

December 1995

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**EVERY VALLEY SHALL BE FILLED,
AND EVERY MOUNTAIN AND
HILL SHALL BE MADE LOW,
AND THE CROOKED SHALL BE
MADE STRAIGHT, AND THE
ROUGH WAYS MADE SMOOTH.**



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Among Friends**Traditions, Old and New**

Since 1981 we have often included a staff photo in the December issue. It's one way of extending our gratitude for your friendship in the past year and our best wishes for the year ahead. The message remains the same; we have delayed our photo because our coworker Nagendran Gulendran is on leave visiting his family in Sri Lanka. We pray for his safe return from that troubled land and for the return to health of his mother in Colombo. You may look for our family portrait here early in the new year.

With or without our holiday photo, there should be no doubt about the approach of Christmas. Glossy holiday gift catalogs fill mail boxes at home and office. My friend Stan Banker, whose Hoosier humor frequently graces the pages of *Quaker Life*, has written to me on the subject of L.L. Bean catalogs. Lately, Stan confesses to a discovery about himself: "Even Quakers can be caught up in the desires of this world, especially as Christmas draws closer. My discovery of this fact was heightened by the dog-ear I placed on pages 28 and 29 of L.L.'s Christmas catalog featuring, to my dismay, a wide array of Scottish tartan plaid shirts. Twelve designs in all! Hardly a Quaker thing. And, worse yet, I liked them, every one—the Royal Stewart, the Black Stewart, the Dress Stewart, the Muted Dress Stewart, and especially the [Quaker] Gray Stewart. What was happening to me?"

In an effort "to save all Quakers from such straying down the road to eternal damnation or worse," Stan invites *FJ* readers to contribute to his "1996 L.L. Quaker Catalog," now in early stages of formation. Here are a few of the items likely to appear (a fuller listing to be found in this month's *Quaker Life*):

George Foxio Designer Leather Belt—Since leather britches are no longer in style, at least we can wear an imitation leather belt to hold up our Quaker values along with our pants. \$15.95 with a 5 percent donation to the Pendle Hill Foundation.

Elizabeth Fry Country Clogs—Delivers a beneficial foot massage every time you step out to confront a social injustice. The natural rolling action of your feet activates a certain flexibility in your theological persuasions that will let you see "that of God in all." \$75 with a 7.5 percent contribution to the Yokepersons Prison Ministries.

Joseph John Gurney Light—For all those Gurneyites, now there's a Gurney Light. This English banker's lamp of polished brass is perfect for reading all those wonderful Bible verses unknown and unappreciated by universalist Quakers. Now you can read "Let your light so shine. . ." in the light of a Gurney Light. \$109 with a 10 percent tithe paid to the Orthodox Bible Society.

I do thank Friend Stan for this bit of levity at a time when weighty matters can occupy too much of our time. I look forward with excitement to his "alternative catalog," which is sure to solve many gift giving uncertainties a year from now!

Vinton Deming

As we look to the new year there is a particular excitement we wish to share. This fall the Friends Journal Board of Managers made an important decision—to undertake a major fundraising campaign to build an endowment for our future publishing efforts. We will lay out our plans in the February 1996 issue. Planning for the campaign is now underway as the Board gathers for a special kick-off dinner this month.

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Courtesy of FWCC

Friends meetinghouse and school,
Batalles, Bolivia

Cover art by Rita Corbin

Does it exist?

On Robert Kunkel's Viewpoint comments ("It Doesn't Exist," *FJ* Sept.), let me share that the Religious Society of Friends (RSF) is religious, is a society, and is of Friends everywhere; whether or not "love and unity. . . prevail among Quakers."

It reminds me of when a history teacher said the Holy Roman Empire was neither holy, nor Roman, nor an empire. Draw your own analogy, but it is a literary or language problem and you may not want to get stuck on it. I know that in my heart I am a Quaker, even if I may be the last one on earth (a metaphor).

Never mind that after the death of Jesus something called itself the (Catholic or Orthodox) church; and in the middle ages, Holy Mother, the Church; after Fox, the Religious Society of Friends. If the RSF is an illusion, then so is all of life. That is why I look to the spirit of the words rather than to the letter of the words.

Let us get past the semantics and the failure of praxis. Let us respect our differences and recognize the very mystery of the spirit that makes us come into the world and then leave it. Let us not waste our time with intellectual and literary exercises that divide us. Let us celebrate the life of the Spirit. Let us try to be religious every day in and out of our meetings (churches) and in the world.

In the life of the Spirit there is no momentum. We are always at the beginning.

Patrick Genna
St. Louis, Mo.

I am confused by Robert Kunkel's words. What exactly is he saying? As I have experienced from my first encounter with Friends' worship, there is an organizing Unity; Someone is in charge. That Someone is the God Who is Other. The One Who calls each of us by name from the center of our hearts and has redeemed us, the God who manifests as Light showing us the Way out of our infatuation with the flesh (in Buddhist terms, with all that is impermanent) so that we—in the flesh—may abide in timeless Light, where there is no birth, no death; no fear, no anger, no lust, no ignorance. Just the "peace that surpasses understanding."

If Robert Kunkel is suggesting that the Religious Society of Friends has moved away from our Inner Teacher, I agree with him. But let's not beat on ourselves and each other about who is less faithful, who is outside the circle. Let's just get on with the task of turning toward our Inner Teacher and learning what it may mean to be almost-21st-century Quakers.

If, on the other hand, Kunkel is

suggesting there is no Inner Teacher, I ask him: What brings you to the silence and why do you stay with the Religious Society of Friends?

Diane Bonner Zarowin
Staten Island, N.Y.

. . . and a response

Perhaps an analogy will make my point clearer. Suppose someone claimed to belong to "the Religious Society of Christians." If you asked just what this Society is, or does, would you be satisfied with the answer that it exists because it thinks, or that it is a Unity organized by the God Who is Other? And if it were added that the only criterion for membership in the Society is that one be a member of some Christian church (Orthodox, Catholic, Protestant, or what have you), wouldn't it seem fair to ask, "But why speak of membership in a mysterious 'Society'? Why not just say you're a Christian who belongs to such and such a church?" I'm not suggesting that there couldn't possibly be a satisfactory answer, but what's so strange about the question?

Robert Kunkel
Chapel Hill, N.C.

Perplexing

Here is a question for comments by *FJ* readers: A stranger came to our meeting today and during a pre-worship discussion asked me (he was very inquisitive and analytical), "Since God is within people, if every person were killed would God then be nonexistent in this world?"

Nelson Babb
W. Suffield, Conn.

Words not heeded

Predators do not heed words, true or not. They are impressed only by deeds. Theirs is the mugger's ethic. The only questions restraining their attack are: 1) What is the risk (not of being exposed, but of being seriously punished)? 2) Is the likely gain from this attack worth the risk?

Thus, true words of condemnation penetrate a predator's hide just as far as the massed stare of a herd of gazelle penetrates the hide of a lion while it eats one of their young. A predator is only concerned with the words of its prey when those words indicate that a great number of prey are about to gang up on the predator. Even then, it fears massed prey like a lion fears massed sheep. Only when the opposition is both highly numerous and tightly disciplined does fear begin to rise in the predator.

The United States is just such a predator. Our marines have averaged eight invasions per decade for over 100 years. Where overt

invasion is inadvisable, our CIA arranges tortures, murders, slaughters, and coups. The end, of course, is to concentrate power in the hands of our ruling elite. If the rest of the world remains cowed, our predatory rulers will soon achieve their end—absolute control of the planet.

Joseph M. Mitchener
Salinas, Calif.

Thank you, Martha

My story begins in the fall of 1972 at the beginning of my tenure as a young pastor of the First Baptist Church of Wildwood, N.J. I did not know it at the time, but meeting a parishoner during the first weeks at FBC would alter my life experience profoundly.

One of my first pastoral calls was with Martha Rhoads, a retired home economics teacher. Her husband had died a few years earlier. He had been a lifelong Quaker and had introduced his wife to his faith journey. I noticed a current issue of *FRIENDS JOURNAL* on Martha's coffee table and I glanced through it. Not being familiar with the publication, I asked if I could borrow it for a brief time. She suggested I take several back issues and told me to take my good time returning them.

Within weeks, I began receiving the magazine at my home address. My friend had given me a gift subscription. Each fall for the next 23 years I would receive a card from the *FJ* indicating that I would again be mailed this publication in the coming year.

This generous gift has changed my life and had a profound effect on my career as a minister. My attitudes about pacifism, homosexuality, individual spirituality, nuclear arms, military service, and minorities have been greatly influenced by your magazine. Issue by issue it has been with me as I made significant decisions about my ministry and personal life.

Early in my ministry, the *JOURNAL* encouraged me to speak out against the arms race and help organize the southern New Jersey participants in the peace demonstration in New York City in 1982. After I moved to Mystic, Connecticut, *FJ* articles encouraged me to use the pulpit of the Union Baptist Church to identify HIV/AIDS as a community concern not to be irrationally feared or associated only with the gay community. Prior to Desert Storm, our church held nightly prayer vigils to discourage the advent of that war. Indeed, my rejection of war as a means of solving world problems was greatly influenced by *FJ* as I read article after article on the power of peaceful demonstration by Quakers worldwide.

The controversy centered on the acceptance of the gay community in the life

Marriage and Same-Sex Unions in Historical Perspective

Marriage as we tend to think of it has only existed for about 400 years. Attitudes toward relationships, sexuality, gender roles, power, the status of women and children, inheritance, and legal rights, all aspects of marriage, have varied much more over the centuries than most of us realize.

In the ancient world, marriage was primarily about establishing inheritance lines and controlling property. As such, it was an event only for the wealthy, ruling elite. Love was expected to follow from marriage, not prompt it. Marriage was thus a duty, and one hoped to develop affection for one's spouse over time. The lower classes generally did not "marry" in any officially recognized manner, and slaves (and others) were prohibited from marrying. In many places the majority of a population was not allowed to marry. Infants and children were promised to each other by their families, and this promise in and of itself was considered a legally binding marriage. Remarriage was common because of death (men in warfare, women in childbirth, both in plagues). The concept of the 50th wedding anniversary is strictly modern.

Reading the Bible, one quickly discovers a variety of marriage customs. Polygamy was common (Gen. 4:19, 29:15-30, Deut. 21:15) as was concubinage (Gen. 16:1-2). Solomon had 700 wives and 300 concubines (1 Kings 11:3), and King David had 18 wives (2 Sam. 5:13). For a typical marriage celebration, read about Samson in Judges 14. Nowhere in the Bible is marriage celebrated as a religious affair. It is always a secular ceremony.

Jesus was not opposed to marriage, but a good case can be made that he preferred celibacy. See Matt. 19:12 (and his reference to Isa. 56:3-5), Matt. 19:29; Luke 14:26, 20:34-36, 21:23, and 23:29. Jesus also clearly forbids divorce. Paul unquestionably favors celibacy as he points out in 1 Cor. 7:5-7, and opposes divorce (Rom. 7:2-3).

Surprisingly, many of the Church Fathers were violently opposed to marriage, calling it "impure and unholy" (Origen), "a crime against God because it changed

the state of virginity that God gave every man and woman at birth" (Ambrose), "more dreadful than any punishment or any death" (Tertullian), and "a polluted and foul way of life" (Tatian).

The church had little to do with marriage for many centuries. Before the 11th century it was usually at the house of the bride or the groom, or in a common public area. At first the local priest performed a small role, such as blessing the union. Later this moved to the steps of the church (with the door closed), and for the first time began to require the consent of the bride. Later it moved inside the church. It was not until the Fourth Lateran Council of 1215 that marriage was recognized as a sacrament. Concubinage was recognized in canon law up to the 12th century, though not in all places. It was not until the 16th century that the wedding ceremony looked like our modern customs.

The restriction of marriage for procreation stems from Augustine, but marriage, when possible at all, was not denied to infertile or older couples incapable of producing offspring.

Parallel to the Christian tradition of at first avoiding marriage and then celebrating it for reproduction, we know of three types of same-sex union ceremonies performed in the ancient world. Strabo describes a ceremony of ritual abduction establishing a legal relationship between male lovers in Crete in the 4th century BC and possibly lasting into the Christian era. Lucian, in the second half of the first century, described a ceremony by which Scythian males established formal, lifelong relationships with each other. The third type known to Roman law was one which is practiced today—collateral adoption where one man adopts the other (as a brother in ancient Rome), which established a legal relationship and entitled the partner to inherit.

Another surprise: the church itself celebrated sacramental same-sex unions from prior to the 8th century in a ceremony called *euche eis adelphopoiesis*. John Boswell records at least eight versions of this ceremony before the 12th century, 17 surviving copies during the 12th century, and manuscripts from the 13th-16th centuries. Most were written in Greek in Italy, Greece, or the Levant. There are three in Slavic languages,

and there is fragmentary evidence of an Arabic version. (For details see *Same-Sex Unions in Premodern Europe* by John Boswell, Villard Books, 1994.)

The most important fact to emerge from a serious historical study is the reality of change. What one age considers an absolute requirement of marriage changes in the next. The Second Vatican Council of 1963, in describing marriage, refused to use the familiar word "contract" (harkening back to marriage as a vehicle for property control and inheritance) and instead spoke of it as an "intimate partnership of life and love" and "the mutual giving of two persons." Rather than a contract, marriage is seen as a covenant relationship embracing the whole of life, of which the procreative is an important part, but still only a part.

Three countries have legally recognized same-sex marriage: Denmark in 1989, Norway in 1993, and Sweden in 1995. In the United States the expansion of domestic partnership rights has the potential for recognizing same-sex unions as a parallel to marriage, as was true in the ancient world. The institutions are not the same, but both are legally recognized.

Quaker meetings have performed same-sex unions since 1981. The first to be called a marriage was in Morningside (N.Y.) Meeting in 1987. In Pacific Yearly Meeting I know of five meetings that have minuted their willingness to do so.

In approaching a new understanding I recommend contemplating the Song of Songs. I believe that marriages or unions should be a covenant between two people and God; celebrate sexuality, equality, and service; and promote faithful, loving relationships that are permanent.

Bruce Ames Folsom
San Francisco (Calif.) Meeting



of the American Baptist Churches USA is currently challenging the basic Baptist principle of individual soul freedom in our denomination. Many American Baptists are concerned that our denomination not fall

under the influence of policies restricting individual freedom in our congregations and threatening the autonomy of the local church. FRIENDS JOURNAL consistently recognizes the rights of the gay community,

Continued on next page

and this has been helpful to me as I defined my own position. Our congregation is open to all who seek to worship with us. There is no implied or direct judgment on personal righteousness or sexual orientation. The many *FJ* articles on gay and lesbian rights indicate that good intentioned believers can honor the "inner light" each experiences and together they can become comfortable with diversity. Indeed, diversity is an indispensable characteristic when believers seek the will of God, for it protects us from the tyranny of personal, untested opinions that often obscure the will of God.

I am currently reading through my 23 years of *FJ* back issues and saving the articles that remain helpful to my ministry. My life has changed dramatically over these years. During this time I have been amazed at the amount of energy Christians of all persuasions expend on insignificant matters. It appears that many well-meaning believers can't tell the difference between the sirens and the buzzers of life. Martha Rhoads, through her insightful gift, has helped me to be attentive to the sirens. Thank you, Martha, and thank you, *FRIENDS JOURNAL*.

G. Kenneth Carpenter
Mystic, Conn.

Learning about Friends

I often wonder what others look for when they read *FRIENDS JOURNAL*. I always hope to find something that is inspiring like spiritual experiences during regular meetings for worship or during individual times of meditation.

I also like reports of experiences with people who want to know about what Friends do in quiet worship. At the time of the peach festival in Mount Laurel, N.J., I was giving out literature and answering questions. Many who come to enjoy the ice cream, cake, and peaches have never been to a Friends meeting. When I say I never feel there is time to worship in a planned service, they seem surprised. I want time to pray for others, pray for peace, and to seek direction for my life. Sometimes I feel moved to share in meeting and there needs to be time for clear direction.

I feel we should look for more ways to help others to learn about Friends and maybe they will join.

Joseph T. Lippincott
Mt. Laurel, N.J.

A different illustration?

It is always exciting to receive a copy of the *JOURNAL* with one of my pieces in it. The September issue was no exception. I got a great deal from the other articles on the prison/freedom theme and the delightful short piece, "One Little Sparrow," by Leslie Ann Carroll.

But I was very disappointed in the illustrations selected for the James Nayler story. Why was it that caricatures of Nayler as "The Great Deceiver and False Messiah" were used when the enclosed lithograph, also German, was available? I am wondering who made those selections?

We have had over 200 years of demeaning material on this remarkable man. I had hoped Friends could begin to see James Nayler as Kenneth Boulding did—a thoughtful man who was misled, suffered for his mistakes, and truly rose above his suffering.

Rebecca Osborn
Bethlehem, Pa.

We found out from an interesting book, John Nickalls' Some Quaker Portraits: Certain and Uncertain, that the portrait you mention (below, left) was a copy of a Rembrandt painting that was used on the cover of a pamphlet about Nayler but almost certainly was not a likeness of him. Perhaps we should have used another (right), thought to be done by Francis Place, who probably was familiar with Nayler.

Barbara Benton
FJ Art Director

Some Quaker Portraits: Certain and Uncertain



Two 'uncertain portraits' of James Nayler

Friends and prisons

I have just read with interest your September issue with its article on prisons and prisoners. However, I felt it reinforced the image that Quakers are "us" and prisoners and ex-convicts are "them," as if

there were no Quaker prisoners or ex-convicts. (The introductory editorial by Vint Deming tries to set that record straight, but it is physically separated from the other articles.)

I, like Vint, am both an active Quaker and a former prisoner. I was arrested and put in jail five times between 1964 and 1971. Three of these times, including a felony conviction, were for "conscientious offenses" such as disobeying the draft laws and demonstrating against the Vietnam War. I rarely talk among Quakers about the two times I was jailed for more common offenses, once for hitchhiking on an open freeway and once for "being knowingly in the presence of marijuana" (later plea-bargained down to "trespassing on private property"). I know these are all relatively nonviolent offenses, but so are many other things for which people get put in jail. Even some violent offenses are only unfortunate accidents.

Prisoners are not a different type of person from those of us who are not in jail. "There but for the grace of God go I." Look in the mirror and you will see a potential prisoner, if certain conditions should happen to change.

Jeff Keith
Philadelphia, Pa.

The September issue with its articles on our prison system was excellent. The one on "A Prisoner's Need" (for a Bible) reveals how persistent we must be to respond to human needs. My inner question was "What of nonChristians? Are they denied their religious texts?" A Friend involved with programs in prison replied, "The Black Moslems certainly see that their members have the Koran, and they actively support imprisoned Moslems."

I was especially sensitive to the articles because I had just finished reading *Marking Time: Letters from Jean Harris to Shana Alexander* (1991). This book is a must for anyone concerned with our U.S. prison system. Jean writes well, with wit and humor, some bitterness, and with clear descriptions of prison programs she leads with young mothers and, in summer, their children. Read her letter refuting the charge that prisons are like country clubs! Her insider's view includes much an outsider wouldn't think of.

Fern Stowe
Sandy Spring, Md.

My so-called prison work with the Quakers is ongoing but not as directly active as it has been in other years; i.e., I seldom go myself but get others to go. Our ad hoc Sandy Spring (Md.) Prison Committee runs Monday evening "services" at the Patuxent

Institution in Jessup, Md.

Another small action in the prison system is delivering old magazines to the Ann Arundel County Detention Center. We used to take magazines to Patuxent (much nearer), but they had "administrative difficulties" and now can't accept these donations. Next, we took them to the House of Correction, another prison in Jessup (a real prison-industry town). When that got into complications, the state librarian suggested Ann Arundel, and they've loved us ever since. Every Monday my wife, Peggy, picks up the discards from the Friends House library as she goes to her "sewing circle" in the nursing home. When we get a garage full, we take them to Ann Arundel.

The detention center librarian is a real jewel! So many of her "clients" have such poor reading skills that they mostly just "look at the pitchers." She'll go out to garage sales on Saturday mornings and scarf up children's books for the prisoners to use for reading practice. Often she'll get the sellers to donate their whole load of books by offering them a tax write-off donation receipt from the county. Neat trick!

The detention centers offer a GED diploma program (high school equivalency), but most of the inmates are there for too short a time to get the full benefit of it. The Sandy Spring Friends elementary and upper school libraries have cleared out surplus books and other teaching materials and donated them to this detention center. The librarian makes the material available to the inmates, but she has been forbidden to do any tutoring herself. Such is the mentality of prison administration!

Jack Fogarty
Columbia, 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.

Meetings for Healing in the Manner of Friends

by Merry Stanford and Richard Lee

Meeting for healing is a place for Friends to pray together for each other and for those we love.

Eight women and men sit together, silently, in the living room of a Friend. They sit close together, almost knee to knee. One Friend is breathing loudly; all have their eyes closed. A palpable sense of Presence fills the room: an ill friend or relative is being held in the Light. This individual has recently experienced a debilitating accident that has produced terrifying nightmares. Her injuries are healing slowly, and she is experiencing symptoms for which her physicians can find no cause. After some time of silence, one of the women sings a hymn quietly, "Be not afraid. I go before you always." Following another lengthy period of silence, one of the men prays, "Help us, God, to encourage this Friend, to reflect to her all of the love and hopefulness that she has given to us in times past. Guide us in loving her well, so that her healing may progress, and her trust in you deepen." Silence again fills the room. Moments later, another Friend speaks: "This may sound unusual, but I am being led to share that this Friend may benefit from seeking the advice of an osteopathic physician." Silence returns. After some moments, the convener turns the attention of the group to another person who has asked to be held in the Light.

Richard Lee and Merry Stanford are members of Red Cedar Meeting in Lansing, Michigan.

This meeting for healing, held monthly over the past year in our monthly meeting, is a place for Friends of all stripes to pray together for each other and for those we love. Many times vocal ministry is shared, which may take the form of prayer, sharing of insight, song, even information. In all cases, Friends are brought closer together as they surround the person making the request with love and Light.

Richard's English Quaker grandmother participated with Friends in meeting for healing over many years. In their case this was a weekly event, held midweek. Their goal was to hold in the Light any members of their meeting who were physically ill. They not only performed this ministry with regularity but with loyalty, holding individuals in the Light over many meetings until led to discontinue doing so. It was while visiting this grandmother and attending her meeting for worship and meeting for healing in the Cotswolds that Richard first experienced and learned to love Quaker worship. He was moved on his return to the United States to find a Quaker community with which to worship in this way. Although he became an active member of Red Cedar (Mich.) Meeting and visited oth-



ers throughout North America, he was unable to find any meetings for healing of the sort he had experienced with his grandmother. After experiencing some specially called meetings for healing for Friends facing acute illnesses, Richard and Merry decided to co-convene a monthly gathering in Richard's house.

Our experience with this has been simple and profound. Some of the deepest worship we have experienced has occurred in these meetings for healing. We are unsure why this is so, but suspect that it is the result of two things: sharing love and sharing common focus with others in the group. When an individual who is suffering is held in the Light, it is impossible to feel anything but tenderness toward that person. This seems to be true even when the person in question is one whom we may find annoying or tiresome. Opening up to a person's pain gentles even the most resentful heart. When a roomful of people do this together, the love generated is almost palpable!

Sharing a common focus throughout the meeting also seems to deepen the

experience. When we all focus on a specific person and we come together for the distinct purpose of holding that person in the Light, we eventually reach a state of attunement with each other. It is as though we were instruments in an orchestra, coming together for the purpose of playing a specific piece of music. As we settle into each other's presence, we are "tuned"; our spirits find a common tone and play it together. We believe it is the intentional sharing of a clear common focus that helps make this possible.

Some of our Mennonite friends also attend these meetings for healing and have provided fresh awareness of prayer for those of us who tend to be universalist or academically oriented. We have learned that prayer can be more than a bouncing of supplications off a sky-dwelling father, or statements of trust in a benign (and painfully impersonal!) universe. We have learned to pray "where we are," from who we are. Now, rather

We have learned to pray "where we are," from who we are. We have learned to ask boldly for divine help as we passionately involve ourselves in the real-life trials of others.

than merely asking for the intercession of God to heal a depressed person, we cheerfully insist that, if we are to help this individual find her sense of joy, then we must be guided and strengthened. We pray to be led, to be used well, and to develop the sight, hearing, and courage to see, hear, and respond rightly to others' suffering.

Our goal is healing, not curing. It is not our aim to eradicate all physical, emotional, and spiritual suffering from our midst. Our own experience tells us that pain can serve a useful purpose, raising the red flag that something is out of kilter and needs our attention. But there are times in everyone's life when pain seems to compound pain, and suffering begets

suffering. There are times when we fail to learn, or are unable to learn, from our pain. At those times we need the support of people who love us, people who can nurture, listen, physically care for, or pray for us. In this way they help us transform our pain, just as the pain of childbirth is transformed into an exquisitely precious infant. It is our goal, when we hold some-

one in the Light, to do nothing less than to help transform that person's suffering into something beautiful. The wonder of the experience is that, in doing this, we ourselves gradually are transformed into people who are increasingly loving and increasingly patient with the imperfections of others. □

We use the following guidelines in our meetings for healing. Please accept them only as suggestions, using your own creativity and sense of the Spirit to build something that works for your meeting.

☞ Two or more Friends gather together with the intention of meeting for worship for healing under the care of the Inner Light.

☞ The intention is to help someone who wants to be helped. It is important to have the individual's permission.

☞ The intention is to hold a meeting for worship for healing, rather than a meeting for despair, grief, or anger. Participants may be under stress, worried, and concerned and lose sight of the power of love. While it may be useful and healing for the individual in question, or a relative or friend, to express despair, grief, or anger in the accepting company of the meeting, it is best if the tenor of the meeting as a whole continues to be one of quiet, unrelenting, and transformative love.

☞ We suggest that you sit fairly close together in a circle, perhaps even with hands or knees touching.

☞ We have found that in a meeting for healing lasting approximately an hour to an hour and a half, it is best to focus on five to eight folks for healing concern. Selecting more than eight people is considerably tiring, and seems to dilute the effect of the meeting for those involved.

☞ Briefly provide pertinent information regarding each individual before worship. We stress that people generally do not like to have their pain bandied about conversationally, so information should be kept to a minimum, shared respectfully, and held strictly confidential. We discourage each other from discussing the

individual's situation outside of the meeting for healing.

☞ During worship, the convener presents each person's name, in turn, out of the silence.

☞ Each individual is held in the Light separately, and the amount of time spent is as the Spirit moves (as discerned by the convener). The time tends to vary.

☞ The convener position may rotate or it may be that a gifted Friend is a consistent convener. Try to let the Spirit lead.

☞ Vocal ministry may or may not come concerning an individual. It is not unusual to spend much if not all of the hour in silence.

☞ Vocal ministry may take such forms as prayer, sharing of insight as to how healing may progress, song, sharing potentially helpful information, and empathic statements.

☞ Most importantly, keep it simple, in true Quaker fashion!

Those who have requested to be held in the Light may or may not be present during the meeting for healing. The following arrangements have been used in a variety of contexts. Of most importance is creating a trustworthy situation for everyone involved. Please do not force hands-on experiences where they are not anticipated with delight, and do not deny such experiences where they are yearned for.

☞ Those asking to be held in the Light may be present. They may sit as part of the circle or sit or lie in the center of the circle. They may or may not desire to be linked by holding hands or other touch.

Someone may stand behind the individual. The standing Friend is linked to others and places her palms on the individual's shoulders.

☞ Frequently, the individual requesting help is not physically present at all, but has made the request through a friend or relative.

☞ Friends may wish to picture the recipient as being held within shimmering, healing, loving light. Friends sometimes experience specific vivid images. It is usually helpful to share these in the meeting for healing.

☞ The meeting for healing may take on a concern such as healing the earth or healing a conflict.

These words may find a home in Friends seeking a focus for healing ministry. We are available to help you find your way through the initial processes of convening a meeting for healing. We would also love to correspond with those willing to share their experiences with healing in the traditional manner of Friends. If there are enough of us, we may even be motivated to start a small newsletter. You can write to or e-mail us:

Merry Stanford, 936 Green Street,
Lansing, Michigan 48906 or
Merrywood@aol.com

Richard Lee, 1201 Walsh Street,
Lansing, Michigan 48912 or
uud06@msu.edu

Rita Corbin



The voice of one crying out
in the wilderness:
"Prepare the way of the Lord,
make his paths
straight.
Every valley shall
be filled, and every
mountain and hill shall
be made low,
and the crooked shall be
made straight, and the
rough ways made
smooth;
and all flesh shall see the
salvation of God."

—Luke 3:4-6

[Isaiah 40:3-5]

On
the

INWARD SEASONS

of the Church Year

by Esther Greenleaf Mürer

In all four gospels John the Baptist quotes from Isaiah 40 to proclaim the imminent coming of Christ. These verses are part of the traditional reading for Advent, which in the Christian calendar covers the four weeks before Christmas.

The seasons of the church year, like many classical Christian terms, are largely foreign to my Midwestern Unitarian upbringing; I have Friends to thank for much of the meaning they do hold for me. The Isaiah text remained impenetrable until I came upon this passage from George Fox's Journal:

And I saw that none could read John's words aright and with a true understanding of them, but in and with the same divine Spirit by

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which John spoke them, and by his burning, shining light, which is sent from God. For by that Spirit their crooked natures might be made straight, and their rough natures smooth, and the exacter and violent doer in them might be thrown out, . . . and their mountain of sin and earthliness might be laid low in them, and their valley exalted in them, that there might be a way prepared for the Lord in them; and then the least in the kingdom is greater than John. But all must first know the voice crying in the wilderness, in their hearts, which through transgression were become as a wilderness.

Pondering Fox's words, I realized that ever since I came to Friends, the crooked and the rough in me had been growing steadily straighter and smoother—even though the role of Jesus in my life remained (and remains) obscure. In short: Advent had been my inner state for some time.

This discovery was followed by others. A major breakthrough came when I saw that in refusing outward forms, early Friends were *not denying but affirming*

the inward reality for which the forms had become a substitute. They did not reject concepts of the sacred; rather, they *internalized* them.

Thus Friends' historic refusal to keep days means not that days are meaningless but rather that they are within. If this is true of Advent, what of the other seasons of the Christian church year—Christmas, Epiphany, Lent, Easter, Pentecost? Might they represent a universal cycle each of us goes through again and again—at a pace set not by the calendar but by God?

In his book *Encounter with Silence*, John Punshon describes "the spiritual progression of the classical Quaker experience":

From notional or habitual religion we are called by the light to a conviction, which in turn must give rise to a conversion of life. The aim and ideal of faithfulness is that of a perfect obedience, so the doctrine of perfection came to be the crown of Quakerism. As the early Friends used to say, what is the use of

being saved in sin? Christ came to save us from it.

Like most modern Friends, I have trouble with the Quaker doctrine of perfection. The idea, as I understand it, is that the Light that shows us our sin will also show us the way to overcome it. God never calls us to do something without making available the power to do it. Perfection is not something we attain once and for all but something we have "in measure;" there is always room for further testing and further growth. "Live up to the light that thou hast, and more will be given thee." That is Holy Obedience.

If this is so, one might fairly regard the classical Quaker model of spiritual growth as a spiral—as cyclical rather than linear. Viewed in this light, the inward seasons of the church year might look something like this:

Advent—inner purgation. The crooked is made straight, making room in our hearts for

Christmas—the germination of the Seed, the Inward Christ.

Epiphany—recognition of the Light within; conviction. Rapid growth of connections on the plane of verbal understanding.

Lent—the attempt to practice the testimonies of peace, simplicity, equality, integrity, and truth in all of one's affairs. Inward struggles as well as growing conflict with the world lead to experiences of crucifixion.

Easter—resurrection; the experience of being empowered in the face of powerlessness. Realization that Truth cannot be killed, giving strength for

Pentecost—ongoing trust in, and obedience to, the leadings of the Spirit.

Advent—dark night of the soul. Recognition of one's failures in obedience. More purgation; cycle begins anew.

Were we to observe these seasons in a truly Quaker spirit, as the Light directs, we might reclaim deeper meanings to point the way past sectarian Christianity and strengthen the Church Universal. For Friends, membership in that Church is marked not by beliefs about the nature of Jesus but by growth in obedience to Christ the Inward Teacher. It is this universalist insight that early Friends found expressed in Colossians 2:16-17:

Therefore do not let anyone condemn you in matters of . . . observing festivals, new moons, or sabbaths. These are only a shadow of what is to come, but the substance belongs to Christ.

□

THE ILLUMINATION

by Dorothy Norvell Andersen

We gathered in the west room, a quite ordinary space used for potlucks, First-day school, and such familiar events. Chairs for old and young were arranged around an oval rug. In one segment of the circle there was a plain wooden screen with three panels. In front of one panel, and partially enfolded by the other two, was a small table.

Gery said quietly that this morning we would do several things—we would be quiet for a time to listen to God, we would see a picture called an illumination, we would sing, we would play a game, and we would have a snack. And all the time we would be learning each other's names. All these announcements were stated simply, but his tone was so earnest that a peaceful and expectant atmosphere began to develop.

After the silent worship Gery said, "First we will need six volunteers to go out to the porch and bring in the branches of evergreens and put them on the rug." He chose six children of varying ages from the many raised hands. (No one seemed even to think of saying "Me, me, choose me!") He thanked each one by name.

Then two volunteers were needed to hang a pole across the screen over the table; one little one to cut equal lengths of cord to make loops for the pole; several to bring branches to put on the pole, on the table, and under the table; and one to get a certain lamp and check to see whether it would light and then put it on the table unlit. Except for the request for workers and the recognition of each volunteer by name, silent expectation continued.

Gery rested an old, flat, cardboard box on his knees and said, "I was the age of you little ones when I first saw this picture that you are going to see. My father, when he was about your

age, brought it with him from Germany." Then he slowly brought forth a rather dark picture of the manger scene and gave it to two more named volunteers to hold. A third child was given the solemn task of moving two wooden pieces at the bottom of the frame into position so the picture would stand alone when set on the table. Yet another little volunteer was needed to turn on the lamp.

There were quiet ohs and ahs of wonder as the dark picture, encircled by evergreen boughs, suddenly glowed with light.

Gery asked, "Do you feel like being quiet?" "Yes," said a little girl, "We're listening." "But no one is saying anything," said another. "That's because baby Jesus is too small to talk yet," said the first.

With the illumination glowing in the background, the mystical drama continued. There was singing, with large-lettered song sheets in the form of banners, held by children who were named; the game, led by children who had learned it last week; and the snack of satsuma oranges, peeled and divided by four older children, and served by three little ones.

During the closing silence a grown-up came in, leaving the door slightly ajar. A boy about nine years old quietly closed the door to keep out the chatter of older Friends whose meeting had ended before ours. I think he, and all of us, wanted nothing to intrude upon this experience of deep reverence. □

Dorothy Norvell Andersen is a member of Pima (Ariz.) Meeting, sojourning at Eugene (Oreg.) Meeting.

The Challenge of Evangelical Friends

Right: Newberg (Oreg.) Friends Church, affiliated with Evangelical Friends International

by Mark S. Cary

I am a liberal Friend, a member of an unprogrammed meeting. For many years I didn't even know evangelical Friends existed, much less what they were. I certainly didn't know that three-fourths of all Friends have pastors, four in ten live in Africa, and that, all in all, many more Friends consider themselves evangelical than not. We liberals are the minority in the worldwide family of Friends.

I had to learn fast when I took a job with Friends World Committee for Consultation (FWCC). Our central mission is to strengthen the spiritual life of the Religious Society of Friends with worship, intervisitation, study, and conferences. I was thrust into substantial contact with very serious evangelicals.

Evangelicals are a challenge for liberals, and we for them. They violate some of our most sacred beliefs. They stand firm on some different Truths than we do, yet they are descendants of the same early Friends as we. They *evangelize* and believe that Christianity is the single best religion, the Truth, even if there is some spark of the Christ Spirit in other religions. Many openly discriminate against gays and lesbians, women as pastors, and people who are divorced. They view certain liberal practices as almost satanically inspired. They differ in culture, with pastors who lead loud joyous services that do not resemble our quiet and often totally silent meetings. After spending time among them, I feel evangelicals have taught me at least eight points on which we liberals are challenged.

Read the Bible

When I first started my job with FWCC, I asked Anna Baker, FWCC's western field staff person and an evangelical Friend from Northwest Yearly Meeting, which Quaker classics I should read. She hesitated for a moment, and then said gently, "Mark, have you considered reading the Bible?"

Mark S. Cary, a member of Swarthmore (Pa.) Meeting, is associate secretary of Friends World Committee for Consultation, Section of the Americas.

I considered it, and then it hit me. The Bible is the original "Quaker classic." This is the book all the Seekers were reading in 1652. George Fox could quote extensive passages. William Penn read it; John Woolman read it too. The Bible is the single most widely read book in the world, ever.

True, it is good to read other classics. Evangelicals are partial to George Fox's *Journal* and Barclay's *Apology*. But the Bible, read with the Light of the Holy Spirit, is the central Quaker classic. Certainly we should not avoid teaching the Bible to our children simply because we find it controversial.

Read the entire passage

I always suspected fundamentalists and evangelicals picked Bible quotes out of context to support their views. They may at times, but we liberal Friends do too.

For example, in a widely quoted pastoral letter, George Fox gave this advice to Friends:

Let all nations hear the word by sound or writing. Spare no place, spare not tongue nor pen, but be obedient to the Lord God and go through the world and be valiant for the Truth upon earth; tread and trample all that is contrary under. . . . Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one.

Note that George Fox did not direct us in this passage to "walk cheerfully over the world, answering that of God in every one." That version leaves out the "then." He said that if we proselytized, were valiant for the Truth, were patterns, and preached, then we will come to walk

cheerfully. Evangelicals do the former, hoping for the latter as their reward.

Evangelicals believe liberals tend to distort other passages in order to put the primacy of the individual over that of God. For example, Margaret Fell's report of George Fox's teaching is often quoted as "Christ saith this and the apostles say this, but what canst thou say?" leaving off the rest of the quote, which is "Art thou a child of Light and hast walked in the Light, and what thou speakest is it inwardly from God?"

Evangelicals and liberals often cite different quotes entirely. Liberals prefer quotations like "The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion" (William Penn) and "There is a principle, which is pure, placed in the human mind, which in different places and ages hath had different names" (John Woolman). Evangelicals tend to cite quotes like "There is one, even Christ Jesus, that can speak to thy condition," or "You are my friends if you do what I command."

Christ died for us

Whether you believe that Christ was the Son of God or just a confused young Jewish man (as some liberal Friends do believe), one thing is clear: Jesus went to his death for us. He knew he was going to die for us. He reminded us to remember him when we ate and drank, to incorporate what he stood for into ourselves. Jesus wanted to show us how much God loves us; he showed us in a dramatic and memorable fashion.

Some liberals have not had a direct experience of Christ Jesus in their personal lives, although they have experienced the Christ Spirit in other ways. Being people of integrity, they are not going to lie about it, mouthing beliefs that are not truly theirs. Evangelicals generally have had that experience. They sing their joyous praise music because what God did is worth praising.



Respect the Great Commission

Fulfilling the Great Commission is the defining feature of an evangelical, to "Go therefore and make disciples of all nations. . ." (Matthew 28:19-20). Evangelical Friends take seriously Fox's admonition to "Let all nations hear the word. . ." Early Friends were evangelists, traveling widely and preaching.

Mary Fisher made a trip to the Sultan of Turkey. Liberal Friends often cite Mary Fisher because she was a strong woman. Evangelical Friends cite her because she was a missionary. In this tradition, evangelical Friends today are making serious efforts to convert Islamic areas to Christianity. Evangelicals are the main reason we have Quakers in places like Kenya, Burundi, Guatemala, Bolivia, Peru, and Nepal.

Many evangelicals believe that when the Word is preached in all nations, Jesus will return, the material world will pass away, and the dead will rise and be judged. Some liberals say this sounds like a fairy tale to them. Evangelicals will look at the Friends General Conference Gathering and wonder how workshops on "gathering the light of your past lives through

reincarnation" or "searching with the spirits of endangered animal species to keep the organic cloak which covers the world from unraveling" are any less a "fairy tale."

Testimony outweighs distinctives

Liberals sometimes say, "How can they be Quakers? They have paid ministers and programmed worship. This is not Quaker."

As Johan Maurer (head of Friends United Meeting and formerly FWCC staff for the Right Sharing program) noted in his talk to the FWCC Triennial, "We slip into presenting the traditions that were originally intended to serve the cause of Christ's gathering people and teaching and empowering them himself, but we

now want people to love the tradition and not Christ."

Our traditions, or "distinctives" as the evangelicals call them, have a purpose; they are not empty forms. When the purpose is past, the tradition can change.

Using numbers for the names of the months and the days of the week was to protest pagan names like Sunday, meaning Sun's day, or Friday, meaning Friga's day. Have we ceased to be Quakers because many of us use the pagan names for the days of the week? Evangelicals find our use of "First Day," a protest against paganism, to be inconsistent with our allowance of animistic and pagan elements in some of our gatherings.

Our unprogrammed meetings were a reaction, to some degree, to the rigid theological hierarchies of George Fox's time. Early Friends needed the lack of structure in order to have a one-to-one relationship with God, but today is not 1652. Our society is less hierarchical, lay leadership has increased in many denominations, and small face-to-face worship groups without "hireling ministers" are even the glue that holds many evangelical churches together. Must we now insist that paid ministers are bad? Even Barclay allowed Friends in the ministry to be paid food and clothing. Many Friends' pastors to-

day make just a bit more than that.

Our "unprogrammed" worship is not totally unprogrammed. How long has it been since meeting went more than five minutes over? Many unprogrammed meetings have some programming, such as singing before meeting, Christmas plays, Easter celebrations, and Bible awards.

Truth outweighs diversity

For some liberal Friends, tolerance and diversity have become goals in themselves. A liberal's workshop on theological differences may refuse to directly discuss these differences on the grounds that experience with God is ultimately personal, and each one is equally valid. Liberal Friends believe there is something beyond theology, beyond words, and the differences fall away when we worship together in the presence of the Spirit.

Evangelicals are more likely to point to Fox's admonition to "be Valiant for the Truth upon Earth; tread and trample all that is contrary under. . ." Tolerance and diversity have a place, but we are not called to be tolerant of sin or evil. Certainly George Fox and early Friends showed an amazingly strong commitment to the Truth. Fox was called "stiff as a board." People are in different stages of transition and growth, and we should have tolerance for this. But, outside these limits, people need to renounce their sins and the lies they have believed. Evangelicals view the liberals' permissive tolerance for diversity "at all costs" as naive at best and sinful at worst.

Liberals sometimes say that Quakers have no creeds, quickly concluding that Quakers have no firm beliefs. Sometimes a new attender will say, erroneously of course, that "Quakers can believe anything." One experienced liberal Friend has pointed out that seeking diversity sometimes produces a "Quaker minimalism," the lowest common denominator acceptable to everyone.

Evangelicals take strong issue with this, often quoting George Fox's letter to the Governor of Barbados. This letter, which some liberals believe Fox didn't write, spelled out what Friends believe quite clearly. For example, "we own and believe in Jesus Christ, His beloved and only-begotten son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary. . ." In regards to the Holy Scriptures, Fox

wrote that "We believe they are to be read, believed, and fulfilled. . . ."

Evil is real

Liberal Friends generally do not want to believe in evil. We would prefer to believe that people are much more good by nature than bad, and that evil enters from outside, from society, culture, poor upbringing, deprivation and poverty, and the like.

George Fox was much clearer about seeing evil as well as good in people; there was that of Satan in people as well as that of God.

Some evangelicals believe in an active Satan and in "spiritual warfare." Just as Jesus is personal in their lives, so can



Satan be personal. One explained to his children that the reason they got into a fight with each other while he was out bringing people to Christ was that Satan wanted to interfere with his work. One view is that Satan has assigned a fallen, evil angel to personally attack pastors and missionaries with illness, despair, and temptation.

Prayer works

I have come to see that prayer works best on the person who is praying. Evangelicals have a form of ser-

Dramatic Changes in World Quaker Membership

By Wallace Cayard

The worldwide growth in membership of the Religious Society of Friends from 195,000 in 1970 to 304,000 in 1994 comprises a large increase in Latin America and Africa and a significant decrease in North America and Europe. Membership in economically developing countries grew from 49,000 to 177,000, while membership in economically developed countries decreased from 146,000 to 127,000. This dramatic change in the distribution of world Quaker membership means that between 1970 and 1994 the proportion of Friends living in developing countries increased from a minority of 25 percent to a majority of 58 percent. Only about 5 percent of the

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33 percent change in distribution can be attributed to more rapid population growth in developing countries.

According to the statistics of Friends World Committee for Consultation, between 1970 and 1994 membership in the four largest Quaker countries followed the same patterns of decline and growth. In 1970 the largest Quaker country was the United States, with about 120,000 members, while Kenya, with about 34,000 members, was second. By 1994 Kenya's Quaker membership had grown to about 105,000, larger than that of the United States, which declined to second with about 103,000 members. Similarly, between 1970 and 1994 Britain declined from the third largest Quaker country to fourth, and Bolivia grew from fourth to third.

In some developing countries Friends meetings are mostly evangelical in their theology, as in Bolivia; and in other developing countries meetings are mostly moderate in their theology, as in Kenya. The seven yearly meetings in Africa and Latin America affiliated with Friends

United Meeting in 1994 are considered mostly moderate. Altogether the developing countries' increase of 33 percent in the proportion of the world's Quakers can be divided into a gain of 13 percent for evangelical Friends and 20 percent for moderate Friends. There are very few liberal Friends in developing countries.

The corresponding decrease of 33 percent in the proportion of the world's Quakers among developed countries can be divided into three theological groups: a loss of 6 percent for the evangelicals, 14 percent for the moderates, and 13 percent for the liberals. About half of the decrease in liberals is from developed countries other than the United States, such as Britain, Canada, and Australia. There are few moderate or evangelical Friends in developed countries other than the United States. The loss of moderate and evangelical Friends in developed countries has been almost entirely in the United States.

In the United States, yearly meetings that are considered mostly evangelical are the five affiliated in 1994 with Evangelical Friends International, Southwest Yearly Meeting (now also affiliated with EFI—eds) and Central Yearly Meeting. Yearly meetings in the United States regarded as mostly moderate are the six affiliated in 1994 with Friends United Meeting only and the three Conservative yearly meetings. Yearly meetings designated mostly liberal are the seven affil-

vice called a "Concert of Prayer," in which they break into triads or small groups and openly pray on designated themes. Evangelicals use vocal prayer to communicate both with God and with one another, and this prayer has powerful effects on their lives; experiencing it had a powerful effect on mine.

Douglas Steere suggested four ways we can respond to the diversity in the Religious Society of Friends:

- travel within our circle, indifferent to other people's ways;
- we're correct; they need to be converted;
- meld the paths into one composite way;
- keep to our path, but be open to others.

Probably all Friends, even liberals, har-

ated with Friends General Conference, the four jointly affiliated with FGC and FUM, and three independent yearly meetings, Pacific, North Pacific, and Intermountain.

With the large proportional increase of moderate and evangelical meetings in developing countries came a corresponding increase of membership in programmed meetings. In 1970 a minority of all members in programmed meetings lived in developing countries. By 1994 their proportion had increased to a clear majority.

Combining developing and developed countries, we see that the overall picture of world Quakerism has changed considerably. One example of the change is an increase of members in programmed meetings from 64 percent in 1970 to 79 percent in 1994. Another example is the decline of members in theologically liberal meetings from 32 percent to 19 percent.

The different Quaker groups in the world family of Friends can enrich each other, whether the membership in a particular group is growing or declining; African or North American; programmed or unprogrammed; liberal, moderate, or evangelical. As each group has a clearer picture of the global Quaker family, it can better understand and carry out its unique contribution to Quakerism and to the welfare of the human family and the natural world. □

bor the desire to convert others. I must admit that when the kettle drum roll began and the brass section kicked in at Rose Drive Friends Church in Yorba Linda, California, I had the involuntary thought: this is not Quaker. However, it was very Southern California. When I got back to my meeting, I noticed the piano in the meeting room and realized that, by the same criterion, the piano was not Quaker either. If we can have a piano, they can have kettle drums. Perhaps they could turn down the sound system a bit. On the other hand, no one complains they can't hear, the most common complaint in the meeting where I belong.

My greatest concern is the spiritual warfare. If Satan exists, I am sure our already existing tendencies toward divisiveness are being used to divide us further. It is so easy to see Satan in people we fear or dislike; I think Satan would encourage that. Yet I admire the evangelicals for their commitment to the Truth, to a willingness to labor with others for that Truth. Perhaps I have too

often experienced the retreat to "Quaker minimalism" and the safety of the silence.

We can, however, be open to others, aware that their practices are the results of their experiments with Truth. Being open to others means trying to experience the way they think, being willing to experience their form of worship and their theology. Personal face-to-face visitation with others is the most powerful way to experience their faith. When we visit, we need to be ourselves and honest, but also to be open to being changed by the other. When visiting, the goal is to listen, not to talk.

While there are no easy answers to the challenges posed by our differences, visitation itself is easy. Get your Bible, get your calendar of yearly meetings and the FWCC Meeting and Churches *Directory*, and hit the road. □

Page 14: Bolivian Friend Salomé Huarino de Bartalama; below: Cynthia Taylor (left) of Intermountain Yearly Meeting and Jessicah Mayodi of Nairobi Yearly Meeting.



Photos courtesy of Friends World Committee for Consultation

Support for Visitation

You might consider attending the annual meeting of Friends World Committee for Consultation, Section of the Americas, held every March. We try to bring together Friends from many places and traditions, from North, Central, and South America. The 1996 meeting will be in Miami, Florida, hosted by an unprogrammed, English-speaking meeting and a pastoral, Spanish-speaking Evangelical Friends Church. We have open, unprogrammed, expectant waiting; loud, programmed worship with joyful singing; and even a sermon or two at times. The preacher may cite Revelations and call you back to Christ, as Gregg Lamm (pastor at George Fox College) did at the Triennial. When you visit, you will be changed, for you will have been open to the work of God within you.

For more information about visitation or the FWCC annual meeting, contact FWCC, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102, telephone (215) 241-7250.

The Scattergood Hostel for European Refugees, 1939-43

OUT OF HITLER'S REACH

by Aliza Michael Luick-Thrams

Open the pages of any serious newspaper and a dismaying array of disheartening headlines jump out, somehow confirming the worst of popular suspicions about the "true" nature of human beings. It too often seems as if there are scarcely any redeeming stories

seaboard's immigration hubs and integrating them into the Midwest. The hopeful young Quakers suggested cosponsoring an AFSC summer workcamp consisting of people from around the United States and recent arrivals from Europe. They thought such a project could be

vide assistance. The original proposal of a short-term summer workcamp involving some 10 to 15 German or Austrian refugees was commandeered and converted into the impetus for a bigger, longer-term refugee program intended for 30 or more displaced persons from numerous Nazi-occupied countries.

On January 7-8, 1939, AFSC representatives attended a joint meeting of conservative and programmed-worship Quakers in West Branch, Iowa, a village two miles northwest of the school site. The conference proved significant not only because it gave birth to a structure that would facilitate the opening of the former school as a refugee hostel, but because it brought together two subsets of Quakers who had had little to do with each other since their division over theological differences some five decades earlier.

Response was immediate and almost exclusively positive. By the end of the month both branches of Iowa Friends had committed themselves to the project, with the conservatives agreeing to "rent" the property to the AFSC for \$1 per year, as well as to refurbish the physical plant, and programmed Friends promising to furnish the interiors of the buildings. Local clergy, the village's mayor and postmaster, a doctor, and others gave active encouragement. Jewish organizations or individuals in the state capital, Des Moines, and in nearby cities such as Cedar Rapids and Iowa City eagerly offered financial support. The idea of helping in tangible ways those in need in faraway lands struck a resounding chord in many Midwestern hearts. With funds and many hands provided to effect much work, the first refugees were able to arrive a mere 12 weeks later and occupy former schoolrooms that had been empty for eight years.

Initially, the AFSC selected five men—two Germans, two Austrians, and a Czech—to continue the extensive renovation thought necessary before women and families could live comfortably at Scattergood. Four of the five, plus a young Quaker, John Kaltenbach, drove in a bor-



Photos courtesy of American Friends Service Committee Archives

of positive, inspiring acts of kindness or selflessness on a large scale, anywhere in the world.

This sobering state of affairs is exactly why the legacy of the Scattergood Hostel for European Refugees (1939-43) provides us world-weary moderns with refreshing reason for hope. Unfortunately, few people in the United States, and virtually no Europeans, know about the unique events that took place on the Iowa prairie some half-century ago.

In August 1938 a youth conference of Iowa Yearly Meeting (Conservative) produced a letter proposing that local Quakers cooperate with the American Friends Service Committee in bringing refugees away from the crowded Eastern

based at the closed Scattergood School, an IYM-owned boarding school that had ceased operation in 1931 due to the devastating Depression. Beyond this, their ideas remained mostly unarticulated, yet they were keenly committed to finding some means of action. AFSC secretary Leslie Schaffer attended the conference and reported: "In considering the social and economic problems of the times, [the Young Friends] became very enthusiastic about doing something to help."

Their unexpected offer appeared at the AFSC headquarters at a precipitous moment, for the organization's executive secretary, Clarence Pickett, was just returning from a fact-finding tour of Nazi Germany. Then, only two days after one of Pickett's assistants responded to their offer, Hitler unleashed the brutal *Kristallnacht* pogrom of November 9-10.

The immediacy of the threat posed to German Jewry—as well as other non-Jewish victims of the Brown Shirts' regime—only accelerated action undertaken by Quakers in the United States to pro-

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Clockwise from page 16: The Scattergood Hostel, guests help with hostel chores, a resident Friend harvests corn, an English lesson at the hostel



rowed station wagon from Pennsylvania to Iowa, only to be greeted by four carloads of reporters and photographers. "So many press men that we couldn't find our friends at first," complained Kaltenbach, the chaperone of the group and acting director for 15 months.

The first morning at the site found all of the men busy at repair work, while weekends found floods of volunteer work crews, reporters, visiting local and out-of-state Quakers, and curiosity seekers washing across the shores of the young community's common life. Because the hostel's organizers intended from the start that it should be as self-supporting as possible, as time allowed an extensive garden took shape on part of the 12 acres that Scattergood occupied. The hostel eventually acquired an assortment of hens and sheep, as well as ponies for the children to ride, dogs, cats, and pigs.

At the same time, the number of staff grew from a handful to up to 15. While refugees would stay at the hostel for three to four months on average, staff members tended to stay for either short stints, particularly in the summer, or for a year or more. The staff consisted mostly of young, Quaker volunteers. All were under 30 except for later-director Martha Balderston, less than half a dozen short-term teachers, and Walter and Sara Stanley—the middle-aged Quaker couple who had been caretakers of the former school and stayed on through the entirety of the Hostel's existence. Only the core staff were paid, and that at sub-existence levels, with some of the "volunteers" even paying for their food and lodging!

By July of 1939, Scattergood Hostel seemed settled enough for the first family to arrive. By August the targeted population of 30 "guests" (the term used in preference to the more loaded "refugees") and 10 or so staff was mostly in place. At that point, daily life at Scattergood Hostel

began to reflect more closely the AFSC's goal of providing a place where refugees "could go for a few weeks or months to recover from the effects of their recent experiences, regain their confidence, improve their English, learn to drive a car, and, if need be, start retraining themselves for some new line of work before seeking a permanent

place in American society." True to the Quaker aversion to organized hierarchies, from the beginning attempts were made to run the project as consensually as possible, with continual input from those being helped. This unorthodox style of management had the desired effect of helping the uprooted Europeans feel as if they once again deserved human respect and had some power over their own destinies.

Over the course of the hostel's four-year existence, 185 individuals ranging in age from infancy to over 60 found a haven. Except for the 23 or so children who passed through Scattergood's doors, most of whom attended the West Branch school, all of the guests took turns between tutorials to make the hostel run on a minimal budget and with considerable efficiency. Even light garden work, however, was foreign territory for most of these urbane folks. As was true also for men in the United States, the European men were unaccustomed to lifting a dish towel or folding laundry; many of the women had enjoyed the help of paid servants in the old country. The loss of a bourgeois lifestyle and social status proved a challenge for both men and women. Staff members reported that especially men suffered from this de facto demotion, as many of them had been wealthy, well-known judges, doctors, or other professionals in Europe, and their credentials were not

automatically transferable nor their advanced ages an incentive for quick hiring.

Scattergood Hostel provided job placement services and in some cases mild professional retraining, yet practical considerations were not always the most



Rose Eliasberg/AFSC Archives

pressing ones. Many of the guests had suffered great emotional trauma before reaching the safe shores of the United States. Several were known to pace the upstairs hallway of the main building late at night, most eagerly scoured the newspapers or radio bulletins for news from "home," and a few were seen "wolfing their food" at mealtimes or even taking lard from the pantry after bedtime, having too intimately made acquaintance with hunger in one of Nazi Germany's concentration camps. Numerous guests lost relatives to the gas chambers, and even more had their own tales of narrow escape to recount.

Still, the journal entries, letters to friends and family, in-class reports, and other documents left behind attest to the generally positive, relaxed atmosphere of Scattergood Hostel. Most of the guests were extraordinarily grateful, not to mention relieved, to have a quiet refuge where they might reassemble fragments of their

road-worn lives. Testimonials written at the time of the hostel's closing in March 1943 and afterwards contain vivid, heartfelt words of thanks to Scattergood Hostel for offering them, as one grateful man wrote, a "place of peace in a world of war, a haven amidst a world of hatred." □



The Niceness Syndrome

By H. Otto Dahlke

To be nice, we are inclined to believe, is a virtue. It is a pretty word with a sweet array of charming synonyms. How different from a defiant word such as *confrontation*! *Nice* suggests a sort of reasonableness, a no-offence-to-anybody quality. *Agreement* is so much more cozy than *disagreement*. Better to be affable than critical; better to be well-mannered and diplomatic than forthright and rough. Feelings ought not to be too powerful: nothing as abhorrent as anger. Beliefs should not be too strongly held and expressed, as that may offend others whose beliefs are different. These notions are *au courant* with Friends. They point to the niceness syndrome.

These attitudes are manifested in particular modes of thought. The first is: avoid either-or thinking; use the conciliatory both-and formula instead. The second is: there are only shades of grey. Conclusion: avoid all extremes. Corollaries are: don't put any strong demands on anybody; keep your feelings in check; don't rock the spiritual boat. These admonitions can be subsumed under the value of tolerance. The outcome of these thought patterns is to blur distinctions, to gloss over differences, to relativize meanings, to make sure there is no "absolutistic" thinking—an absolute in itself.

The niceness syndrome is at odds with the notion that Friends can be outspoken, unequivocal, and uncompromising. Quaker history is different. Early Friends were fiercely engaged in the religious controversies of their time. They were true believers. They labelled themselves "Friends in the Truth." They were "Publishers of Truth." As Howard Brinton points out: "the primitive Quakers called their doctrine the Truth. A Quaker was defined as one 'who professes the Truth.'" With this certainty they engaged in the Lamb's War. Instead of compromising and adapting, they had an incredible missionary zeal to spread their gospel and, in

addition, to transform the world into the Gospel Order. I believe contemporary Friends would shudder if they encountered such behavior today, and I am sure they would disavow it.

Look at the disputations of George Fox with established clergy, wherein Fox knew he had the truth and they did not. He argued them down and wrote them off. He was tossed out of the steeple houses by irate parishioners who objected to his interrupting the sermon. The custom was that after a sermon, members in the congregation could respond to it. Fox often could not and would not wait until the sermon was ended. In his zeal he would interrupt to set the record straight. He had the truth and felt impelled to state it. His disruptive and argumentative conduct, from the point of the congregation, was obviously not appreciated, and so he was booted out. The flavor of Fox's zeal is seen in the following exhortation:

Let all the nations hear the word by sound or writing. Spare no place, spare no tongue nor pen, but be obedient to the Lord God and go through the world and be valiant for the truth on earth; treat and trample all that is contrary under.

No reticence here.

Neither was Margaret Fell backwards when it came to setting a record straight. Here is what she had to say about the Ranters, a competing far-out sectarian group:

You dark blind sot. You are in your carnal apprehensions and so neither knew the good nor the evil. . . . You are in our old sins and old filthiness yet. . . . The sword of the Lord shall cut you down, root and branch, who are the cursed tree, that cannot bring forth good fruit. In the sight of God, you are filthy, polluted, unclean, who to you is a consuming fire.

No shades of grey in this statement.

From the niceness point of view even the redoubtable Woolman is an eccentric extremist, nice to read and talk about but not to emulate. He did challenge people in a variety of circumstances without alienating them. That is one reason we see him as such a saintly person. However, the Woolman in the journal may not be the

Woolman of actuality. He admitted that he had a sardonic tongue, and one of his tribulations was curbing it. He was uncompromising in his stance on slavery and wealth. What middle ground could there be on slavery or his strictures on wealth? Even though his approach on the topics was through "I" statements and example, I am certain that Quaker slave owners as well as wealthy Quakers would have been rather tense, upset, and resistant. After all, he was attacking their wealth and property as well as confounding them in their spiritual leanings. How would such a challenging, spiritual gadfly be received today?

Our Quaker predecessors were Scripture saturated, as the many images and metaphors in their writings show. The language patterns of the Old Testament prophets must have subtly infiltrated their modes of feeling and thinking. This language has a rather intemperate quality: "He hath made my mouth like a sharp sword" (Isaiah 59:3). To awaken people to their transgressions may take strong language:

Thus said the Lord of hosts; Behold, I will send upon them the sword, with famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. . . . and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them. (Jeremiah 29:17,18)

The prophets often had a doomsday rhetoric. Their forthrightness was often too much. As a consequence, they were persecuted. I doubt whether we would listen to such hot and angry exhortations if they were spoken today. We would, doubtlessly, respond by labeling them extremists, and thus not worth our attention. In addition, we would likely pin psychological labels on them to show they were sick or abnormal and in need of therapy.

The niceness syndrome points to a much deeper problem. It seems to me that what has infiltrated Friends' thinking are the ideas that all beliefs are conventional and that one belief is as good as any other. This stance is secular as well as individu-

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Robert Spence/Library Committee (London Yearly Meeting)

"After this Major Desborow came to the Castle-green and there plaid Bowles with the Justices and others. And Friends were moved to go to him and admonish him and them of their spending their Time so vainly, bidding them Consider, That though they professed themselves to be Christians, yet they gave themselves up to their Pleasures and kept the Servants of God meanwhile in Prison."

—George Fox, Journal

alistic. It is a worldly form of Ranterism. A statement in the May 1993 issue of Baltimore Yearly Meeting's *Interchange* suggests an awareness of this problem:

Our unprogrammed tradition runs the risk of losing all sense of corporate commitment, one of our cardinal values, in favor of an unfettered individualism. . . . In our sustained rejection of required consent to creedal statements, which we hope will never weaken, we can drift into a kind of individualism, which makes no demands on us. . . . Is it possible that our tolerance of one another's sincerely held opinions has become more important to us than the challenge within our large corporate body to seek the truth?"

To seek the truth means that some opinions are valid and others are invalid. Propositions are true or false. In value statements some things are better or worse, useful or impractical. Discernment precisely means being able to come to valid distinctions factually and valuationally. The niceness syndrome holds that any opinion is as valid as any other insofar as it is asserted by an individual. That is not truth seeking. The Ranters thought that because they were filled with the Holy

Spirit any idea they had or any action they engaged in was right and sanctified. That is the ultimate individualism, which is incompatible with any church discipline as well as with the corporate nature of the Friends meeting. As a consequence of this individualism and the psychologizing of issues and problems, the "blessed" community erodes for lack of accepted standards. Indeed, nowadays any form of eldering, not to think of disownment, is frowned upon as intrusive and abusive. It is seen as authoritarian and as an imposition on the individual. In Barclay's words: "When they are reprimanded for their unruliness, they cry out, 'Breach of liberty!' 'Oppression!' 'We will not be governed by you!' 'We will follow the light of our consciences, and be subject to no other!'" Barclay and early Friends did not find these objections reasonable or acceptable. On the other hand, these protestations do have a rather modern sound to them.

The Baltimore Yearly Meeting statement does not go far enough. The stance of the Ranters poses a real problem for a central concept in Friends' theology, that of experience, or as Fox would put it, knowing something "experimentally." The Ranters appealed to their experience to justify their actions, as did Friends. Both doubtlessly felt their experience was genuine and real. Yet Fox, Fell, and Barclay attacked the Ranters as apostates. How is that possible? My experience is my experience and your experience is your experience; if we appeal only to experience and they contradict, there is not only no search for truth, but no universe of discourse, no common ground. Further, if the experience is ineffable, then by definition nothing can be said about it. The experience is simply encapsulated within

the person. The outcome is nihilism if not solipsism.

If we look at the experience of early Friends and notice their outpouring of books, pamphlets, and broadsides, we see they had plenty to say. As soon as there is public discourse, the personal experience has been translated. What these accounts show is that the difficulties involving experience, aside from trying to articulate it, lie in the interpretations and the conclusions derived from them. The problem that Barclay saw is the same that Baltimore Yearly Meeting sees and is reflected in the title of his treatise: "The Anarchy of the Ranters and Other Libertines." Barclay's refutation of the Ranters was Scripture-centered and

From the view of the niceness syndrome, to claim that these guides are more than religious or social platitudes and demand a new life consonant with the leadings of the Inner Light would be seen as expressions of authoritarianism and telling people how to lead their lives. The conclusion would seem to be that persons can pick and choose according to their needs, wishes, and desires. What could being a child of the Light and walking in the Light mean from this point of view? What is the meaning of the testimony of integrity when we ignore or

"On the Market-day I went. . . and there declared unto them, That the day of the Lord was coming upon all their deceitful Ways and Doings."

—George Fox, *Journal*

Robert Spence/Library Committee (London Yearly Meeting)



compromise our principles for the sake of niceness?

We suffer from too much politeness and niceness. We suffer from the image we want to present, something like the nice, old codger on a Quaker Oats box. Our icons are those of the past. They have no relation to how Friends appear today. We suffocate on our misunderstandings. If we are going to be engaged in a principled stance in this world, we have to get rid of the niceness syndrome. We have to be the kind of destabilizing element that early Friends were. Not that they did this with deliberate intent, but as a consequence of being children of the Light and walk-

based on the experience of Friends as a corporate body.

In our contemporary corporate life, what do books of *Faith and Practice* really mean to Friends? Are they simply guidelines you can take or leave at will? If there is a commitment, does that mean there is deeper meaning and significance? Are they obligatory for members of the Society? Further, do they point to a mode of being that we should embody, and make real in our conduct—the word made flesh, the Gospel Order? What of the peace testimony, integrity, simple living, and the outreach to others through a concern? Unless one affirms and commits one's self in a whole-hearted and whole-souled manner to their embodiment in our lives, are these testimonies just so much spiritual hot air?

ing in the Light. Their testimonies were shocking and destabilizing in their impact, socially, politically, and ecclesiastically, and a personal affront to many of their contemporaries. Living out the Spirit, they were undeterred in their conduct by the opposition that was evoked.

I suspect we would frown on Jesus' harsh expressions of rebuke and anger. His rough and tough clearing of the temple of the money changers and other merchandisers certainly would seem the epitome of intolerance. Indeed, where was the love and respect for God in everyone? What was the matter with Jesus anyway? Though we tend to treat them on the level of Aesop's fables, the thrust of Christ's parables is similar. They questioned existing beliefs and standards of conduct. They were a kind of moral jujitsu.

They pointed towards new directions and to new forms of conduct. If we really immerse ourselves in these parables and take them to heart, we should become rather tense and uneasy unless we are saints already. Perhaps this is too much for our comfortable lives, yet as Martin Luther King points out: "I am not afraid of 'tension'. . . There is a constructive, nonviolent tension which is necessary for growth."

We need not act like a bull in a china shop. We can easily succumb to the temptation of self-righteousness and spiritual pride. Confrontation does not necessarily mean being hateful; we should and can speak the truth in love as well as in justice. I am aware of the beam-mote parable and those without sin casting the first stone; however, the niceness syndrome stands in the way of facing squarely the fact of evil in our world. It leads to a kind of impotent "accentuate the positive" stance. If we believe in a prophetic, apostolic succession, as was true of early Friends, we need to express a much more forthright critique of whatever we feel attacks and questions our basic values and leads to a world that is ripping itself apart in one destructive action after another. The Lamb's War and Gospel Order are not just historic oddities.

The niceness syndrome is compounded by our hesitations, uncertainties, and scepticism about our Christian as well as Quaker heritage. If we repudiate our origins and traditions as if we had to start everything from scratch, we can seem to think, I do not see how we can survive as the Religious Society of Friends. It was Christ who spoke to Fox's condition as well as to all the early Friends. The Anabaptist reformation that preceded most Quaker beliefs and convictions rested on the Sermon on the Mount, a sermon not simply to be understood but to be put into practice. Living in and through Christ has been the spiritual foundation for the devotional and social practices of many religious groups.

To deal with the sophisms that have crept into our Society, Friends must acknowledge and affirm the meeting community as a corporate body in its structural, disciplinary, and spiritual dimensions; affirm the covenant relation with God; and substantiate the Gospel Order as God's creation. With such affirmations, wherein hopefully the inward and outward journeys become as one and wherein the testimony of integrity is accepted and practiced, the niceness syndrome may be overcome. □

Listening to King Jesus North Pole

by Deborah Niedermeyer

Thirty below is not unusual here in Fairbanks, Alaska. As the new parent of a baby son, I was clearly destined to spend a lot of time inside at home last winter. To the astonishment of my friends, who wondered if this time I hadn't really lost it, I took advantage of my indoor winter by monitoring as much as I could tolerate of our local Religious Right radio station KJNP (aka "King Jesus North Pole").

Though my friends might tell you I simply suffer from a slight case of masochism, from my own perspective I chose to do the project out of a desire, even a need, to better understand a large segment of my community, one which, like similar segments elsewhere, often succeeds in setting the terms for discussion on our school board, in our local elections, and in our university classrooms. By the time I finally turned the station off, thinking, "That's enough for awhile," I had gained a deeper understanding of both the motivations of and the internal conflicts experienced by those who identify with the Religious Right.

Much of what I heard was predictable, socially retrograde, right-wing ranting, but much else was completely amazing, even bizarre, both from a theological and a political perspective. Sometimes the programming was downright shocking. Sometimes it was simply unlistenable.

I could not listen to the music. As far as I could tell, KJNP passes over the entire spectrum of great and inspirational Christian religious music, from Bach to Mahalia Jackson, in favor of what appears to be a religious broadcasters' top 40 of whiney crooners accompanied by rhythm-track Wurlitzer. My masochism only goes so far. When KJNP turned to music, I turned off the radio.

I also could not listen to Jerry Prevo, a

right-wing activist preacher from Anchorage, Alaska, who for some reason merits a half-hour spot every afternoon. While other preachers featured on the station obviously worked hard to mold their sermons into an effective, undulating form, circling round and round between biblical quotation and modern illustration, often relying on well-honed humor for transition, Prevo's preaching seemed nothing more than an angry, random collection of Bible verses, disconnected commentary, and flat jokes. I found him intolerable.

The rest of it I listened to.

KJNP programming relies heavily on nationally syndicated call-in talk and advice shows. The callers, their comments, and their problems were real, contemporary, often poignantly ordinary. In listening, I assumed these people were more or less representative of the religious radio audience nationwide, including KJNP's audience in the Fairbanks area. If KJNP is in any way distinct from "lower 48" religious stations, the difference probably lies only in its refreshingly unprofessional, sometimes disorganized, announcers and programming. KJNP's very lack of slickness frames the syndicated national shows with a sincere, shoestring community radio sound worthy of attention.

One of the national shows set in this frontier frame is *Point of View with Marlan Maddox*, a daily call-in broadcast hosted by a Rush Limbaugh wannabe with a chip on his shoulder. Maddox is sarcastic without Limbaugh's humor, mocking with none of Limbaugh's goofiness. A rigid, shrill hate monger, Maddox works to provoke his audience into giving social and political expression to their resentment of gays, feminists, environmentalists, democrats, family planning clinics, and nonevangelicals in general. Maddox's callers demonstrate the effectiveness of these inflammatory tactics. He is a dangerous man, easily capable of inspiring

violence in his emotionally overheated fans. It is important to understand how such anger is sown and cultivated.

Maddox makes free use of the "not suitable for children" technique of drawing in an audience. A request to "please remove your children from the room" (not "please turn off the radio if young children are present") is the KJNP signal for listeners to turn up the volume for the really juicy stuff about the "gay



lifestyle" or the sexual perversity of TV talk shows. The material that follows this warning usually more than fulfills the implicit promise to titillate. I do not watch a lot of television, but I, at least, have never seen the tube discuss individuals' sexual proclivities with such prurient fascination.

I must agree that Marlan Maddox is unsuitable for children, but not primarily because of subject matter. I had to declare my Maddox research at an end when I saw that my sensitive toddler was becoming disturbed by the Maddox sounds coming from the radio. Maddox's voice is angry, petulant, belittling. Even a one-year-old can tell that this guy is bad news.

On the theological front, Maddox is one queer bird. Furthermore, a disingenuous pretense that all his listeners both understand and agree with him makes it difficult to follow whatever analyses lead to Maddox's unconventional doctrines. With the caveat that Maddox's intentional lack of clarity makes it impossible to really pin him down, below is my best attempt to reconstruct the essence of some of his weirder teachings.

On economics: Satan is currently making final preparations for his rise to power as the apocalyptic Beast of the Bible. This takeover will be based on an enormous, worldwide computer system to track people and their money. The devil has already begun to extend his tentacles by arranging for satanic symbols to be imprinted in U.S. currency; the devil is also

Alla Podolsky

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Much of what I heard was predictable, socially retrograde, right-wing ranting, but much else was completely amazing, even bizarre.

behind the U.S. Treasury Department's decision, disguised as an anti-counterfeiting measure, to place computer codes into newly printed currency. Social Security numbers are part of the devil's groundwork as well; likewise credit cards. The progress of the diabolic scheme can be seen even now in the replacement of school lunch tickets by cafeteria account numbers. Soon Satan will arrange for the U.S. government to require that citizens have

magnetic bar code strips permanently embedded into their wrists. Christians who intend to be "raptured" into heaven must refuse this demand at all costs, as the wrist implants will be the definitive "Mark of the Beast."

On heresy: Mormons and Jehovah's Witnesses promote bizarre doctrines which stray greatly from the Christian path and take advantage of many well-meaning but naive people. These dangerous cultists must be exposed.

On the environment: By dividing the acreage of the earth's land mass by the number of humans now alive, we can plainly see that there is more than enough room for everybody and that world population could double many times over before we run out of space. The notion of overpopulation is therefore patently ridiculous. Moreover, it is a clear scientific truth that the earth's resources are limitless. People who say resources must be conserved are not only scientifically wrong, they are dangerous pagans who worship the earth as God and sinfully deny the biblical requirement that humans multiply and dominate the earth. The entire environmental movement is thus antibiblical and morally corrupt; it must be denounced wherever it appears.

While KJNP rouses its listeners with Maddox's inspiring vehemence, the station also serves up some startling juxtapositions. For example, on March 6, Andrea Farber, host of the nationally broadcast *Midday Connection* show, which immediately precedes Maddox, lamented the proliferation of cars and freeways, the need to commute to work, and the general degradation of quality of life caused by

the automobile. In fairness, such jarring juxtapositions are indicative of KJNP's apparent openness to rethinking *Point of View with Marlan Maddox*. At one point the station asked listeners to call in their opinions regarding whether Maddox should be eliminated and instituted a fund drive specifically to finance the show. There are frequent reminders that if the station doesn't get enough donations earmarked for Maddox to cover the cost, the show will go.

Although *Point of View* may be the source of the most vivid contradictions to be heard on KJNP, it is the family living shows *Midday Connection* and *Focus on the Family* in which the contradictions become poignant. These shows, which from time to time refer approvingly to each other (and also to Maddox), all take the position that a husband must be the priest, prophet, and king in his home. He must lead his wife, and she must submit to his leadership in all things. His role is to provide money and authority; hers is to take excellent care of home and children. All the shows spend enormous amounts of energy trying to hammer the square peg of this family ideal into the round hole of modern reality.

Despite these teachings, it is clear from KJNP's call-in programs that, whatever their religious leaders instruct, the station's female listeners do work outside the home and want respect and fair treatment as they do it. This fact sends the keepers of the doctrine into paroxysms of cognitive dissonance. If they tell women it is immoral to take on such a role, the irresistible force of social change toward women's equality sweeps away almost half their listenership. If they tell women they are indeed entitled to fair, respectful treatment as human beings, whatever they do in life, the keepers undermine the entire social structure they are struggling to preserve.

The dilemma of how to appease women while keeping them in their place leads to twisted analyses such as were presented on the November 13, 1994, *Focus on the Family* show. There the psychologist/host James Dobson told listeners that while

men do admittedly sometimes get out of line in the workplace, and they should definitely not do that, the notion of sexual harassment of women is entirely overblown. The real sufferers are in fact men who are "victimized by the provocative dress" of their female coworkers. Similarly, he explained, pornography is bad because it victimizes men by unrealistically raising their expectations about the sexual attractiveness of women's bodies.

In the same way that they are not immune to social change, KJNP listeners are at least as vulnerable as everyone else to social problems. The call-in lines are crowded with bullied wives, frustrated husbands, and divorced parents. These people seek help from radio authorities who, while teaching that wives must submit to their husbands "as unto the Lord," nevertheless have been enough influenced by modern feminism to believe that submitting to battery may be going too far and who, in any event, know they would lose all credibility if they took such a position. Faced with the need to reconcile doctrine with reality, the family shows pour out doublespeak, urging husbands to assert kingly authority over their families while simultaneously instructing them to form a partnership with their wives. Meanwhile, wives are told that while physical abuse may justify moving out, it is the husband's prerogative to drive the family into bankruptcy. Curiously, the wife is allocated the task of family bookkeeping and charged with carefully documenting the downside. Such internally inconsistent directives from the self-proclaimed custodians of the divine blueprint for chain of command within the family must be painfully confusing to their obviously troubled listeners.

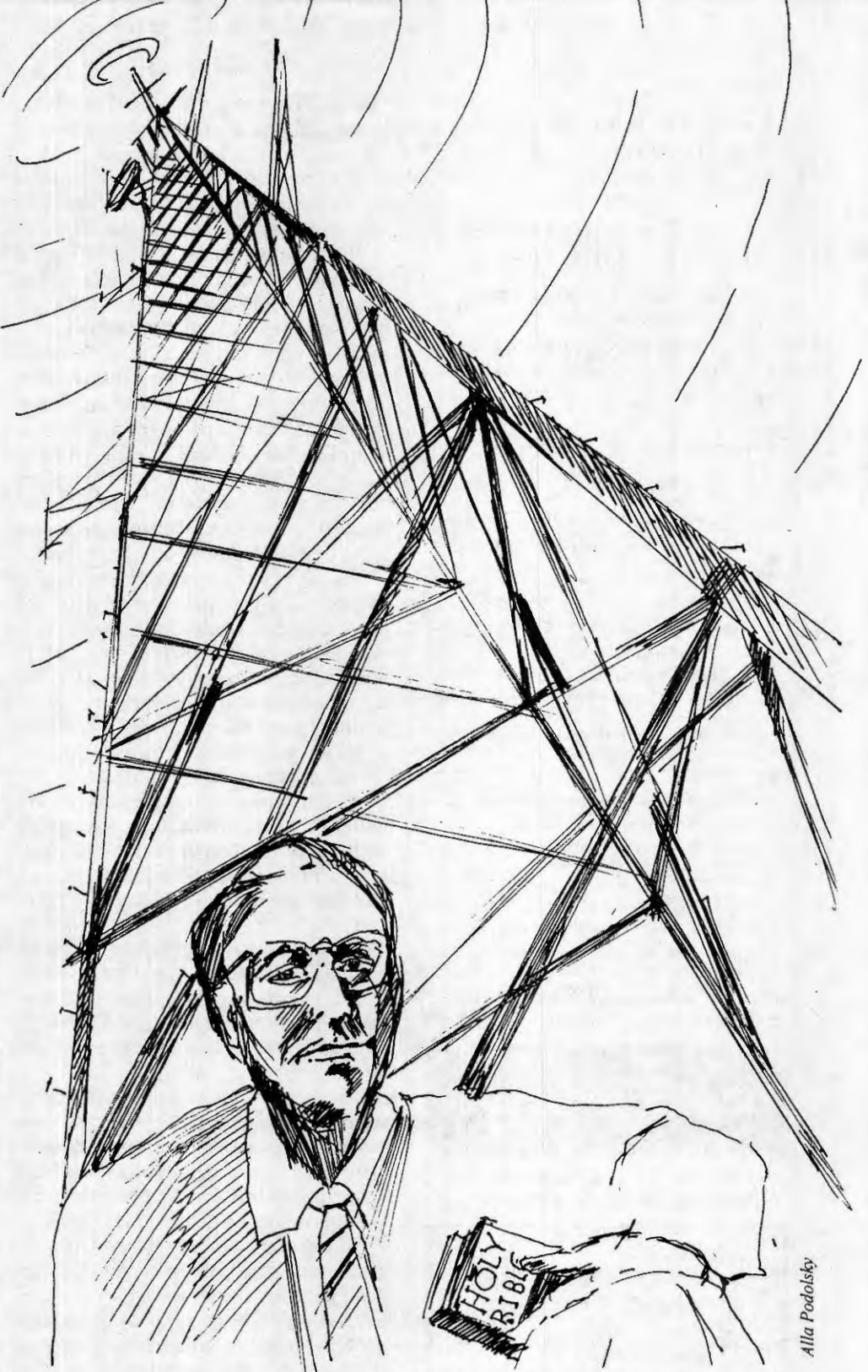
The family life shows are internally contradictory with regard to more public issues as well. One particularly dissonant *Focus on the Family* broadcast (October 18, 1994) featured a call from a single woman who had not found an appropriate mate but craved motherhood. The woman was considering putting her beliefs about the immorality of abortion directly into practice by becoming a single mother through adoption. Rather than praising her willingness to live out her faith, Dobson lectured the caller regarding the supposedly great likelihood that adopted children will present discipline and other problems and advised the woman to satisfy

her maternal urges by continuing to teach Sunday school.

When family problems are not plaguing a caller, money problems, or more specifically, debt problems, often are. Larry Burkett's daily half-hour show, *Money Matters*, is devoted to solving this problem. In contrast to Marlan Maddox, whose voice makes my one-year-old fussy, Burkett's listeners occasionally mention that his voice lulls their children into their naps. My son, who is politically opposed to all sleep of any kind, ever, is unfortunately not one of these children, but his mother agrees that Burkett's voice is soothing and, more importantly, that his show is for the most part gentle and nonjudgmental. Though clearly in the right-wing camp, taking the position that mothers should stay home if possible, abortion should be criminalized, school prayer instituted, and most business regulation eliminated, Burkett is not shrill and does not belittle his opponents. Besides, he doesn't dwell on political issues. What he dwells on is the evil of debt and the materialism that causes it.

Burkett's main theme is that it is not material goods that make us happy but God. Going into debt for material things cannot buy happiness. It also ties us to making money in a way that may prevent us from fulfilling God's plan for our lives, whether that be staying home to raise children or taking a lower paying but spiritually productive job in "His ministry." Burkett supports his theme with simple, sensible money management and budgeting advice, which he claims is based on biblical principles.

He is faithful to his beliefs. People call up to ask him whether to buy a new couch. He tells them to throw an attractive cover over the old one. He tells them no new car until the old one is a candidate for the junkyard. Regardless of the depth of the caller's financial foolishness, Burkett dispenses this tough advice with respect and sympathy. In spite of his stance against business regulation, Burkett's anti-materialism makes him something of a de facto environmentalist. Moreover, he opposes state lotteries on the grounds that ticket purchases come primarily from those on the lowest economic rungs. Lotteries unconscionably "steal from the poorest in our society," he said on March 7. If you didn't know you were listening to KJNP you might briefly take Burkett



for a left-wing Quaker. This is precisely the contradiction Burkett's show presents to the KJNP audience. *Money Matters* engages in little or no religious double-speak. Instead it directly challenges its listeners' most deeply cherished materialistic goals and values.

Many of Burkett's callers are desperate. A significant number call specifically because they are facing bankruptcy due to a combination of car loans and credit

card debt. Their sob stories make it clear that consumerism, not Christianity, has been the driving force in their lives; their implicit complaints that such financial troubles should not happen to patriotic, U.S., church-going Christians such as themselves make these people doubly unattractive. Burkett gently reads these miscreants the spiritual riot act. No, they can't have all the toys they want; and yes, they are going to have to give back the

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new car. They might also have to sell the house and rent a smaller place. Most of all, they need to take a serious, biblical look at the values that got them into this fix. In the context of U.S. consumer culture, Burkett is an absolute radical.

What's more, as soon as bankruptcy is no longer a factor, Burkett is adamant about the obligation to tithe. All money comes from God and ten percent of it must go back to "His Church," no excuses, no ifs, ands, or buts. This is tough advice for callers who have just come into an inheritance, just sold their home at a profit, just received a raise. Burkett sticks to his principles and the callers hang up with a whispered, disappointed, crushed "Thank you." But they do appear to take Burkett's tough advice to heart.

Part of Burkett's insistence on tithing comes from his understanding of the power of a community that has both spiritual and economic bonds. In addition to tithing, Burkett strongly encourages right-wing Christians to hire, work for, and do business with other right-wing Christians, as much as possible. Like left-oriented organizers before him, Burkett knows that such an economically interwoven community can be a formidable, organizable political force. To the extent that right-wing Christians are taking Burkett's advice, he is creating a powerful rightist army.

At each station break KJNP touts itself as "your Full Gospel Radio Voice of the North," reassuring its listeners that they have come to the right place for the authoritative fundamentalist party line; this notion of theological and political correctness is reinforced by the cross-referencing among KJNP's various programs. The careful listener has little difficulty determining that the party line is a chimera and that KJNP in fact presents several competing and contradictory lines of thought on virtually every topic the station takes up. However, the fact that these contradictions are broadcast consistently over time strongly indicates that neither the station's management nor its audience are listening carefully, let alone critically.

Some KJNP listeners couldn't care less about contradictions, of course. Those who accept KJNP's invitation to take the station's mixed message as close to gospel while failing to appreciate its internal contradictions must necessarily be left with an aching sense of unresolved confusion and perhaps personal inadequacy. No one can perform the impossible task of putting all the conflicting KJNP teach-

ings into practice.

KJNP's internal inconsistency, like that of the entire Religious Right, grows out of the head-on collision of religious doctrine with social reality. This collision has already caused erosion of the most extreme fundamentalist doctrines. For example, reality and the contemporary feminist response to it has forced the right-wing preachers and teachers to concede a woman's right at least to be respected by her husband and free of physical abuse at his hands. Though true believers everywhere are famous for their ability to swallow contradictions whole, as internal contradictions in religious/political doctrine become increasingly painful, they also must become more recognizable for those who try to follow the teachings of KJNP and its ilk. In response, the Religious Right is likely to continue to slowly back away from its radicalism in order to avoid defections of the kind KJNP contemplates from Marlan Maddox. Those fundamentalists for whom the contradictions too quickly become too hurtful to ignore could well find more solace in the Religious Left than in the fundamentalist Right.

Money Matters gives a glimpse of how this might happen. However unintentionally, Larry Burkett has successfully introduced the ideas of the Religious Left into the heart of the fundamentalist Right. By demonstrating the spiritual emptiness of U.S. consumerism, Burkett effectively promotes the frugal, antimaterialist, community-oriented, and essentially environmentalist values usually associated with Quakers, Catholic Workers, Menonites, and other stalwarts of the Religious Left.

Andrea Farber's heartfelt criticism of the automobile on the very day Marlan Maddox devoted his show to the gospel of antienvironmentalism is another example of a perhaps inadvertent openness among KJNP listeners to more liberal religious ideas. A faux pas like Farber's, stemming from the simple, sincere response of a devout woman to the social and environmental conditions of modern life, amounts to an accidental sneak attack on the Religious Right from within the movement itself. There are chinks in the fundamentalist armor. If the Religious Left, conscious of the opportunities created by confusing, even painful, mixed messages and doctrinal inconsistencies, were to approach members of the fundamentalist Right with the same sympathy and respect Larry Burkett shows his callers, Burkett might be alarmed by the results. □

Learning to Meditate

by Anne Hosking

The following is extracted from the article, "A Child of Light," printed in The Friends' Quarterly, April 1988. It is a beautiful example of how parents can use difficult periods during their children's growing years to help them find the peace within, their Inner Resource.

We moved to Germany when Katya was six years old, and it was, not surprisingly, very hard for her. We realize now that we should have seen her fear of volcanoes and earthquakes as an expression of her anxiety, but we thought we knew how to deal with scientific questions. We borrowed books from the library that explained why Germany had no live volcanoes, and we proved that earthquakes couldn't happen there—but the nightmares continued.

Then when our other daughter, Janet, was six years old, we moved again, to London, England. She also was afraid to go to sleep, afraid of the witches in the shadows. I was all

Anne Hosking is on the staff of the Quaker Home Service Committee of the Religious Society of Friends in England.

set to explain to her why witches cannot exist when something (God? Why not?) made me stop. Hers was an irrational fear that couldn't be met by rational means. I had to give her something good, something brighter than the witches in the dark, something inside her, available to all—so I asked her to imagine a candle.

I want you to imagine a candle. . . . What is it like? . . . What does the holder look like? . . . Is it on the shelf, or on the table? . . . Now, I'm going to light it. Keep your eyes shut, keep looking at it in your mind's eye. . . . Tell me about the flame. . . . Make your hands like a flame. . . . Keep looking at your candle. . . . Can the darkness put it out? . . . It's only a little candle, but there's nothing strong enough to put out its light. . . .

It wasn't until I left her 20 minutes later, just awake but deeply peaceful, that I realized we had shared a meditation. That's what we should have done in Germany!



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The next night Janet went to bed early and asked for the candle game again. This time she described a different candle, which led to other variations in the meditation, and my "punchline" was about an ocean of light flowing over an ocean of darkness. On subsequent nights we talked of how people's eyes light up when they are happy and loving; of Jesus' love and how he's often depicted with light around him, and much more. In fact, we explored this great religious symbol and theology of the inner Light until three weeks later, when Janet said, "I don't need the candle game any more, I can play it by myself whenever I want to." □

Janet, with her mother's guidance, had begun to learn how to meditate and to discover the deep peace that meditation can provide.

—Harriet Heath



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Peace Is Where You Take It

by Jo Vellacott

Even small monthly meetings need to be involved in peace work. When there is some terrible event like the Gulf War, we can usually count on Friends all over the country responding, writing letters, leading protest vigils or marches or joining with other protesters, and drawing together in meeting for worship to hold the combatants in the Light and to pray for peace. Those who are moved to go to their nation's capitol, to a peace camp in a far-off country, or to the terrible conditions of a refugee camp can count on Friends to give them all the support they can for what is clearly Friends' work.

In between these crises, what do we do? My answer to that is, more than you might think, but not as much as we could. Many Friends take seriously the admonition to live in that Life that takes away the occasion of war; we may be able to take a job or follow a career that seems to provide the opportunity to promote peace or true justice, or we may see ways in which we can promote peaceful relations in whatever job we have, or we may do volunteer work in our spare time, or we may work full-time on leading our children and family in the path of peace.

When we do any of these things, as often as not we do it by ourselves, not discussing or philosophizing about it, just doing it. And when we go to meeting for worship, there we all are, very ordinary individuals who would be hard put to answer the question, what does it mean to be a Friend?

If the meeting can share and support one another during times of public or private crisis, can we not do more in so-called ordinary times? This is a two-way street; Friends have to bless the meeting by sharing their concerns and the decisions or deserts that face them in their lives as well as being prepared to understand those faced by others.

A number of small meetings and worship groups now set aside a time at the rise of meeting for those present to bring out anything that has come to their mind during worship, but has not insisted on being spoken during that time, or anything that has occurred during the week that they would like to bring to Friends, or anything in their own lives that they would like to share. In our meeting, the results of doing this have been several. We know each other better, there is more trust among us, the quality and the quantity of spoken ministry during worship have been enhanced, we feel more involved in each

other's lives, and I hope we are supporting each other in living as Friends.

For me, at least, some of the greatest benefits have been the recognition and affirmation of our attempts to live in that Spirit which takes away the occasion of war and the sense that the work of individuals for peace is the work of the meeting. The meeting feeds this work, and the work, in turn, nourishes the meeting.

A Friend in our meeting teaches kindergarten in the poorest and most violent part of town, where many of the children come to her abused and neglected, sometimes barely able to talk because no one has bothered to talk to them, unable to do the most basic things for themselves. It is a commonplace that many are heading for the prisons that abound in our region, where some will be inmates, some guards. Some of the parents are seriously disturbed; our Friend has been physically threatened (at one time, by a father who claimed she was deliberately infecting his child with head lice! But not a laughing matter; he was violent and he meant it). Too rarely, our Friend shares some of her experience with us. She does not teach the children to tie their own shoelaces; she teaches them to tie each other's. Months into the year, she comes to meeting lit up with joy because a small boy has spoken his first few words, or she has taken the class out on a trip in the rain and one of them, whose horizon has been limited for most of his life to four dirty walls, has been astonished by the wonder and beauty of an opening umbrella.

Our Friend has these children for two years, in junior and senior kindergarten. The senior class, which moved on at the end of last school year, had been so disturbed on entry as to cause consternation throughout the school. Two years later, when they were almost ready to leave kindergarten, a visitor who spent a morning with them said, "I can't believe what I'm seeing in your class—I've never seen children so kind to each other!"

There are always several children in the class with serious disabilities. For our Friend these are perhaps the most lovable of all; not only that, but she clearly sets a climate where they are beloved of their classmates. Our Friend will never know what changes she has made in the lives of the children. At the very

least, there will be some for whom she has created a small, lifelong place in the mind and spirit where there is peace and where they know that they are loved. Could there be more important work for peace? When our Friend shares with us, she enriches us; I only hope we can make her feel affirmed in her work.

A longtime attender who does a great deal of work with the Alternatives to Violence Project also has an ongoing group with whom she meets in the prison for women, where 1994 was a particularly disturbed and violent year, as many of us in Canada have seen on our television screens. Previously, prisoners there were able to receive—under strict supervision—small gifts at Christmas from their distant families and friends; this past Christmas none were allowed. Our Friend

asked her friends inside what they would have liked to have for Christmas. Each named something: some good notepaper, a pair of slippers, a pretty toilet bag, a scarf, some soap or shampoo—all very small gifts. Our Friend brought the list to a meeting for worship. The half-dozen of us who were there had no difficulty dividing up the needs among ourselves and arranging to get them to our Friend in short order, each gift-wrapped and with a personal gift card, so she could take them in the following week. The recipients, some of whom have been at the receiving end of few kind words, let alone acts, in their whole lives, were delighted. But some of us were left wondering if it were not ourselves who had received the greater gift in being allowed to take part in this small gesture of love.

We have other members whose work or voluntary service is easily recognized as a part of peace work. We usually have at least one Friend serving on Canadian Friends Service Committee; a new member is a counselor in prisons; a Friend serves on the board of yet another project for outreach to prisoners and ex-prisoners; another has worked for a women's shelter; a Young Friend, still in high school, has a part-time job with developmentally handicapped adults. The meeting needs to know of this work and to hold it in the Light.

But this is not all. A Friend who has been anxiously seeking work for a long time re-

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Jo Vellacott serves as recording clerk of Thousand Islands Meeting in Kingston, Ontario, and is active with Canadian Friends Service Committee.



ture garden for children (which won an award) and a professional counselor to aboriginal university students.

I can't think of any who is doing a job where there is no space for peace work and Quaker witness. I think we do have to examine our consciences from time to time to make sure that the work we are engaged in is not harmful; sometimes we have to make sacrifices rather than betray our principles, and we should not become smug and self-satisfied. We are not all called to do spectacular kinds of peace work, but we are all called to do the work we have in a way that furthers those things we believe in. In addition, I believe Friends rightly

cently hesitated to tell us she had found a job. She hesitated because it was not the professional social service work for which she is trained, and it did not seem to her to be work of deep social significance. Another Friend (the present writer) commented inappropriately that she could save the world in her spare time; but the real contribution was made by another Friend who pointed out that the new field she was entering—that of public relations and receptionist work at a resort—would bring her into contact with countless people, on all of whom she could bring to bear an influence for good. No action is without meaning. I ran my eye down our meeting list, and found it exciting to realize what a power for good was there: we have people who are bringing up their children in the ways of peace; members engaged in work of integrity in art, music, and writing; others studying or practicing medicine or occupational therapy; an attender who is lovingly doing massage therapy; a couple who live and work among Friends in Costa Rica for half of every year; a young couple whose work in martial arts training commands great respect and is an influence for good among some troubled people; one whose work in her trade union may contribute as much to peace education as her voluntary prison service does; one whose work in medical sales gives him wide contacts; an aboriginal attender who is both the designer of a splendid, imaginative adventure and na-

count on each other for support in the way they live their lives, in and out of the work situation. Often Friends say that the attractions of the Religious Society of Friends for them have been the sense of shared values, comfort in simple, noncompetitive living, willingness to listen, acceptance of a variety of lifestyles, and understanding of each other's imperfections.

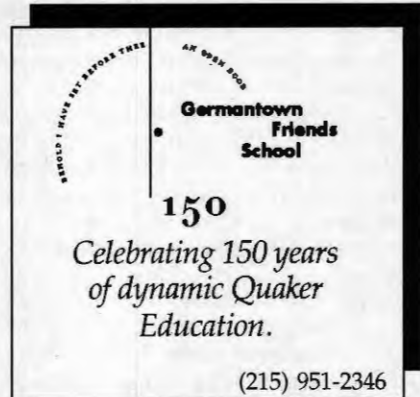
At present, our meeting is not large enough, and the individuals in it lead too full lives, to support any major meeting project. We find opportunities for doing some things together—attending a worship service at Kingston Penitentiary was a moving experience for those who came. For several years we have had a stall at the annual Gifts that Give sale, raising a little money for Canadian Friends Service Committee, and we are particularly interested in one CFSC project. I think, too, that any monthly meeting that can maintain a sense of supportive and worshipful community (and we still have a long way to go) provides a center where a leading to specific peace work, should it come to an individual or the group, will not go unheard.

There is a spring of fresh water in every meeting; how to draw on it and cherish it and strengthen it will vary from meeting to meeting. By one means or another we need to share in, respect, and affirm one another's work, helping each other to turn our lives into work for peace. □

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Friends Association for Higher Education

Members and attenders of Friends Association for Higher Education met June 22–25 at Haverford College, Haverford, Pa., where soft, cool rains and warm hospitality helped us relax into new ways of seeing our vocations. We appreciated the leadership of Haverford College President Tom Kessinger and enjoyed the generous co-sponsorship of the Haverford Corporation and the Friends Council on Education. We were free to contemplate our conference theme, "Education and the Culture of Peace: Insights on Learning and Decision-Making." As educators, we can transcend traditional academic boundaries in our classrooms, our institutions, and ourselves to create a culture of peace.

David Mallery whisked us out of traditional conference structures on our first evening. He rotated us through a series of small groups to answer questions about what philosophies and practices enabled us as teachers to "soar" and to take our students with us. In his Friday morning address, Michael Sheeran challenged us to see ourselves as seekers, striving to give students tools with which to tackle moral problems. He further challenged us to find forms of governance within our institutions consistent with such a mission. In response, Elise Boulding articulated a key concern for us as Quaker educators: How can we engage in formation of values if such formation can, in some contexts, be construed as illegal?

We queried how we could promote a culture of peace through our pedagogy itself: Do we practice methods that share our knowledge with students as a gift, a key to lifelong learning? On Saturday, Mary Rose O'Reilly outlined, with a simplicity both Zen-like and Quakerly, techniques to help us achieve that goal.

Perhaps most striking was the way the techniques we pondered began to shape the conduct of the conference: standard question and answer followups were replaced by silence out of which participants shared responses as they felt moved. The effect was a powerful transcendence of typical format, moving us into a conference that was truly, to borrow Parker Palmer's phrase, a "meeting for learning." Thus, the practice of this year's FAHE embodied the kind of classrooms we long to create—classrooms in which our teaching takes seriously not only that of God within our students, but within ourselves and within each other as colleagues.

This sense of the conference was deepened by the participation of Friends Council on Education members, whose contributions helped us see all levels of education as the place where, in Friends Council on Education Executive Director Kay Edstone's words,

"Quakerism is really being tested." When we come together at FAHE, by sharing the Light within ourselves, we can renew our vision, strengthening each other as we return to our vocation: teaching the culture of peace.

—Jonathan Collett, Sally MacEwen,
Ron Rembert, and Susanne Weil

North Pacific Yearly Meeting

Friends in North Pacific Yearly Meeting gathered July 20–23 for our 23rd annual session, surrounded and nurtured by cool forests on the campus of Evergreen State College in Olympia, Wash. More than 360 adults and 150 youths worshiped, worked, and played together and, in spite of the presence of other groups on campus, experienced moments of transformation into a "Blessed Community."

In a serendipitous departure from our usual "Friend-in-Residence" format, we were challenged by a non-Quaker theatrical group. The Growth and Prevention Theater from Seattle, Wash., presented a powerful and stimulating performance about the pervasive presence of racism in our society, entitled "The Hurt of One Is the Hurt of All." Through their ministry and the sharing time that followed, we saw clearly the difference between prejudice (a personal belief system) and racism (prejudice supported by institutionalized power), and how our inaction helps to perpetuate racism. We struggled with the realization that much of our Quaker faith and practice is cultural and we were encouraged to stop assuming we are culturally neutral. Finally, we witnessed the power of truth and our ever-present opportunity and responsibility to create a future where all are honored. These insights and revelations carried into our worship-sharing times when, in addition to acknowledging the hurt that still lives among us, we wrestled with how "The Honor of One Is the Honor of All."

Our State of the Meeting reports took on life and feeling as we heard of growth, the joy of building community, and the struggle to come together over long distances. We recognized that by nurturing the life of the spirit within ourselves and our meetings, we obtain the strength to witness to the way of peace in our communities and the world. Our sense of community deepened in our remembrance of Friends who recently died, illuminating the truth that "there is neither time nor space in the life of the Spirit."

Two seasoned concerns led to the approval of minutes to be sent in the name of the yearly meeting. The first was a heartfelt expression of regret for our country's action 50 years ago in the atomic bombing of Hiroshima and Nagasaki, Japan. A second minute called for the closure of the School of the Americas, where military training of foreign nationals

has resulted in the intimidation, torture, and assassination of their fellow citizens.

This year, in addition to our regular children's program, we created a structured middle-school program and saw nearly triple the number of young Friends in that age group. We were deeply moved by three young Friends who participated in the 1994 Youth Pilgrimage. They told us of their excitement about silent communication in worship and the depth of new friendships formed through their life-changing adventures together.

Through this time of retreat, reflection, and the seeking of God's leadings for us individually and as a corporate body, we were touched by the messages you have shared in your epistles. May God be with you.

—Margaret Sorrel, Presiding Clerk

Intermountain Yearly Meeting

In sight of snow-capped peaks, and under a brilliant blue sky, we assembled for Intermountain Yearly Meeting at Fort Lewis College, Durango, Colo., June 21–25. It was our 21st gathering; we were nearly 330 strong.

Many wise and familiar faces were in our midst, and we joyfully welcomed 90 first-time participants. In our second year of the theme "Living the Community of Faith," we needed to be mindful of the responsibilities of a growing community by slowing down and sharing our history and process. The 60 Senior Young Friends (ages 15 to 21) provided us with a set of perspectives, ministries, and spiritual energies that gladdened our hearts. They shared well-seasoned wisdom in our meetings for worship for business and provided our children of all ages with care and companionship.

Yearly meeting scholarship money has been well used this year, enabling our numbers



Frances T. Dreisbach

Philadelphia Yearly Meeting attenders enjoy fellowship, books from the PYM library, and an art show by local Quakers.

to grow with our sense of community. Large worship-sharing groups dotted the green, grassy campus. Friends faithfully participated, being sensitive and tender with one another. Interest groups covered a range of topics, including Quaker work and women's issues at the UN, Latin American policy issues, American Friends Service Committee joint service projects, gay and lesbian concerns, speaking the truth to Quakerism, and many more. A panel of five Friends shared their unique experiences in Quaker community.

We are a yearly meeting in transition: from an unabashed source of simple fellowship to a more formal, structured gathering. Speaking out of the silence from different places on the continuum, Friends were respectful and mindful of the Light in one another. Quaker process is ever a learning experience.

Our keynote speaker, Loida Fernandez, came to us from Friends World Committee for Consultation, Section of the Americas, in Mexico. She envisions community as intertwined with communion and commitment. "Each Friend has something to offer in monthly or yearly meeting. The collaboration and participation of each one is important. Our meetings should be places not to hide but to enhance the demands God makes on us. There, if we come with our hearts and minds open, miracles happen in the corporate silence." Citing Moses' need to remove his sandals when entering holy ground, she challenged Friends to consider what we must take off, in the spirit of humility and simplicity, to have communion with God and each other.

We carefully considered how to nurture and support those who serve the yearly meeting and struggled with the mechanism of budgetary structure. We listened with our hearts to reports about Quaker work in a world that faces more tragedy than we can imagine. We are sobered and challenged by the amount of work there is to be done.

It is in the wider community of Friends and the gift of our shared inner Light that we find strength and hope. May we each, in our own way, share these with the world.

—Bill and Genie Durland, Co-Clerks

Philadelphia Yearly Meeting

Philadelphia Yearly Meeting has come to a new place, both physically and spiritually. For the first time in 315 years, we gathered in a residential setting on the peaceful campus of Allentown College of Saint Francis de Sales in Center Valley, Pa., July 18–23. Both new and seasoned Friends found themselves woven into the body of yearly meeting. Young Friends nourished the wider community's spiritual life while never missing one beat of their own joyous dance.

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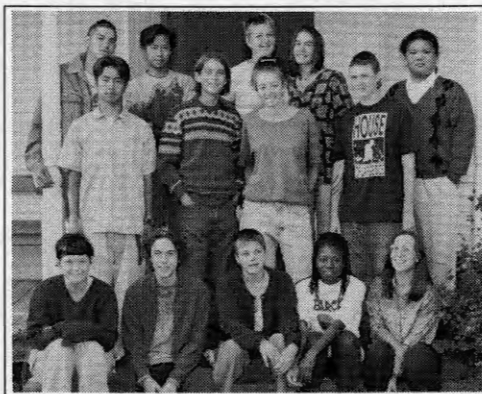
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During this past year the work of our faith community was carried out in called sessions of yearly meeting dealing with finances and the revision of our book of *Faith and Practice*. Our work continued in residential sessions, which included the meaning of membership, memorial meeting for worship, focus on young people, financing our yearly meeting, transmitting our values, sharing ways of putting beliefs into practice, and a report from the committee examining structure and workings of the yearly meeting.

We held some meetings under a tent, which engendered biblical images. One such repeated image was an altar. We were encouraged in ministry to come to our inward altar. There is great ferment among us. The challenges laid upon us by God over several years led us to reexamine and deeply question the basic institutional structures of our yearly meeting operations. The ferment is not purely intellectual, for the Spirit is moving in our midst,

leading many of us to look again at the wellsprings of our faith, returning to the vision of prophetic ministry claimed by our Quaker forbears.

We are sharing more openly the details, difficulties, and differences of our individual spiritual journeys, and we now know our companions more intimately. We humbly recognize the need for much more to be done, and we pray we may continue to listen to and accept one another in careful tenderness and understanding. "We must look to ourselves, to speak of our lives and let our lives speak. Above all we must look to the Truth. . . . When we know what we have to do, how to do it will come" (Meeting for Sufferings, London Yearly Meeting, 1992).

We know what makes a meeting, just as we know home when we get there. Home, we were reminded, is not just "where they have

to take you in." It is a place where one is never alone, even when one needs to be. This meeting is our home; we can open the windows and let the light and air in; we can answer the children's questions, or try to. We are all still growing, whether we want to or not. Change and growth are an essential part of life. Our family is changing as it testifies to the life and power moving among us. Friends are willingly sharing one another's burdens and joys.

We found in the sessions of our first residential yearly meeting, as Isaac Penington wrote: "Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand."

—Arthur M. Larrabee, Clerk

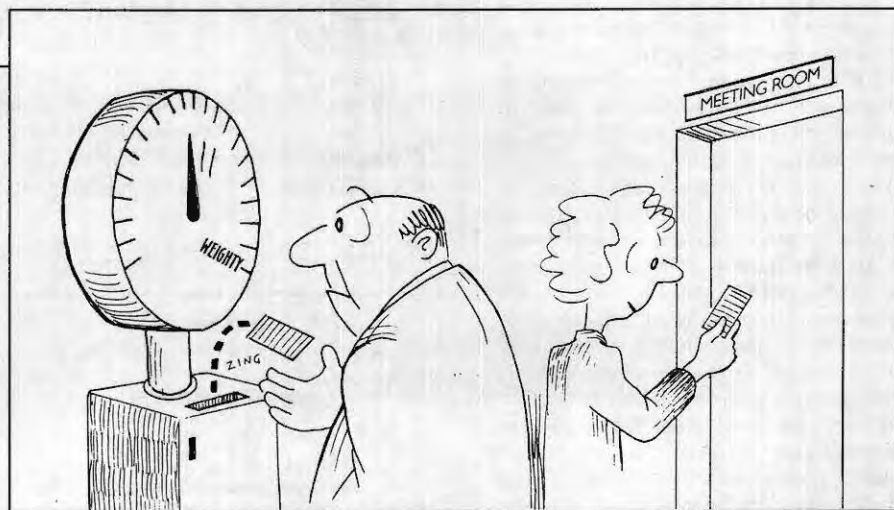
Humor

Say What?

A recent issue of *Corrections Alert* reports that according to an unusual study done by William Geary, a criminal justice professor at Mount Mercy College, every U.S. citizen will be in jail by the year 2096. By taking the percent rate increase in federal and state prison population for each year from 1972 to 1993 and using the average as a constant figure to extrapolate that amount into the future, Geary used the study to show his class that more prisons are not the long-term answers to crime. For more information or to obtain a copy of the study, contact Professor Geary at Mount Mercy College, 1330 Elmhurst Dr. NE, Cedar Rapids, IA 52402-4797, telephone (319) 363-8213. (From *The Visitor*, Spring 1995)

Annals of Scarsdale Friends Meeting

Over the years, Scarsdale (N.Y.) Meeting has struggled to find unity on many serious issues. When the first part of the meetinghouse was built in 1949, the meeting was able to obtain old benches from meetings that had been laid down. Some came from Philadelphia, Pa., and some from the Lafayette Avenue (N.Y.) Meetinghouse in Brooklyn. The meeting grew rapidly, and in 1952 an addition was built which doubled the size of the meeting room. The builder made new benches to fill the space. None of the benches, old or new, had cushions, except for a single cushion four or five feet long. Some members felt that



you did not have to sit on a hard wooden bench in order to be a good Quaker and they proposed to the business meeting that cushions be ordered for all of the benches. Others felt that our money could be better used for worthy social causes. The discussion took up a large part of the meeting and unity eluded us. One who spoke most strongly against wasting our money on creature comforts was Walter Ludwig. After he had spoken, an older Friend quietly said, "But Walter, thee is sitting on the cushion." The new cushions were approved. (From the Jan. 1994 *Scarsdale [N.Y.] Meeting Newsletter*)

—Gardiner Angell

One Wedding Attender's Conundrum

Many of us from Milwaukee (Wis.) Meeting were privileged to attend the wedding of Nick and Joslyn. Gathered were folks of many

different cultural and faith backgrounds, as is usual at a Quaker wedding. Many were attending a Friends silent meeting for the first time.

I struck up a lively conversation with one guest who had brought her camcorder to videotape the meeting. A part of that conversation follows:

Wendy: Did you tape the entire hour?

Camcorder Carrier: No, I was afraid I'd run out of battery power, so I kept having to turn it on and off. I regret that I missed a lot of what was said. It was so spontaneous that it was impossible to predict when words would be spoken.

Wendy: Yes, I know what you mean.

Camcorder Carrier: Ideally, I would like to have let the camcorder run for the entire hour and afterwards, on the tape, I could have just edited out the silence. (From the *Milwaukee [Wis.] Meeting, Shareletter*, Aug. 1992)

—Wendy Henning

News of Friends

Friends celebrated the completion of the Burlington (N.J.) Meetinghouse conference center on Aug. 27 with a day full of activities. The new meeting room was filled beyond capacity with nearly 500 worshipers in the morning. A picnic lunch in the afternoon was followed by dedication ceremonies, musical entertainment, horse and carriage rides, an art exhibit, and tours of the new facility. The original meetinghouse, built in 1783, has been restored and a new addition was incorporated into the design. The overnight facility was designed for youth and family conferences, but it will also be used for monthly and quarterly meeting retreats and as a gathering place for Quaker organizations, community groups, and local churches. Formally begun by Philadelphia Yearly Meeting in 1992, the project includes a \$3.7 million capital campaign, now at the \$2.2 million mark, to pay for construction costs and an endowment to subsidize operating expenses. The Burlington Meetinghouse may be contacted at 340 High St., P.O. Box 246, Burlington City, NJ 08016, telephone (609) 387-3875.

Guilford College Board of Trustees selected Donald W. McNemar to be the school's seventh president on Sept. 26. On June 1, 1996, McNemar will succeed William R. Rogers, who announced his retirement in January after 15 years as president. Don McNemar, a member of the Religious Society of Friends, graduated from Earlham College in 1965 and received a doctorate degree in politics from Princeton University in 1971. He worked as a professor of government and as Associate Dean of Faculty for the Social Sciences at Dartmouth College, and was the headmaster of Phillips Academy in Andover, Mass., before accepting the presidency of Guilford College in Greensboro, N.C. Following a sabbatical, William Rogers will become president emeritus at Guilford and assume a faculty appointment in the religious studies and psychology departments.

Habitat for Humanity completed its 40,000th home in Minneapolis-St. Paul, Minn., during the week of Sept. 10-17. "Building on Faith," the week-long event observing the Day of Prayer and Action for Human Habitat, also included an accelerated building of homes in ten Habitat for Humanity affiliates throughout the United States. Habitat for Humanity is a nonprofit, ecumenical Christian organization dedicated to eliminating poverty housing worldwide. The organization works in partnership with people in need to build simple, decent shelter that is sold at no profit, through no-interest loans. For more information, contact Habitat for Humanity, 121 Habitat St., Americus, GA 31709-3498, telephone (912) 924-6935, fax (912) 924-6541.



Photos by Ellen Di Piazza

Friends celebrate Burlington (N.J.) Meetinghouse's new overnight facility.



South Africa's Constitutional Court announced an end to that country's use of the death penalty in a unanimous decision released on June 6. South Africa once had one of the world's highest rates of capital punishment, executing 1,217 people during the 1980s, according to Amnesty International. The Court's decision, based on South Africa's new Constitution, read, "Retribution cannot be accorded the same weight under our Constitution as the right to life and dignity." It also stated that this commitment to human rights must be demonstrated by the State in everything that it does, including the way it punishes criminals. Arthur Chakalson, president of the Constitutional Court, said, "Everyone, including the most abominable of human beings, has a right to life, and capital punishment is therefore unconstitutional." He added that the death penalty has not been proven to be more effective in preventing murder than the alternative of life imprisonment. Each of the the Court's 11 judges also issued a written opinion backing the ruling.

On June 9 the Constitutional Court, in another positive move toward a more humane criminal justice system, banned the whipping of minors convicted of various crimes. It had previously been used on youths age 18 and younger who were convicted of crimes ranging from shoplifting to murder. One justice decried the whipping of juveniles as cruel, inhuman, and degrading. (From The San Francisco Chronicle, June 10, 1995, Harmony, June 1995, and the Sept. 1995 Purchase [N.Y.] Meeting Newsletter)

Correction: The July News of Friends story on the May 11 UN Nuclear Non-Proliferation Treaty should have included China, not Canada, as the fifth nuclear power. —Eds.

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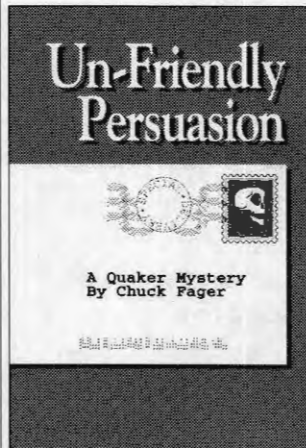
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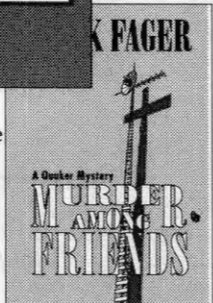
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The Canadian Friend

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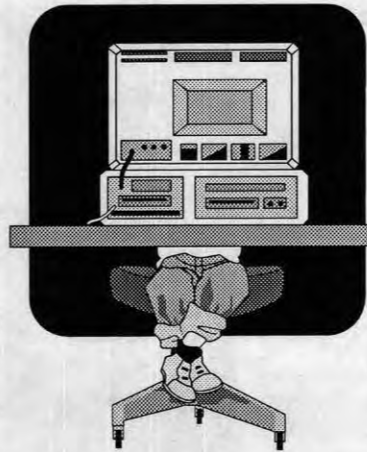
Bulletin Board

•Concerns about violence in computer games for children have prompted Christian Peacemaker Teams to compile a list of nonviolent software options. CPT, a program of Mennonite, General Conference Mennonite, and Church of the Brethren congregations, has worked for the past two years to promote nonviolent toys and encourage local groups to raise general awareness of war toys and their message to children. The software list and other resources about nonviolent toys are available from CPT, P.O. Box 6508, Chicago, IL 60680-6508, telephone or fax (312) 455-1199, e-mail cpt@igc.apc.org. Please indicate your interest in software information, a general information packet on nonviolent toys, or "How to plan an Alternative Toy Fair."

•The Friends Historical Association is accepting papers on any aspect of Quaker history for the 11th biennial meeting of the Conference of Quaker Historians and Archivists, June 21-23, 1996, at Oakwood Friends School, Poughkeepsie, N.Y. One-page abstracts must be submitted by Dec. 31 to Charles L. Cherry, Dept. of English, Villanova University, Villanova, PA 19085.

•Chattanooga (Tenn.) Meeting has floor space available for Friends traveling to the 1996 Olympic Games in Atlanta, Ga. Simple accommodations are available for up to five people each night. For more information or to reserve space, contact Peter Cottingham, 335 Crestway Dr., Chattanooga, TN 37411, telephone (615) 629-2580.

•"Beyond Management: Friendly Governance" is a conference scheduled for Jan. 19-21, 1996, at Pendle Hill in Wallingford, Pa., for board, trustee, or oversight committee members as well as staff heads of Friends organizations. Participants will identify Quaker beliefs, practices, and decision-making processes that assist or hinder the governance of Friends organizations. The workshop will explore both the concept of leadership and its place in governance, and the qualities of a healthy and effective governing body. The Friends Board Training and Support Project is cosponsoring the weekend as part of its continuing series of training events for Quakers and non-Quakers serving Friends organizations in a governing role. The Project also maintains a lending library of training resources, assesses current practices, and identifies encouraging people who might serve Friends organizations. For more information or to register for the workshop,



Melly, The Friends Board Training and Support Project, 320 Spencer Rd., Devon, PA 19333.

•Do you want to reduce the amount of unwanted direct-mail advertisements and telephone sales calls to your home? The Direct Marketing Association provides both a Mail Preference Service that removes your name from 80 percent of the national direct-mail advertisers' lists, and a Telephone Preference

Service that withholds names from telephone marketing agencies. To request these free services, contact The Direct Marketing Association, 11 West 42nd St., P.O. Box 3861, New York, NY 10163. Requests must include name, address, and telephone number with area code. Because lists are compiled quarterly, junk mail and junk calls may continue for three to six months. The services will not affect mail and telephone calls from local businesses that do not use national marketing lists.

Calendar

DECEMBER

25—Pemba Yearly Meeting, Chake Chake, Pemba, Tanzania. Contact Friends Church, P.O. Box 100, Chake Chake, Pemba, Tanzania.

26-Jan. 1, 1996—Bolivia Yearly Meeting, Amigos Santidad. Contact Casilla 13980, La Paz, Bolivia.

29-Jan. 1, 1996—Celebrate the New Year at Pendle Hill in Wallingford, Pa., with "Playing in the Street," a street theater program led by Steve Gulick; "Sounds of Silence," a poetry workshop led by Henry Taylor; or "Centering Prayer," a mostly silent retreat exploring the methods of centering prayer with Chris Ravndal. In keeping with Pendle Hill tradition, the three workshop groups will share meals and evenings of fun and celebration. The weekend will culminate with a candlelight meeting for worship to welcome in the New Year. Cost for the weekend, including room and board, is \$240. Contact Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086-6099, telephone (610) 566-4507 or (800) 742-3150.

29-Jan. 1, 1996—Powell House's Annual New Year's Celebration. The extended weekend will include worship to bring in the new year, intergenerational activities and games, worship sharing, and singing, dancing, and relaxing. Programmed childcare will be provided. Costs for adults range from \$130-\$175, depending on the number of days of participation. Discounts and work exchanges are available to reduce costs. Contact Powell House, 524 Pitt Hall Rd., Old Chatham, NY 12136-9746, telephone (518) 794-8811.

Books

The Hunger Year in the French Zone of Divided Germany 1946-1947

By Joel Carl Welty. *Beloit College, Beloit, Wis., 1993. 352 pages. \$8/paperback.*

The 50-year celebration of the end of World War II in Europe and Asia has brought renewed debate on the moral and human issues that arose during and at the war's close. We are reminded that political judgments affected military decisions and the massive bombings of innocent populations. The end of the war brought such relief that the continuing moral dilemmas in peacetime received relatively little attention. However, today's world of conflicts, atrocities, and the abuse of human rights in various areas has brought renewed attention to war crimes and their prosecution by international tribunals.

Still neglected are the cruel dilemmas confronting Quakers and others who devoted years of volunteer effort to rebuilding societies torn asunder by years of fighting. Bitter hatreds would persist unless healed by creative and loving service and a shared effort at rebuilding. Young Friends sent abroad by the American Friends Service Committee and other peace groups to war-ravaged areas discovered that it was not easy to bring reconciliation and forgiveness along with food and clothing. Yet they recognized that future peace might depend on their good will and wise judgment in their work.

The stories of relief and reconstruction workers tend to be buried in the archives of organizations and in the journals and letters of conscientious objectors. Growing interest in peace studies, the training of peace teams, and the use of voluntary agencies to help official and intergovernmental efforts for peacemaking now call for a review of older case studies that may help in healing and in building preventive processes for the future.

A professor of biology at Beloit College, J. Carl Welty was on sabbatical leave to work with the AFSC in the French Zone of Divided Germany during the "hunger year," 1946-47. This remarkable personal account is a detailed vignette of what was happening for several years after the war in the four occupied zones of Germany. Although perhaps not typical of all areas, his story of Koblenz depicts the suffering of the German people and the diverse returning refugees: the severe cold, the lack of protective housing, and the inadequate food supplies.

Welty reveals the common moral dilemmas of post-war for the Quaker teams: whom to save, how to live simply but healthfully in the midst of starving children, how to maneuver around the layers of bureaucracy (military, occupation forces, and the reorganized German officialdom), how to discriminate among former Nazis and their surviving opponents, and how to improvise with inadequate equipment and facilities.

The published letters to his wife, amazingly frequent in the face of postal inadequa-

Quaker Relief Team members deliver milk in Koblenz, Germany, 1947



Beloit College Archives

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cies, are full of human interest and personal reference, but understandably repetitious and not primarily analytical. They do record occupation attitudes of reprisal and revenge and some new exploitation of the German people.

Finally, the letters give abundant evidence of appreciation from the people served, for the material assistance provided and for the friendships that were built. This account by J. Carl Welty should encourage other such reports to be recovered, edited, and published for comparative analysis—to study lessons learned and to renew appreciation for the highly motivated post-war service of a generation of youthful peace builders.

—Lewis M. Hoskins

Lewis M. Hoskins served in the Friends Ambulance Unit, 1945-48, in China; was executive secretary of AFSC throughout the 1950s; and later taught at Earlham College and administered the International Programs Office. He is a member of Salem (Oreg.) Meeting.

All Her Paths Are Peace: Women Pioneers in Peacemaking

By Michael Henderson, with a foreword by the Dalai Lama. Kumarian Press, West Hartford, Conn., 1994. 172 pages. \$14.95/paperback.

As you read about these women from India, France, Cambodia, Eritrea, Japan, New Guinea, Northern Ireland, Guatemala, Argentina, Burma, Egypt, Israel, Kenya, Russia, and the United States, three threads begin to emerge.

The first is a very Quakerly one—the emphasis on quiet listening in order to determine what is the right thing to do and to be.

The second is an emphasis on forgiveness, and on asking for forgiveness, as a way to break down walls. It would be nice to think that this, too, is a Quakerly attribute.

The third is a little more difficult—it is a connection to the Moral Rearmament movement of Frank Buchman, which has had mixed reviews over the years and against which this reviewer discovered some inner, unconscious, and probably unworthy prejudices.

The movement, from which Alcoholics Anonymous is a spin-off, seems to have done much good work in peace and justice since its establishment in 1938. These 19 women, most of whom rose to national prominence in countries where women were usually neither seen nor heard, are admirable role models for women everywhere, rising against tremendous odds to establish what one of them calls “a positive life-style in a hostile environment.”

Many of these women met through Moral Rearmament, and inspired and encouraged one another. They have not been content to



"When I point my finger at my neighbor, there are three more pointing back at me."

—Daw Yein Tha

address a single issue, says the author; they have been willing to take on the world.

Some examples of their thinking: Abeba Tesfagiorgis of Eritrea says, "If people of responsibility have wars in their hearts, the battle to acquire peace is only half won."

Irene Ratushinskaya of the former Soviet Union adds that if you start to hate, it's hard to stop. "To hold onto your personality, to keep your common sense, even to survive, you have to kill hatred immediately."

And Irene Laure of France says, "If one wants freedom for oneself, one must be ready to give it to others. It is the only way to preserve one's own freedom."

—Teddy Milne

Teddy Milne is a former clerk of FGC Publications Committee, an author and columnist, and a member of Northampton (Mass.) Meeting.

Peace Education in America, 1828–1990: Sourcebook for Education and Research

By Aline Stomfay-Stitz. *The Scarecrow Press, Lexington, Mass., 1993. \$19.95.*

Aline Stomfay-Stitz has written a valuable history of peace education in the United States, a subject little known and scarcely researched. This book is full of ironies. The reader can be encouraged to hear that many leading intellectuals—Jane Addams, Mortimer Adler, John Dewey, Albert Einstein, Ralph Waldo Emerson, Robert Havighurst, Horace Mann,

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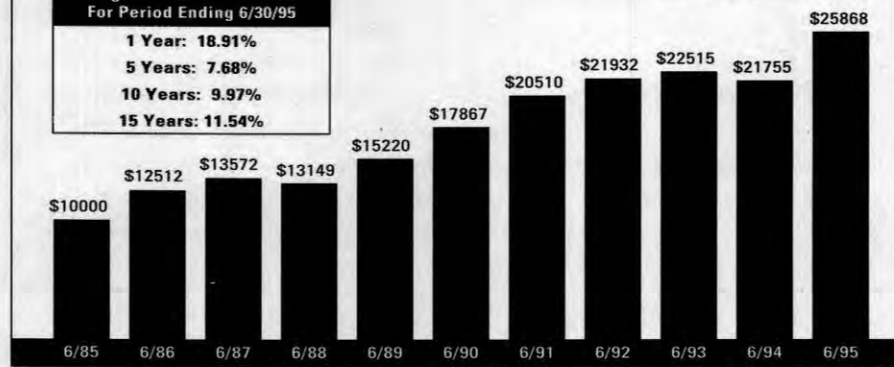
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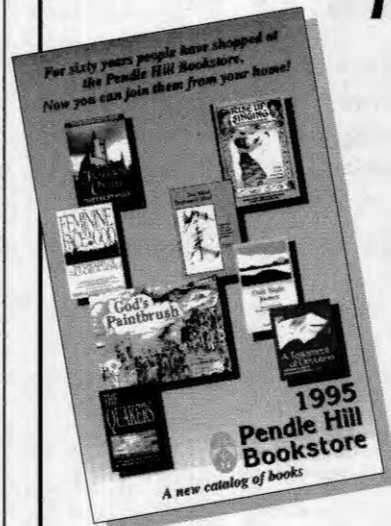
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James Michener, and Maria Montessori—have urged the adoption of peace education. In spite of their advocacy, the history of peace education in the United States can be discouraging. As Stomfay-Stitz points out, it has rarely been tried in schools,

In addition to these popular figures, Stomfay-Stitz provides an important chronology of lesser known pioneers—Fanny Fern Andrews, George Beckwith, Elise Boulding, William Carr, Leonard Kenworthy, Betty Reardon, and Douglas Sloan—who have struggled to promote educational reforms based upon the principles of peace. People interested in the valiant struggle to make this country peaceful will welcome her valuable discussion of these contributions to the field.

The author raises the interesting question, can schools stimulate a serious public discussion on the conditions for peace? The answer has to be “no,” judging from the violent society we now inhabit and the historical record. Although there has been a consistent thread of peace education reform efforts in the past 150 years, wars continue to erupt, defense budgets dominate spending priorities, and violent behaviors prevail in civil society. Peace educators have neither entered the center stage of debates about educational reform nor the mainstream of social discourse about how society could be structured to promote peace-making, mediation, conflict resolution, or negotiation.

Stomfay-Stitz does a good job of pointing out how conservatives throughout the past two centuries have discredited peace educators as radicals. The failure of peace education comes not so much from the inadequacy of its reform proposals but rather from the opposition by rulers in this country who have been threatened by its social justice agenda.

Peace Education in America spells out how peace education curricula have changed from avoiding war in the 19th century to focusing on conflict resolution in the last half of the 20th century. The book focuses mostly on elementary and secondary peace education efforts, ignoring many attempts to develop peace education on college campuses. It also fails to mention school-based violence prevention programs in central cities which are the focus of many current peace education efforts. Stomfay-Stitz does an excellent job of putting current peace education reforms into historical and political perspective. Although peace education has seen a rapid growth in the past 30 years in the United States, this book demonstrates that this is not a recent reform effort but rather has strong roots within American Utopian traditions.

—Ian M. Harris

Ian M. Harris is a member of Milwaukee (Wis.) Meeting and a professor of education at the University of Wisconsin-Milwaukee.

Resources

•*Souls are Made of Endurance: Surviving Mental Illness in the Family* explores the causes, stages, treatments, and repercussions of a mental disease from the viewpoint of a loving, devoted father. The author, Stewart D. Govig, paints a powerful picture of his afflicted son Jay and those close to him that shows the emotional and mental anguish schizophrenia inflicts on all it touches. The 111-page book is available for \$12.99/paperback, from Westminster John Knox Press, 100 Witherspoon St., Louisville, KY 40202-1396.

•Where do prejudices begin? *Changing Childhood Prejudice: The Caring Work of the Schools* by Florence H. Davidson and Miriam M. Davidson addresses the issue of childhood prejudice, its history, causes, and effects on children of all races. The authors studied various children's behavior, beliefs, and opinions at different stages of their development from age 6 or 7 through their late teens. The book offers theories and explanations for a wide variety of racial phenomena, with references to work by other researchers on the same subject. Available for \$55/hardcover, 223 pages, from Greenwood Publishing Group, 88 Post Rd. West, P.O. Box 5007, Westport, CT 06881.

•*The Plough and the Pen* explores Hutterian culture with a complete history of their sect of Anabaptism dating from 1528 to the present day. This book, by Vance Joseph Youmans, illustrates through an influential minister, Paul S. Gross, basic Hutterian life and customs of a small Hutterian community as well as religious beliefs and principles, and how they differ from other sects of Bretheren. Available for \$25/hardcover, 146 pages, from Parkway Publishers, P.O. Box 3678, Boone, NC 28607.

•The thick tangles of politics and violence affecting Serbs and Croats alike unwind in the book *Yugoslavia's Ethnic Nightmare*, edited by Jasminka Udovicki and James Ridgeway. Personal accounts of events leading up to the present situation in the former Yugoslavia, as well as its long history of ethnic conflict, are related by this book's ten authors. Available for \$16.95/paperback, 252 pages, from Lawrence Hill Books, 611 Broadway, Suite 530, New York, NY 10012.

•Fear of child abuse in a Friends meeting confuses Carol, a little girl, in the story *In Father's Lap* by Tom Farley. Carol's behavior during First-day school and meeting for worship is misinterpreted in contrasting ways. First, the innocent pesterings of another child in her First-day school suggest to little Carol a serious subject beyond her comprehension. In the end, when another member of the meeting approaches Carol's mother with a concern for Carol's safety, she is left wondering what she could have done to raise such con-

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Women from a fishing cooperative in Haiti, from the 1996 AFSC wall calendar

cerns. The booklet is available for \$3 through Spontaneous Combustion, 1301 Himmel Ave., Redwood City, CA 94061-3507, telephone (415) 366-1818.

•The 1996 American Friends Service Committee wall calendar features black and white photographs of Quaker service throughout the world, favorite quotations, and notations of major religious holidays. The 8 1/2" x 11" calendar costs \$11, but is available to Quaker organizations at discounted prices so volunteers can sell them to raise funds. For more information or to place an order, contact Martha Henderson, AFSC Pacific Mountain Region, 1611 Telegraph Ave., Suite 1501, Oakland, CA 94612, telephone (510) 238-8080.

•"Witness," a program started by The Lawyers Committee for Human Rights, musician Peter Gabriel, and the Reebok Foundation, provides fax machines and video cameras for nongovernmental organizations that are willing to impartially record human rights violations. For more information, contact Witness, Lawyers Committee for Human Rights, 330 Seventh Ave., 10th floor, New York, NY 10001, telephone (212) 629-6170, fax (212) 967-0916.

•"Let's Get Real About Welfare" is a non-sense pamphlet explaining the factors of welfare and the people dependent on it. The pamphlet includes ideas about how to reform the present system and why changes are needed. Copies are available for \$5 from Bread for the World, 1100 Wayne Ave., Suite 1000, Silver Spring, MD 20910.

•*Before The Meeting*, by Keith Redfern, is a basic guide for clerks and people interested in Quaker process. It explains in detail the structure and procedures followed by Friends meetings. Questions and requests should be ad-

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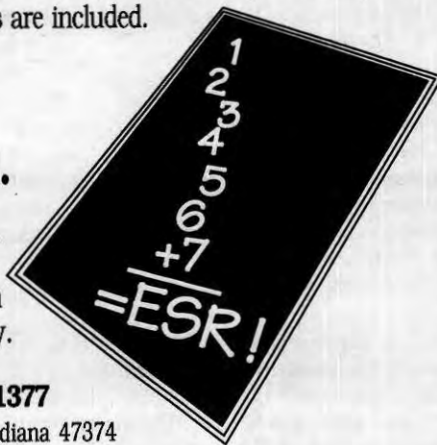
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•Teachers and school administrators looking for ways to teach violence prevention to young people will be interested in "I to I: Integrating Conflict Resolution into the Elementary School Community." This 35-minute training video is based on the successful conflict resolution program developed by Friends School of Minnesota and adopted by public schools in the Minneapolis, Minn., area. Students can use the program's techniques for large and small group settings to hear each other's perspectives and find solutions. The video is unique in that it shows real conferences, not scripted ones, to teach children to work out their problems. For more information, contact Lili Herbert, Friends School of Minnesota, 3244 34th Ave. South, Minneapolis, MN 55406, telephone (612) 643-0781.



•A fire, with its stages: the fuel, the spark, smoldering, fanning the flames, stoking the fire, and the blaze, is an effective metaphor for conflict in *Playing with Fire: Creative Conflict Resolution for Young Adults*. Authors Fiona Macbeth and Nic Fine, who work with the Leaveners Quaker Arts Project in Britain, present extensive exercises in a 24-session training program for all those who work with young people. Available for \$19.95/paperback, plus \$3 shipping and handling, from New Society Publishers, 4527 Springfield Ave., Philadelphia, PA 19143.

•On Oct. 16, World Food Day, Bread for the World Institute released its sixth annual report on the state of world hunger. "Countries in Crisis: Hunger 1996" explores hunger issues in more than 150 different nations, examines how violent conflicts affect hunger issues, and takes a critical look at media coverage of hunger crises. Available for \$17.95 (\$14.95 for Institute members), plus \$3 shipping, from Bread for the World Institute, 1100 Wayne Ave., Suite 1000, Silver Spring, MD 20910, telephone (301) 608-2400, fax (301) 608-2401, e-mail bread@igc.org.

Milestones

Births

Adair—*Laura Borton Adair*, on March 26, to Melissa Lovett-Adair and Christopher Adair, of Tahoe (Utah) Worship Group.

Angell—*Daniel Pennigton Angell*, on June 15, to Jean Simon Angell and Sam Angell, of Buffalo (N.Y.) Meeting.

Askonas—*Elise Joy Jones Askonas*, on Aug. 17, to Carla Askonas and Chuck Jones, both members of Chattanooga (Tenn.) Meeting.

Bridges—*Cassidy Ward Bridges*, on April 16, to Nancylynn Ward Bridges and Byron Bridges, of Alexandria (Va.) Meeting.

Crook—*Caroline Ann Crook*, on May 21, to Ann and Michael Crook, of Annapolis (Md.) Meeting.

Doll—*Amelia Alyce Doll*, on May 16, to Kimberly Hubble Doll and Richard Doll, of Baltimore, Stony Run (Md.) Meeting.

Dunn—*Ryan Patrick Dunn*, on Aug. 3, to Deborah Passmore Dunn and Albert Dunn, of Gunpowder (Md.) Meeting.

Gillespie—*Devin Bur Gillespie*, on June 14, to Sarah Bur and Gary Gillespie, of Baltimore, Homewood (Md.) Meeting.

Haney—*Claire Alexandra Haney*, on Aug. 16, to Hillary and Steve Haney, of Live Oak (Tex.) Meeting.

Ingel—*Benjamin Ingel*, on June 3, to Martha and Robert Ingel, of Alexandria (Va.) Meeting.

Passmore—*Alicia Moore Passmore*, on July 3, to Carole Passmore and Andrew Passmore III, of Gunpowder (Md.) Meeting.

Rizvi—*Lavinia Mumtaz Rizvi*, on May 8, to Rebecca and Shazad Rizvi, of Langley Hill (Va.) Meeting.

Rogers—*Rebecca Rogers*, on Aug. 2, to Meredith Steward and Randall Rogers, of Alexandria (Va.) Meeting.

Schwenke—*Ian Lucas Schwenke*, on May 4, to Christine Lucas and Stephen Schwenke, of Langley Hill (Va.) Meeting.

Terry-Kershner—*Lucas Gabriel Terry-Kershner*, on March 15, to Cyndi and Tad Terry-Kershner, of Grass Valley (Calif.) Meeting.

Voss—*Jason Michael Voss*, on Sept. 18, to Lynn Simon Voss and Michael Voss, of Buffalo (N.Y.) Meeting.

Walker—*Sarah Walker*, on Aug. 25, to Francine and Peter Walker, of Purchase (N.Y.) Meeting.

Wilson—*Samuel Leroy Wilson*, on April 26, to Joan Piasecki and Chuck Wilson, of Mountain View (Calif.) Meeting.

Marriages/Unions

Crease-Falvey—*Brian J. Falvey and Fray A. Crease*, on May 13, under the care of Abington (Pa.) Meeting, of which Fray is a member.



Margery Coffey

Fredericksen-Dickinson—*Sarah Faith Dickinson and Annie Fredericksen*, on July 15, under the care of Butternuts (N.Y.) Meeting.

Linville-Dole—*Randy Dole and Nancy Linville*, on June 24, at and under the care of Providence (Pa.) Meeting, of which both Randy and Nancy are birthright members.

Michener-Strickland—*William Charles Strickland and David Charles Michener*, on Aug. 26, under the care of Ann Arbor (Mich.) Meeting.

Mueller-Procknow—*Deb Procknow and Janet Mueller*, on Aug. 5, under the care of Milwaukee (Wis.) Meeting, of which Deb and Janet are members.

Rosenberg-Kelly—*Janis Carol Kelly and Eleanor Lois Rosenberg*, on Aug. 12, under the care of Ithaca (N.Y.) Meeting.

Correction: In the October Milestones, the Marriages/Unions listing for **Mast-Hooton** should have read *John Hooton and Dee Mast*, on July 1, within care of Heartland (Mont.) Meeting.

Deaths

Depp—*Carole Hope Depp*, 56, on July 7, at home in Doswell, Va., of liver cancer. Carole was born and raised on the south shore of Long Island, N.Y. She attended Hofstra University where she met and married her husband, David Depp. Carole later received a BA and MSW from Virginia Commonwealth University. Carole worked during the 1960s as a Headstart teacher, and she taught nursery school and gave music lessons in a "free school" she and her husband started in 1970. She also played the organ for various churches from her teenage years until her death. Carole was a social worker for seven years with the Children's Home of Virginia, where she helped facilitate adoptions. Carole committed herself to antinuclear campaigns, efforts to stop the Vietnam War, a group promoting equal housing opportunities, and leading Alternatives to Violence workshops in conjunction with the Richmond Peace Education Center. She also did volunteer work in Virginia's Prison for Women. Her abhorrence of violence led her to limit her taxable income and resist paying federal

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taxes for military purposes. A member of Richmond (Va.) Meeting, Carole served that meeting as clerk and on a variety of committees. She also served as clerk of Virginia's Half-Year Meeting. Carole quietly promoted the idea that people should balance their lives between their spiritual quests and their community activism. For the last three years she attended Ashland (Va.) Meeting. Carole loved traveling, flower gardening, walking and jogging in the woods, and music. She gave piano lessons until three weeks before her death. Carole is survived by her husband, David; a son, David Carter; three daughters, Tasha, Trista, and Cara; a grandchild; and a brother, Ted.

Fatula—*Dian M. Fatula*, 59, on Jan. 10, in Philadelphia, Pa. Born in New York City and raised in Chappaqua, N.Y., Dian graduated from Brown University and attended Union Theological Seminary in New York City. From 1961 to 1964 she served in the American Friends Service Committee's Voluntary International Service Assignment program as a volunteer and as a field director. In 1964 she returned to the United States and worked in Philadelphia, Pa., for AFSC's Conference Seminar Programs for Asia and Africa. Dian worked for the AFSC as an editor, program director, and fundraiser in the 1970s, and from 1973 to 1986 she was a member of AFSC's National Office Committee. From 1982 to 1985 Dian taught third graders at Germantown Friends School in Philadelphia. She also continued work on several AFSC committees throughout the 1980s. Dian was an active member of Central Philadelphia (Pa.) Meeting, where she served as an Overseer since 1982 and as clerk of Overseers from 1985 to 1989. Although she was diagnosed with multiple sclerosis in 1988, Dian served as a trustee for Friends Select School in Philadelphia since 1989. She was a woman of selfless determination who thrived on helping others and placing their needs above her own. Dian is survived by her husband, John; a son, David; a daughter, Emily; and a brother, Charles.

Kilpack—*Ruth Kilpack*, 83, on Aug. 9, in San Bernardino, Calif., of congestive heart failure. Ruth grew up in Oregon, where she developed a trained singing voice and a love for poetry and music. She met Gilbert Kilpack in 1931 and the couple were married in 1935. From 1940 to 1942 they lived in Oberlin, Ohio, where she first came into contact with Friends. In 1942 the couple studied for two years at Pendle Hill in Wallingford, Pa., before moving to Baltimore, Md., and becoming involved in Baltimore (Md.) Meeting, Stony Run. In 1949 they returned to the Philadelphia, Pa., area and served on the staff at Pendle Hill. The couple separated in 1958 and Ruth took a job with the American Friends Service Committee in Philadelphia. In 1960 Ruth and her children moved to Richmond, Ind., where she did secretarial work at Earlham College and assisted the International Programs Office. While at Earlham College Ruth earned her teaching degree, and in 1966 she taught at Media Friends School in Media, Pa. She was a member of Providence (Pa.) Meeting, and later of Concord (Pa.) Meeting. During the Vietnam War her sense of urgency for social change and her skill as a writer began to merge and she left teaching to work for Friends Suburban Project, a program of Philadelphia Yearly Meeting. She was the editor of the project's newsletter, *The Friendly Agitator*, and later served as editor of *FRIENDS JOURNAL* from 1977 to 1980. After retiring, she moved to San Bernardino, Calif., to be with her lifelong friend, Anton McEwen, whom she married in 1989. Ruth is survived by her husband, Anton McEwen; two

daughters, Mary Ruth Crawford and Kathy Smith; a son, Kip; and seven grandchildren.

Stanton—*William Macy Stanton, Jr.*, 76, on Sept. 29, in Philadelphia, Pa. Born in Lansdowne, Pa., Bill attended Lansdowne Friends School and Westtown School, and received a BA from the University of Wisconsin. In 1945 he worked with the American Friends Service Committee in France to retrain Spanish refugee young people. Bill met Lois V. Plumb, also an AFSC volunteer, in Paris, France. They worked together on a program building neighborhood centers in Germany and were married in 1947. The couple returned to the United States in 1948, and Bill took a job at Earlham College in the Buildings and Grounds department. In 1953 the Stantons moved to Parkville, Mo., where he became business manager of Park Col-

lege. In 1957 Bill began working at Swarthmore College in Swarthmore, Pa., where he was Director of Physical Plant from 1958 until retirement in 1984. Bill was an active member of Middletown (Pa.) Meeting and Philadelphia Yearly Meeting. He was a past president and member of the Swarthmore Rotary Club, and served on the Swarthmore Borough Council for eight years. Bill chaired the Friends Center Board in Philadelphia, Pa., and was a board member of the Senior Citizens Centers of Delaware County. Bill was preceded in death by a son, John Stanton. He is survived by his wife, Lois; a daughter, Linda Stanton Lange; a son, William M. Stanton III; six grandchildren; a sister, Susanna Montgomery; and six nieces and nephews.

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The **Director** will be responsible for the overall operation of Friends House, ensuring that all residents receive appropriate and professional care in keeping with Friends House's missions. She/he will be responsible for all administrative functions, including fiscal affairs, development, personnel, contract and regulatory compliance, and for the quality of the physical facility and social programs.

The **Chief Residence Manager** will be responsible for the physical environment of the Friends House building and the provision of housing, food service, and security for the residents. She/he will establish and oversee house rules and act as liaison among residents, staff, and the community, holding meetings to promote communication and mediate grievances. She/he will manage response to medical, personal, and building emergencies.

The **Clinical Services Coordinator** will be responsible for the provision of social and health services including the assessment and monitoring of each resident's individual social service needs and the social interaction of the entire community. She/he will be responsible for all individual and group counseling and referrals.

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James D. Morgan, President, Friends Quarters HDFS, 15 Rutherford Place, New York, NY 10003.

Friends United Meeting seeks Friends for these positions, starting on or after January 1, 1996:

Assistant Secretary for World Ministries to work with the Associate Secretary in all aspects of World Ministries work: administration of FUM missions, development of new missions, peace and social concerns, missions education, promotion, donor relations, field staff evaluation, and placement.

Assistant Secretary for Outreach to work with the New Meetings Committee (evaluating and mentoring Friends involved with starting new meetings, working with yearly and monthly meetings' church-planting programs) and with World Ministries (representing World Ministries to local meetings, recruiting field staff and volunteers, organizing work teams and study tours).

Graphic Artist to serve as art director for *Quaker Life* and *Friends United Press* and provide desktop publishing services for Friends United Meeting programs; familiarity with word processing and Pagemaker software required. (Position available immediately.)

Inquiries to Johan Maurer, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN, 47374-1980, USA.

Monteverde Friends School seeks K-12 teachers to begin August 1996. English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. Salaries low; experience rich. Simple housing included. Write Monteverde Friends School, Apartado San José, Costa Rica. Telephone/fax: (506) 645-5302 asking for Director or Assistant.

St. Jude Catholic Worker House, offering daily soup kitchen and hospitality for 14 guests, needs two or three live-in workers. Modest stipend, health care. Part-time work possible. University community. Write P.O. Box 1612, Champaign, IL 61824-1612.

Youth Directors Sought For Conference Center. Powell House is the New York Yearly Meeting Conference and Retreat Center, located in rural Columbia County, about 25 miles east of Albany, New York. Programs are offered for both adults and young people. The Youth Program offers 20 or more events to youth in grades 4 through 12. During these weekend programs Quaker values are affirmed, and self-esteem, spiritual growth, and a spirit of community are nurtured. Powell House is seeking a married couple to serve as Co-Directors of the Youth Program. The Youth Directors are responsible for the spiritual and administrative work required to plan and lead youth conferences, and for guidance and support to young people who attend. This work is done under the direction of the Powell House Director. All members of the small staff cooperate to support the work of the whole Center.

The positions of Youth Directors become available in summer 1996. For further information please contact: Ann Davidson, Director, 524 Pitt Hall Road, Old Chatham, NY 12136. (518) 794-8811.

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

Chorus Director for Friends Music Camp: someone with experience, who will challenge this group of 10- to 18-year-olds to realize its potential and who'd enjoy being part of our month-long, Friendly community experience. Write or phone FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Director, Friends School of Minnesota: A 75-student Quaker elementary school that provides children of all backgrounds with an education that enables them to develop to their fullest potential while learning how to become responsible world citizens. The school provides inclusive education through its conflict resolution and diversity initiatives. Salary: \$30,000-\$34,000 + benefits. Starting time: July 1996. If you are excited about and skilled in: consensus-building, progressive education, budgeting and fundraising, Quaker principles, academic and administrative leadership, please send resume, cover letter, and statement of educational philosophy by January 5th, 1996, to: Search Committee, Friends School of Minnesota, 3244 34th Avenue South, Minneapolis, Minnesota 55406.

Winthrop Center Friends Church, a small programmed meeting in south central Maine near the state capitol, seeks a full-time pastoral minister. The position is available September 1, 1995. Send resume to William Rosenbaum, Clerk, 28 High Street, Winthrop, ME 04364.

Illustrator, proofreader (Quaker) sought for books. Resume to FRIENDS JOURNAL, Box 200.

Friends Music Camp staff positions, summer 1996. Possibly needed: instrumental, voice, piano, chorus instructors. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Rentals & Retreats

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

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

Retirement Living

FRIENDS HOMES West

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

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

Schools

The Meeting School: a Quaker alternative high school for 30 students who want an education and life-style promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals,

campus work, silence, community decision making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

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

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

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

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

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

Lansdowne Friends School—A small Friends school for boys and girls 3 years of age through 6th grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school preK through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 400 students. 140-acre campus less than an hour from Washington, D.C. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

United Friends School: coed; preK-7; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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

Services Offered

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

Guide To Unconventional Colleges. Free information: Victor Campbell, 811 23rd Street, Dept. F, Sacramento, CA 95816.

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

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

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and businesses. Call Sacha Millstone, Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

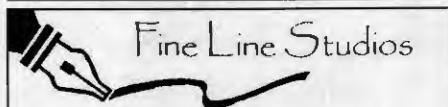
Wedding Certificates, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

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

Buying or selling a home in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors at (215) 379-2002 (O) or (215) 745-7061 (H). Sixteen years experience. Member Abington Monthly Meeting.

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals and couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure, contact Steve Gulick, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

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.



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

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



Forum Travel

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

Friendly financial services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services, at (610) 258-7532. (Securities offered by Washington Square Securities, 1423 N. 28th St., Allentown, PA 18104. [610] 437-2812.)

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



FRIENDS JOURNAL Typesetting and Design services

Our professional expertise is available to you at reasonable rates. We combine decades of experience with up-to-date technology. Consider using FRIENDS JOURNAL if you are publishing a newsletter, brochure, book, poster, or other printed work. We are happy to give estimates on any job—large or small. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. (215) 241-7282.

Summer Camps

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

This Space Available!
Call (215) 241-7279.

Meetings

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

MEETING NOTICE RATES: \$13.50 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

BOTSWANA

GABORONE-Kagisong Centre. 373624 or 353552.

CANADA

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

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

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

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

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

EGYPT

CAIRO-First, third, and fifth Saturday evenings, August through June. Call Ray Langsten, 357-6969 or 712-696.

FRANCE

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

GERMANY

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

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

GUATEMALA

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

MEXICO

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

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

NICARAGUA

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

UNITED STATES

Alabama

ATHENS-Limestone Co. worship group (205) 230-3006.

BIRMINGHAM-Unprogrammed meeting. 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 592-0570.

FAIRHOPE-Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

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

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

Alaska

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

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

JUNEAU-Unprogrammed. First Day 9 a.m. 325 Gold Street. Phone (907) 586-4409 for information.

Arizona

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

MCNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

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

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

TEMPE-Unprogrammed, First Days, 10 a.m., childcare provided. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: (602) 625-0926.

Arkansas

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

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

LITTLE ROCK-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at Grace United Methodist Church, 1601 S. Louisiana. Phone: (501) 663-1439.

California

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

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

BERKELEY-Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 9:30 a.m. 524-9186.

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

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

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

FRESNO-Unprogrammed meeting. Sunday 10 a.m. Child-care. 1350 M Street, Fresno, CA 93721. (209) 486-8420.

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

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

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

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

LOS ANGELES-Worship 10:45 a.m. with Westwood, 5353 W. Third St. Mail to meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

LOS ANGELES-Third Street Friends worship group (L.A. and Westwood) 10:45 a.m., Whittier Law School, 5353 W. Third St. (213) 296-0733 or (310) 472-1137. Mail: 1777 Stone Canyon Rd., L.A., CA 90077.

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-8615 or (408) 373-5003.

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

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

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

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

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

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

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

SAN FERNANDO VALLEY-Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.m.; 15056 Bledsoe, Sylmar. 360-7635.

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

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

SANTA BARBARA-Marymount School (above the Mission), 10 a.m. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

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

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

SANTA ROSA-Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3317.

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

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.

WHITTIER-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 and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at

701 East Boulder Street, Colorado Springs, CO. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

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

ESTES PARK-Friends/Unitarian Fellowship. Unprogrammed worship 10 a.m. Phone: (303) 586-5521.

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

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

TRINIDAD-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

Connecticut

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

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

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

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

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

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

STORRS-Meeting for worship 10 a.m. Corner North 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-First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

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

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

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

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

District of Columbia

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

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

QUAKER HOUSE-2121 Decatur Pl., adjacent to Meetinghouse. Worship at *10 a.m.

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

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

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

Florida

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

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

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

FT. MYERS-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 455-8924.

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

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

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

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

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

MIAMI-CORAL GABLES-Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

OCALA-10 a.m. ad hoc First-day school. 1010 N.E. 44 Ave., 32670. Lovely reasonable accommodations. (904) 236-2839.

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

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

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

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

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

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

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

Georgia

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

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

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

ST. SIMONS ISLAND-Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708. Visitors welcome.

Hawaii

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

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

Idaho

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

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (208) 882-3534.

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

Illinois

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

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

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phone: 445-8949 or 203-2715.

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

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

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

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

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

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

McHENRY COUNTY-Worship 10 a.m. (815) 385-8512.

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

OAK PARK-Worship 10 a.m. (with First-day school and childcare) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 848-1892.

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

QUINCY-Friends Hill Meeting. Unprogrammed worship 10 a.m. 223-3902 or 222-6704 for location.

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

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

Indiana

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

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

FORT WAYNE-Friends Worship Group meets for discussion and unprogrammed worship. Phone Vincent Reddy (219) 424-5618 for time and place.

HOPEWELL-Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. 478-4218.

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

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

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerk: George Silver. Paul Barton-Kriese: (317) 962-0475.

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 272-7684, 232-5729.

VALPARAISO-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Memorial Opera House, Indiana Ave.; (219) 462-9997.

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

Iowa

AMES-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 blks west of campus) Ames, IA 50014. (515) 232-2763, 296-5136.

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

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

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

Kansas

LAWRENCE-Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. 749-1316, 843-4895.

MANHATTAN-Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. (913) 539-2636, (913) 537-2260.

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

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

Kentucky

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

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

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

Louisiana

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

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 865-1675.

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

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

Maine

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

BELFAST AREA-Unprogrammed meeting for worship,

9 a.m. Phone: (207) 338-4476.

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

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

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

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

PORTLAND-Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

WHITING-Cobscook Friends Meeting. Meeting for worship, First Days, 10 a.m. Walter Plaut, clerk. (207) 733-2191.

Maryland

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

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

BALTIMORE-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. September-May, 10 a.m. June-August. 3107 N. Charles St. 235-4438.

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

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

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Lorraine Fry, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0220.

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

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

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

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

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

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

SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 586-1199.

UNION BRIDGE-Pipe Creek Meeting. Worship 11 a.m. George Fellers, clerk, (301) 831-9797.

Massachusetts

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

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

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

ANDOVER-Graham House Wheeler St. Worship and First-day school 10:30 a.m. Contact J. Griswold (508) 475-7136.

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

CAMBRIDGE-Meetings, Sundays, 10 a.m. and 5:00 p.m.: Forum at 11:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.

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

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

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

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

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

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

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

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

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

WEST FALMOUTH-CAPE COD-Meeting for worship, Sunday, 11 a.m. Rte. 28A. (10 a.m. starting July 1994.)

WESTPORT-Meeting, Sundays, 10:00 a.m. Central Village. 636-4963.

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

Michigan

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

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

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (810) 377-8811. Clerk: Margaret Kanost: (810) 373-6608.

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

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

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

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

Minnesota

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

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 9:30 a.m. Mary-B. Newcomb, clerk: (218) 724-6141.

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

NORTHFIELD-SOGN-CANNON FALLS TWP.-Cannon Valley Monthly Meeting gathers for worship (unprogrammed) at 10 a.m. each Sunday. On first Sundays of each month, it meets in homes. On second through fourth Sundays, it meets in the administration building of Laura Baker School, 211 Oak Street, Northfield, MN. First-day school for children is held during worship. For more information, contact clerk Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

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

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

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

Missouri

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

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

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

SPRINGFIELD-Preparative Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

Montana

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

HELENA-Call (406) 442-3058.

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

Nebraska

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

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 898-5765.

RENO-Unprogrammed worship, for information call: 747-4623.

New Hampshire

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

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Clerk: Charlotte Fardelmann, (603) 436-7652, or write: P.O. Box 98, Dover, NH 03820.

GONIC-Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone: (603) 895-9877.

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

LANCASTER-Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (602) 962-5290.

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

PETERBOROUGH-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30 a.m., 9:30 a.m. in July and August. (603) 924-6150, or Stine, 878-4768.

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

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

New Jersey

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

CAMDEN-Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.

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

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

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

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

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

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

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

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

MARLTON-See **CROPWELL**.

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

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

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

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

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

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

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

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

PRINCETON-Worship 9 and 11 a.m. First-day school 11 a.m. Oct-May. 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 11 a.m. 224 Highwood Ave. (201) 445-8450.

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

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

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

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

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

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

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

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

WOODSTOWN-First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone: (609) 358-3528.

New Mexico

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

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

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

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

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

New York

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

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

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 962-3045.

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

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

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

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

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

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

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

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

CLINTON-Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

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) 733-7972.

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

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

HUDSON-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every 1st and 3rd First day at 10:30 a.m. Telephone: (518) 392-9502 or (518) 672-7267.

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

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

PECONIC BAY-Southampton; Administration Building, Southampton College. (516) 287-1713 or (516) 283-4591. **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:

96 Hempstead St., Sag Harbor. (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

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

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

NEW YORK CITY-At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn:

unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

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

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

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

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

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

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

ROCHESTER-Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available, 41 Westminster Rd., 14607. (716) 271-0900.

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

RYE-Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

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

SARATOGA SPRINGS-Worship and First-day school 11 a.m. Phone: (518) 399-5013.

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

SCHENECTADY-Meeting for worship 9:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.

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

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

WARWICK-Worship, 2nd Sunday of month, 10:30 a.m., at Bandwagon, Hamilton Ave. (914) 986-8414.

North Carolina

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

BOONE-Unprogrammed meeting for worship and First-day school, 11 a.m. 381 E. King Street. John Geary, clerk, (704) 264-5812.

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

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

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

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

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

FAYETTEVILLE-Unprogrammed. Phone 485-5720.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (910) 294-2095 or 854-5155.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (910) 292-5487.

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

HICKORY-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30. 328 N. Center St., (704) 324-5343.

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

RALEIGH-Unprogrammed. Worship 10 a.m. 625 Tower Street.

WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (919) 349-5727 or (919) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m., discussion 10 a.m., 313 Castle St.

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

North Dakota

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

Ohio

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

ATHENS-10 a.m., 22 Birge, 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.

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

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

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

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

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

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

DELAWARE-Unprogrammed meeting and First-day school, 10:30 a.m., room 311 of the Hamilton-Williams Campus Center at Ohio Wesleyan University. For summer and 2nd Sundays, call (614) 362-8921.

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

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

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

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30. Betsy Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

BERLIN-Unprogrammed meeting, First Days: (216) 775-2368 or (216) 774-3292.

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

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

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

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

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Bruce Heckman: (513) 767-7973.

Oklahoma

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

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

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

Oregon

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

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

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

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

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

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

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

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

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

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

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

PORTLAND/BEAVERTON-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.-June. Childcare. First-day school 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 292-8114.

SALEM-Meeting for worship 10 a.m., Forum 11 a.m.YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

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

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

BUCKINGHAM-Worship and First-day school, 11 a.m.-12 (June, July, Aug.: 10-11 a.m., no First-day school). 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.

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

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

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

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

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

ERIE-Unprogrammed worship. Call: (614) 866-0682.

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

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

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

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

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

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

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

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

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

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

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

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

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

LEHIGH VALLEY-BETHELEHEM-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 Ln. Bldg. Library, Bucknell University. Clerk: (717) 837-1700.

LONDON GROVE-Friends meeting Sunday 10 a.m., childcare/First-day school 11 a.m. Newark Rd. and Rte. 926.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

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

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

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

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. (610) 358-1528.

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

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

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

NEWTOWN SQUARE (Del. Co.)-Meeting 10 a.m. Rte. 252 N. of Rte. 3. (610) 566-4808.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 279-3765. Mail: P.O. Box 823, Norristown, PA 19040.

OXFORD-First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, clerk: (215) 234-8424.

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

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

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

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

CHESTNUT HILL-100 E. 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.
POCONOS-Sterling-Newfoundland. Worship group under
the care of North Branch (Wilkes-Barre) Meeting.
(717) 689-2353 or 689-7552.
POTTSTOWN-READING AREA-Exeter Meeting.
Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and
562 intersection and Yellow House. Worship 10:30 a.m.
QUAKERTOWN-Richland Monthly Meeting, 244 S. Main
St., First-day school and meeting for worship 10:30 a.m.
RADNOR-Radnor Meeting for worship and First-day school
10 a.m. Conestoga and Sproul Roads, Ltham, Pa.
(610) 688-9205.

READING-First-day school 10:15 a.m., meeting 10:30 a.m.
108 North Sixth St. (610) 372-5345.
SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m.
Sugan Rd., 2 miles N.W. of New Hope. (215) 297-5054.
SOUTHAMPTON (Bucks Co.)-Worship and First-day
school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill
Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m.,
W. Springfield and Old Sproul Rds. Del. Co. 328-2425.
STATE COLLEGE-First-day school and adult discussion
10 a.m. worship 11 a.m. 611 E. Prospect Ave. 16801.
SWARTHMORE-Meeting and First-day school 10 a.m.,
forum 11 a.m. Whittier Place, college campus.
UPPER DUBLIN-Worship & First-day school 11:15 a.m.
Sept. through June; 10 a.m., July & August.
Ft. Washington Ave. & Meeting House Rd., near Ambler.
(215) 653-0788.
VALLEY-1121 Old Eagle School Rd., Wayne. Worship and
First-day school 10 a.m., forum 11:10 a.m. Close to Valley
Forge, King of Prussia, Audubon, and Devon. (610) 688-
5757.

WELLSBORO-Meeting/childcare 10:30 Sundays at I. Comstock
Seventh-Day Adv. Sch.; (717) 324-2492 or 724-1852.
WEST CHESTER-First-day school 10:30 a.m., worship
10:45. 425 N. High St. Caroline Helmut, (610) 696-0491.
WEST GROVE-Meeting for worship 10 a.m.
153 E. Harmony Road, P.O. Box 7.
WESTTOWN-Meeting for worship 10:30 a.m. Sunday.
Westtown School campus, Westtown, PA 19395.
WILKES-BARRE-North Branch Monthly Meeting. Wyoming
Seminary Lower School, 1560 Wyoming Ave., Forty Fort.
Sunday school 10 a.m., worship 11 a.m., For summer and
vacations, phone: (717) 825-0675.

WILLISTOWN-Worship and First-day school 10 a.m.
Goshen and Warren Rds., Newtown Square, R.D. 1.
WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10
a.m. for all. First-day school 10:15 a.m. for children, adult
time variable. (215) 968-9900.

YARDLEY-Meeting for worship 10 a.m. First-day school
follows meeting during winter months. North Main St.
YORK-Unprogrammed meeting for worship 11 a.m.
135 W. Philadelphia St.; clerk, Lamar Matthew:
(717) 843-2285.

Rhode Island

PROVIDENCE-Meeting for worship 11 a.m. each First Day.
99 Morris Ave., corner of Olney St.
SAYLESVILLE-Worship 10:30 a.m. each First Day.
Lincoln-Great Rd. (Rte. 126) at River Rd.
WESTERLY-Unprogrammed worship and First-day school
10:30 a.m. 57 Elm St. (401) 596-0034.
WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield
Road, (Rte 146-A). Worship each First day at 10:30 a.m.
(401) 762-5726.

South Carolina

CHARLESTON-Worship 9:45 a.m. Sundays. The Christian
Family Y, 21 George St. (803) 723-5820.
COLUMBIA-Meeting for worship and First-day school
10 a.m., forum 11:30 a.m., Harmony School,
3737 Covenant Rd., (803) 252-2221. Visitors welcome.
GREENVILLE-Unprogrammed worship and First-day
school 5 p.m. First Christian Church, 704 Edwards Road.
(803) 233-0837.
HORRY-Worship Sundays, 10:30 a.m. (unprogrammed),
Grace Gifford, inland, (803) 365-6654.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and
children's First-day school 10 a.m. 335 Crestway Drive,
37411. (615) 629-5914.
CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8,
Box 25. Gladys Draudt, clerk: 484-6920.
JOHNSON CITY-Tri-Cities Friends (unprogrammed).
Information: Sharon Gitlin, (615) 926-5545.
MEMPHIS-Meeting for worship (unprogrammed) and First-
day school 11 a.m. Discussion 10 a.m. 917 S. Cooper,
(901) 372-8130.
NASHVILLE-Adult sharing (child care offered) 9:15 a.m.
Singing for all 10:15. Meeting for worship/First-day school
10:30 a.m. 2804 Acklen Ave., (615) 269-0225. F. John
Potter, clerk.
WEST KNOXVILLE-Worship and First-day school 10 a.m.
D.W. Newton, 693-8540.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in
the home of George and Martha Floro. Call:
(915) 837-2930 for information.
AUSTIN-Forum 10 a.m., unprogrammed worship 11 a.m.
Supervised activities and First-day school for young
Friends. 3014 Washington Square. 452-1841.
CORPUS CHRISTI-Unprogrammed worship 9:30 a.m.,
St. James Middle School, 623 Carancahua, 993-1207.
DALLAS-Sunday 10 a.m. 5828 Worth St. Hannah Kirk
Pyle, clerk. (214) 826-6097 or call (214) 821-6543.
EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia,
El Paso, TX 79930. Please use the back door. Phone:
(915) 534-8203. Please leave a message.
FORT WORTH-Unprogrammed meeting at Wesley
Foundation, 2750 West Lowden, 11 a.m. Discussion
follows worship. (817) 428-9941.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post
Office St. (409) 762-1785 or 740-2781 or 762-7361.
HILL COUNTRY-Unprogrammed worship 11 a.m.,
discussion 10 a.m. Kerrville, Tex. Clerk: Polly Clark:
(512) 238-4154.
HOUSTON-Live Oak Meeting. Unprogrammed worship
11 a.m. Sept.-May; adult discussion 9:30 a.m.; supervised
activities and First-day school for children 9:30-noon. At
SSOQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning
10:45-11:45 a.m. United Campus Ministries Building,
2412 13th St. (806) 749-2008 or 791-4890.
RIO GRANDE VALLEY-Winter worship group Sunday
mornings. For location call Carol J. Brown 686-4855.
SAN ANTONIO-Unprogrammed worship 10 a.m.
Discussion 11 a.m. at Methodist Student Center,
102 Belknap. Mail: P.O. Box 6127, San Antonio, TX
78209. (210) 945-8456.

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

Utah

LOGAN-Unprogrammed meeting and First-day school.
Sundays, 10 a.m. 290 N. 400 E. Call: 245-4523, or
752-2702.
SALT LAKE CITY-Unprogrammed meeting and First-day
school 10 a.m. Friends Meeting House, 161 E. Second
Ave. Phone: (801) 359-1506, or 582-0719.

Vermont

BENNINGTON-Worship, Sundays 10 a.m., Senior Service
Center, 124 Pleasant St., 1 block north, 1/2 block east of
intersection of Rt. 7 and Main St. (Rt. 9), (802) 442-6010.
BURLINGTON-Worship 10:30 a.m. Sunday. 173 North
Prospect St. Phone: (802) 660-9221.
MIDDLEBURY-Worship 10 a.m. at Parent/Child Center.
11 Monroe Street. Middlebury. (802) 388-7684.
PLAINFIELD-Each Sunday at 10:30 a.m. Call Hathaway,
(802) 223-6480 or Gilson, (802) 684-2261.
PUTNEY-Worship, Sunday, 8:30 and 10:30 a.m. Singing
from 10:15 to 10:30 a.m. First-day school for all
9:30 a.m. Rte. 5, north of village, Putney. (603) 256-6362.
WILDERNESS-Meeting for worship 10 a.m. Summer
service (Memorial Day-Labor Day) 9 a.m. In Wallingford.
Rotary Building, N. Main St. Call Kate Brinton, (802) 228-
8942, or Len Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m.,
unprogrammed worship and First-day school. Woodlawn
Meeting House, 8 miles S. of Alexandria, near US 1. Call
(703) 781-9185 or 455-0194.
CHARLOTTESVILLE-Discussion 9:45 a.m., worship
8:30 a.m. and 11 a.m. (childcare available). Summer
worship only 8:30 a.m. and 10 a.m. 1104 Forest St.
Phone: (804) 971-8859.
FARMVILLE-Quaker Lake Meeting, discussion 10 a.m.
worship 11 a.m. (804) 223-4160 or 392-1407.

FLOYD-Unprogrammed meeting and First-day school
10 a.m. Call for directions. (703) 745-4340, or 929-4848.
FREDERICKSBURG-Worship Sunday, 4:30 p.m., 1115
Caroline Street in Unitarian church. Contact: (703) 898-
7316. Unprogrammed.

HARRISONBURG-Unprogrammed worship, 4:30 p.m.
Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.
LEXINGTON-Maury River Meeting. Worship at 4 p.m.
Discussion at 5 p.m. Phone (703) 464-3511.
LINCOLN-Goose Creek United Meeting for worship and
First-day school 10 a.m.
NORFOLK-Worship and First-day school at 10 a.m. Phone
(804) 624-1272 for information.
RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington
Ave. (804) 358-6185.
RICHMOND-Ashland Meeting. Worship 11 a.m. Children's
First-day school 11:15 a.m. (804) 227-3439 or 227-3563.
RICHMOND-Midlothian Meeting. Worship 11 a.m.,
children's First-day school 11:15 a.m. (804) 743-8953.
RESTON-Singing 10:45 a.m., First-day school and worship
11 a.m. K. Cole, (703) 391-0824.
ROANOKE-Worship 10:30 a.m. Info.: Fetter, 982-1034; or
Waring, 343-6769.
VIRGINIA BEACH-Meeting for worship 11 a.m. (based on
silence). 1537 Laskin Rad., Virginia Beach, VA 23451.
WESTMORELAND-Unprogrammed worship. P.O. Box 460,
Colonial Beach, VA 22443. (804) 224-8847 or
Sasha@novalink.com.
WILLIAMSBURG-Unprogrammed meeting for worship
4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown
Road, (804) 229-6693.
WINCHESTER-Hopewell Meeting. 7 mi. N. on Rte. 11
(Clearbrook). Unprogrammed meeting for worship
10:15 a.m. First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship
10 a.m., study 11 a.m. (206) 747-4722 or 547-6449.
LOPEZ ISLAND-Worship group meets weekly on Sunday
10 a.m. in homes of members. Please call (206) 468-3764 or
468-2406 for information.
OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater.
First Sunday each month; potluck breakfast at 9 a.m.
Address: P.O. Box 334, Olympia, WA 98507. Phone:
943-3818 or 357-3855.
PULLMAN-See Moscow, Idaho.
SEATTLE-Salmon Bay Meeting at Phinney Center,
6532 Phinney N.; Worship at 10 a.m. (206) 526-7166.
SEATTLE-University Friends Meeting 4001 9th Ave. N.E.
Quiet worship First Days 9:30 and 11 a.m. 547-6449.
Accommodations: 632-9639.
SPOKANE-Unprogrammed worship. 536-6622, 326-4496.
TACOMA-Tacoma Friends Meeting, 3019 N. 21st St.
Unprogrammed worship 10 a.m., First-day discussion
11 a.m. Phone: 759-1910.
TRI-CITIES-Unprogrammed worship. Phone:
(509) 946-4082.
WALLA WALLA-10 a.m. Sundays. 522-0399.
YAKIMA-Worship group, unprogrammed. Meeting time/
place varies. Call Holly Jennings at (509) 698-4224.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-
8659/747-7896 (work) or Leslie or Ben Carter 733-3604.
MORGANTOWN-Monongalia Friends Meeting. Every
Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.
PARKERSBURG-Mid-Ohio Valley Friends. Phone:
(304) 428-1320.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays,
811 Clary St. Phone: (608) 365-5858.
EAU CLAIRE-Menomnie Friends Meeting for worship and
First-day school at the Meetinghouse (1718 10th Street,
Menomnie, 235-6366) or in Eau Claire. Call: 235-5686 or
832-0721 for schedule.
GREEN BAY/APPLETON-Meeting for worship and First-
day school 11 a.m. Contact Reed Hardy, clerk:
(414) 337-0904.
MADISON-Meetinghouse, 1704 Roberts Ct., (608)
256-2249. Unprogrammed worship Sunday at 9 and
11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 and 8:30
p.m. Children's classes at 11 a.m. Sunday.
MILWAUKEE-Meeting for worship 10:30 a.m.
3224 N. Gordon Pl. Phone (414) 332-9646 or 263-2111.

Wyoming

JACKSON HOLE-Meeting for worship 9 a.m. Unpro-
grammed. For location, call (307) 733-2619 or 733-3105.

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