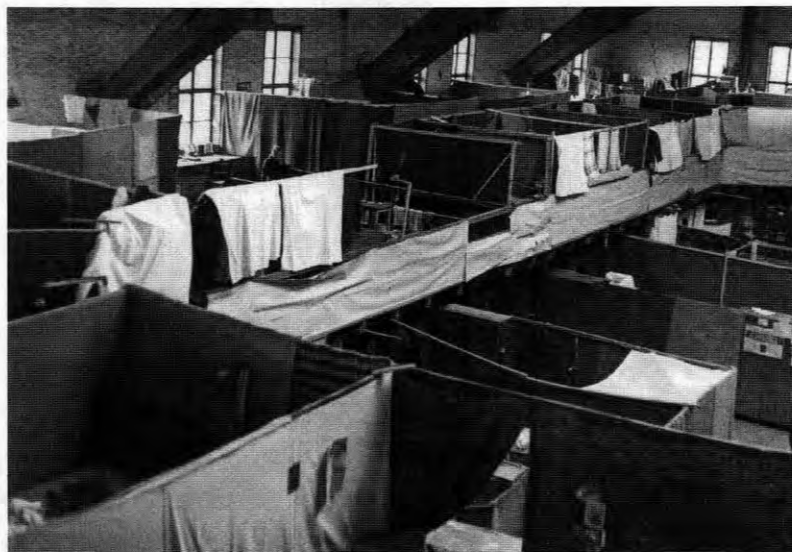
**His raspy breath sighs
like a window shade he lifts
and snaps back down, as he
picks up an old medal—
the brass tarnished,
the mold green from
being hidden in a damp basement.
The veteran turns it over in his hands.
Who was it that said to him:
So many of you boys are buried under
these battlefields. 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.

with red and green crayons. He is completely enchanted by a box of crayons that the Weinachtsmann 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 luscious strains of "O Tannenbaum, O Tannenbaum." He is completely happy. □



Refugee camp quarters, 1949-50

AFSC Archives

Excelling

IN A CHANGING WORLD

FRIENDS SELECT

Pre-K to 12th grade

17th & Benjamin Franklin Parkway
Philadelphia, Pennsylvania 19103-1284

215-561-5900

The Meeting School

56 Thomas Road
Rindge, NH 03461

Family Style Living
Working Farm Small Classes
Boarding Grades 9-12, PG
Financial aid available



Quaker Faith and Practice are at the core of TMS daily life. Our progressive academic and experiential education instills love of learning, while teaching group discernment process, stewardship of land, and dignity of work. As a community, we value the persistent practice of intellectual and spiritual openness.

www.mv.com/ipusers.tms
telephone: (603) 899-3366
email: office@tms.mv.com

CREMATION

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

For information, write or telephone
SANDY BATES
5350 Knox Street
Philadelphia, PA 19144

An Authentic Life: Thomas Hodgkins (1798-1866)

by Suzanne R. Wicks

Thomas Hodgkins 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 serious trouble (abuse and ridicule) was his refusal to do "hat honor." Since he believed that he had no "betters" 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 Laemec, who had just invented it and who had published his classic *Traité de l'auscultation médiate*. 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;

Suzanne R. Wicks, a retired microbiologist, is a dual member of St. Louis (Mo.) and St. Petersburg (Fla.) Meetings.

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, having qualified as a licentiate of the Royal

College of Physicians, he received an appointment as physician to the London dispensary where the desperately poor of the almost one million population of London were treated. Many of the physicians were 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 Hodgkins spent ten to twelve hours daily, two days a week in addition to his appointment as medical clerk in Guy's Hospital (unsalaried). As inspector of the dead and 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 attend meeting with them 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-

PHYSICIAN
—
SOCIAL
ACTIVIST
—
PATHOLOGIST
—
QUAKER

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, cancer, 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 "Hodgkins disease" has been used for more than 100 years.

In 1837 Hodgkins 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 Hodgkins 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 guileless, 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." □



- Quality care in the Quaker tradition.
- 42 apartments for independent living, 60 private personal care rooms, 120 nursing home beds.
- Peace of mind. Supportive medical and social services throughout your stay.
- An active lifestyle in a beautiful, graceful setting.
- Meals, housekeeping, transportation, cultural and social activities.
- A history of caring since 1904.

Stapeley In Germantown

6300 Greene Street
Philadelphia, PA 19144

Call Carol Nemeroff
Admissions Director
(215) 844-0700



for Students
with Learning
Differences

College preparatory • Grades 7-12 • & Summer School
Call (610) 640-4150 for information

DELAWARE VALLEY FRIENDS SCHOOL
19 E. Central Avenue, Paoli, PA 19301

Monthly Admission Tours begin in November 1999



One pathway to peace
leads right through the
halls of Congress

Call 202 547-6000
Ask how you can help
bring Friends' concern for
peace and justice to Capitol Hill

FRIENDS COMMITTEE ON NATIONAL LEGISLATION
245 Second Street N.E. Washington, D.C. 20002-5795



Open your child's
mind to the world

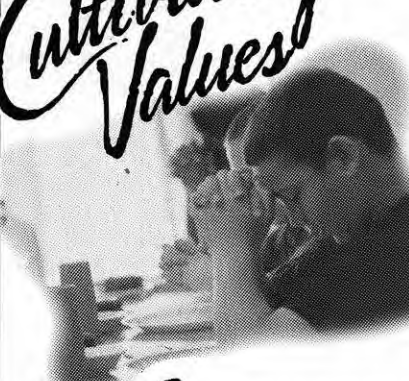
**ABINGTON
FRIENDS
SCHOOL**

A Quaker coeducational
day school grades
Preschool through 12

For more information, call
215-886-4350

575 Washington Lane · Jenkintown, PA 19046

Quakerdale
Cultivating Values



Since 1851 Quakerdale has blended history, vision and Christian values to strengthen youth and their families. Treatment services encourage positive change for teens and their families, empowering them to face the future with hope.

For further information on how you can help make a difference, call or write:

Donna J. Lawler
Box 8
New Providence, IA 50206
(515)497-5294

Quakerdale

ACCREDITED
COUNCIL ON ACCREDITATION
OF SERVICES FOR FAMILIES
AND CHILDREN, INC.

History comes Alive
when you share your
Storehouse of Memories

We help you gather the
richness of your life into
a beautiful hand-bound book.

Storehouse Collection of Memories

Marty Walton & Linda Lyman
1311 Sudden Valley, Bellingham, WA 98226
1(800)738-8599 LifeBooks@aol.com



Member, Association of Personal Historians

Guilford
COLLEGE

Admission Office
5800 West Friendly Avenue
Greensboro, NC 27410

336.316.2100
1.800.992.7759
FAX 336.316.2954

www.guilford.edu

1999
Welcome to
the 50 new
and returning
Quaker
Leadership
Scholars.

Quaker Education
Since 1837

Analysis

“We’re Here to Help You”— Is NATO What We Want?

by Richard Seeborn

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 chess-

Richard Seeborn has been the representative of Quaker Council for European Affairs in Brussels since 1998. He has spent most of his working life in economic departments of the British civil service.

Reprinted with permission from Around Europe April 1999.

board 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 R. Kelly, *A Testament of Devotion*

At least once in your life, take the time to step back and look seriously at your life's path. Pendle Hill's unique blend of worship, study and work will help you to listen to the whisper. Join our resident program and explore your call to richer living.

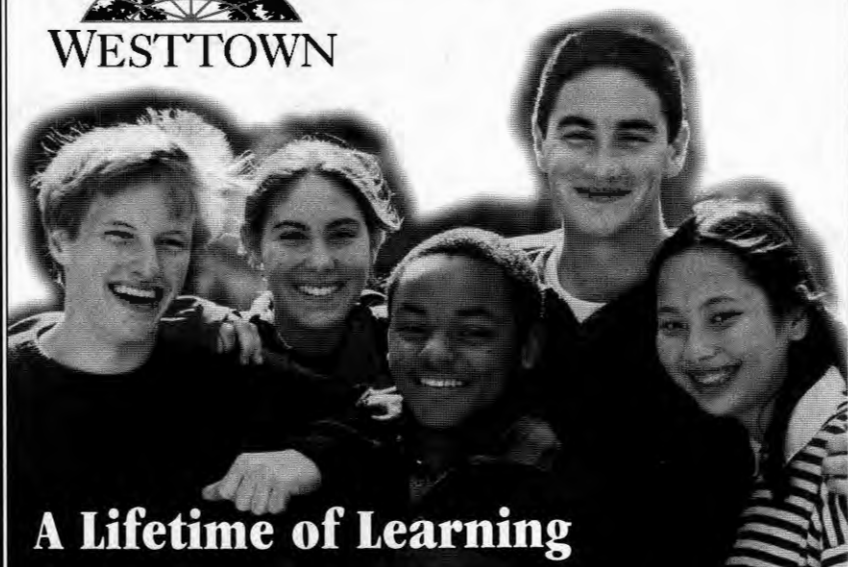
We are a Quaker-run center on 23 wooded acres near Philadelphia. We also offer conferences, weeklong courses and sojourns for people of all faiths. Our 1999–2000 Resident Program catalogue is now available. For more information please call or write:

(800) 742-3150 ext. 126
admissions@pendlehill.org
fax: (610) 566-4507; www.pendlehill.org

PENDLE HILL
Box F • 338 Plush Mill Road
Wallingford, PA 19086



WESTTOWN



A Lifetime of Learning

- Rigorous Curriculum • Personal Integrity • Social Responsibility
- Community • Spiritual Growth • Simplicity • Equality

Founded in 1799, Westtown is a Quaker coed day school in grades Pre-k through 10 and boarding 9-12. Situated on 600 acres near West Chester, the school serves 600 students.

Westtown School, Westtown Road, Westtown, PA 19395 • 610-399-7900

FRIENDS PROFESSIONAL ASSOCIATES

*Friends Hospital's
affiliated outpatient
practices providing
outpatient behavioral
health services for
children, adolescents,
adults, and older adults*

- ◆ Individual, couples, family, and group therapy.
- ◆ Psychological assessment and testing services.
- ◆ Chronic pain and stress management treatment.
- ◆ Offices located in Abington, Bala Cynwyd, Doylestown, Levittown, Northeast Philadelphia, Phoenixville, Upper Dublin, and West Chester Pennsylvania.
- ◆ Dedicated to delivering outpatient treatment that respects the individual and works toward improving the lives of the people we serve.

*For an appointment or more
information, call:*

1-800-464-7601

FRIENDS
PROFESSIONAL ASSOCIATES

Young Friends



You Cannot Have Harmony without Noise

by Molly Royer

Bonnie Zimmer

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! 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 relativity 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 reveled 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.

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 scuffling 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. □

Individuals in Community



A SCHOOL IN THE PROGRESSIVE TRADITION, THE CAMBRIDGE SCHOOL OF WESTON OFFERS HIGHLY PERSONALIZED, THOUGHTFUL COLLEGE PREPARATION FOR INTELLECTUALLY CURIOUS YOUNG PEOPLE; AN ETHICAL SCHOOL COMMUNITY BASED ON DEEP MUTUAL TRUST AND RESPECT; A PLACE WHERE INTEGRITY AND DIVERSITY ARE APPRECIATED; AND AN APPROACH WHICH PLACES AS MUCH EMPHASIS ON ASKING THE RIGHT QUESTIONS AS ON GIVING THE RIGHT ANSWERS.

COEDUCATIONAL, BOARDING AND DAY, GRADES 9-12 AND PG. CALL (781) 642-8650.

The Cambridge School of Weston • 1886

NEW from the FGCB bookstore

A Faith to Call our Own: Quaker Tradition in the Light of Contemporary Movements of the Spirit by Alex Wildwood \$12.75

Listening to the Light: How to Bring Quaker Simplicity and Integrity into Our Lives by Jim Pym \$15.50

A Few Small Candles: War Resisters of World War II Tell Their Stories ed. by Larry Gara and Lenna Mae Gara \$28.00

Standing in the Light: The Captive Diary of Catharine Carey Logan by Mary Pope Osborne \$9.95

Call for Our New Supplemental Catalog!

Friends General Conference Bookstore

FGC 1216 Arch Street, 2B
Philadelphia, PA 19107

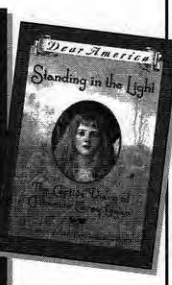
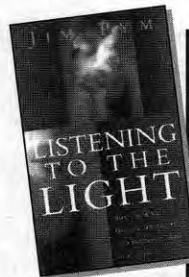
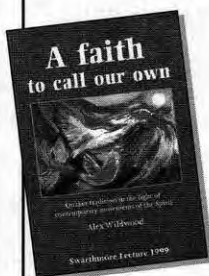
For a free catalog or to order, call:

1-800-966-4556

OR E-MAIL:

bookstore@fgc.quaker.org

Now order through the web! www.quakerbooks.org



New Publications from Friends General Conference

Valiant Friend:

The Life of Lucretia Mott

BY MARGARET

HOPE BACON

Lucretia Mott—

Quaker minister, anti-slavery leader, champion of the feminist cause—this gentle woman's life is chronicled in a dynamic

biography by Margaret Hope Bacon. This new edition of *Valiant Friend* makes the life story of Lucretia Mott, "the most venerated woman in America," available to us as a shining example of what a life of courage and conviction can accomplish. 1999, 304 pp. (illustrated), paperback \$14.95



Opening Doors to Quaker Religious Education

BY MARY SNYDER



Opening
Doors to
Quaker
Religious
Education

Mary Snyder
A Publication of
Friends General Conference

Anyone interested in religious education will find these practical, tested ideas, based on current developmental and educational theories, invaluable to

their work. The five sections of *Opening Doors to Quaker Religious Education* cover every age group and is of special interest to First Day School teachers and coordinators, retreat facilitators and all those interested in supporting religious education. 1999, 192 pp., paperback

\$14.95

Order on the web at www.quakerbooks.org. You can also order by calling us toll-free

1-800-966-4556

Email: bookstore@fgc.quaker.org
Friends General Conference
1216 Arch Street, 2B
Philadelphia, PA 19107



Reports and Epistles

AFSC Mexico Volunteers

"Los Ex-Voluntaries," 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 are, 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@aol.com.

—Mike Hinshaw



Britain Yearly Meeting Epistle

To Friends everywhere:

Greetings from Britain Yearly Meeting held in London from April 30 to May 3, 1999. We have been strengthened by epistles from meetings around the world, and by the presence of Friends from other

yearly meetings. We rejoice in our shared experience of the guided worship, the quality of clerking, the work of our elders who have kept our discipline before us, and the rich variety of activities outside our formal sessions.

Once again the international situation tests our faithfulness to our Peace Testimony. On the first evening we were forcibly reminded of this challenge by the explosion of another bomb, which harmed fellow members of London's diverse community. We are a part of the commonwealth of life. Our world is a bewildering place in which to live, and a bewildering place in which to witness to the light. Are we misled by a myth of a Quaker Golden Age in which certainty of faith and purpose led inevitably to rightness of action? Was there really a time when Friends did not feel spiritually hungry, when they did not "feel the pain of not being saints"?

We can discern the leadings of God if we take the time, and can then find a united view of what we are called to be and do. To be heard and be credible when we venture into public debate, we need to be more concerned with queries than advice, sure of our spiritual leadings, open to old light and new light. In our eagerness to make a timely difference to current situations, we must face the creative tension between our desire to "do something now" and our trust in the proven processes that have served us so well in the past. We acknowledge the wisdom and work of those who labor faithfully on our behalf as individuals, with their meetings, and for the yearly meeting. We know that the greatest mistake is to do nothing because we can only do a little.

Knowledge, a rightful use of our many gifts, and a faithfulness to our tried and tested leadings can bring us to unity. Discernment calls for the disciplines of faith, honesty, testing, and surrender. It demands care and attention in living according to the truth we see, trusting that we are safe with it. Ultimately the decisions are God's.



Quaker Roots Run Deep.

Since the mid-1700s Quakers have been moving to North Carolina. Before you make a retirement decision, plan to visit Greensboro, North Carolina and find out why so many Quakers have settled here. You will find Friends Homes, Inc. owns and manages two outstanding continuing care retirement communities. You will enjoy the beauty of four

changing seasons with temperate winters, and a stimulating quality of life in an active Quaker community. The area is home to several Quaker meetings as well as one of the nation's most well respected Quaker institutions, Guilford College. Call (336) 292-9952 for more information or to arrange a visit to Friends Homes.

FRIENDS HOMES, INC.

Providing Retirement options since 1968



NEW from Friends United Press!

JOHN WOOLMAN
1720-1772
Quintessential Quaker



DAVID SOX

John Woolman, 1720-1772: Quintessential Quaker
By David Sox • 147 pages, paper \$24.95

John Woolman is known for his celebrated *Journal* and essays, for his early concern for slaves and for Native Americans, and for living his deepest religious convictions. In his new book, historian David Sox offers Woolman to a new generation of readers. Placed in the historical context of eighteenth-century America, Woolman's extraordinary life shines forth even more clearly.

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.



Available from FGC Bookstore • 1-800-966-4556

Friends Home at Woodstown

A Century of Quaker Care for Older Adults

Simply put, Friends Home at Woodstown provides friendly and affordable care to older adults. Nestled in the heart of rural southern New Jersey, Friends Home has maintained a stable presence in the community for over 100 years. Some of our primary services include:

- Private, homelike residential living
- Independent apartment living
- Health care facility with 24-hour services
- Patient and supportive staff
- Attention to the individual's spiritual, social, and physical needs
- Closeness to the community
- Medicare and Medicaid Certificate

Rated one of the best care homes in the U.S.

For a tour or more information, contact our Admissions Office at
609-769-1500

Friends Home at Woodstown
P.O. Box 457 • Friends Drive • Woodstown, NJ 08098

Some kids earn an extra diploma at George School



SOME VERY CAPABLE GEORGE SCHOOL students can earn both a traditional diploma and an International Baccalaureate (IB) diploma.

In 1998, 21 George School students earned the internationally recognized IB diploma. They had spent their junior and senior years at George School participating in the academically rigorous IB program. Many colleges — even the most selective — will grant them up to a full year's college credit for successful IB scores.

To find out more about George School programs, contact the Admission Office.

George School, Box 4460, Newtown, PA 18940
Phone: 215-579-6547, fax: 215-579-6549
E-mail: admissions@georgeschool.org
Web: www.georgeschool.pvt.k12.pa.us

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 Svartbäckan 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

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. Grantees 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, Lorrie Schoetler, Susan Segall, and Mike Yarow 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 to 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 45229-1950; (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 referral, 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.



Year 2000 Quaker Motto Calendar

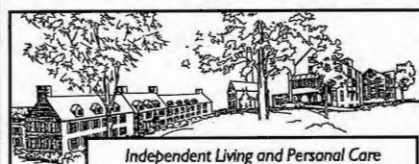
*Inspirational messages
for each month
Since 1884*

25 calendars \$20.00
25 calendars & envelopes \$22.25

Send orders with check to:
The Motto Calendar
P.O. Box 59
Douglassville, PA 19518

mballard@cwixmail.com
telephone: 301-320-3931
fax: 301-320-7370

THE HICKMAN RETIREMENT RESIDENCE



*Independent Living and Personal Care
Convenient to shops, businesses,
and cultural opportunities
Reasonable • Not-for-Profit
Founded and operated by Quakers*



400 North Walnut Street
West Chester, PA 19380 (610) 696-1536

Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R. Forrest
609-786-1824

WILLIAM PENN CHARTER SCHOOL
Over 300 Years of Quaker Education

Est. 1689

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.

Earl J. Ball III, Head of School
3000 W. School House Lane, Philadelphia, PA 19144
(215) 844-3460



Woodbrooke

Quaker Study Centre

One of the Selly Oak Colleges



1999/2000 Course Programme

*Our new look course programme is out now
with many interesting new courses*

Check out our website for details:

<http://www.woodbrooke.org.uk/woodbrooke/>

or

Mail or email us for your personal copy and add yourself
to our new mailing list.

Woodbrooke, 1046, Bristol Road, Birmingham, B29 6LJ, UK

tel: +44 121 472 5171 fax: +44 121 472 5173

email: enquiries@woodbrooke.org.uk

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 Sept. 20.

Ad rate is \$32 per column inch.

Call (215) 563-8629 now with your reservation or questions.

**FRIENDS
JOURNAL**

Bulletin Board

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 Castiglione, as soon as possible, (610) 688-1522; e-mail: <castiglione@aya.yale.edu>.

Books

Growing Into Goodness: Essays on Quaker Education

By Paul A. Lacey. Pendle Hill Publications in cooperation with Friends Council on Education, Wallingford, Pa., 1998. 292 pages. \$17.50/paperback.

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 improbable. 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

By Elfrida Vipont. *Friends General Conference, Philadelphia, Pa., 1997. 148 pages. \$11/paperback.*

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 individuals, 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

Friends'

CENTRAL

For over 150 years...

- Excellence in academics
- Respect for the individual
- Community service
- A diverse student body
- Outstanding college placement

Friends' Central School
(610) 649-7440 ext. 208

Guidelines for Writers

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

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

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

For more information contact
Kenneth Sutton, Senior Editor.

FRIENDS JOURNAL 1216 Arch St., 2A
Philadelphia, PA
19107-2835

Telephone (215) 563-8629
E-mail: FriendsJnl@aol.com

CHARLESTON, SOUTH CAROLINA

What: Creating Intentional Community
Basis: Quaker/ecumenical **Goal:** Center for Sages of Sacred to be Co-creators with the Transcendent **Contact:** Alice Wald, 49-A Two Loch Pl., Charleston, SC 29414; 843-763-0213

It's About Them.



- Grades 6-12, Boarding & Day
- 8-to-1 Student/Faculty Ratio
- Excellent College Placement Record
- 75 Miles North of NYC

Oakwood
FRIENDS SCHOOL

515 South Rd., Poughkeepsie, NY 12601 • www.o-f-s.org

(914) 462-4200

FRIENDS JOURNAL announces the publication of

BENJAMIN *The Meetinghouse Mouse*

by Benjamin, as told to Clifford Pfeil,
with illustrations by John D. Gummere

If you remember the *Benjamin* stories in past issues, you will be happy to share them—now in book form—with your children, grandchildren, and Friends!



Look for *Benjamin* in Friends bookstores or order directly from FRIENDS JOURNAL:

Please send me _____ copies of *Benjamin* @ \$6.00 each, plus \$2.00 shipping and handling (\$3.50 for shipping and handling outside U.S., Canada, and Mexico). My check is enclosed.

Name _____

Address _____

City _____ State _____ ZIP _____

Country, if other than U.S. _____

Please mail to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

If any questions please call (215) 563-8629.

knows the Truth with such certainty. Who hears God demanding radical action? How do we respond to such a person?

Elfrida Vipont'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 Vipont 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

By Tom Gates. Pendle Hill Publications, Wallingford, Pa., 1999. 36 pages. \$3/pamphlet. 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 unanswered 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.

Milestones

Births/Adoptions

Sander—*Caleb Caldwell Sander*, on May 8, to *Laura Carter Sander* and *Thomas Harvey Sander* of Friends Meeting at Cambridge (Mass.).

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 minute that Ben "lent his formidable energies and leadership in making PFG a viable Quaker entity in South Carolina, Georgia, and North Carolina."

A retirement community with many opportunities.



A non-profit retirement community and healthcare provider operated by members of the Religious Society of Friends.
Residential Apartments • Assisted Living/Personal Care • Skilled Nursing Care

Foulkeways
AT GWYNEDD

1120 Meetinghouse Road • Gwynedd PA 19436
fgwynedd@aol.com • www.foulkeways.org



For more information, call Nancy B. Gold,
Director of Admissions, at 215-643-2200.



PAX
WORLD
FUND

Consistent
Balanced
Responsible

A Socially Responsible Balanced No-Load Mutual Fund

Established in 1970, Pax World Fund was the first mutual fund to adopt comprehensive social and environmental screens. At least 25% of the Fund's assets are maintained in fixed-income securities or cash equivalents at all times, providing a cushion from the fluctuations of the stock market.

No Sales Charges or redemption fees and a low (\$250) minimum initial investment make investing easy.

*Morningstar's proprietary ratings reflect historical risk-adjusted performance, change monthly and are calculated from the Fund's 3-, 5-, and 10-year average annual returns in excess of 90-day Treasury bill returns with appropriate fee adjustments, and a risk factor that reflects performance below 90-day T-bill returns. The top 10% of the funds in a category receive 5 stars; the next 22.5% receive 4 stars. **Figures include reinvested dividends, capital gains distributions, and changes in principal value and represent past performance, which is no guarantee of future results. For more complete information, including charges and expenses, please call for a prospectus which should be read carefully before investing. **Investment return and principal value may rise or fall.**

Morningstar™
Domestic Equity Fund
Risk-Adjusted Star Ratings
As Of 3/31/99*



3-Year, 5-Year, 10-Year,
& Overall Rating



Average Annual Total Returns
As Of March 31, 1999**

1-Yr: 20.24%	5-Yr: 19.75%
10-Yr: 14.31%	20-Yr: 13.55%

1-800-767-1729

www.paxfund.com

It all begins with...

Spiritual PREPARATION FOR MINISTRY

You've been called to ministry, now where do you begin?

With the foundation.

ESR helps you prepare for ministry, building a strong center through spiritual and academic preparation. With seven emphases of



Ann Miller guides students in attending the Spirit's leading to prepare for ministry.

ministry preparation, ESR offers distinctive experiences for those pursuing Master of Arts and Master of Divinity degrees.

Prepare for ministry with us, in a supportive, Christ-centered, learning community.

EARLHAM SCHOOL of RELIGION

An Investment in Friends Leadership

228 College Avenue, Richmond, Indiana 47374-4095 • 1-800-432-1ESR

<http://www.earlham.edu/esr>

An Introduction for New Subscribers

FRIENDS JOURNAL is designed to nourish the mind as well as the soul with articles on social and political concerns, spiritual journeys, and Quaker news. Our readers enjoy the stimulating articles, sensitive poetry and illustrations, thoughtful book reviews, timely news features, and lively readers' forum. We invite your participation in the dialogue.

Three free issues — or — 16 issues for the price of 12

If you enjoy your free issues, consider a subscription.

Only \$29.

(Overseas subscribers add \$6 for postage.)

Please sign me up for:

☐ Three free issues.

☐ 16 issues for the price of 12.

Name _____

Address _____

City/State/Zip _____

Phone _____

☐ Check enclosed ☐ Bill me Charge my: ☐ MasterCard ☐ VISA

Credit Card No. _____ Exp. Date _____

Return to *Friends Journal*, 1216 Arch St., 2A, Philadelphia, PA 19107-2835

Phone: (215) 563-8629 Fax: (215) 568-1377

FRIENDS JOURNAL

Congdon—*Helen Warrington Jones Congdon*, 93, on March 22, 1999, in West Chester, Pa. Born in Moorestown, N.J., Helen graduated from Wellesley College in 1926 and in 1927 received an advanced degree in Hygiene and Physical Education. She worked for libraries in Bennington and Arlington, Vt., as well as assisting writers (including her husband and author Dorothy Canfield Fisher, for whom she was a secretary) in the preparation of manuscripts. A founding member of the Crosslands retirement community where she was a resident at the time of her death, Helen was a member of Birmingham (Pa.) Meeting and a former member of Bennington (Vt.) Meeting. She was preceded in death by her husband, Herbert Wheaten Congdon. Surviving are two sons, Walton G. and Stephen L., as well as four grandchildren.

Embich—*F. Theodore Embich*, 87, on January 12, 1999. Reading (Pa.) Meeting minutes that "for close to seven decades, Ted was an integral part of whatever happened at Reading Meeting—first as a young Eagle Scout, later as an active member. He served the meeting in many different capacities over the years—as clerk, treasurer, and on various committees. He always helped in quiet and modest ways to make meeting events and the lives of his many Friends fuller and more meaningful. He was a kind and courageous man—engineer, musician and teacher, father, grandfather, and recently great-grandfather."

Green—*Louis C. Green*, 88, on April 10, 1999, at the Quadrangle in Haverford, Pa. He was a member of Haverford Meeting and an emeritus professor of the Astronomy Department of Haverford College. Louis was born in Macon, Ga., and attended Princeton University from his undergraduate years through completion of his Doctorate in 1937. In 1983 he received an honorary Doctor of Science degree from Haverford College. Louis taught at Haverford College from 1941 until 1976 and for a number of years thereafter continued to give lectures on quasars, pulsars, white dwarfs, and black holes. He also served in a number of administrative positions, including director of the Strawbridge Observatory, chair of the Astronomy Department, and director of computing. He was also the college's first provost, and in the summer of 1997 served as acting president. Louis is remembered "as a person the faculty turned to for wisdom, common good sense, and beautifully timed moments of wry humor. His reputation as a scientist and a gentleman was international, and he was rightly revered for his vision, his kindness, his formidable intelligence, and his plain speech. He hired, supported, and encouraged a generation of younger scientists." His wife of 36 years, Elizabeth Hazard Ufford Green, a research associate in Biology at Haverford College, died in 1997. He is survived by a niece, Beatrice G. U. Zenzie; and a nephew, Charles W. Ufford Jr.

We publish Milestones that meetings and families send us. If you would like to have items listed here, please send them within six weeks of the event to FRIENDS JOURNAL, Milestones, 1216 Arch Street, 2A, Philadelphia, PA 19107.

Forum, continued from page 5

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.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation.

—Eds.



Connecting — Data — Voice — People

<http://www.meetinghousesoftware.com>
Emily R. Myers Call toll free 888.995.9984



Scattergood
FRIENDS SCHOOL

1951 Delta Avenue

West Branch, Iowa 52358-8507



Education research informs us that in order to be effective, **learning must be comprehensive**. Learning must take place within many settings—the classroom, the home, the community, the workplace and at one's place of worship. Scattergood Friends School encompasses all of these elements. Our challenging **college preparatory curriculum** is enhanced by dormitory living, a learning community comprised of students and those who teach, a work-crew and farm program, and Friends Worship. **Value based education** has been the foundation for **academic excellence** at Scattergood since its founding in 1890.

For more information, call 319-643-7628, or, 319-643-7600.

World Wide Web: <http://www.scattergood.org>

E-mail address: SFSInfo@Scattergood.org

Fax number: 319-643-7485

**The Bible Association of Friends
in America**

since 1829 has offered Bibles, New Testaments, and Portions free or at cost to Friends institutions, individuals, and others worldwide.

Write to: P.O. Box 3, Riverton, NJ 08077

DISCOVER QUAKER PHILADELPHIA

Two-hour walking tours of William Penn's original city of brotherly love, in honor of Penn's 350th birthday.

Send a SASE for schedule to: QUAKER TOURS, Box 1632, Media, PA 19063.

Classified

For information call (215) 563-8629.

Classified rates 65¢ per word. Minimum charge is \$15. Logo is additional \$15. Add 10% if boxed, 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by Friends Journal.

Classified Ad Deadlines:

October issue: August 23
November issue: September 20

Submit your ad to:

Advertising Manager, Friends Journal
1216 Arch Street, 2A
Philadelphia, PA 19107-2835
(215) 563-8629

Accommodations

The Blue Idol Quaker Guesthouse could be your base to explore England or your Quaker roots. In rural Sussex close to Gatwick Airport, (easy and direct road and rail links) London, and Brighton.

A "tranquil oasis," The Blue Idol combines a meeting-house founded by William Penn with a peaceful guesthouse and gardens. Bed and Breakfast £22pp per night. Contact: Julie and Jonathan Spencer. Telephone: 01144 1403-741241. Fax: 01144 1403-741841. E-mail: <106700.3252@CompuServe.com>

"More than just a place to stay"

Arizona White Mountains, near Show Low. Simple hospitality in vegetarian household. A Friendly Place, P.O. Box 2094, Whiteriver, AZ 85941. (520) 338-1680. <friendlyplace@wmonline.com>

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

Quaker House, Managua, Nicaragua. Simple hospitality, shared kitchen. Reservations: 011-505-266-3216 (Spanish) or 011-505-266-0984 (English). For general information, call Pro-Nica: (727) 821-2428 or e-mail: linj@gte.net.

Pittsburgh—Well located. Affordable, third-floor (walk up) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1E 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

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

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

Coming to DC? Stay with Friends on Capitol Hill. **William Penn House**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast, for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: dirpennhouse@pennsnet.org. Telephone: (202) 543-5560 Fax: (202) 543-3814.

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

Assistance Sought

Young Friends Reunion in the making. Looking for those involved in BYM YFs between 1965-1975. Contact Shawn St. Claire, 11402 Cam Court, Kensington, MD 20895, (301) 946-9083, ASAP.

Quaker Inner-City School Endowment Fund. A small group of well-integrated Quaker schools are doing a terrific job in inner cities. Help them raise sufficient endowments for long-term financial stability. For information contact: Imogene Angell, 150 Kendal Drive, Kennett Square, PA 19348, Telephone: (610) 388-0935.

Take a step to reduce violence in our school yards. Wear a button saying "Repeal The 2nd Amendment." Send two dollars to the Prince of Peace Cathedral, Box 98, Highlandville, MO 65669.

Books and Publications

Read "Quaker Theology," the exciting new journal from QUEST (Quaker Ecumenical Seminars in Theology). And join us for a weekend seminar, "A Quaker Introduction to Theology," January 15-17, 2000, in State College, Pa. Details from: QUEST, P.O. Box 82, Bellefonte, PA 16823; E-mail: QUEST@quaker.org; Webpage: www.quaker.org/quest.

Become a Published Author. 75-year tradition of quality book publishing, promotion, distribution. "Author's Guide to Subsidy Book Publishing"—(800) 695-9599.

Read *Without Apology* by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. Historian Larry Ingle calls it "an important addition to any Quaker library. I know of nothing else quite like it. . . ." 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

To receive the **British Quaker Socialist Newsletter**, please send \$1.00 for three issues to: Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

You're in good company with Friends United Press authors—including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that takes you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. www.fum.org.

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: http://www.abebooks.com/home/HAINES.

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

For Purchase

Wanted: New northern Virginia meeting seeks historic Quaker benches. Contact: Harry Tunis, 2416 Silver Fox Lane, Reston, VA 20191-2629, tunis3@aol.com, (703) 860-8479.

Wanted to buy: Westtown Sampler. Old books of Quaker interest. Grandfather clock. Please call or write: Earl Evens, 20761 Old Wire Road, Laurinburg, NC 28352. (910) 369-2803.

Opportunities

Pendle Hill - Selected Programs
Kado: The Way of Flowers, Marcia Shibata, August 13-17.
Creating Collage Self-Portraits, Emily Reynolds, August 13-17.
Ministry of Writing for Publication, Tom Mullen, August 18-22.
AVP Level II and III, Stephen Angell and Robert Martin, August 13-17 and 18-22.
Clearing the Path: Becoming Fully Present (Young Adult Friends), Deborah Shaw and Michele Tarter, September 4-6.
Gathering of Quaker Ministers and Elders, Lloyd Lee Wilson, Marty Grundy, Linda Chidsey, and Brian Drayton, September 9-12.
For more information, call Pendle Hill (610) 566-4507 or (800) 742-3150, ext. 142.

Primitive, experiential, Christ-centered attendee wishes to start small community to wait in expectant hope that Christ may again come to teach His people Himself. If interested, please call (609) 494-3389. Peace.

Consider investing in affordable retirement property in the Southern Arizona high desert. Nearby Friends Meeting at McNeal. Write or telephone: Karolyn Huffman, 901 E. Belvedere Avenue, Baltimore, MD 21212. Telephone: (410) 323-1749.

Quaker House Ann Arbor seeks new member for six-person intentional community based on Friends principles. Two-year commitment. (734) 213-0506, quakerhouse@umich.edu, www.ic.org/qhaa/.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless continuity. Brochure: (800) 370-3331, www.mvstudios.com. P.O. Box 766-F, Narberth, 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 International, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail: MkHaskell@AOL.COM.

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

Consider a Costa Rica Study Tour. August 3-14, 1999, or January 27-February 7, 2000. E-mail: <stuckey@sol.racsa.co.cr> Fax: 011 (506) 645-5528 or write: Sarah Stuckey, Apdo. 46-5655, Monteverde, Costa Rica, Central America. Or call or fax Roy Joy or Ruth Stuckey. Telephone/Fax: (937) 584-2900.

Personals

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Sought

Man, 51, seeks teaching position. MS mathematics. Five years teaching college mathematics in U.S. Five years teaching English in Mexican university. Many years computer programming. Can teach classical Latin. Fluent Spanish. Reply: wyjohnson@hotmail.com.

Positions Vacant

Youth Coordinator. Harrisburg Meeting has established a part-time Youth Program Coordinator position, working 60-70 hours per month with the Meeting's young people, including First-day school. Compensation set at \$1,000 per month, divided between salary and benefits. For further information contact: Paul Joyce Collins Williams, 4280 South Carolina Drive, Harrisburg, PA 17112.

Peace & Justice Organizer: Western Washington Fellowship of Reconciliation (FOR) seeks experienced organizer for grassroots members/groups. FOR is pacifist, multi-issue, broadly interfaith. Salary/benefits modest, flexible. Applications due Sept. 20. (206) 789-5565 or wwtor@connectexpress.com.

Interns, 9-12 month commitment, beginning January, June, or September. Assist with seminars and hospitality at William Penn House, 5 blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Internship opportunity. Quaker Information Center, Philadelphia, seeks young adult Quaker as full-time intern from September 1999 to January 2000. QIC provides 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 web-site development; and interested in interpreting the full breadth of Quakerism to others. Position pays \$8/hour, plus medical coverage, other benefits, and assistance in finding housing. Review of applications begins August 15th. For more information, contact: Peggy Morscheck, Director, Quaker Information Center, 1501 Cherry Street, Philadelphia, PA 19102. Phone: (215) 241-7024; fax: (215) 567-2096; e-mail: <quakerinfo@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 work. Contact: FWCC, 1506 Race Street, Philadelphia, PA 19102; (215) 241-7250; e-mail: Americas@fwcc.quaker.org

American Friends Service Committee (Quakers) Regional Director (Executive)

The Southeastern region based in Atlanta, Ga., seeks a new director. The Regional Director has 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. Candidates should have 4 years management experience, familiarity with Quaker principles and practices, demonstrated 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: Crystal Gaines: c/o AFSC, 92 Piedmont Avenue, NE, Atlanta, GA 30303, telephone: (404) 586-0480, fax: (404) 825-4728. Visit us at www.afsc.org.

House Manager(s) of Casa de los Amigos, Mexico City. This is a live-in volunteer position (for an individual or couple) that oversees the daily operations and services of the Casa's guest house. Req: Spanish and English fluency, familiarity with Quaker faith and practice, leadership skills, and physical stamina. Minimum commitment of 1-2 years. Benefits include travel allowance, accommodation, and a monthly stipend. Contact: Richard Faragini, Ignacio Mariscal 132, Col. Tabacalera C.P. 06030, Mexico D.F.; telephone: (525) 705-0521; fax: (525) 705-0771; e-mail: amigos@laneta.apc.org.

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 service program. The position involves working with high school and older workcamp participants, as well as with the primarily African American community in which the program is based, and involves substantial weekend and evening work. Closing date for applications will be October 15, 1999. To obtain a job description call (800) 220-0796 ext. 1-7230 or (215) 241-7230; E-mail, peace@pym.org; Fax, (215) 567-2096.

Youth Programs Coordinator at Pendle Hill: Plan and implement youth programs year round, including summer and academic year Young Adult Leadership Development Programs for ages 18-24 focusing on spirituality, leadership development, and community service; a 7-day high school work camp; and 1-3 young adult weekend gatherings. Supervise summer co-coordinator and counselors of high school group; recruit program participants; prepare budgets and financial reports. Full-time position. Experience in youth program leadership required. Salary, lodging, meals, health insurance, other benefits. Contact: Shirley Dodson, (610) 566-4507 or (800) 742-3150 x 127, or e-mail: <shirley@pendlehill.org>.



Sidwell Friends School, a coed PreK-12 Quaker dayschool located in Washington, D.C., invites qualified applicants for staff and faculty positions which may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Sidwell Friends, students and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous 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 internships 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 resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, DC 20016.

Progressive Teachers

Families or individuals; Quaker boarding high school w/ farm; Certification not required. Presently need: science, math, music, gardening, farming, houseparents, and food service coordinator. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366, fax# (603) 899-6216.

Innisfree Village. Full-time volunteers needed as houseparents in rural community with adults with mental disabilities on 500 acre farm in foothills of the Blue Ridge Mtns. Volunteers also work in weavary, bakery, woodshop, kitchen and gardens. Must be 21. Room, board, medical benefits and \$215 per month. 5505 Walnut Level Road, Crozet, VA 22932. (804) 823-5400. <http://monticello.gen.va.us/innisfree>

Rentals & Retreats

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck; two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Brontë Country. Guest House. Relax in tranquil historic setting, enjoy panoramic views, log fires, imaginative home-cooking, and warm hospitality. Brochure from: Brenda Taylor, Ponden House, Stanbury, Keighley, West Yorkshire BD22 0HR, U.K. Telephone: 011-44-1535-644154.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities \$30/day room, board, and guidance if desired. Beautiful mountain views, hiking trails. Faith based and interfaith. **East Mountain Retreat Center, Lois Rose, Director** (UCC minister and Ignatian spiritual director) 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F (413) 528-6617.

Cape May, N.J. Beach House—Weekly rentals; Week-end rentals in Off-Season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wrap-around porch. Call: (718) 398-3561.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

Quaker-based, rural, high desert community rents to winter visitors and prospective members. Write Friends Southwest Center, Rt.1, Box 170 #6, McNeal, AZ 85617.

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

Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, woodshop, computer lab. Entry fees \$49,650-\$167,050; monthly fees \$1,363-\$2,754. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.



Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. *Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.*

KENDAL

COMMUNITIES and
SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

Continuing care retirement communities:

Kendal at Longwood • Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio.
Kendal at Ithaca • Ithaca, N.Y.

Communities under development:

Kendal at Lexington • Lexington, Va.
Kendal on Hudson • Sleepy Hollow, N.Y.

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: info@kcorp.kendal.org.

Schools

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <www.ssfss.org>.

United World College schools, located in nine countries around the world, are committed to the ideals of peace, justice, international understanding and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year pre-university program of International 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 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: www.uwc.org.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School,** 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation-holiday, summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (740) 425-3655.

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

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

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

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

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

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

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

Meetings

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

(HA)=Handicapped Accessible

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

BOTSWANA

GABORONE—phone (267) 347147 or fax 352888.

CANADA

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

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

PRINCE EDWARD IS.—Worship group (902) 566-1427.

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

COSTA RICA

MONTEVERDE—Phone 645-5207 or 645-5036.

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

EGYPT

CAIRO—First, third, and fifth Sundays at 7 p.m. Call Alan Swanson, 337-1201, or Ray Langsten, 357-6969 (days).

EL SALVADOR

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

FRANCE

PARIS—Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Valenciennes, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

HAMBURG—Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04521-806211.

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

Services Offered

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

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



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

Ahimsa Graphics, 24 Cavanaugh Ct. Saunderson, RI 02874. (401) 294-7769 or (888) 475-6219.

Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (765) 962-1794.

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, Morrisville, PA 19067. (215) 736-1115.

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 will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership, \$15/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Our Web Page: <http://www.quaker.org/fqa>.



Forum Travel

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

HENRY FREEMAN ASSOCIATES

105 North Fourth Street
Centerville, IN 47330
Phone: 800-707-1920
Fax: 765-855-5278

Consulting Services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Friends Journal, and many other Friends organizations.

Illustrated, Calligraphed Marriage Certificates, each designed uniquely for you, nothing is too difficult. E-mail me for sample vows, artwork, ideas, estimate. Gay and lesbian couples, non-Friends welcome. Call Jennifer, (510) 528-0211, E-mail: snowwolf@att.net. Visit website: <http://home.att.net/~snowwolf>. Or write to: 315 Carmel Avenue, El Cerrito, CA 94530.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.



Fine Line Studios

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

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

GUATEMALA

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

INDIA

NEW DELHI—Unprogrammed worship, 10 a.m. Sundays at National YMCA Office, 10 Parliament St., Tel.: 91-11-6963925.

MEXICO

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

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

NICARAGUA

MANAGUA—Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting. 10 a.m. Sundays. Girls, Inc., 5201 8th Ave. South. (205) 592-0570.

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

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

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

Alaska

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

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

JUNEAU—Unprogrammed, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

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

Arizona

BISBEE—Worship group, (520) 432-7893.

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

McNEAL-Cochise Friends Meeting at Friends Southwest

Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-9900.

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

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

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

TUCSON—Pima Friends Meeting (unprogrammed). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

Arkansas

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

HOPE—Unprogrammed. Call: (870) 777-5382.

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

MENA—Unprogrammed. Call: (501) 394-6135.

California

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

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

BERKELEY—Strawberry Creek, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. At Shelton's Primary Education Center, 3339 Martin Luther King Jr. Way.

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

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

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

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

GRASS VALLEY—Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (530) 265-3164.

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

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

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

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

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

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

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

ORANGE COUNTY-Meeting for worship 10 a.m. 3333 Harbor Blvd., Costa Mesa. (949) 786-7691.

PALO ALTO-Meeting for worship and First-day classes for children 10:30 a.m. 957 Colorado. (650) 856-0744.

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

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call (909) 882-4250 or (909) 682-5364.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 386-8783.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 672-3610.

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

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

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

SANTA BARBARA-Marymount School (above the Mission), 10 a.m. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: (805) 453-9971.

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

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

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

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

STOCKTON-Delta Meeting. Unprogrammed, 10:30 a.m. 2nd, 3rd, 4th First Days, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

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

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

Colorado

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

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

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

DURANGO-Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. 803 County Rd. 233. (970) 247-0538 or 247-5597.

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

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 421-2060, Internet: All_Media@Compuserve.com.

Connecticut

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

MIDDLETOWN-Worship and First-day school 10 a.m. 267 William Street (2nd floor). Phone: (860) 663-3022.

NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398.

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. (860) 889-1924 or 442-7947.

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

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

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

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

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

Delaware

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

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

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

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

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

WILMINGTON-Alapocas Meeting. Worship 9:15 a.m., at 101 School Road. For information call 475-4633.

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

District of Columbia

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

MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m. and *11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

QUAKER HOUSE-2121 Decatur Pl., adjacent to meetinghouse. Worship at *10 a.m. with special welcome for Lesbians and Gays.

*Interpreter for the hearing impaired at 10 and 11 a.m.

MONTHLY MEETING DAY SCHEDULE-(second First Days Sept.-June; third First Day in July) Meetings for Worship held at 8:30 a.m. in the meetinghouse and 10 a.m. in both buildings (First-day school at 10:20).

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

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 854-2242.

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

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

FT. MYERS-Meeting at Calusa Nature Center First Days at 10:30 a.m. Telephone: (941) 274-3313.

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

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

KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787 or Robert Campbell (305) 294-0689.

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

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

MIAMI-CORAL GABLES-Meeting 11 a.m. 1185 Sunset Dr. 661-7314. Clerk: David Landowne, (305) 661-4847.

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

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

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

SARASOTA-Worship 10 a.m., discussion 11 a.m., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Fern Mayo, clerk, (941) 955-1974.

STUART-Worship Group October-May (561) 335-0281.

TALLAHASSEE-2001 S. Magnolia Dr. 32301; hymn singing 10 a.m., worship 10:30 a.m.; wkly Bible study; mid-wk worship. (850) 878-3620 or 421-6111.

TAMPA-Meeting and First-day school 10 a.m. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.

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

Georgia

ANNEWAKEE CREEK-Worship Group-30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12 a.m. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.

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

ATLANTA-Northside. Unprogrammed worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411. pjay@mindspring.com.

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

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

Hawaii

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

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

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

Idaho

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

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

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

Illinois

BLOOMINGTON-NORMAL-Unprogrammed worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

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

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

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (312) 409-0862.

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

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

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

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

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

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

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

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

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

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

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

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 344-6510.

Indiana

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

EVANSVILLE-Unprogrammed worship. Call (812) 682-3520.

FORT WAYNE-Open worship 10 a.m., First-day School and adult discussion 10:45 a.m. 6557 North Clinton. (219) 482-1836.

GREENFIELD FRIENDS CHURCH-323 W. Park Ave., SS 9 a.m.; worship 10 a.m.; Tuesday 8-5 for prayers; special event worship first Sundays 6 p.m. Eric Robinson, pastor, (317) 462-2756 or 2630, or <GreenfieldFriends@juno.com>.

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

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

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

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

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

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

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

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

Iowa

AMES-Worship 10 a.m. Sun.; call (515) 232-2763 for place.

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

DUBUQUE-Worship 10:15 a.m., Sun., unprogrammed; Summer schedule varies. Call (319) 556-3685 or (319) 583-8653.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234.

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

Kansas

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

MANHATTAN-Unprogrammed meeting. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.

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

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

Kentucky

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

BOWLING GREEN-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588.

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

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

Louisiana

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

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

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

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

Maine

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

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

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

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

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

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, US 202). No meeting July-August. Telephone: 933-2933.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 866-4382.

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

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

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

Maryland

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

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

BALTIMORE-Stony Run (HA): worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. Sept.-May (except 3rd Sunday-10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.

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

BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

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

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

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

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Dale Varner, (410) 877-3015.

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

PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 997-2535.

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

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

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

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

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

Massachusetts

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

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

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 772-2826.

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

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

CAMBRIDGE-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.

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

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

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

GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. Phone: (413) 528-1230.

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

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

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

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.

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

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

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

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Venue St. Phone: (781) 237-0268.

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

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

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

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

Michigan

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

ANN ARBOR-Discussion, singing 10 a.m. Unprogrammed meeting for worship 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Co-clerks Peggy Daub and Jeff Cooper, (734) 668-8063.

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

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

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

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

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

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

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 10 a.m. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.

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

MINNEAPOLIS-Prospect Hill Friends Meeting-near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (612) 321-9787 for more information.

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

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

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (612) 699-6995.

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

Missouri

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

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

ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3693.

Montana

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

GREAT FALLS-(406) 453-2714 or (406) 452-3998.

HELENA-Call (406) 442-3058.

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

Nebraska

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

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

Nevada

LAS VEGAS-Unprogrammed worship group.

Call (702) 898-5785.

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

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

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

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

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Sarah Putnam, (603) 643-4138.

KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.

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

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

PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey town line on Rt. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

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

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

New Jersey

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

BARNEGAT-Worship 10 a.m. 614 East Bay Ave. Visitors welcome. (609) 698-2058.

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

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

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

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

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-3987.

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

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

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

MARLTON-See **CROPWELL**.

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

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

MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (908) 931-1518. Visitors welcome.

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

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

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

NEW BRUNSWICK-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.

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

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

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

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

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

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

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

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 741-4138.

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

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

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

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

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

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

New Mexico

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

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

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

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

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

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 388-9053, 538-3596, 536-9565, or 535-2330 for location.

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

New York

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

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

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

AUBURN-Unprogrammed meeting Saturday 9-11 a.m. Auburn Correctional Facility, 135 State St., Auburn, NY 13021. By appointment only. For information, call Jim Frisch (315) 364-7375, or Jill McLellan (716) 526-5202, or contact Poplar Ridge Friends Meeting, Poplar Ridge, NY 13139.

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

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

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

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

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

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

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

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

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

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

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

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Marjory Clark, (607) 764-8341.

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

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

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

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

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

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

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

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

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

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

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

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

MT. KISCO-Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 242-3257.

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

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

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

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

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

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

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

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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

ROCHESTER-(HA/hearing loop) 84 Scio St. (one block north of East Avenue across from East End Garage downtown). Meeting for worship weekly at 8:45 a.m. and 11:15 a.m. ASL interpretation 11:15 a.m. Religious education for children and adults 10:15 a.m. Call ahead for summer schedule. (716) 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 735-4214.

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

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

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

SCARSDALE-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1607. John Randall, clerk, (914) 968-5312.

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

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

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

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (704) 258-0974.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (704) 669-9198.

BOONE-Unprogrammed meeting for worship and First-day school, 9 a.m. 381 E. King Street. Melissa Meyer, clerk, (910) 667-4354.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (704) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Matthias Drake, (919) 968-0044. Meetinghouse, (919) 929-5377.

CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. 599-4999.

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

FAYETTEVILLE-Unprogrammed worship, 11 a.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 294-2095 or 854-5155.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

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

HICKORY-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 328 N. Center St., (704) 328-3334.

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

RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.

WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 350 Peiffer Ave. 792-1811.

WOODLAND-Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

BISMARCK-Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg, 818 E. Divide Ave. Contact Thern Kaldahl, clerk, at (701) 258-0898.

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, UCM Building, 1239 12th St. N. (218) 233-5325.

Ohio

AKRON-Unprogrammed worship and childcare, 10:30 a.m. Discussion and childcare, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

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

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

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

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

SIDNEY-(937) 497-7326, 492-4336.

TOLEDO-Rilma Buckman, (419) 867-7709.

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

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Frank Huss, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m.

1954 Indianola Ave., (614) 291-2331 or (614) 487-8422.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.

DELAWARE-Unprogrammed meeting and First-day school, 10:30 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. For summer and 2nd Sundays, call (614) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (614) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Days at 10:30 a.m., Betsey Mills parlor, 4th and Putnam Sts. Phone: (740) 373-5248.

OVERLIN-Unprogrammed worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 774-5005.

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

WAYNESVILLE-Friends meeting. First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

WILMINGTON-Campus Meeting (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (937) 382-0067.

WOOSTER-Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Susan Hyde: (937) 767-7756.

Oklahoma

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

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

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

Oregon

ASHLAND-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (541) 482-4335.

CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

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

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Meeting for worship at 8:30 a.m. and 10 a.m. Sunday. First-day school, 10:15 a.m. Phone: 232-2822.

BRIDGE CITY WORSHIP GROUP-10 a.m. at Historic Neighborhood House, 3030 S. W. 2nd Ave., Portland. First-day school, 10:15 a.m. Contact Chris Cradler (503) 287-6601.

FANNO CREEK WORSHIP GROUP-10:30 at Dant House, Catlin Gable School, 8825 S.W. Barnes Road, Portland. Catlin Gable School is next door to Providence St. Vincent Medical Center, near the intersection of U.S. 26 and Oregon 217. Contact Bob Keeler at (503) 292-8114.

MOUNTAIN VIEW WORSHIP GROUP-10 a.m. on first and third Sundays at 601 Union Street, The Dalles, Oregon, serving The Dalles, Hood River, and surrounding areas. Contact Lark Lennox (541) 296-3949 or Jeff Hunter (541) 386-5779.

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

For other opportunities for small group worship, call Multnomah Meeting at 232-2822.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone 399-1908 for information.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) (215) 884-2865.

BIRMINGHAM-First-day school 10 a.m., worship 10:15. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Routes 202-263), Lahaska. (215) 794-7299.

CARLISLE-First-day school, Meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindia Drive, telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (610) 874-5860.

CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block south of Rte. 1.

DARBY-Meeting for worship and First-day school 11 a.m. Main at 10th St.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. East of Dolington on Mt. Eyre Rd.

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

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

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

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

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

GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmtown Rd., off Rt. 41, Gap, Pa. Call (610) 593-7004.

GLENSIDE-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1450.

GOSHEN-First-day school 10 a.m., worship 10:45 a.m. Goshenville, intersection of Rte. 352 and Paoli Pike.

GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumneytown Pike and Rte. 202.

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

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.

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

HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 641-7139.

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

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

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

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

LANSDOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

LEWISBURG-Worship 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

LONDON GROVE-Friends meeting Sunday 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 692-4215.

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June, 125 W. Third St.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided.

Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. Clerk, Christina Stanton (610) 690-0945.

MIDDLETOWN-First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and Eighth Months, worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (717) 458-6431.

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

NEWTOWN SQUARE (Del. Co.)-Forum 10 a.m. Worship 11 a.m. Rte. 252 N. of Rte. 3. (610) 356-4778.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., P.O. Box 168, Oxford, PA 19363. (610) 932-8572. Clerk: Harriet Magoon, (610) 932-5190.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Jennifer Hollingshead, clerk: (610) 369-1636.

PHILADELPHIA-Meetings 10:30 a.m. unless specified; phone 241-7221 for information about First-day schools.

BYBERRY-one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

CENTRAL PHILADELPHIA-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

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

CHESTNUT HILL-100 E. Mermaid Lane.

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

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

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

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

PHOENIXVILLE-Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15 a.m.

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

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

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

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

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.
RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithaca, Pa. (610) 293-1153.

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

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. (215) 297-5054.

SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

STATE COLLEGE-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. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

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

UPPER DUBLIN-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

WELLSBORO-Mtg/childcare 11 a.m. Sundays at I.Comstock 7th-Day Adv. Sch.; (570) 324-2470/92, or 376-5176

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmuth, (610) 696-0491.

WEST GROVE-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7.

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (717) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

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

YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

Puerto Rico

SAN JUAN-Quaker Worship Group. Call Faith (787) 754-5937, msg/fax (787) 767-3299.

Rhode Island

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

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

WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First Day at 10:30 a.m. (401) 762-5726.

South Carolina

CHARLESTON-Meeting for worship Sundays. Campus Ministry Office, College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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

GREENVILLE-(unprogrammed) meets each First Day in the residence of Ben and Carolee Cameron at 6 Randlewood Lane, Greenville, SC 29615 at 4 p.m. EST, ie. 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallock at (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

South Dakota

RAPID CITY-(605) 341-1991.

Tennessee

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

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed), Edie Patrick, (423) 283-4392 or ewpatrick@aol.com.

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

NASHVILLE-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15 a.m. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. Pam Beziat, clerk.

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (423) 694-0036.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

AMARILLO-Call (806) 538-6241 or (806) 426-3526.

AUSTIN-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. 452-1841.

DALLAS-Sunday 10 a.m. 5828 Worth St. Hannah Kirk Pyle, clerk. (214) 826-6097 or call (214) 821-6543.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 626-8181.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

HILL COUNTRY-Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Kerrville, Tex. Byron Sandford (830) 864-5535.

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

LUBBOCK-Unprogrammed worship, Sunday morning 10 a.m. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 750-6510.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. Telephone: (801) 359-1506 or 582-0719.

Vermont

BARTON-Glover Friends Meeting 9:30 a.m. Sundays. Barton Library basement. 525-6961 or 525-6990.

BENNINGTON-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

BURLINGTON-Worship 10:30-11:30 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

MIDDLEBURY-Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480, or Gilson, (802) 684-2261.

PUTNEY-Worship, Sunday, 8:30 and 10:30 a.m. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

SOUTH STARKSBORO-Unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.

WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake Meeting, discussion 10 a.m., worship 11 a.m. (804) 223-4160 or 392-5540.

FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (540) 828-3066 or 885-7973.

HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

LEXINGTON-Maury River Meeting. Worship at 10 a.m. (unprogrammed), First-day school 11:15 a.m. Phone (540) 464-3511. Interstate 64 West, Exit: 50, Rt. 850.

LINCOLN-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

LYNCHBURG-Worship 10:30 a.m. 2nd and 4th First Days;

Info: Owens, (804) 846-5331, or Koring, (804) 847-4301.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

RICHMOND-Ashland Meeting. Worship 11 a.m. (804) 227-3439 or 227-3563.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8953.

ROANOKE-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence), 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

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

WILLIAMSBURG-Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

WILLIS WHARF-Parting Creek Worship Group 11 a.m. Phone (757) 442-2039.

WINCHESTER-Centre Meeting, corner of Washington and Picadilly, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7998, e-mail: gads@shentel.net.

WINCHESTER-Hopewell Meeting. 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m. First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 747-4722 or (206) 547-6449.

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk Tom Hall: 734-8170.

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

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-3818 or 357-3855.

PORT TOWNSEND-10 a.m. Sunday (360) 385-7070.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

SULTAN-Sky Valley Worship Group. (360) 793-0240.

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

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082.

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

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Mining (304) 756-3033.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.

PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

EAU CLAIRE-Worship at 10:30 at 3131 Stein Blvd. preceded by yoga/singing. Call (715) 833-1138 or 874-6646.

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk: (414) 337-0904.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

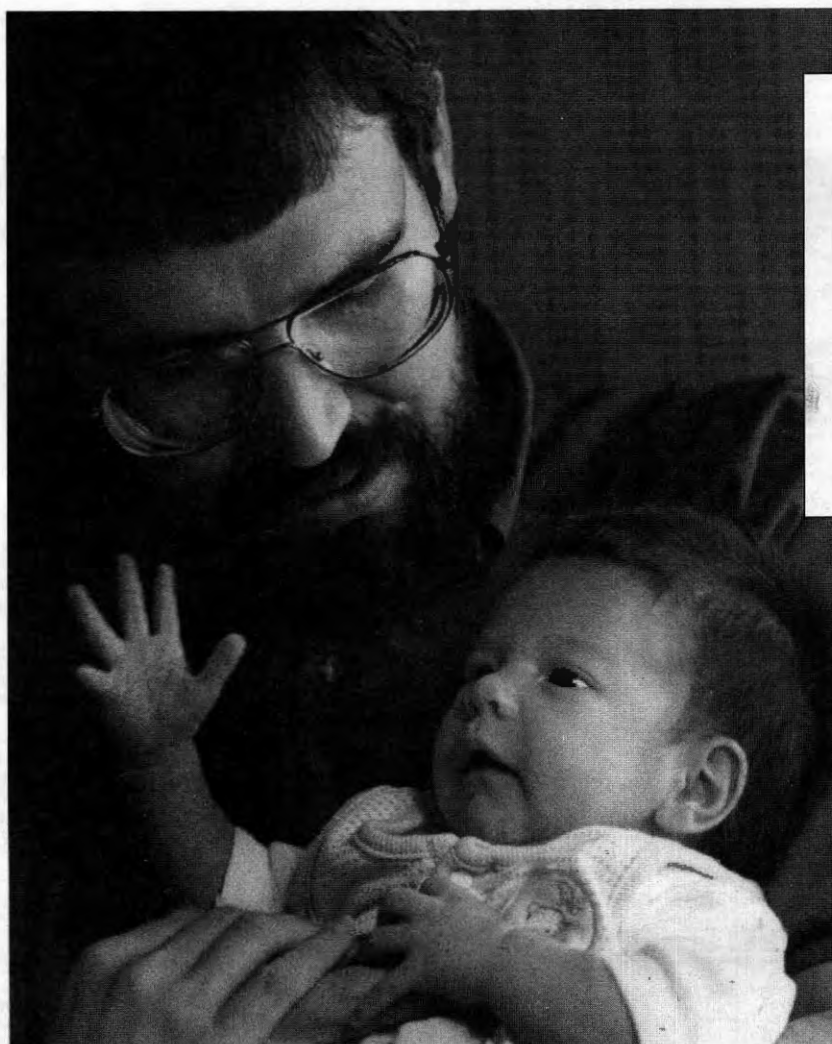
MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

WYOMING MEETING-Unprogrammed worship: Jackson, (307) 733-3105; Lander, 332-6518; Laramie, 745-7296; Savery, 383-2625; Sheridan, 672-6779. Call for time and place.

Claiming Our Past: Assuring Our Future



There can be considerable tax benefits to donors who support FRIENDS JOURNAL through gifts of appreciated securities. We will be glad to provide additional information.

© Cynthia S. Taylor

What better way to give expression to your Quaker values than by leaving a portion of your estate to FRIENDS JOURNAL? You will assure the publication of Quaker thought and reports of Quaker life far into the future. Consider a provision in your will for FRIENDS JOURNAL.

For more information, contact the editor-manager:

FRIENDS JOURNAL

1216 Arch Street, Suite 2A, Philadelphia, PA 19107-2835 • (215) 563-8629