

February 1996

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**The
Friends Journal
Campaign**

*Wash Dishes, Pick Up Clutter:
How Our Meeting Helped a Working Mother Think about Meditation*



We Sit by the Bedside: Visiting People Ill with AIDS

**Editor-Manager**

Vinton Deming

Associate Editor

Kenneth Sutton

Assistant Editor

Timothy Drake

Art Director

Barbara Benton

Production Assistant

Alla Podolsky

Development Consultant

Henry Freeman

Marketing and Advertising Manager

Nagendran Gulendran

Administrative Secretary

Marie McGowan

Bookkeeper

James Neveil

Poetry Editor

Judith Brown

Development Data Entry

Pamela Nelson

Intern

Cat Buckley

Volunteers

Jane Burgess, Emily Conlon, Marguerite Clark, Carol MacCormack, Jack Mongar, Robert Sutton

Board of Managers

Irwin Abrams, Jennie Allen, Frank Bjornsgaard, Susan Carnahan, Sue Carnell, Marguerite Clark, Barbara Coffin, Emily Conlon, Phoebe Cottingham (Treasurer), Richard Eldridge (Clerk), Deborah Fisch, Marty Grundy, Kitty Harrison, Robert Kunkel, Carol MacCormack, Mary Mangelsdorf, Jack Mongar, Lee Neff, Caroline Balderston Parry (Recording Clerk), Lisa Lewis Raymer, Margery Rubin (Assistant Clerk), Larry C. Spears, Robert Stauffer, Robert Sutton, Carolyn Terrell

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

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

• Subscriptions: one year \$25, two years \$45. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2 each.

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

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

• Copyright © 1996 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available on microfilm from University Microfilms International.

PRINTED ON RECYCLED PAPER

Moving? Let us update your subscription and address.

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497
(215) 241-7277; Fax (215) 568-1377
E-mail: FriendsJnl@aol.com

Among Friends

Doing What We Can

As I write this month, it is the second week of January. The Northeast and other parts of the country are buried under record snowfall. More than 30 inches of snow fell on Philadelphia, closing the city down for the past two days. Schools, of course, have been closed—much to the delight of children. The governors of several states, including Pennsylvania, have declared statewide emergencies requesting that people stay off the roads until they can be cleared. (Our art director, Barbara Benton, was happy to comply: she arrived to work on cross-country skis, much to the delight of her colleagues.)

Despite the enormous disruption, it has been impressive to see how such an event can bring out the very best in people. Most folks seem to make the adjustment in their lives and also look to see how they can assist others in coping with a variety of problems. When the call went out on the news, for instance, for people with four-wheel-drive vehicles to assist doctors and nurses to get to and from work, many volunteers came forward to help. As soon as the snow stopped, people in city blocks began to emerge. Fire hydrants got dug out, walks began to get shoveled, stuck cars got a friendly push at intersections, and life found a way of going on. People do what they can, it seems.

What better way, then, for me to introduce the subject of the FRIENDS JOURNAL Campaign, which is featured with a bit of color in this month's centerfold. As we set the goal of raising \$800,000 in gifts and pledges to help build an endowment for the magazine, we are asking you to do what you can to help. We hope you will read our campaign statement, one that we have worked on as a staff and board for over a year, and then to be in dialogue with us about what you can contribute.

As I have worked with a committee to help plan the campaign, I have become increasingly excited about it. For one thing, as we have sharpened our focus on why we want to raise such funds, it has brought us in touch with a great many people across the country, something I've enjoyed immensely. Through this dialogue, it has been good to hear what readers value about the magazine and what they would like to see strengthened. It has been meaningful as well to see the financial commitment some are willing to make to help us achieve our campaign goal. By the time our February issue will be printed, I'm pleased to say, we will have raised \$100,000 from current and former board members to help us launch the campaign, a sum I would not have believed possible when we as a staff and board started our discussion together last year.

So I have a favor to ask of you. Most of all I want to know what you think of the FRIENDS JOURNAL campaign plan and the four need areas we have outlined: the desire to strengthen the content of the magazine, improve staff salaries and benefits, update our computer technology, and create internships for young Friends. I believe these are important priorities, but I want to know what our readers think. In the next twelve months I anticipate traveling widely among Friends and hearing from as many of you as possible.

Friend Marty Grundy describes FRIENDS JOURNAL in a way in which others of us may agree. The JOURNAL, as Marty puts it, "is like family. Sometimes it annoys, challenges, or disappoints; other times it nurtures, informs, and affirms. Like family, we love it."

And, like family, I think we all have a role to play to make us love it even more.

Vinton Deming

Next Month in FRIENDS JOURNAL:

What If There Is No Immortality?
A Quaker Reflection on Nonviolence
The Listening Project

Cover photo by Barbara Benton

February 1996 FRIENDS JOURNAL

FRIENDS JOURNAL

February 1996
Volume 42, No. 2

Features

- 7 Ice Fisher**
Helen Weaver Horn
The symbols at the heart of our homes say something special about what matters to us.
- 8 We Come to the Bedside:
A Four-Step Program for Visiting
Persons Very Ill with AIDS**
Carolyn M. Schodt
We are both living, and we are both dying. What we are doing together is living.
- 11 Wash Dishes, Pick Up Clutter:
How Our Meeting Helped a Working
Mother Think about Meditation**
Cheryl Mitchell
Being centered is a state of mind and a way of being, even in the midst of a busy family life.
- 13 Getting off Drugs: The Legalization
Option**
Walter Wink
The United States' violent response to drugs has only succeeded in creating more violence. Is it time for a new approach?
- 16 A Straight, White, Male Christian
Returns to an FLGC Midwinter
Gathering**
Herbert N. Lape
Our corporate testimonies have developed over time, and they continue to change slowly as we listen to and labor with one another.
- 18 Dorothy Shoemaker McDiarmid**
Molly Tully
This lifelong Friend put her basic Quaker principles into action during her 26 years in the Virginia State Assembly.

Departments

- 4 Forum**
20 Witness
21 Reports
23 News of Friends
24 Bulletin Board
25 Calendar
26 Books
28 Resources
29 Milestones
32 Classified
34 Meetings



Sue Burrus

Friendly gardening

Thank you so much for helping to spread the word about my Quaker witness to foster garden culture and recreate the pastoral atmosphere (Resources, *FJ* May 1995). So far three Friends have responded to your inclusion of the mission statement of Gardeners in Community. The most recent was from Rosemary Morrow, who lives in Australia and helps needy women to garden in Cambodia and Vietnam.

Thank you too for a very interesting magazine and one with articles that have the power to effect change.

Helene Huber
Salford, Pa.

A sample copy of the newsletter Gardeners in Community may be received from Helene Huber by sending an SASE to her with your request to P.O. Box 86, Salford, PA 18957. —Eds.

Disownment

I was fascinated by your special report (*FJ* Nov. 1995) on the disownment of Cleveland (Ohio) Meeting and Bill Samuel's related piece on Ohio Yearly Meeting's reaction. Although, as a nonmember of any meeting I am hesitant to comment on the leadings of others placed in difficult positions, I feel compelled to write.

Salem Quarterly Meeting's response to Cleveland's recognition of a lesbian marriage struck me as painfully misled. This is my response primarily because it seems apparent to me that same-sex marriages are just as valid as any other. I am also a little mystified by Salem Quarterly Meeting's reaction as I am sure the meeting would not reject lesbians as members simply by virtue of their sexual orientation. Does it, then, serve any purpose to reject the communal aspect of individuals' love for each other by rejecting their marriage? It also struck me as very odd that the quarterly meeting relied on the literal written word of the Bible in its response to Cleveland Meeting, ignoring that meeting's obvious sincerity in laboring over its decision. Given Cleveland's obvious sincerity, isn't this a decision properly left to the monthly meeting?

Strepchon Treadway
Somerville, Mass.

Somehow I feel that Christ, who never married, would bless and support any adult relationship of whatever gender—as long as there is commitment and love.

Cleveland Meeting labored long and hard to reach a decision based on the sense of their meeting, and were guided by the Light. They could not have done otherwise. In separating itself from Cleveland Meeting

because of that decision, Ohio Yearly Meeting has lost a valued part of itself. It is my sincere hope that OYM reconsider its decision for all common good—including its own.

May Mansoor Munn
Houston, Tex.

People who have read the report of the "disownment" of Cleveland Meeting by Salem Quarterly Meeting and the letters that followed may now suppose that Ohio Yearly Meeting is tainted with "homophobia." In which case they may not wish to believe what I am about to say. Over the past year, from my contacts with OYM, I have been able to discern a remarkable growth in spiritual life; readers, you will just have to take my word for it.

Although I am a member of that yearly meeting, I have considered myself, until now, too far removed from the Cleveland issue to express an opinion. Now I must. It is simply this: if anyone imagines that it was easy for Salem Quarterly Meeting, they are sadly mistaken.

Paul Thompson
Shropshire, England

I was saddened as I read the reports of the disownment of Cleveland Meeting. I see in the question of same-sex marriages an opportunity for Friends to come to a new and deeper unity and, in so doing, heal the divisions of the past and not relive them.

The underlying issue is not same-sex marriage but spiritual discernment. Some Friends say that God is showing us a new understanding of what it means to be faithful to the gospel of love and to support one another. Others are saying that this new understanding runs counter to their understanding of Scripture and Quaker and Christian tradition, and so is suspect. How can we find clarity?

The path required involves deep, centered seeking together for the will of God. ("Together" is the important word in this sentence.) It requires not the sending of minutes to each other but waiting together. It requires seeking at times when the differing views are well represented. It requires patience. It requires a willingness for all to put down our own preconceptions and to really listen to what is in each other's hearts. It requires each of us to recognize that none of us have the full Light on this matter. It will not be easy, but if what we say about there being one God, a God of love who can provide us with direct guidance, is true, then unity is possible.

In the meantime, it requires of us the ability to live with the discomfort that our current lack of unity entails. However, if we look at this as a process of discernment, we will realize that the current situation will not

last forever. If we cannot trust in God to lead us through this and to make peace within the Religious Society of Friends, how can we possibly claim to have a peace testimony for the larger society?

I have no idea of what our final unity will look like or exactly how we will get there. We need to commit that we will not let this be an issue to divide us. It is an issue on which feelings run deep on both sides. We can use that as an excuse to give up, or we can view those same deep feelings as a source of energy to see us through a long and difficult process. If it were not an issue that deeply exercised us, it would be too easy to give up. All things are possible with God. Who are we to say that this is not possible?

Will Taber
Arlington, Mass.

It's fascinating that several *FJ* readers agonized over the plight of Cleveland Meeting, suggesting that we hold these members in the Light. These people, you may remember, were the disownees, having been tossed out by Salem Quarterly Meeting after Cleveland's recognition of a lesbian relationship.

I suggest we also gently hold the disowners in the Light—those members of Salem Quarterly Meeting who saw fit to do the disowning. May they have Light and "have love of one to another."

Maury K. Kost
Shelburne, Vt.

The special report on the disownment of Cleveland Meeting stirs me deeply. I suggest that Friends work with questions such as these before yearly meetings "disown" monthly meetings, or meetings disallow union of lives, called marriage, between members of common gender.

Do we inform ourselves with the extensive Bible study which explores the context of taboos against single sex relationships? Are we, as humans, making judgments that should be left to God? Do we practice our testimony on equality within our membership if some adult members are excluded from "individual commitments in the presence of God and of witnessing friends"? Do we accept that our long witness to a single standard of truth fares well if we require any of our members to live falsely, even within our community of faith? What is the meaning of marriage under the care of a meeting? Do we specify when sexual expression of love is right for a member of the Religious Society of Friends? Are premarital sex, adultery, and divorce good Quaker ways? Are they reserved for the heterosexual? Does our love become conditional as we "seek to welcome into membership all who find themselves in

unity with the faith and practice of Friends?"

My own study has indicated that most Quaker splits could have been avoided or have become amicable separations had good order been followed. Perhaps in this time, however, our meetings can suspend "being in correspondence" for a period, to allow time for seasoning, to allow way to open.

Aimee Elsbree
Claremont, Calif.

Years ago I came to the warmth of meeting from the hard, cold streets and peered through illumination into God's infinite universe. A torch was lit in my soul, and as the years slide into decades, I live without fear or loneliness. I could no more deny others this experience because of who they love or choose to marry than I could kill them physically.

Those holier than me can cast stones at Cleveland Meeting. Quakers without fear, both in Cleveland and other meetings, have the spiritual integrity that will guarantee a beacon of light (process) into God's Kingdom far into the centuries to come.

Rocky Neptune
Hemet, Calif.

Niceness Syndrome

Otto Dahlke's article on the "Niceness Syndrome" (*FJ* Dec. 1995) will challenge every Quaker in how they tend their human and spiritual relationships. It will prompt them to ask how they "let their lives speak."

Friends today are a very diverse group of people compared to the early Friends Otto Dahlke holds as examples. In my view, Friends today are working to live out the testimonies of peace, equality, simplicity, integrity, and love through God as they walk their individual journeys in concert with their meetings.

We know the Inner Light is the center of our ability to be the "vessel" of God's Spirit. From my own experience of "crossing the floor" to work with another in conflict, thoughtful terms and a loving spirit are needed to engage the attention of another to find truth and possibly resolution of differences. I suggest we look to Adam Curle and Gandhi. You will find their search for truth in conflict to be in words that are not harsh as there is an attempt to find "common ground" so the meditation may move forward.

However, I believe meetings are working to find the real meaning of our testimonies as each member and attender "lets their life speak." I do not favor moving into a disciplinarian, unloving, and what may become a threatening environment for a Friends meeting.

Otto Dahlke uses Jesus' anger in the temple as a rationale for anger—but most of Jesus' actions were prompted through the spirit of God's love. Forgiveness and renewal were primary in his ministry.

I am troubled by this direction. I have seen the diminishment of human dignity through anger and loss of temper. I wish Otto Dahlke well in bringing a better relationship between our lives and Friends testimonies through sincerity and integrity. I do support his message of clearness and firmness, but coupled with an ongoing spirit of encouragement and graciousness—that which is the Inner Light from the open heart.

However, recognize we all are on a journey working to find a closer union with God and the Light within us. Harsh authority will not achieve this.

I think Friends are doing well and we should join together in celebrating our diversity and differences with our own and other spiritual communities—acknowledging each as a special child of God.

Donald Laitin
Orangeville, Ont.

Otto Dahlke strongly argues that many Friends have lost touch with traditional Quaker values, have become too tolerant of alternative views, and too individualistic. Fox, Fell, and others are cited as models of confrontation on behalf of Truth.

In a world where the Cold War has been replaced by militant nationalism and tribalism, where religious and political fanaticism and violence are sharply increasing, where assassination and mass torture and murder are justified on ethnic and religious grounds, it seems to me the last thing we need is one more dogmatic, confrontational group.

Friends have come a long way from the extreme zeal and rhetoric of the founders of Quakerism, an extremism appropriate to the intolerance of 17th-century England. The Society of Friends is not only accepted now, but widely admired as a group that tries to practice its ideals of peace, equality, and tolerance. It seems to me that what the world needs now is not a militant Quakerism but even more "niceness," more tolerance, and more humility about whether we are the sole possessors of the Truth.

John Trout
Annapolis, Md.

Although not in accord with Otto Dahlke's attack on the "Niceness Syndrome" in Quakerism, I appreciate his honesty, forthrightness, and plain speaking. I trust the article will be answered by a knowledgeable Friend from the "nice" sector of the Religious Society of Friends, which believes there is that of God in

everyone and the Inner Light takes primacy over Scripture. And I hope the response is offered in the same clear, frank, "un-nice" manner used by Friend Dahlke. This is an important dialogue that comes down to the questions of what "Truth" is and who or what has the authority to determine it.

Peter Rabenold
St. Leonard, Md.

Mutual support

Thank you for publishing "Leaving a Friends Meeting" by Jayne Maugans (*FJ* Nov. 1995). I know a number of Friends who have left their liberal unprogrammed meetings (formally or informally) because they didn't get the kind of nurture of their relationship to Jesus Christ they needed.



Ann Cooper

In a number of areas in this country, and a few in other countries, Christ-centered Friends in meetings where there is not unity on Jesus Christ as Lord and Savior (and others of like mind) have begun to meet together for mutual support and encouragement. Those participating include Friends active in their meetings, people with other affiliations drawn to the Quaker message, and others. In a few places, the groups include Friends in Friends churches who do not lack Christian fellowship but who yearn for waiting worship.

There is no central listing of such fellowships, which tend to be informal with little structure. I am gathering what information I can and putting it on the

World Wide Web. Those interested in finding or providing such information may visit the Friends Christian Renewal Home Page at <http://cpcug.org/user/wsamuel/fer.html> or may contact me by e-mail or regular mail.

Bill Samuel
4110 72nd Ave.
Landover Hills, MD 20784-2608
wsamuel@cpcug.org

Thanking our leaders

How serendipitous that the October 1995 issue with an article on leadership arrived near the time of the Richmond (Va.) Meeting's bicentennial celebration, allowing me to clarify thoughts on the value of leadership in the Religious Society of Friends.

Arnold Ricks and Jay Worrall spoke informatively and movingly about the history of Friends in Virginia from landfall to the present. Their narrative is a tale of personalities: Elizabeth Harris, the first Quaker to witness in the New World; Sally Bell, who freed her slaves in 1805 and founded the Underground Railroad in Virginia; John Bacon Crenshaw, who counseled conscientious objectors during World War II and developed Virginia's code of juvenile justice.

It became clear to me that although some may join or remain with other religious denominations because of beliefs expressed in a creed or the beauty of the liturgy, many of us united and remained with Quakers because of people: those Friends past and present who have led, inspired, and supported us through their witness to Quaker testimonies.

So what can those of us do who lack the gifts of leadership and have not been led to public witness of our faith? What can we do to nurture the Religious Society of Friends? Perhaps one thing I can do—through a formal letter or an informal thank you after meeting—is express gratitude to Friends today who continue to nourish and inspire me. Perhaps by thanking these Friends, I can do my small part to ensure that we continue for a second 200 years, and that 200 years don't have to pass before the Friends we cherish now get the gratitude they deserve.

Heidi Koring
Lynchburg, Va.

Religious broadcaster

I do not want to defend or support such "religious right" broadcasters as the Marlan Maddox described by Deborah Niedermeyer (*FJ* Dec. 1995), nor have I ever subjected myself to a constant stream of religious

radio broadcasting—or any other kind of broadcasting. But I do wish such ardent critics as Friend Niedermeyer would apply the same logic to the religious left.

First, of course, the religious left seems to feel no need to offer even one station of religious theory, practice, and advice. The religious left seems quite content to get all their theory, practice, and advice from wholly secular, deliberately nonreligious, commercial broadcasters.

In private discussion of those few basically biblical principles on which the religious left agrees, those principles are applied very selectively. Nonviolence, love, forgiveness are offered to—nay, demanded of—all white people above the poverty line. Nonviolence, love, forgiveness are presented not only as *the* moral response to the sufferers at their gates. These attitudes are also presented as essential to the spiritual, psychic, and emotional health of the practitioners themselves.

This is certainly psychologically true, though a religious approach might point out that nonviolence, love, and forgiveness are the fruits of the kingdom, not the way into it.

But the religious left is even more committed to *denying* these qualities to the recipients of their nonviolence, love and forgiveness. Blacks, the handicapped, the homeless, the poor generally, even women when seen as victims, are encouraged and supported in violence, hate, and unforgiveness. That which might be the greatest gift of the religious left is never offered to the objects of their charity.

If the rich, as the religious left insists, want to keep all the advantages of wealth for themselves, certainly the religious left wants to keep all the advantages of nonviolence, love, and forgiveness for themselves. Far be it from them ever to explain to the poor, the black, the handicapped, the victimized women that they might become more whole could they learn to forgive!

The religious right, however blind and narrow their interpretation of the Bible, brings the same message, demands, and hope to themselves and to everyone else! This is a basic consistency the religious left might well emulate.

Dorothy T. Samuel
St. Cloud, Minn.

Wonderful variety

What a gift the December 1995 issue was! My thanks to all who contributed.

Esther Murer's "Inward Seasons" reinforced my awareness of the wonderful variety of ways in which liberal Friends find meaning in the Bible. Some find it, as Fox did, in metaphor. For me, a sense of excitement comes whenever a biblical

passage becomes tied to known history. When I know the writer's audience or can discern his or her intent, I get a sense of the reality of the Bible, and that's what makes it meaningful for me.

The passage from Isaiah later quoted by John and discussed in the Inward Seasons article is a good example of this. As a young Bible reader I had always wondered why anyone would want the valleys filled up and the mountains flattened. Isn't it the differences in topography that make the world beautiful? Then I learned that the prophet Isaiah, that great poet whom we call "Deutero," was writing at the end of the Babylonian exile. Most of the people he addressed had been born in Babylon and were leading relatively comfortable lives in that prosperous area. But Cyrus of Persia had conquered Babylon and the Hebrews were now free to return to Judah, a land of barren, rocky hills and ruined villages. The Hebrews were apathetic about leaving, knowing they faced an arduous trip across deserts and mountains, and, on reaching Judah, the work of rebuilding Jerusalem. Isaiah wanted to inspire them to return (Freeman, *The Literature of the Bible*, Stanford, 1953). Knowing this, when I again read Isaiah 40:3-5, I felt a thrill of understanding. "Ah-ha! So that's what he was up to!" He paints a picture of a straight and level highway, an easy journey. And, later in the book, barren land becomes a garden spot, rivers run in the desert, and Jerusalem is reborn. For a "history buff" like me, revelations like this bring the Bible to life, make it real, and then allow me to go beyond actual history, to internalize the message, and to find new meanings in old words—meanings that apply to me and to my life today.

My thanks to FRIENDS JOURNAL for providing a forum that includes the whole spectrum of Quaker thought.

Barbara Janoe
Terrebonne, Oreg.

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.

ICE FISHER

by Helen Weaver Horn

Dear Becky,

It was exciting to get your first letter from Costa Rica with its news about the family you are living with. I'm glad they like our dear plaster carving of the ice fisher. It seemed like the perfect present from the frozen north, that image of him hunched over a hole in the ice with his hook hanging down and the fish swimming up. The bare nail is still in the wall by our hearth. I am sitting in front of the fire right now, imagining that stark white plaque newly hung on a panel of tropical wood. I see it freshly through the eyes of your Costa Rican sister:

... How amazing to build a little fishing house right out on the frozen water! To trust that the ice will bear its weight, will even bear the heat of a wood stove. Look how there is a chimney with smoke curling up and a pot of coffee brewing, with steam rising from the spout—all that in the middle of a lake! The man has brought a stool to sit on. He seems to have sawed a hole in the very floor he is sitting on through which to let down his line. And he is not alone. The ice is thick enough to bear up many such shacks. So many fishing holes and still the ice doesn't give way. That is real cold for you! My feet would freeze, sitting there waiting for a tug on the line. . . .

It must be a real curiosity for your new family. And yes, Becky, I can bear to part with it. It's going to have a good home. But I guess I'd like to tell you why I hung it by our hearth, what it stood for in my mind. It wasn't just an heirloom passed down from my folks, who bought it from a northern Michigan artist. It wasn't just that it hung next to the fireplace in their summer cottage by the Straits of Mackinac—that blue water which freezes chalk-white most winters.

Helen Weaver Horn is a counselor and writing teacher. A member of Athens (Ohio) Meeting, she lives on a farm.

To me, our hearths are the heart of our homes. What we hang there says something special about what matters to us. Grampie and Gramie hung a Fra Angelica "Annunciation" over their mantel-piece. Mary, her head bent, is leaning toward an angel bringing amazing news. She is hearing and believing and obeying the Holy Spirit's will to be born through her. Grampie and Gramie are committed to that kind of obedience themselves—to be channels of love. I know you feel that love in them. And their picture celebrates it.

I have our pinecone wreath above our mantel all year round—a symbol of wholeness, balance, good cheer. I hung the ice fisher on the wall by our fireplace after we sold the cottage because he stood for something important to me too. (Or sat for it. Sat for hours in the cold.) He was expectant. He trusted the ice would hold him up. He believed there was plenty worth fishing for down there in the dark, below what is visible. Like Mary, he trusted the invisible world to give him what he needed if he were patient. He was willing to do all he could to cooperate.

You were saying before you left that you needed to understand more about what Quakerism is. It's connected with the ice fisher for me. There's a lot of mystery about why we're here on earth and what is most important for each of us to do. The mystery is like the dark water under the ice. When Quakers meditate and ask the Spirit to make clear what they

should do next in some confusing situation, they are going out onto the ice—onto the mystery. They're trusting it will hold them up while they saw holes in it and bait hooks and drop them down in—asking for leadings, for courage, for nourishment.

Many times in meeting we are just sitting there, freshly aware of being alive and in awe that we are here, now, drawing breath. When we meditate together, it's as though we're all ice fishers, putting our lines down. We may be in separate shacks, but we're aware of each other, each trusting there'll be enough for everybody, each waiting for a tug on the line. It's as warming a thought as a newly stoked wood stove and brewing coffee.

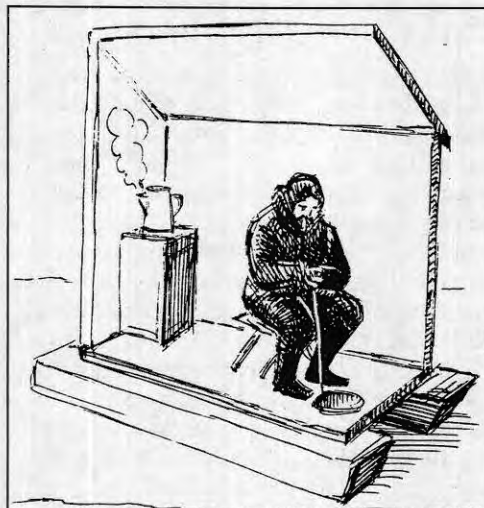
What I hope for you, Becky, is that you'll find work and free time absorptions you can really give yourself to with trust these next few years, challenges that will both test and feed your spirit in the coldest times. I hope you will come to feel your own unique self, very distinct and focused, and yet have a sense of connection to other people in their similar seeking. It helps to find a religious community to search with. Of course I hope you find someone to share your ice house with you too. It took me a long time. And in some ways we never do. Even after marriage, each of us must ask the big questions alone.

I know you want to earn money for things, and you deserve your share of them, just as I have enjoyed some treasures all these years. But as you get older—

We are all ice fishers, putting our lines down.

and maybe even now—you will find, as Daddy and I are finding, that the most important things to fish for are experiences, unforgettable images you don't even need to nail on the wall. Moments of hilarity or unspoken communication. Moments when life opens out for you and you see the next step. Moments when you feel like family with other creatures or trees, or connected up with music, or the moon's speaking face, or the summer dark. Moments of gratitude when your cup runs over and you know it. I hope you bring lots of those moments back from Costa Rica, and from everywhere else you go.

They're down there waiting for you, dear one, teeming, swimming toward you. Just cut a hole and bait your hook. The ice will hold. □



John Gummere, with thanks to Rebecca E. Horn

WE COME TO THE BEDSIDE...

A Four-Step Program for Visiting Persons Very Ill with AIDS

by Carolyn M. Schodt

After visiting the San Francisco Zen Hospice Project, I came away thinking that a Quaker version of its model of volunteer caregiving to persons living with AIDS was possible in my hometown of Philadelphia. In May 1993 the AIDS Working Group of Philadelphia Yearly Meeting held its first training program with 18 volunteers. The program prepared the volunteers to attend to spiritual, physical, and emotional needs, as a friend might. Volunteers were encouraged to use a spiritual base for themselves, aligning themselves with their Inward Teacher. The project, called *A Quaker Ministry to Persons with AIDS*, offered its care to persons facing the illness stages of AIDS who wanted to remain in the comfort of their homes but needed extra assistance in order to do so. The service we offered was the assignment of a volunteer for home visits, for up to four hours at a time, once a week. When needed, additional volunteers could be assigned. Now in our third year, we have trained 75 volunteers and served several hundred persons with AIDS.

The following describes the approach to caregiving we teach. There are four steps: we come to the bedside, we sit, we do what we can, and we leave. Each one is a task, a skill, and a challenge.

First, we come to the bedside.

To come to the bedside, we need to overcome many hurdles. Our own hesitancy may seem to find expression in external conditions. A torrential rain, an icy snowfall, or traffic may begin to play a major role in the conduct of our lives. We find ourselves arriving late for our appointment with the person to whom we are assigned. Once, as I stood outside a door, knocking, I realized with chagrin it would be OK with me if no one answered. It is not easy to come to the bedside. We may voice our hesitancy as we find ourselves saying: What can I do to help? or, I'm not good with sick people; or, Won't I be depressed working around people who are dying? Each of these thoughts—and notice this is before

we have arrived at the bedside—arises from feelings of separation, that we are somehow different from the person that we are going to see, that we are in different shoes. The challenge is to notice our feelings, and let go of them.

For example, for the person who feels an emotional heaviness in working with dying people, I ask, is it so clear who is dying? Aren't we all dying? We really do not know who is going to die next.

In order to come to the bedside, we need to come to a state of openness. We let go of expectations, we let go of the rest of our life, whatever we were doing, and we come as open and with as clean a slate as possible.

Second, we sit.

We place ourselves in a receptive position vis-à-vis the person we serve. In repose, we do "nothing." As in a meeting for worship, we still our minds and settle in to listen. I want to be listening both to the person I am serving and to my Inward Teacher. In this way, each visit may be a holy experience.

We may be overwhelmed by the feeling that there is nothing we are able to do to change the circumstances or the disease. Mona Cardell, a member of the AIDS Working Group, reminds us: "This is a disease that needs a lot of witnesses." Just that may be all we can do, and it may be a wonderful thing to do: being there, listening, sitting, witnessing that of God within and without.

Third, we do what we can.

Doing what we can means being in relationship with that person. To help someone is much like a balancing act on a teeter-totter; we need to apply just the right amount of counter-pressure to balance ourselves, one with the other.

Once, when caring for a wonderful person named Ernie, I offered to clip Ernie's nails. I noticed he had a jagged nail that was sticking out and catching on his blanket. I asked him if he had any equipment, and he allowed as how he had a nail clipper and an emery board and a scissors in his bureau drawer. I said with a question in my voice, "Let's do it?" He nodded his assent. The only way we could

Carolyn Schodt is the director of A Quaker Ministry to Persons with AIDS, a nurse, and a member of Chestnut Hill (Pa.) Meeting.
©1996 Carolyn M. Schodt

do it was by working together, for we discovered that I was very awkward and kept on clipping him too closely, and he was saying "ow" loudly. The way we worked it out was this: He took the clippers and held them in the right position. Since he didn't have the strength to pinch the clippers shut, by carefully putting my finger and thumb in the right place I could add the necessary power, with him offering the precision, and together we slowly clipped his nails.

Helping someone is first a process of both persons being willing to be helped. It is something to be done together, in collaboration. The only way helping can work is when each is providing the participation needed in order for the right task to be achieved.

To ask someone wholeheartedly, "What do you want, and how can I help you with that?" is a bold question. It holds a risk. It requires the asker to be aware of his or her own limits, and further, to be willing to state them. Consider: "What you would like is a plate of spaghetti? Yes, I can do that. With meat sauce,

A volunteer with Philadelphia Yearly Meeting's AIDS Working Group cares for an AIDS patient.

The model I have described is a way of being, a way of sharing yourself with others that nourishes you rather than depletes you. It applies to, say, having lunch with a friend as much as to sitting with a dying person. It is absolutely applicable to life.

marinara, or sausages?" versus "What you would like is for me to come tomorrow? No, I can't do that. But tell me, what makes you say that?" The more I do this work, the clearer I am about what my limits are. Being able to say no creates more wholehearted yeses. Asking how I can help initiates a discernment process that brings me in closer communication with the Inward Teacher to whom I turn for guidance.

Fourth, we leave.

This becomes as much of a challenge as coming to the bedside was. We may feel awkward, guilty, or any of the many feelings there can be about leaving. We may stand with our hand on the doorknob and have long conversations, delaying the departure. Many things do not come up until we leave. But we have not completed the visit until we leave and step away, and we experience once again our limited control and power. There is a humility about it, realizing that we are not the answer for this person. We are not going to solve the most pressing problem for this person, and we must leave this person in the hands of the Divine, to their own power, and to the care of the other people around them. We must know deeply that we are not the answer.

We need to leave in order to return. In order to be wholehearted at the bedside, we need to be wholehearted in our lives the rest of the week. We need to let go of the person in bed and return to our lives, and we thus learn to protect our commitment. "Letting go," in so many ways, is what visiting is about. We are letting go of our responsibility for the outcome. "Holding on" to the person—reliving our



Bonnie Weller/courtesy of The Philadelphia Inquirer

visit repeatedly in our minds, returning sooner than our weekly schedule, or thinking of what else we could have done—may lead to more service for the client in the short run, but it is not the best thing for us or, ultimately, for the person we serve.

Saying goodbye completely becomes a specific practice in this “conscious caregiving,” a term used first by Frank Ostazeski of the San Francisco Zen Hospice Project. I ask the volunteers to allow themselves a moment to contemplate what they would want to say if they knew this was the last time they were seeing this person. In the unpredictable course of AIDS, we need to be prepared for sudden changes in ability to communicate or even a relatively unexpected death.

Prayer helps the leave taking, whether shared aloud with the client or offered privately afterward. Prayer takes many forms and does not require a specific theology. It can be gratefulness for what the person taught us, or a noticing of what struggle we went through, what effort it took us, what intensity of life we experienced. We may have experienced pain, and that makes us aware that we are alive. We may feel grateful for the moments of life we shared. We may be awestruck by the person we serve: their clarity, honesty, hopefulness. We may be appalled by the person we serve. I hope the volunteers learn to feel compassion for themselves. Whatever they did, they did their best, and we will trust that it will go to the greatest good. It is good to notice what it means to us, what meaning we are bringing out of this, and to accept it as a gift that we are receiving.

We quite likely have emptied ourselves in our effort to give of ourselves. A time of prayer and reflection allows for important refilling or refueling. We can take the time to be cared for by others around us, nurtured by the singing birds or playing children or other “angels unaware.” After a visit of four hours with someone who is very ill, one usually comes away exhausted.

That is a brief outline of what I see as both our process and our structure in doing this work. I see it as important because we are trying to create a model of giving care that does not strip the volunteer caregivers but rather replenishes them. The model I have described begins with sitting with AIDS patients who are dying, but it is also obviously about being with any sick people. Then I realize that it is about being with any people. It is a way of being, a way of sharing yourself with others that nour-

ishes you rather than depletes you. When I reflect on this four-part concept, it seems clear that it applies to, say, having lunch with a friend as much as to sitting with a dying person. It is absolutely applicable to life. It is just living our life.

In many ways, the people we visit are living their lives—under great difficulty, under distress, but they are living their lives. The experience of active dying can be a few moments, a few hours, maybe a few days, but up until that point of active dying, we are living a life. We are making choices, we are having opinions and preferences, we are feeling emotions, we are in some way capable of expressing ourselves. Even the person who is not fully conscious, or in a state of dementia, can express moments of relaxation, can have moments of comfort, can have moments of pleasure during a bath, can have moments of anxiety and upset. These are all states of being alive.

Which of us is living and which of us is dying becomes blurred. We are both living, and we are both dying. What we are doing together is living. We are not trying to postpone death, although we may be trying to ease death, if it is actually imminent. Mostly we are trying to ease life, whether by minimizing pain or by minimizing isolation. We are trying to be open to the moment.

In that way we are nourishing our own life. The sick person is ministering to us too, just by being with us, and by being helped is helping us, giving us something in our awareness of what it means to live our own life.

Ernie was sitting in the hallway at Betak, an AIDS nursing facility where some of our training program occurs, and I was standing there waiting in case a volunteer should need my guidance. I had maybe 25 minutes before we were going to reconvene as a group. Ernie asked: Do you play cards? This led to: Bridge? No; Poker? No; it turned out that he had a chess game. I drew back from playing chess. I do not know how to play chess. I know how to move each piece, but I have never mounted a game, where I had a strategy. But he had asked, so I said, yes, why not? Let's go for it. Even though we only had 25 minutes, we played the most wonderful game of chess—because we took the moment, we seized the moment. It gave me such joy, and I know he was thrilled to be playing chess with me, to be doing something. It transformed the Betak hallway into Washington Square Park in Greenwich Village. Passersby came and watched.

To engage in a relationship with someone who has a serious illness is a way of heightening our lives and bringing us to the moment in a dramatic way. We have much to gain. We realize how little we do that normally, and by dropping away the expectations and the judgments, and being open to what is possible, miracles happen. Miracles of friendship or warmth or connection, or even of sorrow.

Every Tuesday, from 11 to 3, I went to see Dennis. This had been going on for months, and the factor of boredom or monotony had entered in. By shaking myself awake to the moment, and going to where he was, and bringing myself there, and by being willing to share where I was, I opened myself to conversations that I never would have dreamed possible. On the most quiet day, when nothing was happening—he was neither dying nor getting better—we had conversations about what it takes to accept help. What is hard about being helpless, and what is hard about asking for what you want. I do not mean only that I was listening to him. It is very much an interaction. I spoke to those questions as much as he did. I brought him myself.

One day Dennis was telling me how he had been crying, because he was so tired of being helpless and limited. He recalled that he had told his case manager about his love of his garden and that he could not tend it. Very understandably, the case manager sent a gardener. Dennis felt such despair when the gardener arrived, perhaps because it was a reinforcement of the idea that he could not do the work himself. Dennis described the irritation he felt with the gardener, that that help was not what he wanted. The gardener wisely did not leap into the garden work too quickly but took some time to connect with Dennis. Dennis described going through a process of realizing that this person could be an extension of himself. He didn't want just anyone mucking around his flowers. But when he found out what the gardener could do and also that this person was leaving him in charge, Dennis soon had seed catalogues and bulb catalogues all over his bed and was ordering a magnificent array of flowers that would be coming up in the spring. He spoke with satisfaction about the garden that he had planned, which was being carried out by someone else.

We are all free within our limits. We each have different limitations. Each of us has freedom, some degree of freedom, even if it is just the freedom to say yes or no. □

Wash Dishes, Pick Up Clutter:

HOW OUR MEETING HELPED A WORKING MOTHER THINK ABOUT MEDITATION

by Cheryl Mitchell

When I was young, there was time to practice yoga every day in a quiet and beautiful setting. There were hours to spend in the woods and fields, marveling at flowers and trees and listening to the voice of God in the wind. There was time to read, long stretches of blissful, uninterrupted time. There was eastern philosophy, western theology, following up bibliographical reference after reference, getting lost in libraries, arguing with friends, trying to understand, trying to get close to the Center.

Marriage changed things some: another person to think about. Another set of priorities that I wanted to put before my own, as I considered then a good wife should. Working changed things a bit more; unlike school, the hours were inflexible. Social action took precedence over contemplation; a growing sense of community responsibility expanded the time devoted to people and projects.

Becoming a mother changed things even further: the incredible joy of attention focused on this wondrous child, sleep deprivation, diapers, needing to keep the floors clean and the meals made, wanting to be responsive and protective every moment. There were periods when I prayed that someone would lock

me in a room with clean white sheets and a clear sea breeze blowing through white curtains, where I would be able to sleep

Cheryl Mitchell is a member of Middlebury (Vt.) Meeting.

until I woke up of my own accord.

Our second baby and the demands of my job pushed me further and further from the sense of serenity and ecstasy that I had often felt as a child. There were days when, driving home from work in our family pickup, I would pray: "Please Lord, send a storm so we won't be able to bring in the hay and I can nurse the baby and spend time with my husband and son before we have to fix dinner." To this day I feel guilty for having wished such a destructive solution for overwhelmed parents who have to work both on and off the farm to make ends meet.

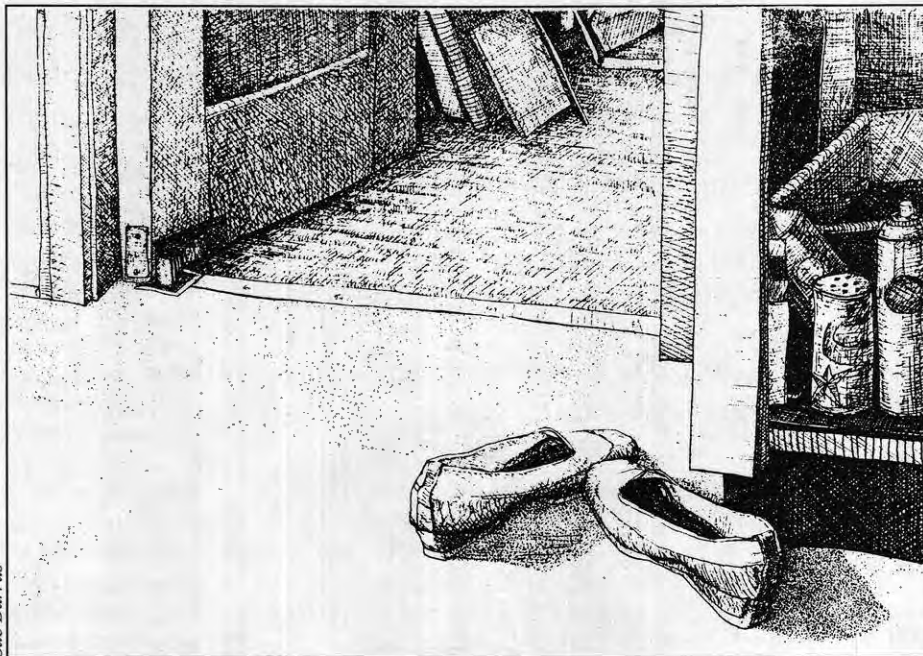
I started attending meeting when the children were little, thinking it important for them to be raised in some kind of religion, so they would have something to reject, if nothing else. It didn't seem to

potlucks, serving on Ministry and Counsel, attending adult discussion groups, planning for and teaching First-day school, attending business meetings, it became yet another chore and burden that seemed to be taking me further from, rather than closer to, the Center.

Fortunately, I was not the only parent of young children struggling with these roles, and fortunately the people in our meeting decided that the ministry to children, if shared, would benefit us all. Elders offered to teach First-day school, parents of young children were less often asked to serve on committees, the job of attending to children at group gatherings was shared, and we all relaxed into a much more harmonious and centered group. For me, attending meeting returned to its original sense of opening a relationship to the Spirit. It

became the most important hours of my week, and encouraged an opening back into the meditative practices of my youth. I started doing yoga again, not in a place of quiet and serenity but surrounded by family, often with the children "trying out" a few of the postures or climbing on me as I practiced. Not pure, but there in spirit. With the change in tenor of the meeting, I felt released from the pressure of having

to go to the adult discussion series if I had signed up for them. This allowed me at least to do the reading, even if there were a chance that family or work issues might get in the way the day of the session. More recently our meeting has started to



Sue Burris

matter to them at the time, but for me it brought back, in a single hour on Sunday morning, the relationship to the Holy Spirit that I had lost over the intervening years. It was a wonderful feeling. But as I became more involved in meeting, going to

george school

Newtown, PA 18940



Founded in 1893 by the Society of Friends, George School is a co-educational boarding and day school for students in grades 9-12.

The college preparatory curriculum emphasizes Friends values and includes:

- Courses on 4 levels of challenge
- Advanced Placement (AP)
- English as a Second Language (ESL)
- Foreign study
- 13 interscholastic sports for boys and girls
- International Baccalaureate (IB)
- International workcamps
- Required community service
- Required full-year courses in the arts

For more information, please contact the Admissions Office: 215/579-6547.

The ESR Equation:

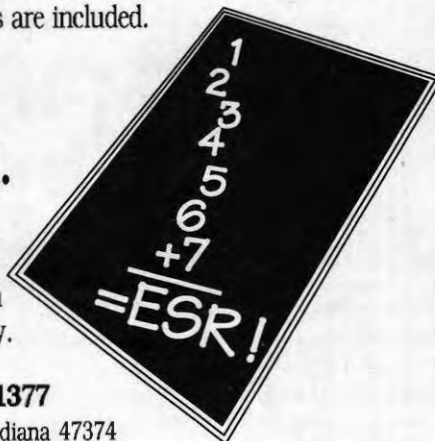
1. A supportive, Christ-centered, learning community—*plus*
2. Rigorous academics—*plus*
3. Diversity of age, race, gender and faith traditions—*plus*
4. A focus on personal spirituality—*plus*
5. Many small, engaging classes—*plus*
6. Opportunities to work closely, one-on-one, with caring faculty—*plus*
7. A place where family members are included.

It all adds up
to transformation.

Earlham School of Religion—
(A QUAKER SEMINARY)
the right answer for a solid education
and personal preparation for ministry.



Call Nancy Nelson at **1-800-432-1377**
228 College Avenue, Richmond, Indiana 47374



tape these discussions, which is perfect for someone like me who spends hours driving as part of my job (as well as for those who are homebound).

As people made stronger commitments to caring for the children, I no longer felt obligated to miss the centering of meeting in order to teach First-day school and was able instead to have a monthly retreat for the kids at our home. This youth group, which has lasted now for many years, not only eased my conscience but gave me the wonderful world of Quaker young people who were eager and willing to explore meditative techniques from a variety of religions. The practices we worked on, meditation on Bible passages, guided imagery, contemplative prayer, walking meditations, silent hikes, drawings in response to music, reading, visualizations, have all gradually become part of my life.

This shared responsibility for the children allowed me to attend quarterly and yearly meeting and participate in some of the activities in addition to child care. A workshop on journal writing led not only to the meditative joys of journaling but, through suggested readings, to Richard Foster's *Celebration of Discipline*. This led to the practices M. Basil Pennington describes in *Centering Prayer*, and to my first beginning-to-end reading of the Bible, made far more interesting by having it

I wouldn't mind at all if my epitaph read, "She Washed the Dishes with Gratitude and Joy," and it were true.

shared by my son, who knew far more of the historical and religious context than I will ever know.

Now, instead of feeling furious when people say I'm working too hard, or guilty that I'm not spending enough time with the kids (we do so much of this together), or worried that I'm one of those members of meeting who absorbs instead of creates positive energy (we now value the range of our diverse contributions), I feel as if daily life, with all its stresses and mundane chores, is a way of worship. It feels as if washing dishes or walking around the house picking up clutter are ways of being centered, just as valuable as the more single-minded focus of years ago. While I can't say that I love those activities yet, I wouldn't mind at all if my epitaph read, "She Washed the Dishes with Gratitude and Joy," and it were true. □

Getting Off Drugs: The Legalization Option

by Walter Wink

The Quaker commitment to non-violence has direct implications for the United States' failed drug war. It is a spiritual law that we become what we hate. Jesus articulated this law in the Sermon on the Mount when he admonished, "Do not react violently to the one who is evil" (Scholars' Version). The sense is clear: do not resist evil by violent means; do not let evil set the terms of your response. Applied to the drug issue, this means, "Do not resist drugs by violent methods."

When we oppose evil with the same weapons that evil employs, we commit the same atrocities, violate the same civil liberties, and break the same laws as those whom we oppose. We become what we hate. Evil makes us over into its double. If one side prevails, the evil continues by virtue of having been established through the means used. This principle of mimetic opposition is abundantly illustrated in the case of the disastrous U.S. drug war.

The drug war is over, and we lost. We merely repeated the mistake of Prohibition. The harder we tried to stamp out this evil, the more lucrative we made it, and the more it spread. Our forcible resistance to evil simply augments it. An evil cannot be eradicated by making it more profitable.

We lost that war on all three fronts: destroying the drug sources, intercepting drugs at our borders, and arresting drug dealers and users.

In the first place, we have failed to cut off drug sources. When we paid Turkey to stop the growth of opium, production merely shifted to Southeast Asia and Afghanistan. Crop substitution programs in Peru led to *increased* planting of coca, as farmers simply planted a small parcel of land with one of the accepted substitute crops and used the bulk of the funds to plant more coca. Cocaine cultivation uses only 700 of the 2.5 million square miles suitable for its growth in South America.

Walter Wink is Professor of Biblical Interpretation at Auburn Theological Seminary in New York City. He attends South Berkshire (Mass.) Meeting.

There is simply no way the United States can police so vast an area.

Second, the drug war has failed to stop illicit drugs at our borders. According to a Government Accounting Office study, the air force spent \$3.3 million on drug interdiction, using sophisticated AWACS surveillance planes, over a 15-month period ending in 1987. The grand total of drug seizures from that effort was eight. During the same period, the combined efforts of the coast guard and navy, sailing for 2,512 ship days at a cost of \$40 million, resulted in the seizure of a mere 20 drug-carrying vessels. Hard drugs are so easy to smuggle because they are so concentrated. Our entire country's current annual import of cocaine would fit into a single C-5A cargo plane.

As if the flood of imported drugs were not enough, domestic production of marijuana continues to increase. It is the largest cash crop in ten states, and the second largest cash crop in the nation, next only to corn. Methamphetamine, at two to three times the cost of crack, sustains a high for 24 hours as opposed to crack's 20 minutes. It can be manufactured in clandestine laboratories anywhere for an initial cost of only \$2,000. Even if we sealed our borders we could not stop the making of new drugs.

Third, the drug war calls for arresting drug dealers and users in the United States. There are already 750,000 drug arrests per year, and the current prison population has far outstripped existing facilities. Drug offenders account for more than 60 percent of the prison population; to make room for them, far more dangerous criminals are being returned to the streets. It is not drugs but the drug laws themselves that have created this monster. The unimaginable wealth involved leads to the corruption of police, judges, and elected officials. A huge bureaucracy has grown dependent on the drug war for employment. Even the financial community is compromised, since the only thing preventing default by some of the heavily indebted Latin American nations or major money-laundering banks is the drug trade. Cocaine brings Bolivia's economy

about \$600 million per year, a figure equal to the country's total legal export income. Revenues from drug trafficking in Miami, Fla., are greater than those from

Some people argue that legalization represents a daring and risky experiment, but it is prohibition that is the daring and risky experiment.

tourism, exports, health care, and all other legitimate businesses combined.

Drug laws have also fostered drug-related murders and an estimated 40 percent of all property crime in the United States. The greatest beneficiaries of the drug laws are drug traffickers, who benefit from the inflated prices that the drug war creates. Rather than collecting taxes on the sale of drugs, governments at all levels expend billions in what amounts to a subsidy of organized criminals. Such are the ironies of violent resistance to evil.

The war on drugs creates other casualties beyond those arrested. There are the ones killed in fights over turf; innocents caught in crossfire; citizens terrified of city streets; escalating robberies; children given free crack to get them addicted and then enlisted as runners and dealers; mothers so crazed for a fix that they abandon their babies, prostitute themselves and their daughters, and addict their unborn. Much of that, too, is the result of the drug laws. Dealing is so lucrative only because it is illegal.

The media usually portray cocaine and crack use as a black ghetto phenomenon. This is a racist caricature. There are more drug addicts among middle- and upper-class whites than any other segment of the population, and far more such occasional drug users. The typical customer is a single, white male 20-40 years old. Only 13 percent of those using illegal drugs are African American, but they con-

stitute 35 percent of those arrested for simple possession and a staggering 74 percent of those sentenced for drug possession. It is the demand by white users that makes drugs flow. Americans consume 60 percent of the world's illegal drugs. That is simply too profitable a market to refuse.

Increasing the budget for fighting drugs is scarcely the answer. As Francis Hall, former head of the New York City Police Department's narcotics division, put it, "It's like Westmoreland asking Washington for two more divisions. We lost the Vietnam War with a half-million men. We're doing the same thing with drugs." The drug war is the United States' longest war, our domestic Vietnam.

We are the addicts

This nation is addicted to the use of force, and its armed resistance to the drug trade is doomed to fail precisely because the drug trade perfectly mirrors our own values. We condemn drug traffickers for sacrificing their children, their integrity, and their human dignity just to make money or experience pleasure—without recognizing that these are the values espoused by the society at large. In the drug war, we are scapegoating addicts and blacks for what we have become as a nation. Drugs are the ultimate consumer product for people who want to feel good now without benefit of hard work, social interaction, or making a productive contribution to society. Drug dealers are living out the rags-to-riches American dream as private entrepreneurs desperately trying to become upwardly mobile. That is why we could not win the war on drugs. We are the enemy, and we cannot face that fact. So we launched a half-hearted, half-baked war against a menace that only mirrors ourselves.

The uproar about drugs is itself odd. Illicit drugs are, on the whole, far less dangerous than the legal drugs that many more people consume.

Alcohol is associated with 40 percent of all suicide attempts, 40 percent of all traffic deaths, 54 percent of all violent crimes, and 10 percent of all work-related

injuries. Nicotine, the most addictive drug of all, has transformed lung cancer from a medical curiosity to a common disease that now accounts for 3 million deaths a year worldwide, 60 million since the 1950s. Smoking will kill one in three smokers eventually.

None of the illegal drugs is as lethal as tobacco or alcohol. If anyone has ever died as a direct result of marijuana, no one seems to be able to document it. Most deaths from hard drugs are the result of adulteration or unregulated concentrations. Many people can be addicted to



Illustrations by John Davis Gummere

heroin for most of their lives without serious health consequences. It has no known side effects other than constipation. Cocaine in powder form is not as addictive as nicotine; only 3 percent of those who try it become addicted. Most cocaine users do not become dependent, and most who do eventually free themselves. Crack is terribly addictive, but its use is a direct consequence of the expense of powdered cocaine, and its spread is in part a function of its lower price.

We must be honest about these facts, because much of the hysteria about illegal drugs has been based on misinformation. All addiction is a serious matter, and Quakers are right to be most concerned

about the human costs. But many of these costs are a consequence of a wrong-headed approach to eradication. Our tolerance of the real killer-drugs (nicotine and alcohol) and our abhorrence of the drugs that are far less lethal is hypocritical, or at best a selective moralism reflecting passing fashions of indignation.

Drug addiction is singled out as evil, yet ours is a society of addicts. We project on the black drug subculture all our profound anxieties about our own addictions (to wealth, power, sex, food, work, religion, alcohol, caffeine, and tobacco) and attack addiction in others without having to gain insight about ourselves. New York City councilman Wendell Foster illustrated this scapegoating attitude when he suggested chaining addicts to trees so people could spit on them. Instead of nurturing compassion in order to help addicts, our society targets them as pariahs and dumps on them our own shadow side.

Legalization: not capitulation but a better strategy

I'm not advocating giving up the war on drugs because we can't win. I'm saying that we lost because we let drugs dictate the means we used to oppose them. We have to break out of the spiral of mimetic violence. The only way to do so is to ruin the world market price of drugs by legalizing them. We have to repeal this failed Second Prohibition. The moment the price of drugs plummets, drug profits will collapse—and with them, the drug empires.

I am not advocating no laws at all regulating drugs, no governmental restraints on sales to minors, no quality controls to curtail overdose, and no prosecution of the inevitable bootleggers. Legalization, by contrast, means that the government would maintain regulatory control over drug sales, possibly through state clinics or stores. It would be the task

U. S. Drug Use (among the 200 million people over age 12)

caffeine	178 million	89%
alcohol	106 million	53%
nicotine	57 million	28%
marijuana	12 million	6%
cocaine	3 million	1.5%
heroin	2 million	1%

U. S. Drug Deaths (per year)

nicotine	320,000 to 500,000
alcohol	100,000 to 200,000
illicit drugs	6,000 to 30,000

of the Food and Drug Administration to guarantee purity and safety, as it does for alcoholic beverages. Shooting up would be outlawed in public, just as drinking liquor is. Advertising would be strictly prohibited, selling drugs to children would continue to be a criminal offense, and other evasions of government regulations would be prosecuted. Driving, flying, or piloting a vessel under the influence would still be punished. Taxes on drugs would pay for enforcement, education, rehabilitation, and research (a net benefit is estimated of at least \$10 billion from reduced expenditures on enforcement and new tax revenues).

Legalization would lead to an immediate decrease in murders, burglaries, and robberies, paralleling the end of alcohol prohibition in 1933—though the spread of powerful weapons in U.S. society and the proliferation of youth gangs has led to an addiction to gun violence that will not soon go away. Cheap drugs would mean that most addicts would not be driven to crime to support their habit, and that drug lords would no longer have a turf to fight over. Legalization would force South American peasants to switch back to less lucrative crops; but that would be less devastating than destruction of their crops altogether by aerial spraying or biological warfare. Legalization would enable countries like Colombia, Bolivia, and Peru to regularize the cocaine sector and absorb its money-making capacity into the taxable, legal, unionized economic world. Legalization would be a blow to dealers, who would be deprived of their ticket to riches. It would remove glamorous Al Capone-type traffickers who are role-models for the young, and it would destroy the “cool” status of drug use. But it would leave us with a monolithic problem: how to provide decent jobs for unemployed youths. Indeed, until the root economic factors that contribute to drug use are addressed, drug addiction will continue.

Drug legalization would cancel the corrupting role of the drug cartels in South American politics, a powerful incentive to corruption at all levels of our own government, and a dangerous threat to our civil liberties through mistaken enforcement and property confiscation. It would free law enforcement agencies to focus on other crimes and reduce the strain on the court and prison systems. It would scuttle a multibillion dollar bureaucracy whose prosperity depends on *not* solving the drug problem. It would remove a major cause of public cynicism about obey-

ing the laws of the land. It could help check the spread of AIDS and hepatitis through a free supply of hypodermic needles.

Legalization would also free up money wasted on interdiction of illicit drugs that is desperately needed for treatment, education, and research.

Legalization: the risks

The worst prospect is that legalization might lead to a short-term increase in the use of drugs due to easier availability, lower prices, and the sudden freedom



from prosecution. The repeal of Prohibition seems to have had that result, then alcohol use gradually declined. Drugs cheap enough to destroy their profitability would also be in the range of any schoolchild's allowance, just like beer and cigarettes. Cocaine is easily concealable and its effects less overt than alcohol. The possibility of increased teenage use is admittedly frightening.

On the other hand, ending the drug war would free drug control officers to concentrate on protecting children from exploitation, and here stiff penalties would continue to be in effect. The alarmist prediction that cheap, available drugs could lead to an addiction rate of 75 percent of

regular users simply ignores the fact that 95 percent of people in the United States are already using some form of drugs when nicotine, caffeine, alcohol, and prescription drugs are included. We can learn from the mistakes made with the repeal of Prohibition, when the lid was simply removed with virtually no education or restriction on advertising and little government regulation. A major educational program would need to be in effect well before drug legalization took effect. Anti-alcohol and anti-tobacco ad campaigns have already proven effective in restricting use. In Canada, for example, cigarettes sell for about three times the U.S. price, and vigorous campaigns against smoking have had some success, especially among the young.

We already have some evidence that legalization works. In the 11 U.S. states that briefly “decriminalized” marijuana in the 1970s, the number of users stayed about the same. In the Netherlands, legal tolerance of marijuana and hashish has led to a significant *decline* in consumption and has successfully prevented kids from experimenting with hard drugs. Eleven times as many U.S. high school seniors smoked pot daily in 1983 as did students the same age in the Netherlands. The Dutch discovered that making the purchase of small amounts of marijuana freely available to anyone over 16 cuts the drug dealer out; as a result, there is virtually no crime associated with the use of marijuana. Treat-

ment for addiction to hard drugs is widely available there; 75 percent of the heroin addicts in Amsterdam are on methadone maintenance, living relatively normal, crime-free lives. Since the needle exchange program was first introduced almost ten years ago, the HIV infection rate among injecting drug users in cities like Amsterdam has dropped from 11 percent to 4 percent and is now one of the lowest in the world. All this still falls short of legalization, and problems still abound, but the experience of the Netherlands clearly points in the right direction. The Dutch see illicit drug use as a health problem, not as a criminal problem.

Fighting the drug war may appear to

hold the high moral ground, but this is only an illusion; in fact it increases the damage drugs do to the whole society by making it so lucrative. Some have argued that legalization would legitimate or place the state's moral imprimatur on drugs, but we have already legalized the most lethal drugs, and no one argues that this constitutes governmental endorsement. Sale of Valium, alcohol, cigarettes, pesticides, and poisons are all permitted and regulated by the state, without anyone assuming that the state encourages their use. Legalization would indeed imply that drugs are no longer being satanized, like "demon rum."

Some people argue that legalization represents a daring and risky experiment, but it is prohibition that is the daring and risky experiment, argues drug researcher Jonathan Ott. Inebriating drugs have been mostly legal throughout the millennia of human existence. The drastic step was taken in the second decade of this century in the United States when for the first time large-scale, comprehensive legal control of inebriating drugs was implemented. It is safe to say as we approach the end of the eighth decade of federal control of inebriating drugs that the experiment has been a dismal and costly failure. Human and animal use of inebriants is as natural as any other aspect of social behavior; it is the attempt to crush this normal drive that is bizarre and unnatural. Already 95 percent of our adult population is using drugs, and the vast majority do so responsibly. Most people who would misuse drugs are already doing so. Public attitudes have swung against drunkenness and driving while intoxicated; now anti-smoking sentiments are burgeoning. We have every reason to believe that the public will continue to censure addiction to drugs.

No one wants to live in a country overrun with drugs, but we already do. We should at the very least commit ourselves to a policy of "harm reduction." We cannot stop drug violence with state violence. Addicts will be healed by care and compassion, not condemnation. Dealers will be curbed by a ruined world drug market, not by enforcement that simply escalates the profitability of drugs. A non-violent, nonreactive, creative approach is needed that lets the drug empire collapse of its own deadly weight.

We have been letting our violent resistance to drugs beget the very thing we seek to destroy. When our nonviolent Quaker tradition offers an alternative to our failed drug war, shouldn't we consider trying it? □

A Straight, White, Male Christian Returns to an FLGC Midwinter Gathering

by Herbert N. Lape

I had not intended to attend the midwinter gathering of Friends for Lesbian and Gay Concerns (FLGC), but events conspired to change my previous plans. Since I was already in the Philadelphia area as a student at Pendle Hill, and others were attending, I felt in a strange way that God had arranged all of this so I could attend.

This was a much different type of call than the one I experienced when I first visited a midwinter gathering, wrote an article for the *FLGC Newsletter*, and addressed a business session of the summer gather-

Herb Lape, a member of Matinecock (N.Y.) Meeting, is helping plan a March gathering on "Discerning God's Will on Same Gender Issues" at Powell House. He teaches at Friends Academy on Long Island, New York.

ing, all in 1984. At that time I came with a concern that FLGC had been effective in using the language of civil rights and oppression of gays and lesbians to break down discrimination against homosexuals but had not helped Friends do the more difficult work of corporately testifying to a new understanding of appropriate sexual behavior. As a parent and teacher working with young people, I was concerned that we as Friends had torn down the old and replaced it with a warm and fuzzy moral individualism that did not help us discern between sexual acts as a gift from God and as a theft of our own selfish passion and desire. In 1984 I urged gay and lesbian Friends to discern what they thought our new boundaries of acceptable behavior should be and travel among Friends as Woolman did on the slavery issue to see if this new testimony "answered that of God" within us as a community.

When I laid this concern before a business session of FLGC in the summer of 1984, the meeting minuted "the courage and the strength that

has been shared among us on this night" and "that the creation of a testimony on sexual responsibility is a responsibility of the Society of Friends in total; that it will take much seeking; that FLGC will continue to work on the issues of sexuality." (Summer *Newsletter* 1984). In the intervening years I continued to labor under this concern about reestablishing a clear corporate testimony on sexual expression that avoids the twin dangers of rigid biblical legalism and moral individualism. Part of the reason I was at Pendle Hill was to help with the newly established Issues Program, which is in part concerned with finding a way of mediating our internal conflicts on sexual issues. I was interested to learn how FLGC was "continuing to work on sexual issues."

I was a bit anxious about coming. Although the heart of my ministry has been to challenge a moral relativism, some have seen this as an attack on gay and lesbian Friends. I have not escaped the charge of homophobia and have the scars, hopefully healing through God's grace, to show

for it. At the same time, I have also felt a genuine love from gay and lesbian (f)Friends who have respected my willingness to be straightforward with my concerns and speak openly and tenderly. Still, it had been over ten years since my last visit, and I was uncertain what kind of response I would get. (I might add that some more evangelical Friends have not appreciated my cautions about the danger of biblical legalism when applied to sexual issues.)

I took a deep breath and prayed for courage and guidance and entered the Quaker school in downtown Philadelphia where the gathering was held. I did not recognize the individuals at the registration desk, and there was no obvious sign that my name was recognized as friend or enemy when I signed in. Ah yes, memories are short, and organizations do change. I wasn't sure whether to take comfort in this or to lament that "all we are, is dust in the wind!" When I entered the cafeteria for lunch, however, I was warmly greeted by a Friend whom I did not know personally but who remembered me from my long ago visit and ministry. Kind words of warmth and respect were spoken. As I walked through the cafeteria to take a seat, others whom I knew also greeted me warmly. I think there was some apprehension as to the reason for my visit, but once I assured them of its low-key nature, all seemed to be warmth and friendliness. During a conversation at lunch, there was a tense moment when a gay Friend launched into an angry protest about the narrow-mindedness of fundamentalist Christians, but this dissolved into appreciative laughter when I responded with a comment about the wonderful weather we were having. I was there to listen and learn, not to debate.

There were three experiences I had that particularly moved me and showed that FLGC is indeed busily at work on issues of appropriate sexual behavior. The first was a report from the Overseers reinstating a member of the community who had been prohibited from attending gatherings in the past year because of inappropriate sexual behavior. I was impressed that FLGC had had the courage to take a stand and make it clear that there are boundaries of acceptable behavior that make for a positive experience for individuals and the community. I was moved as the individual involved spoke to the community about the growth that had occurred as a result of this discipline and asked for forgiveness. I am not

aware of any Quaker community that has dealt with issues of appropriate behavior in such a sensitive and straightforward manner.

A second experience was a discussion of whether to change the name of FLGC to include bisexuals. From what I could understand from the small group I attended, bisexuals are arguing that they too are oppressed and victimized by the dominant straight society and need the same acceptance and support that gays and lesbians have derived from FLGC.

I continue to labor under the concern about reestablishing a clear corporate testimony on sexual expression that avoids the twin dangers of rigid biblical legalism and moral individualism.

At least in the small group discussion that I witnessed, there was considerable opposition to this proposal on issues of identity and boundaries. If bisexuals are openly welcomed, what keeps polygamous heterosexuals, pedophiles, or others who could also argue that they are oppressed minorities from seeking support from FLGC? How does one distinguish between behavior that is oppressed because of narrow-minded prejudice and behavior that is legitimately repressed because it is unhealthy? Can FLGC become an umbrella organization for all oppressed sexual minorities and still maintain an identity and the hard-earned respect of the Society of Friends? I felt a great deal of sympathy for this line of questioning, since it expressed the heart of the concerns I had expressed in 1984 with respect to the relationship of FLGC to the wider body of Friends.

A third experience was a powerful interest group titled "Jesus and Being Queer." Ten years ago, I had a friend who was gay and a Christian/Quaker. At the time he did not feel particularly at home at FLGC gatherings because many gay and lesbian Friends experienced Jesus as a gay-bashing club wielded by wild-eyed fundamentalists. It was hard for him to be in a community where the center of his

spiritual love was often attacked. At the same time, he did not feel fully accepted by Christian Friends because of his sexual orientation. He was caught between the proverbial rock and a hard place, and I am sad to say that he has withdrawn from Quakers partly because of this tension. I wished he could have been at this workshop.

I was tremendously moved by the testimony of Friends who had come to see and know the true Jesus who came to reach out to outcasts, sinners, and those in need of healing; the Jesus who condemned the self-righteous hypocrisy of the Pharisees and their modern equivalents. I could and did unite in this testimony, as I too have come to experience Jesus as healer of my own outcast woundedness. During this time together I felt that any differences I might have with Friends in the room were minor in comparison to what we shared. I was pleased to see these gay and lesbian Friends go beyond a story of victimization and oppression that in the past had branded people like me—straight, white, Christian, male—as the devil incarnate. We were united in our broken humanity and our need to experience the forgiveness of the cross and the resurrection of new life and new beginnings in redemptive love. We were united in our common struggle to discern God's living word from the voice of the confuser who tempts us to use our wounds, passions, and limitations to divide and defeat. After all, this story of Jesus helps us see we "wrestle not with flesh and blood but with principalities and powers; spiritual forces of wickedness in high places." We have a common enemy and a common savior.

I left this midwinter gathering with the sense that God is at work to prepare the way for us to be united in love. We might indeed trust one another enough that we could peacefully take up our communal process of discernment and testify to the ideals that God has for our sexual natures and other areas of moral judgment where so much conflict and division presently exist. I worry that the cultural conflict we are experiencing on issues like abortion, sex, homosexuality, and euthanasia are showing signs of becoming a shooting war. Just as Quakers were able to peacefully resolve a previous moral conflict over slavery, I am moderately hopeful from what I witnessed at FLGC that we might be able to apply this tradition to our divisions about homosexuality and sex in general. □

WILLIAM PENN CHARTER SCHOOL
306 Years of Quaker Education

Est. 1689
Kindergarten through
Twelfth Grade

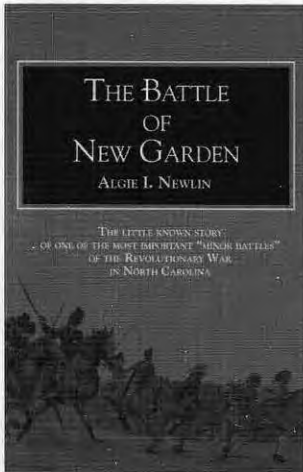


Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.

Friends are encouraged to apply both as students and as teachers.

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

The Battle of New Garden



by Algie I. Newlin

Now back in print. This is a revisionist history of "one of the most important 'minor battles' of the Revolutionary War in North Carolina."

On March 15, 1781, British and American soldiers fought through the heart of the Quaker Guilford settlement around New Garden Meetinghouse (Greensboro, North Carolina).

78 pages. \$7.50 plus shipping and handling.

Jointly published and available from:

North Carolina Yearly Meeting
5506 W. Friendly Avenue
Greensboro, NC 27410

N. C. Friends Historical Society
P.O. Box 8502
Greensboro, NC 27419



Quaker Education Since 1784

- Residential and Day Programs
- Nursery Through Grade 12
- Coed Student Body of 770
- Inquiries from students and teachers encouraged.



MOSES BROWN SCHOOL

250 Lloyd Avenue ■ Providence, R.I. 02906 ■ 401-831-7350

DOROTHY SHOEMAKER McDIARMID

October 22, 1906 –
June 8, 1994

by Molly Tully

You don't have to know a thing about Virginia history to appreciate the exceptional life story of Dorothy McDiarmid and her impact on the evolution of the state she served. Mrs. McDiarmid, who died Wednesday at the age of 87, rose with skill, vision, toughness, and grace to become one of the most powerful and respected members of the General Assembly. . . ."

Editorial, *Washington Post*,
June 11, 1994

When Dorothy McDiarmid died in 1994 we Friends lost an effective Quaker political witness, and feminism lost a great role model for women in politics. As a wife, a mother, and a politician, she never compromised her basic Quaker principles, yet rose to become one of the most powerful politicians in Virginia.

Dorothy Shoemaker was born in Waco, Texas, but grew up in the Washington, D.C., area, where she attended Central High School. She graduated from Swarthmore College in 1929. Although she was a birthright Friend (her parents Daniel Naylor Shoemaker and Frances Hartley Shoemaker were founding members of Florida Avenue Meeting in Washington, D.C.), she officially became a member of the meeting on January 4, 1931. She was married there on August 13, 1932, to Hugh McDiarmid, also a Swarthmore graduate. Their marriage lasted 61 years, until Hugh died in 1993.

Molly Tully is an active member of Friends Meeting of Washington (D.C.) and a former Capitol Hill staff member.

Her family's Quaker roots were deep in Virginia, going back to 1706, in the Lincoln (now Goose Creek) Meeting.

Dorothy and Hugh lived on a 50-acre farm in Vienna, Virginia. There she raised two children, Robert and Mary, both of whom graduated from Swarthmore and currently live in the Washington, D.C., area. Besides filling the roles of wife and mother and performing farm chores, Dorothy found time to become actively involved in local civic and political life, from Boy Scouts to the "More Beautiful Vienna" committee. But her main interest was education. She was



Dorothy McDiarmid

George Mason University

a political science major at Swarthmore and taught civics at Sidwell Friends School for a time. She became active in her local PTA, becoming chairman of the Fairfax County PTA and eventually of the Virginia PTA, where she broke with tradition by holding joint meetings between white and black PTAs to address common concerns.

In the 1950s, public education was being threatened by resistance to school desegregation and the movement to establish private schools. She felt strongly that public education must be preserved. In 1959 she was persuaded to run for the Virginia State Assembly and won. She served for 26 years and rose to become one of the most powerful and most respected members of the General Assembly, helping to gain a place for women in the front ranks of state politics. As chairman of the Appropriations Committee, one of the most influential positions in state government, she played a key role in parceling out the state's budget from 1986 to 1989. In several polls she was rated one of the ten most effective delegates in the Assembly. She is credited with having established kindergartens in Virginia public schools and being instrumental in the founding of George Mason University and the five community colleges in Northern Virginia. She fought for higher teacher salaries and

better standards of education.

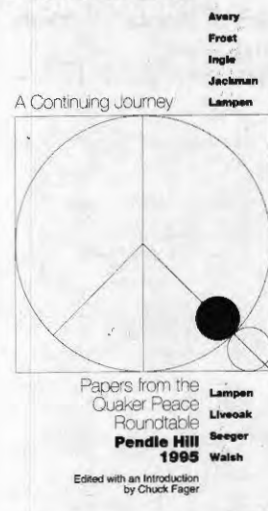
Elimination of capital punishment and passage of the Equal Rights Amendment were other causes she supported. Long before state ratification of the U.S. constitutional amendment was an issue, she was instrumental in getting an equal rights amendment accepted in the Virginia Commonwealth constitution. She was also instrumental in upgrading mental health institutions and allocating funds to improve mental health treatment throughout the state.

Although beaten in elections twice, the last time in 1969, it became much more difficult to defeat the silver-haired Democrat later on. She often used her experience to fend off challenges from younger opponents, saying bluntly, "I have power, and power is important for this area. I know the legislature, and the legislature knows me." But, despite her political power, Dorothy McDiarmid never lost her basic qualities of "gentle persuasion." Her petite figure and grandmotherly appearance belied an inner strength and conviction that commanded respect from her colleagues. Her husband, Hugh, who was her number one adviser and frequently referred to as the "101st delegate," was her political strategist and ran interference for her on troubled issues that needed less gentle persuasion. Dorothy was renowned for always maintaining her low-key, gentle personality.

She died on June 8, less than a year after her husband, following lunch with a former political colleague during which they discussed the upcoming Virginian elections, with Ollie North running for Senator. Her memorial service at Friends Meeting of Washington drew friends, family, and Virginia political colleagues, all of whom spoke with great warmth of her gentleness and her strength.

As an effective Quaker politician she is a role model for all of us who seek to make the world a better place without compromising our Quaker principles. □

Join the Quest for a Renewed Friends Peace Witness



Peace Witness today can be...

- as abstract as how to make the UN work better...
- as concrete as a masked teenager carrying a gun...
- as terrifying as finding your name on an assassination list...
- as imaginative as pursuing a mythical beast from the Arthurian legends.

Pendle Hill's Quaker Peace Roundtable celebrated our witness as

A Continuing Journey

In these papers you'll find personal stories, historical perspective and new ideas.

\$9.95

To order call the Bookstore
1 (800) 742-3150



The Issues Program at
Pendle Hill
338 Plush Mill Road
Wallingford, PA 19086

INTERNATIONAL SERVICE

- Community & Culture
 - Adventure & Language Study
- Summer programs - High School ages



- Pacific Northwest
- Czech Republic
- Costa Rica
- Puerto Rico
- Fiji Islands

For brochure contact: **GLOBAL WORKS**
RD 2 Box 356B, Huntingdon, PA 16652
814-667-2411 71712.3075@compuserve.com

An Introduction for New Subscribers

**16 ISSUES
FOR THE PRICE OF 12 —
ONLY \$25.**

(Overseas subscribers add \$6 for postage.)

- I am a new subscriber. Please sign me up for 16 issues for the price of 12.
 Check enclosed Bill me

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

FRIENDS Return to:
JOURNAL 1501 Cherry Street
Philadelphia, PA 19102-1497
Phone: (215) 241-7115 Fax: (215) 568-1377

Camp Woodbrooke



Wisconsin. A caring camp community! Ecology, Shop Pottery, Canoeing, Quaker 34 boys & girls; age 7 - 12
2 or 3 wks., Jenny Lang, 847-295-5705



**Make friends,
Make music**

at

**Friends
Music Camp**

ages 10-18

July 7-August 4
at Barnesville, Ohio

For brochure, write:
FMC, P.O. Box 427,
Yellow Springs, Ohio 45387
Phone 513-767-1311 or 513-767-1818

Witness

Taking the Message Inside

by Oliver Hydon

On August 9, 1995, the 50th anniversary of Nagasaki Day, Oliver Hydon was arrested for civil disobedience. The following is his September 26, 1995, court speech.

On Nagasaki Day, I undertook an act of conscience with fellow pacifists of the Root and Branch Collective. It was a peace witness and civil disobedience at Kearfott Guidance and Navigation, and it was, I still believe, both necessary and of vital importance. At the time we offered our act of resistance, pacifists and antimilitarists the world over took similar actions in commemoration of 50 years of the nuclear age: that is, 50 years of environmental destruction; 50 years of threats and attacks on human health; 50 years of an arms race taking still more human resources from the poor and working people, taking bread from the hungry, and creating a nuclear arsenal capable of worldwide destruction. It is nothing short of brutality. To allow such a brutal force to go unchallenged is the very crime I sought to avoid. I oppose defiant trespass, and because I oppose it, I sought to bring to the attention of Kearfott (our local defense contractor) that the business of a war economy is in defiance of the human conscience, and this, my friends, is the worst trespass of all.

I apologize to Mr. Raymond [Kearfott's director of security] and the arresting officers for any inconvenience or frustration we may have caused, as I apologize to myself, for having to undergo the indignity of arrest. But the inconvenience of active nonviolence, we are forced to admit, is both humble and small when compared with the poverty, torture, and death that are the fruits of a military-industrial complex. Complacency ensures the ripening and spoilage of such fruit. But nonviolent civil resistance is an early step toward healing.

And so, we played our part in this worldwide day of resistance. On August 9, after singing and leafletting outside, we publicly renewed our commitment to nonviolence. I proceeded with three friends into the lobby of Kearfott, to the accompaniment of Japanese koto music. We offered our witness in Japanese kabuki theatre. Adrianna Coe and Norma Spill were dressed in Japanese kimonos, holding baby dolls reminding us of the children and mothers who died in the atomic blast.

Oliver Hydon is an attender of Ridgewood (N.J.) Meeting, where he serves on the Peace and Social Action Committee. He is a co-founder of the Root and Branch Collective and serves on the executive committee of the War Resister's League.

Behind them, Bob Weiss and I were dressed as War and Death. Once inside the lobby Norma and Adrianna dropped to the floor, enacting the moment of death beneath the bomb. They dropped directly in front of Kearfott's display boards of military weaponry, which their guidance systems enable. Bob Weiss and I unfurled a sign with a mushroom cloud upon it. And with this we formed a human sculpture, encapsulating the nuclear holocaust that calls us all to disarmament, mindful of history's lessons.

It was a powerful moment. Outside, a protester beat his drum 50 times, once for each year of the atomic age. I still can hear the beating of the drum. I hear it in my conscience and in the tragic world events that surround us: France's resumption of nuclear testing; the war-ravaged madness of Bosnia Herzegovina, heated by still more violence in the face of NATO air strikes; and the use of the immoral Tomahawk cruise missile, which Kearfott has aided through its military contracts. Add to this a U.S. military budget that perpetuates the face of poverty and brings more technology of cruelty into our lives.

All these examples can only reaffirm our unwavering commitment to nonviolence and remind us yet again that militarism is an ideology of crisis, wherein capitalists exploit the inherent violence of governments for their own ends, reaping profits that hasten an apocalypse!

But we are far from helpless. Mahatma Gandhi's example of noncooperation is open to us all. I am determined not to pay a cent to the Pentagon, and so I refuse to pay any and all federal taxes, and give this money I owe directly to the people who need it. I am also inspired and heartened by our year-long "chain fast" against the military budget, undertaken by over 60 members and associates of the Root and Branch. And further, other options await our participation. Nonviolent civil resistance is a path that cannot be ignored.

And so, in summary: I marked, with the Root and Branch Collective, the 50-year anniversary of the nuclear age; and wishing only good to its employees, I plead with Kearfott to refrain from further military contracts, in the spirit of nonviolence. □

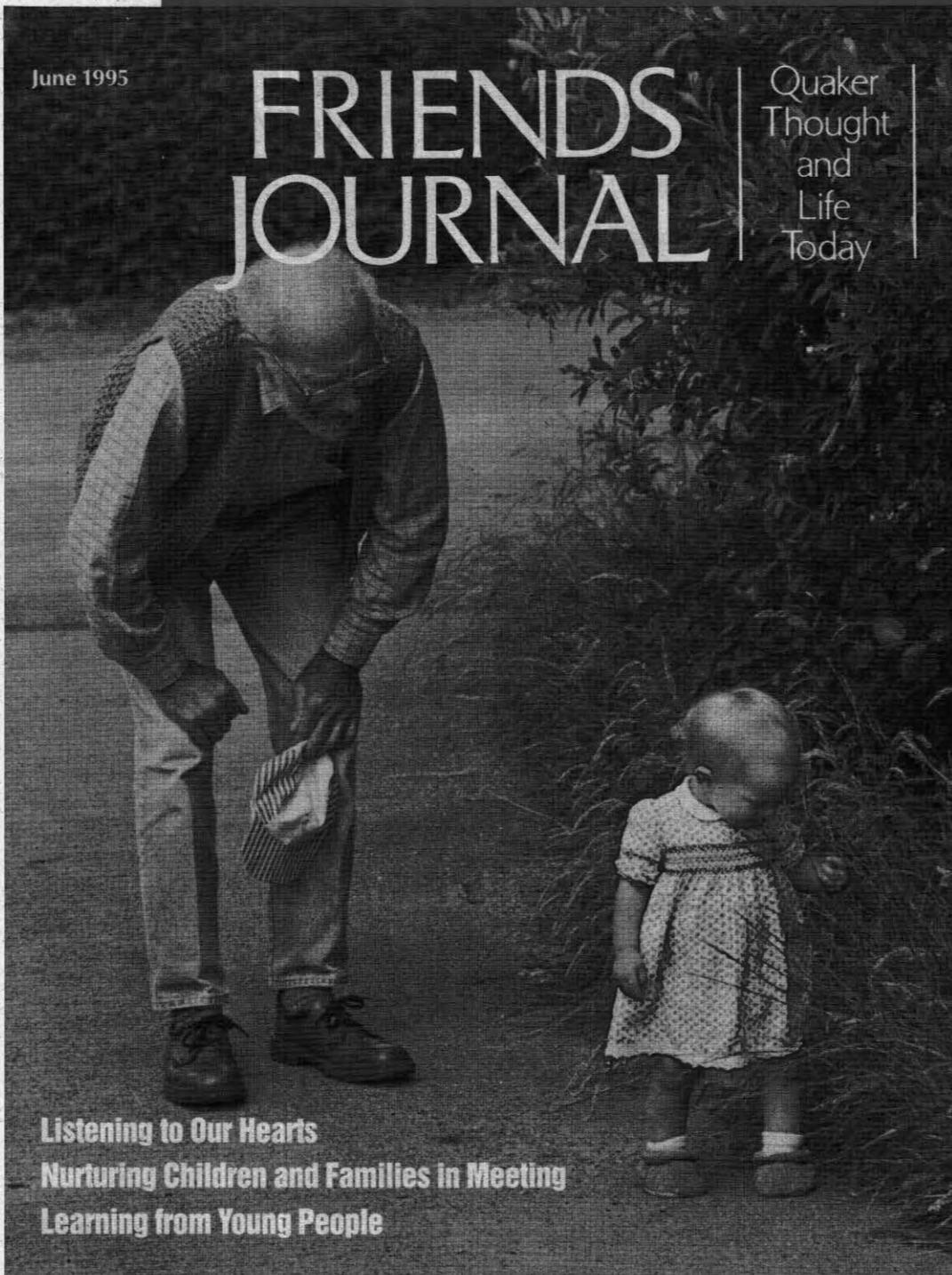
Oliver Hydon and the other three demonstrators were each charged with defiant trespass and fined \$170 for their actions.

**Investing
In Our
Future**

June 1995

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**Listening to Our Hearts
Nurturing Children and Families in Meeting
Learning from Young People**

The Campaign for

FRIENDS JOURNAL

Campaign Goal: \$800,000

***Friends Journal* is the best current stimulator of our faith, action, opinion, and news of our Religious Society.**

Barry and Kay Hollister

FRIENDS JOURNAL, as one reader puts it, "... is a kind of collective journal-keeping, a place where we reflect upon the meaning of being called a child of God and how that meaning finds its voice in the wider meeting of Quaker journal-keepers." Since the first publication of *The Friend* in 1827, *Friends Intelligencer* in 1844, and the merging of the two into FRIENDS JOURNAL in 1955, generations of Friends have shared the joys, sorrows, and challenges of a life of faith. Through this sharing, Friends experience the transforming power of religious community.

Collectively, the articles, letters, poems, announcements, and artwork of the

JOURNAL have become a thread, spun with care across distance and difference, that helps knit us together as Friends.

FRIENDS JOURNAL serves us as we consider the spiritual and ethical issues of our time and try to discern where we, as Quakers, are called to stand.

Outreach and growth are essential to the future of our Religious Society.

The very personal and practical nature of the JOURNAL introduces Quakerism to others. Our magazine is a wonderful place for inquirers and new meeting attenders to discover the range of thought and opinion that exists within our tradition. Newcomers can glimpse in our pages the diverse ways in which Friends experience the Inward Light. This past year, the "Dear Jenny" articles (written to an attender uncertain about membership) illustrated the compelling nature of the JOURNAL as a place where we eagerly reach out to others.

FRIENDS JOURNAL is a vehicle for shaping the future of the Religious Society of Friends. The magazine has grown in recent years to become an international publication of Friends. As such, it is an independent Quaker organization. The board of managers shares the following vision of the mission and future of FRIENDS JOURNAL. Won't you invest in that future? You are invited to consider which of the campaign initiatives you might be interested in supporting and to work with the board in taking the steps necessary to assure the future of the magazine. FRIENDS JOURNAL depends upon its subscribers and the additional support of its contributors to continue serving the Religious Society of Friends.



Mission and Vision

The mission of FRIENDS JOURNAL is to reflect Quaker thought and life today, to promote concerns of the Religious Society of Friends, and to inform and educate Friends and others by means of publications in print or other media.

The JOURNAL has the following purposes:

- to present current issues and multiple points of view within Quakerism, share new insights, and provide a forum for diverse opinion;
- to inform Friends and others drawn to Friends about Quakerism and its practice;
- to attract new people to the Religious Society of Friends or confirm an affinity with Friends;
- to strengthen life in meetings, share spiritual journeys, build networks among Friends with specialized interests, and provide notice of resources and events related to Friends beliefs;
- to report on activities of Quaker institutions and provide information about where Friends worship, what books they are reading, and what life transitions have occurred in their families;
- to provide a vehicle for personal and institutional advertising.

Campaign Initiatives and Need Areas

FRIENDS JOURNAL is pursuing several important initiatives. To make such projects possible, the JOURNAL needs to increase annual investment income by \$70,000-\$75,000. Subscription income covers less than half the cost of the magazine; a diversity of funding sources is necessary for growth. The board of managers is

Mary Helgesen Gabel, FJ 7195



undertaking a fifteen-month campaign to raise a total of \$800,000 from readers and supporters. Increased income from endowment funds and annual giving is the goal of this campaign. The areas most in need of support are:

- strengthening the magazine's content
- increasing staff salaries and benefits
- improving our computer technology
- expanding internships for young Friends

The Magazine's Content

The JOURNAL seeks to be a place where Quakers can talk about the things that matter to them. The articles that are submitted are, for the most part, unsolicited and freely given. Like a meeting for worship—global in its scope—the shared ministry can be rich and varied. The tone of the magazine will continue to be one that reflects such spontaneous contribution of written material.

All readership surveys have indicated that readers, though generally pleased with the magazine's tone and content, want the JOURNAL to take more risk, to be a place where Friends can wrestle with difficult and controversial issues of the day.

To look honestly at such issues is to look at ourselves as Friends—our own lives, our meetings, our institutions. Because such writing demands great care, and at times may

The Journal is a must on every Quaker coffee table. The range of its articles—exploring Friends' adventures with faith, their search for new Truth, and their service in the world—makes each issue a lively report on the dynamic of contemporary Quakerism.

*Steve Cary
Haverford, Pa.*



By linking us together all over the world and through time, Friends Journal reflects and advances the living Quaker movement—and in an extremely engaging and provocative manner.

*Marty Walton
Bellingham, Wash.*

take considerable time in order to be balanced and inclusive, FRIENDS JOURNAL rarely receives in-depth and timely articles on controversial topics. Staff seldom have the time to undertake such major writing assignments. The editors would like to be able to arrange with talented Quaker writers to prepare occasional in-depth articles. Such writers would present carefully the wide diversity of Friends' opinion.

Approximately \$5,000 is needed annually for an editor's discretionary fund to assist with costs of travel, telephone, and related expenses for writing and research. A successful campaign will enable FRIENDS JOURNAL to meet this objective.

Staff Salaries and Benefits

In recent years there has been a growing awareness by the FRIENDS JOURNAL Board of Managers that staff salaries and benefits are a critical issue. A ten-year review of the JOURNAL salary structure indicates that staff members, some of whom have devoted much of their professional lives to this work, are in many instances paid less than their peers at other Quaker organizations.

FRIENDS JOURNAL will never attract its staff solely on the basis of salaries offered. To assure the creation of a quality, international, Quaker publication, however, the JOURNAL must be able to seek out and keep talented, sensitive people whose professional abilities match their deep understanding of and commitment to the Religious Society of Friends. When salaries are put in the context of the cost of living in a major metropolitan area, it is clear that care and nurture of the staff must be a high priority. We need to invest in our staff through salaries and professional education opportunities.

With a financial commitment to the nurture and care of staff, we are laying the foundation for the next century of the JOURNAL as a much needed voice and presence within the Religious Society of Friends.

An increase of \$35,000-\$40,000 per year in staff salaries and benefits is needed and will be made possible through the success of this campaign.

Up-to-Date Computer Technology

Desktop publishing revolutionized the

An Investment in the Future of the Society of Friends

With a rich history dating to 1827, FRIENDS JOURNAL prepares for a third century of service to the Religious Society of Friends.

If the Campaign's goal of \$800,000 is to be achieved, there must be a necessary commitment from some Friends among us to make very large financial investments of \$5,000, \$25,000, \$50,000, or more, while others give generously at whatever level is within their means. The FRIENDS JOURNAL Campaign is, indeed, a serious endeavor, one that will *not* succeed without the very generous—and, in some cases, sacrificial—support of Friends who

recognize the important contribution of the magazine to the future well-being of our community.

Throughout 1996, volunteers and staff will be working with Friends across the country on ways to make an investment—an investment in FRIENDS JOURNAL and in the future of the Religious Society of Friends.

If you would like to volunteer, or if you need advice regarding a financial commitment to the Campaign, please contact us. Your help is very much appreciated.

way the magazine is produced. Computer advances have enabled greater efficiency in many aspects of day-to-day office operations. To stay current with the rapidly developing computer age, systems must be upgraded on a regular basis. New software programs, increased communications capabilities, and the World Wide Web will contribute to the quality of the magazine, further the mission of FRIENDS JOURNAL, increase opportunities for outreach, further improve office procedures, and reduce costs.

A successful campaign will enable us to purchase much-needed computer equipment and will provide a small annual reserve. It will also open new avenues of information access and distribution.

Internships for Young Friends

Over the years, a number of young Friends have spent brief periods of time as interns or volunteers in the FRIENDS JOURNAL office. Three recent Earlham graduates worked for a year or more as staff members. In each case, young Friends brought enthusiasm, fresh insights, and positive energy. In return, they received a valuable learning opportunity in the field of Quaker publishing and wider exposure to the themes and currents of the Religious Society of Friends.

FRIENDS JOURNAL is committed to providing a structured work opportunity for young Friends. A nine- to twelve-month internship with the JOURNAL would provide such a generational link. As an intern, a young person will have opportunities to write, help with graphics and layout, do proofreading and copyediting, and participate in all aspects of publishing.

The cost of an internship for one person is \$12,000 annually. A

successful campaign will enable FRIENDS JOURNAL to seek out and nurture the next generation of Quaker journalists.

Working Together to Make a Difference Among Friends

This is an ambitious list. Yet, as a religious community we dream together. Because the JOURNAL is one place where Friends share their hopes, struggles, and needs, the board of managers feels comfortable sharing this information and inviting you to lend your support. These items represent some of the board's dreams and best thoughts about ways to strengthen FRIENDS JOURNAL and begin to lay the foundation for a stable and productive future of service. The board's desire is to enter into a dialogue with Friends about these dreams, and to see how we can work together to make them happen.

In order to meet these objectives this **\$800,000 campaign** has two primary goals: 1) To insure the stability and financial future of the JOURNAL through the establishment of a **\$700,000 endowment**; and

Friends Journal is that rare type of publication that gives us windows from which to look both inward and outward. I open each issue with that feeling of entering a classroom where you know something good though unforeseen will affect your mind and spirit before you emerge.

*Stephen Collett
New York, N.Y.*

Susan Winters, FJ 7194



Waiting to vote in South Africa, April 27, 1994

Civilian Public Service men in the bunk house, World War II



Swarthmore Peace Collection, FJ 1/92

Friends Journal is like family: Sometimes it annoys, challenges, or disappoints; other times it nurtures, informs, and affirms. Like family, we love it.

*Marty Grundy
Cleveland Heights,
Ohio*

2) To increase Annual Giving to FRIENDS JOURNAL from the recent average of \$65,000 per year to **\$100,000 per year.**

Total Campaign Goal: \$800,000.00

Endowment Fund: \$700,000.00

Annual Fund (1996): \$100,000.00

Total: \$800,000.00

Pledge Period: 3-5 years.

Time Period for the Campaign: 15 months
(10/1/95-12/31/96)

Ways to Contribute

• An outright gift of cash or securities:

The simplest way to support FRIENDS JOURNAL is through a cash gift. For gifts of cash, you are entitled to an income tax deduction up to 50 percent of your Adjusted Gross Income (AGI) with a five-year carryover period for any excess. For gifts of long-term appreciated securities, the limit is 30 percent of AGI, and you will avoid the

capital gains tax that would have applied had you sold them.

• An outright gift of real estate or other property: Most real estate has appreciated faster than the rate of inflation and offers great potential in charitable gift planning. A tax deduction for the fair market value of the property is permitted up to 30 percent of AGI, and again you will avoid the capital gains tax.

• A gift of a personal residence or farm with a retained life estate:

It is possible to transfer ownership of your personal residence or farm to FRIENDS JOURNAL while retaining the use of the property during your lifetime. You receive a current income tax deduction for the property's discounted value.

• A life income gift: You can receive a lifetime income, in addition to various tax benefits, by making a gift to one of our life income plans. For instance, you will receive a current income tax deduction for the present value of the eventual gift, subject to the same contribution ceilings mentioned above, and you may reduce or eliminate the capital gains tax on long-term appreciated assets. On the death of the income beneficiary (you and/or another person), FRIENDS JOURNAL will have use of the funds to further its mission. Life income gifts include charitable gift annuities and charitable remainder trusts.

• A gift of an existing life insurance policy:

Many people have life insurance policies that are no longer needed for their original purposes. Such policies can be given to FRIENDS JOURNAL, and an income tax deduction can be taken for the cash surrender value.

• A gift of an income stream: You can provide annual payments to FRIENDS JOURNAL from a pool of income-producing assets that later will be returned to you or distributed to your heirs. This plan allows you to transfer assets to family members at a reduced value while providing meaningful support to our mission for a number of years

and receiving a current tax deduction.

• **A gift in your will or living trust:**

Because a gift through your will or living trust is unlikely to be received during the pledge period for the campaign, such commitments will not be counted toward the \$800,000 campaign goal. A simple charitable bequest does, however, provide very meaningful support to our mission while at the same time reducing the amount of estate and inheritance taxes to be paid by the estate of the donor. Bequests may be specific, proportional, or residual in nature.

• **A gift of retirement benefits:** Naming FRIENDS JOURNAL as primary, partial, or

contingent beneficiary of your retirement plan is a simple, practical gift idea. See your personnel office for the proper forms.

Do you have questions?

Throughout the course of the FRIENDS JOURNAL Campaign, experienced planned giving personnel will be available to assist donors who wish to discuss ways they might participate in the campaign. For more information, simply contact the FRIENDS JOURNAL office at 1501 Cherry Street, Philadelphia, PA 19102, telephone (215) 241-7277.

Current Staff

Vinton Deming
Editor-Manager

Kenneth Sutton
Associate Editor

Timothy Drake
Assistant Editor

Barbara Benton
Art Director

Nagendran Gulendran
Marketing and Advertising

James Neveil
Bookkeeper

Alla Podolsky
Production Assistant

Marie McGowan
Secretary

Pamela Nelson
Development Assistant

Henry Freeman
Development Consultant

Judith Brown
Poetry Editor

Cat Buckley
Intern

Jane Burgess, Emily
Conlon, Marguerite Clark,
Carol MacCormack, Jack
Mongar, Robert Sutton
Volunteers

Former Editors

William Hubben
1955-1963

Frances Williams Brown
1964-1968

Alfred Stefferud
1968-1972

James Lenhart
1972-1977

Ruth Kilpack
1977-1979

Ruth Kilpack and
Susan Corson-Finnerty
1980-1981

Olcutt Sanders
1981-1983

I never leave home without it. Just as food and sleep are essential to my physical body, so Friends Journal helps deepen the life of the spirit. It represents an essential forum for the Friends movement, links Friends in far-off places with each other, and provides a helpful dialogue on the major issues facing Friends today.

*Robert S. Vogel
Pasadena, Calif.*

Skip Schiel, FJ 9/94



Board of Managers

Irwin Abrams
Yellow Springs, Ohio

Jennie Allen
Pleasantville, N.Y.

Frank Bjornsgaard
Newtown, Pa.

Susan Carnahan
Edmonton, Alberta

Sue Carnell
Baltimore, Md.

Marguerite Clark
Chapel Hill, N.C.

Barbara Coffin
Minnetonka, Minn.

Emily Conlon
Gwynedd, Pa.

Phoebe Cottingham
(Treasurer)
Briarcliff Manor, N.Y.

Richard Eldridge *(Clerk)*
New York, N.Y.

Deborah Fisch
Pringhar, Iowa

Marty Grundy
Cleveland Heights, Ohio

Kitty Harrison
Newtown, Pa.

Robert Kunkel
Chapel Hill, N.C.

Carol MacCormack
Millersville, Pa.

Mary Mangelsdorf
Swarthmore, Pa.

Jack Mongar
Millersville, Pa.

Lee Neff
Seattle, Wash.

Caroline Balderston Parry
(Recording Clerk)
Ottawa, Ontario

Lisa Lewis Raymer
Berea, Ky.

Margery Rubin
New York, N.Y.

Larry C. Spears
Indianapolis, Ind.

Robert Stauffer
Kāʻāwa, Hawaii

Robert Sutton
Plymouth Meeting, Pa.

Carolyn Terrell
Mt. Holly, N.J.



© by Danna Cornick, FJ 10/95

Front cover photo © by
Cynthia St. Clair Taylor

FRIENDS
JOURNAL

1501 Cherry Street, Philadelphia, PA 19102-1497 (215) 241-7277

Reports

Monteverde (Costa Rica) Monthly Meeting

It was with tears of joy that we celebrated, for the first time in ten years, the graduation of two students from Monteverde Friends School. The school has been growing with the addition of the bilingual preschool/kindergarten and three new classrooms to accommodate slightly larger classes. We now have 58 students from preschool through 12th grade.

The graduation was the first of a second generation of students. The class chose the format of a Friends meeting for worship for the graduation ceremony. We sat in the meetinghouse in a circular arrangement with parents, teachers, staff, speakers, friends, and neighbors. The graduating students shared of themselves through flute, essay, and scripture reading, each coming out of the silence. The class address was on "Happiness," which fitted well with the class motto: *Valemos mucho por lo que somos, no por lo que tenemos* ("We are valued for who we are, not for what we have"). The worship time of shared reflections brought a spiritual bonding with tears, laughter, and love throughout. After singing together "Dona Nobis Pacem," the graduation ended as it began, with lovely piano music, followed by silence and shaking of hands. We welcome our new alumni into the wider school of life.

Our meeting continues to support the "La Bella" Farm project in the neighboring San Luis Valley. This is a large farm being purchased through the ongoing efforts of Friends in Unity with Nature, the Santa Elena Cooperative, and many other people. Several families were selected to live on or work the land in harmony with the principles of the project. We are happy to see the project's thoughtful planning for use of the land, and the opportunities it provides.

Life in the "zone" in which we live continues to become more complex with each passing year. The influence of television and videos, telephones, and tourism does affect our daily lives, challenging us regularly to reexamine and retain those values upon which the community of Monteverde was founded.

We continue to be drawn together in community through the meaningful silence of our meeting and to welcome many passing strangers, as well as sojourning Friends, to the extraordinary beauty of the cloud forest.

—Wilford Guindon, Clerk,
and Katy Van Dusen, Recording Clerk

Northern Yearly Meeting

More than 200 Friends gathered June 9-12, 1995, for the 20th annual session of Northern Yearly Meeting at the University of Wisconsin, River Falls. Marking our 20th yearly meeting, our theme was "Celebrating the Past;

Creating the Future; Now." At our birthday party, children and adults celebrated our growth from birth to young adulthood. Our youthful energy, enthusiasm, openness, and willingness to experiment is welcome and refreshing to old Friends and new attenders. Like adolescents, our attitude toward Friends traditions and structures often has been one of rebellion, even pride in our experimental style of conducting Friends business. "NYM, You're Almost Grown Up," read a banner displayed during the party. It captured the sense that we, as a yearly meeting, are still coming into being. As we have grown from the original five meetings to 36, we are discovering the value of Friends experience and process. We are taking the first steps toward developing a Faith and Practice for our yearly meeting and expect this will be an important step in maturing as a Friends community.

The vitality, energy, and love we feel as we gather at yearly meeting is tempered by an awareness that Friends may experience "burn-out" as we try to respond to the darkness in the world and the needs of our meetings. Our keynote speaker, John Calvi, reminded us of the need to receive love and healing as well as to give; to say "no" as well as "yes"; to take time, to rest in the Light; to listen and take care not to outrun our Inward Guide. We must accept that we are not able or asked to dispel all the pain and suffering of the world, only to be faithful to that which is given us. As we pay attention to this spirit within our hearts, we find God has offered us a banquet of love. Let us take time to rest in this divine love and to receive with love and gratitude the many gifts others bring to us.

Our concern for the state of the world and our spiritual lives was reflected in the workshops and interest groups offered on such topics as family peacemaking, Friends' testimonies for the earth, honoring the end of World War II, spiritual breakthrough, new-age thinking, empowering oneself to create change, Quaker mission to Vietnam, vital Friends meetings, and worshipping with movement.

Looking back on the Northern sector from the year 3000, George Fox, in a humorous sketch, noted three types of Friends: "K-aotics" (no sense of direction), "Drawkcabs" (always looking backward), and "L'eagles" (concerned about procedural detail and mostly found in the Eastern sector). Out of our peals of laughter, we understood that we are all instruments of the Spirit and that each decision we make today plays a part in shaping our future. The past is the garden from which our visions grow. The present, where we nurture our children and live our daily lives, will shape the future of our yearly meeting. We are grateful for those who give generously to our children's programs and mindful of the need to assist in this ministry. The enthusiastic response to the spiritual nurture program gives us hope of

150
Friends'
CENTRAL

...an education for all times

Celebrating a tradition of 150 years of excellence in academics with respect for the individual, community service in all grade levels, a strong commitment to a diverse student body, and outstanding college placement.

Friends' Central School, Wynnewood, PA
Grades Pre-K - 12 • Call (610) 649-7440



Guilford
College

Admission Office
5800 West Friendly Avenue
Greensboro, NC 27410

910-316-2100
FAX 910-316-2954
<http://www.guilford.edu>

1996

Application
date for the
Quaker
Leadership
Scholars Program

March 15

Quaker Education
Since 1837



BURLINGTON MEETING HOUSE

A Quaker Conference Center

340 HIGH STREET
P.O. BOX 246
BURLINGTON,
NEW JERSEY 08016

Available for day and overnight use

609-387-3875

Wilderness Canoe Trips

You will never forget the exciting whitewater, the wildlife, fishing, new friends, and the triumphs of a successful expedition, on an extended wilderness canoe trip!

Let your imagination soar! Canoeing, art, photography, nature study, writing or hiking in beautiful wilderness areas. Ages 11-17, adults, and families.

DARROW®

24 Lunt Road, Dept. FJ
Brunswick, ME 04011
207-725-4748



The Friends Camp in Bucks County

• TWO WEEK SESSIONS •
STARTING JUNE 23

*A residential camp
for boys & girls 8-13.*

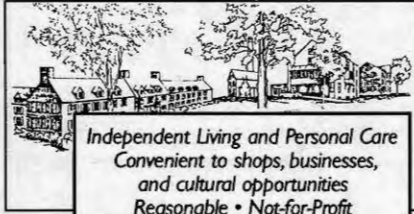
At Camp Onas kids
choose their activities from
a complete camp program.



FOR INFORMATION call 215-949-3437
609 Geigel Hill Rd., Ottsville, PA 18942

ONAS IS ALSO AVAILABLE FOR OFF-SEASON GROUP RENTALS

THE HICKMAN RETIREMENT RESIDENCE



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



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

POLITICS QUAKER STYLE

A History of the Quakers from 1624 to 1718
by John H. Ferguson

A new book about the Quaker founding fathers and their influence on the tumultuous political life of 17th-century England, which was characterized by persecution, ideological conflicts, and a gradual movement towards toleration. Based on years of original research. By the former chairman of political science at The Pennsylvania State University. Published Oct. 1995, 216 pp.

\$21 paper (ISBN 0-8095-1101-0)

\$31 cloth (ISBN 0-8095-0101-5)

The Borgo Press, P.O. Box 2845, San Bernardino, CA 92406 USA. Phone: (909) 884-5813. Visa/MC.



Henry B. Freeman

Fundraising Consulting for
Educational Institutions and
Nonprofit Organizations

Currently serving Midwest,
Southeast and East Coast
clients

Henry Freeman Consulting
713 S.W. 15th Street, Richmond, Indiana 47374
(317) 983-1578

deepening our life in the spirit as we move into the future.

The connection we felt to the wider Friends community, as we read epistles from several yearly meetings around the world, continues to be a source of shared vision and strength as we look to the future. As we finish our 20th year filled with joy and love, we invite Friends around the world to join with us in this spirit of hope.

—Dee Kidder, Marie Knowlton,
Stephen Long, Nils and Peg Pearson,
Stephen Snyder, and Rich Van Dellen

Ireland Yearly Meeting

From our yearly meeting held in Dublin, Ireland, April 20-23, 1995, we send you greetings and God's blessing.

The theme for our yearly meeting was "Service—our faith in action." Service is the practical outpouring of our spirituality. We had several talks and discussions around the theme. At our meeting on ministry and oversight, our Friend Anne Grant spoke of spirituality and service. She said that without the Spirit there would be no service. Spirituality comes first, then service, and the words that bind them together are love and caring. "Love your neighbor as yourself" (Gal. 5:14).

Caring follows love, and caring leads to service. Our Friend Doreen Dowd, working as a doctor in Zambia, has been carrying out a practical example of caring and service. Though she has been saddened by the distress and misery caused by AIDS and the threat of famine, she is encouraged by the words of George Fox: "I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness."

We have been inspired and our lives have been greatly enriched by the words of Martie Rafferty, who gave the public lecture. Martie works for the Ulster Quaker Service Committee in Northern Ireland with prisoners and in the visitors centers attached to the prisons. Her deep spirituality and Christian conviction have led her to where, with love and understanding, she reaches out to that of God in all of those she seeks to help. Martie's example shows us how service is love and faith in action. We also heard from other Friends of the different varieties of service they carry out in their own communities.

During the past year we have been greatly encouraged by the cessation of violence in our land and by the beginning of peace and reconciliation. After 25 years of conflict, death, and destruction the announcements of the cessation of hostilities by the paramilitary groups were most welcome. There is a great longing for permanent peace, and we hope and pray there will be a continuation of the building of peace until its permanency becomes a reality.

We were encouraged to think about new

opportunities to reassess the traditional assumptions within ourselves, our families, neighborhoods, and community. We need to increase our communications with others and take a stand for the things we believe in by following the promptings of our own hearts.

We were reminded that the Bible plays an important role in bringing knowledge and understanding to individuals, and we were encouraged to listen to God speaking to us from within.

We are most grateful for all the greetings received from Friends around the world. While listening to a summary of the epistles we felt the warmth and closeness of Friends everywhere. We yearn for the day when the entire world family will be united in the same way as our world family of Friends.

—Philip R. Jacob, Clerk

Canadian Yearly Meeting

More than 200 Friends from as far away as Charlottetown, Prince Edward Island, and Yellowknife, Northwest Territories, gathered at Pickering College in Newmarket, Ontario, for the 40th annual session of Canadian Yearly Meeting, August 19-26, 1995.

Friends heard first-person accounts from members of the three yearly meetings—Orthodox, Conservative, and Hicksite—that united to form Canadian Yearly Meeting in 1955. This year's sessions were held in the same auditorium as those in 1955. Among the driving forces behind the creation of a united Canadian Yearly Meeting were Canadian Friends Service Committee and Camp NeeKauNis, which brought together Friends from the three yearly meetings. Both are vital parts of CYM today.

Friends celebrated the theme "Living in the Spirit: 40 Years of Growing Together" through worship, business, and special interest groups ranging from the Alternatives to Violence Project to Peacweb, Ottawa Meeting's web site on the Internet.

Muriel Bishop Summers gave this year's Sunderland P. Gardner lecture on "Chameleons and Butterflies: a meditation on uncertainty." A special guest was Tatiana Pavlova, a Quaker historian from Moscow (Russia) Meeting, who spoke on "Keeping peace within the former USSR: a Russian Quaker's reflections on Chechnya." The yearly meeting decided to send earmarked donations to Moscow Meeting's program for destitute elderly Russians.

Bible study was led each day by Anne Thomas, who helped Friends examine Genesis chapters 1-11, starting from her Swarthmore Lecture, "Only Fellow Voyagers: creation stories as guides for the journey," which she gave at Britain Yearly Meeting in June 1995.

—Carl Stieren

News of Friends

Peacemakers throughout the world are mourning the death of Israeli Prime Minister Itzhak Rabin, who was assassinated by a Tel Aviv law student following a "Yes to Peace—No to Violence" rally on Nov. 4, 1995. Chip Poston, an attender of Middletown (Pa.) Meeting who works on peace issues in the West Bank for Mennonite Central Committee, reported that an eerie calm descended on East Jerusalem following news of the killing. Rabin, who in recent years had sought peace with the Palestinians, increasingly had been the target of heckling and slanderous propaganda by right-wing Israelis opposed to the peace process. Many Israelis wondered aloud if the ugly tone of the debate, and especially the demonization of Rabin, was getting out of hand.

Israeli society has plunged into introspection as citizens reflect on the danger of internal disunity within the nation. In an open letter to students, Israel's minister of education stated, "We must do everything possible in order to stamp out violence and incitement and to teach ourselves the value of restraint, tolerance, and self-control, even in the face of fierce ideological clashes." In spite of this terrible loss, both the Israelis and the Palestinians have vowed that the peace process will continue.

During Rabin's funeral King Hussein of Jordan spoke openly of his affection for Rabin, something which would have been unthinkable only two years ago. As Hussein reflected on the strangeness of "standing [at the podium] alone, where so often we have stood together," a young Israeli soldier behind the King began to weep. It was a transcendent moment that powerfully dramatized the irreversible changes the peace process has already wrought.

Friends celebrated 200 years of Quaker history in Richmond, Va., on Oct. 7 and 8, 1995, at the Richmond Friends Meetinghouse. Current and past friends of the meeting gathered to hear bicentennial talks by Jay Worrall Jr. and R. Arnold Ricks III and to reminisce about past fellowship. Also in attendance were several descendants of the meeting's founding families. The group experienced two moving meetings for worship, especially on Sunday when the theme turned out to be how strongly people identified with being Quaker or recognized the strength of Quaker witness in Richmond. (From *Interchange*, Dec. 1995)

Friends' innovations in care for the elderly are continuing with Friends Life Care at Home. Headquartered in Blue Bell, Pa., the organization provides seniors who wish to remain in their homes with services such as registered nurses, home health aides, companions, meals, and an emergency response system. Provi-



Bob Dockhorn

A view of Jerusalem from the hillside site where the city began

sions for care in a nursing home or assisted living facility are also available. The program, established in 1990, is now being studied by health care providers throughout the United States, and may become as common as the continuing care retirement communities established by Friends organizations in the 1960s.

Opposition to physicians participating in executions is building within the professional medical community. In 1994 the American Medical Association, along with the American College of Physicians, the American Nurses' Association, and the American Public Health Association, stated that for a doctor to assist at an execution "contradicts the fundamental role of the health-care professional as comforter and healer." These groups urged state licensing and disciplinary boards to take action against doctors and other health professionals who participated in executions, including revoking their licenses. Illinois is one of 28 states that require a doctor to pronounce death at an execution. In 1995 the Illinois legislature rewrote the law to shield doctors who participated in executions. It is the only state that has done this. In response, the same three professional organizations are now urging the AMA to fight such shield laws. An opponent to the shield laws, Dr. William P. Gibbons, stated, "In Nazi Germany, doctors offered as a defense that what they were doing was legal." (From *Harmony*, Aug. 1995, and *The Philadelphia Inquirer*, June 19, 1995)

Earlham College President Richard Wood has been named by the Association of American Colleges and Universities as its vice chair for 1996 and chair-elect for 1997. The association pursues projects to strengthen undergraduate curricula and revitalize classroom teaching and learning through research and development projects, publications, national and regional meetings, and multi-campus partnerships. The association also promotes internationalizing undergraduate curricula and integrating business education with liberal education. Founded in 1915, the national association has 650 college and university members.

VERMONT Adventure

The Farm & Wilderness summer camps offer challenging adventures for children ages 9-17 in a nurturing atmosphere. Farming, canoeing, hiking, swimming, work projects & crafts are offered on unspoiled lakes deep in the Green Mountains, 57 years under Quaker leadership. Write or call Linda M. Berry,

Farm & Wilderness,
HCR 70,
Box 27,
Plymouth,
VT 05056
(802)
422-3761



DISCOVER QUAKER PHILADELPHIA
Two-hour walking tours of William Penn's original city of brotherly love, in honor of Penn's 350th birthday.
Send a SASE for schedule to: QUAKER TOURS, Box 1632, Media, PA 19063.

Calligraphic Art

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

Harry R. Forrest
609-786-1824

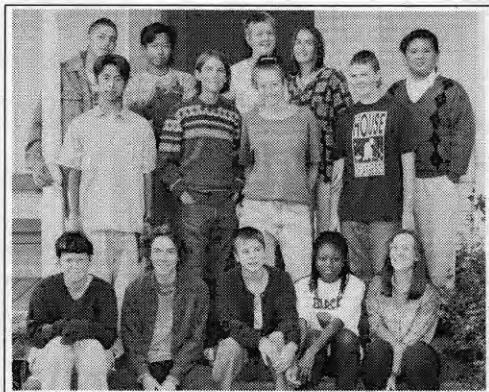
The Death Penalty: We Can Live Without It

The death penalty violates Friends' opposition to killing, ignores our belief in that of God in everyone, and overlooks humans' capacity for change and redemption. Join the Friends Committee to Abolish the Death Penalty and help make state killing a remnant from the past. Membership includes the quarterly newsletter, *The Quaker Abolitionist*. Send \$10 (low income, \$5) to: FCADP, c/o Charles Obler, 802 W. Third St., Farmville, VA 23901. For information, call (301) 881-8024 or (804) 223-4160.



Scattergood FRIENDS SCHOOL

Scattergood offers a rigorous college preparatory program for approximately 60 students, grades 9 through 12, in a caring, close-knit community of boarding students and resident staff living and working together in a beautiful rural setting.



- Coeducational
- Graduation requirements include Quaker Studies and an off-campus community service project
- Strong programs in the arts
- Four-year Spanish language program with work-camp experience in Mexico
- Daily campus and farm work crews
- Outdoor and wilderness programs
- Cooperation emphasized over competition
- More than one-third of students and staff have Quaker backgrounds

To learn more about Scattergood, or to arrange a visit, contact the Director of Admissions, Scattergood Friends School, 1951 Delta Avenue, West Branch, Iowa 52358-8507, phone (319) 643-7638, FAX (319) 643-7485.

Under the care of Iowa Yearly Meeting of Friends (C) since 1890

Bulletin Board

•Friends can provide immediate assistance to people in the former Yugoslavia through the American Friends Service Committee's Yugoslav/Balkan Relief Shipment and Fund. The AFSC is assembling shipments of clothing, winter shoes, and blankets to distribute to Croatian, Muslim, and Serbian populations severely affected by war. Funds are urgently needed to help with shipping costs for those clothes and to purchase food, powdered milk for children, personal hygiene supplies, and basic office equipment and supplies for on-the-ground workers and local nongovernmental organizations who will be distributing the goods. Inquiries and contributions can be sent c/o Yugoslav Relief Fund, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

•"Broadening the Circle of Love" is the title of the 1996 midwinter gathering of Friends for Lesbian and Gay Concerns, Feb. 16-19, at YMCA Camp Copneconic in Fenton, Mich. Participants will spend the weekend exploring questions such as: Who are we called to be, and what are we called to do? Is our work different than it was ten years ago? How shall we name ourselves, and what is our role—within the Religious Society of Friends and the larger gay/not-gay community? The conference will include meetings for worship, plenary sessions, meetings for business, entertainment, and a young Friends program that will work closely with the adult program. The registration deadline is Feb. 1 for housing at the conference site, however local hotels are nearby. For more information or to register, contact David Anderson, P.O. Box 215, Fremont, MI 49412-0215, telephone (616) 828-4953.

•"A New Call to Conciliation," a training conference in Akron, Pa., from April 28 to May 2, is a new peace church collaboration to work with conflicts in our own communities. Friends Conflict Resolution Programs, sponsored by Philadelphia Yearly Meeting, and the national Mennonite and Brethren conflict resolution programs are cooperating to present an advanced training in congregation/meeting consulting for conciliation practitioners in the peace church tradition. Speed Leas and Alice Mann of the Alban Institute will serve as lead trainers for the program. Participatory in style, the workshop will draw upon the trainers' extensive experience with congregational conflict to explore different aspects of the intervention process in low- and high-level conflict situations. For questions about the program's content, telephone Chel Avery at (610) 892-0180. Address questions about registration or logistics to Debra Gingerich, telephone (717) 859-3889.

•The Quaker United Nations Summer School in Geneva, July 7-19, provides 25 international young people, ages 20-26, the opportunity to study the work of the UN firsthand. UN personnel, nongovernmental organiza-

Individuals in Community



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

COEDUCATIONAL, BOARDING AND DAY, GRADES 9-12 AND PG. CALL (617) 642-8650.

The Cambridge School of Weston • 1886

tions, and diplomatic missions visit the group and speak about their work; participants explore questions about disarmament, peace, human rights, refugees, and trade and development. Opportunities for recreation include swimming and excursions to the Jura Mountains and the Alps. Geneva has many fine historic buildings and cultural activities. Cost for the program is \$375, and applications are due Feb. 9. The working language is English. For more information and an application, telephone Quaker United Nations Office in New York City at (212) 682-2745.



College in Ohio, and Arturo Carranza, a Friends pastor from Muscatine, Iowa, will speak to the theme, "Make a joyful noise unto the Lord, all ye lands."

Friends of all persuasions are invited to attend. Business is conducted in both Spanish and English, and Friends from North, South, and Central America will be present. There will be local tours and a celebration at the Iglesia on Saturday evening. Visitors and attenders are welcome for daily sessions. For more information, contact FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, telephone (215) 241-7250, fax (215) 241-7285. Discounts are available for early registration.

•Correction from the Dec. 1995 *FJ* Bulletin Board: To remove your name from 80 percent of the lists used by national direct-mail advertisers and telephone marketing agencies, contact: Mail Preference Service, Direct Marketing Association, P.O. Box 9008, Farmingdale, NY 11735-9008; Telephone Preference Service, Direct Marketing Association, P.O. Box 9014, Farmingdale, NY 11735-9014. Requests must include name, address, and telephone number with area code.

•The 1996 Annual Meeting of Friends World Committee for Consultation, Section of the Americas, will be held March 14-17 at the University of Miami Holiday Inn in Coral Gables, Fla. The gathering will be hosted by the Iglesia de los Amigos and Miami (Fla.) Meeting. T. Canby Jones, emeritus professor of religion and psychology from Wilmington

•The Leavers is a Quaker organization in Britain that uses the performing arts to help young people develop peer mediation and conflict resolution skills, confront homelessness, and become involved in the Religious Society of Friends. The group's most visible projects include Quaker Youth Theatre, Quaker Festival Orchestra and Chorus, LEAP Theatre Workshop, and Leap Confronting Conflict. As of the beginning of 1996, Leavers no longer receives funding from Britain Yearly Meeting. Funding beyond the Quaker Festival and Chorus's Easter choral drama on April 8 is uncertain, and the group is seeking financial assistance to continue its work. For more information or to make a contribution, write to The Leavers, Dept. FE, Freeport ND 6526, London N4 3BR, UK.

Calendar

FEBRUARY

2-4—"Self-Discovery, Spirituality, Healing," a program led by Ruth Shilling at Woolman Hill in Deerfield, Mass. Participants will move through experiences of hands-on healing, sound healing, deep listening, centering, toning, and guided meditations. Cost is \$90. Contact Woolman Hill, 107 Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

9-10—"Brethren Beliefs and Practices," a weekend intensive course offered by Bethany Theological Seminary and Earlham School of Religion. Led by Jeff Bach, the program will also take place March 1-2. The program is open to all interested persons, and eligible participants can earn graduate credit. Contact Nancy Nelson at (317) 983-1523 or (800) 432-1377.

9-11—"Clerking," a conference at Pendle Hill, Wallingford, Pa., for new and seasoned clerks of Friends' meetings. Led by Betty Polster, co-clerk of Canadian Yearly Meeting and past recording clerk of Friends United Meeting, the workshop will discuss the role of clerks; the role of the meeting; how to mesh recording and presiding; understanding and developing our own styles; emphasizing worship in meetings for business; discerning the "sense of the meeting"; and dealing with common pitfalls such as "standing in the way" and political statements. The cost of \$180

includes room and board. Contact Pendle Hill Weekend Events, 338 Plush Mill Rd., Wallingford, PA 19086-6099, telephone (800) 742-3150 or (610) 566-4507.

16-19—"Annual Conference on Religion and Psychology," at Quaker Center in Ben Lomond, Calif. Led by Lynda Lyman, the conference will examine the role of grief and anger in our lives. Contact Quaker Center, P.O. Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

23-25—"Tools for the Journey, Tales of the Road," the 19th Annual Wellspring Conference, sponsored by Washington Friends Conference on Religion and Psychology at Wellspring Conference Center, Germantown, Md. Elisabeth Dearborn will lead participants in exploring a diversity of spiritual practices and creating a community of pilgrims. Contact Dick Bellin, Registrar, 7927 Orchid St. NW, Washington, DC 20012, telephone (202) 726-8158 (H) or (202) 408-7710 (O).

In February—Burundi Yearly Meeting, in Kibimba, Burundi. Contact David Niyonzima, BP 1198 Bujumbura, Burundi.

In February—Cuba Yearly Meeting, in Las Tunas, Cuba. Contact Ramón González-Longoria E, Ave. Libertad No. 110, Puerto Padre 77210, Las Tunas, Cuba.

FRIENDS SCHOOL
HAVERFORD

851 Buck Lane
Haverford, PA
(610)-642-2334

Pre-School-Grade VI
Coeducational
Extended Day

Friends School is devoted exclusively to elementary education with an emphasis on academic excellence and Quaker values

Friends School welcomes students of any race religion and national or ethnic origin

Coming to D.C.?
Stay with Friends on Capitol Hill

WILLIAM PENN HOUSE
515 East Capitol St. SE
Washington, DC 20003

Individuals, Families and Groups
\$25 to \$40
Seminars on Current Issues
for Schools, Colleges, and Meetings
(202)543-5560
dirpennhouse@igc.apc.org

Fyfe & Miller
FUNERAL SERVICE
7047 Germantown Ave.
Philadelphia, PA 19119
(215) 247-8700

James E. Fyfe Edward K. Miller
Simple earth burial
and cremation service
available at reasonable cost.

FRIENDS CAMP

South China, Maine



- ★ Ages 7-17
- ★ Coed - Residential
- ★ Non-competitive
- ★ \$510 for 2 weeks

A unique camp program which includes international campers, Quaker community living, decision making, peace communications center, crafts, drama, sports, water activities, and other creative programs.

Call or write:
Susan Morris, Director
P.O. Box 84
E. Vassalboro, ME 04935
(207) 923-3975

DELAWARE VALLEY FRIENDS SCHOOL

Morris & Montgomery Avenues
Bryn Mawr, Pa.

For Students with Learning Differences

College preparatory, Grades 7-12
Summer School

Come to an Open House

(610) 526-9595 for info & video,

"Learning with a Difference"



One pathway to peace
leads right through the
halls of Congress

Call 202 547-6000

Ask how you can help
bring Friends' concern for
peace and justice to Capitol Hill

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

CREMATION

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

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

Oakwood School

Grades 7-12 and Postgraduate
Friends Boarding and Day School

Emphasis on:

- College Preparatory Curriculum
- Challenging Senior Program
- Learning Center
- Personal Growth
- International Program
- Visual and Performing Arts
- Sports Program

For a tour and more information
contact:

Oakwood School
515 South Road
Poughkeepsie, NY 12601
Telephone: (914) 462-4200
Fax: (914) 462-4251

Books

Discipleship

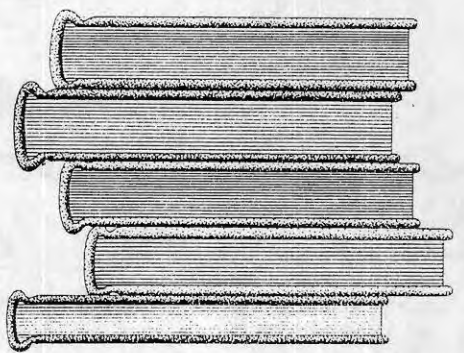
By J. Heinrich Arnold. Plough Publishing
House, Farmington, Pa., 1994. 282 pages.
\$12.50/paperback.

The origin of these contemporary Hutterians was in Germany in 1920 under the leadership of Eberhard Arnold. After the original Bruderhof at Sannerz was shut down by the Gestapo, they migrated to Liechtenstein, then to England, then to Paraguay, and finally during the 1960s to the United States. Here they established several Christian communities each called Bruderhof. I had the great experience of spending a week at the New Meadow Run Bruderhof and witnessing one of their creative, joyous outpourings welcoming a family back from Nigeria. Historically, they are part of the Anabaptist heritage, which goes back to the 16th century.

As New Testament Christians, the Sermon on the Mount and certain parts of Acts are for real. The inward and outward journey are to be a unified whole and are to be carried out in and through community. Living is to be a witness to Christ's teachings: love of God and neighbor, openness to the indwelling Christ, mutual service, community of goods (no private property), nonviolence, refusal to do military service, non-swearing of oaths, steadiness and faithfulness in marriage, and further, to administer to the poor, to the homeless, to the sick, to those in prison. These topics are touched on with unmatched sincerity and open-heartedness by J. Heinrich Arnold. While this book must be understood in its biblical context, the foundation lies in the acceptance of and commitment and devotion to God, the Son, and the Holy Spirit, and in a life directed by the readings given to these communarians. Arnold defines discipleship as "not a question of our own doing; it is a matter of making room for God so that he can live in us." This moves close to Fox's knowing God and Christ experimentally.

The book is a compilation of excerpts from speeches and letters that imparts a distinctive personality. The letters are Arnold's responses to questions, problems, doubts, and confusions put to him by a great variety of persons. His responses are sensitive, forthright, and written with great feeling and humility. J. Heinrich Arnold, like Thomas Kelly, is an authentic.

The book is divided into three parts: "The Disciple" (the personal) with such topics as "the inner life, repentance, dogmatism, commitment, reverence, surrender"; "The Church" (the institutional) dealing, for example, with "community, gifts, leadership, unity, church discipline, world suffering, mission"; and what really matters, "The Kingdom of God," "Jesus, the Cross, Salvation, and the Kingdom of God." Indeed, some of the specifics of the Hutterians read like a Quaker agenda. These topics are presented



with unmatched sincerity and open-heartedness by Arnold.

Is this book traditional in its spiritual orientation? Yes. Is this book religiously radical? Very much so, at times sounding like the social gospel. The paradox is that what seems so traditional and conservative is at the same time so iconoclastic and radical, but the basic vision is the same as that of the early Friends—that Christ speaks to one's condition; that Christ is the Light; that Christ is the guide, the teacher, the healer, and activist; that repentance, forgiveness, and love transform the creaturely person into the new person who sings his hosannas and reshapes the world into the Gospel Order. The community of early Friends and that of the Hutterites is realized eschatology. The Sermon on the Mount is to be real in one's own life and in the community.

That is why Arnold should be read. He makes clear that commitment is not verbalism but a dedication to a new life: "A half-hearted Christianity is worse than no Christianity." Convincement has to be about something, has to be so whole-heartedly realized that, as with early Friends, it becomes revolutionary. *Discipleship* is a challenge to spiritual complacency and to spiritual pride. Whether one agrees or disagrees with the book is not important. What is important is our openness and willingness so to immerse ourselves in this book that our own spiritual growth is fructified.

—H. Otto Dahlke

H. Otto Dahlke is a member of Richmond (Va.) Meeting.

Being There: Our Corporate Life in the Religious Society of Friends

Swarthmore Lecture by Margaret
Heathfield. Quaker Home Service and
Woodbrooke College for the Swarthmore
Lecture Committee, London, England, 1994.
117 pages. £5/paperback.

The puzzle Margaret Heathfield unravels is "what kind of organization of Quaker business would provide the fewest obstacles to the movement of the Spirit." Heathfield, as a former clerk of the Quaker Home Service Central Committee of London Yearly Meet-

ing (now Britain Yearly Meeting), operates from the assumption that the purpose of organization is to liberate the "living essence" of an endeavor. Thus the main reason for worship is to free our will to do the Divine's work.

This useful, succinct book explores the various ingredients for group discernment. Heathfield grapples with the strength of our group unity. Are we a People of God, channeled and direct; or a religious movement, broad and spilling onto a flood plain? The source of our faith will always come from the bedrock, which is our personal experience with God.

The author asks, "Are we to follow in the tradition of Fox, who admonished us to 'take heed to the promptings of love and Truth' and be united in the will of God?" Like the first generation of Christians, the first generation of Friends found that the wide movement in the mid-1600s needed bridling because of wayward individuals, some of disrepute. Heathfield says, "there is always a potential clash between our spiritual liberty and our need for coherence."

Chapter six, the "Quaker Galaxy," compares the past with our current treatment of a concern. Traditionally, a concern would consist of personal guidance and sacrifice, with the group supporting the individual. With a more corporate structure in the 20th century, many Quakers aspire to support all kinds of Quaker witness without being able to personally undertake the concern. While the author's illustrations are taken from London Yearly Meeting, her analysis of how we carry out our concerns can apply to U.S. Friends. Often our concerns get pushed onto regional staff hired as Youth Coordinator or Peace Worker. This may weaken the local meetings that don't experience personal leadings rising among members, or don't know how to support someone who feels the nudging of a concern.

Heathfield does not give definitive answers to the riddles she poses. She challenges us to claim the new paths of corporate concern and corporate guidance on which she feels Quakers are now embarking.

—Elizabeth Claggett-Borne

Elizabeth Claggett-Borne is active in Cambridge (Mass.) Meeting. She also is raising children, sunflowers, and questions of how to stop violence in the Boston, Mass., area.

Living Adventurously

By Ilse Karger, edited by Kurt Straus. The Ebor Press, York, England, 1995. 202 pages. £7.50.

To celebrate her 93rd birthday, Ilse Karger published this remarkable book, telling readers about her life, her work, and her friendships on three continents.

Born in a small town near Berlin, Ger-

many, in 1902, she spent most of her first two decades in Germany. Her father was a successful businessman and her mother was educated to teach foreign languages, but was denied that opportunity by an unhappy marriage that influenced the lives of their five children, including the second, Ilse. Rejecting her father's wishes, Ilse trained as a preschool teacher and as a nurse and earned her living in those occupations.

Her family were non-practicing Jews who celebrated Christmas, but after Hitler came to power in 1933, Ilse Karger decided to migrate to the United States, paying for her passage by supervising 25 Jewish children who were being sent to live with relatives. During the previous decade she had filled a variety of positions in Austria, Italy, Switzerland, and England, and she had no difficulty in finding similar work in New York, California, and elsewhere. The other members of her family also migrated, and in 1943 her parents arrived in New York, where her father died two years later.

Her indomitable spirit was already evident, along with her dedication to children and to those who were ill. While in Australia from 1948 until 1953, she operated a daycare center for 50 children, and then started a boarding school for blind children. She worked too hard and often became ill, but never gave in to her weakness. She was placed in a back brace in 1960 for life, but after a decade threw it away and never wore it again.

After a decade in Europe and the United States she returned to Australia, and it was there that she joined Friends at Hobart in Tasmania. While in the United States in 1968 she spent a term at Pendle Hill, where she overcame her prejudice against Japanese and her own German people. In 1970 Ilse Karger felt she must return to Germany and attempt to come to terms with the new nation. German Quakers were very helpful to her in this effort, and she made an enduring friendship with Cläre Stölting from near Düsseldorf. In that same year she went to live in York, England, to be near her brother, and she has lived in that city ever since.

In March 1993 she woke up one day and could not see anything, and she has spent the past two years learning to adjust to this condition. She continues to draw, she can do a bit of writing, and she has learned to get around at Lamel Beeches, a residence for elderly people, which she entered in 1990. This very interesting book will endure as a mark of her courage, her usefulness to humanity, and her life of adventure.

—Edwin B. Bronner

Edwin B. Bronner, a professor of history at Haverford College, serves as clerk of Crosslands (Pa.) Worship Group and regularly attends Haverford (Pa.) Meeting.

IS VIOLENCE FOREVER?

First published in 1989, these reconciling choices for peace—*personal, regional, and global*—are all the more crucial for today's troubled world.



WAYS OUT

THE BOOK of CHANGES for PEACE

Edited by Gene Knudsen-Hoffman

With contributions by

Kurt Vonnegut, Jr.

Wendell Berry

Thich Nhat Hanh

and many more

"This book could serve as the basis for grand theory-making, just by analyzing all the concepts presented, applying them one by one, and monitoring the results. This is a valuable book."

—Alex Stach
Friends Journal

"The book is not only a compendium of ideas...but a very helpful catalogue of successful precedents—stories of people who managed to make changes for peace by moving beyond discouragement into directed action, fueled by a common vision and passion."

—Marilyn R. Chandler
Friends Bulletin

"Twenty-five years from now you may still be going back to **Ways Out**...shaking your head and wondering how we could have known so much so soon."

—Mark Satin, *New Options*

"The ninety-eight ideas gathered into this book...are a marvelous testimony to the goodness and intelligence of the human race. Reading **Ways Out** engenders energy and hope."

—Sister Mary Evelyn Jegen SND,
Pax Christi USA

Order today: \$9.95 paperback + \$2.50 s/h
MC/Visa accepted
(800) 662-8351
John Daniel & Company, Dept. A
P. O. Box 21922, Santa Barbara, CA 93121

Resources

•Shining through the negative news of everyday life comes a newsletter dedicated to stories of people who are striving to make the world a better place. *Heron Dance* is a publication edited by Rodrick W. MacIver, an attendee of Saranac Lake (N.Y.) Worship Group. To receive a copy, write to P.O. Box 318, Westport, NY 12993. Subscriptions are \$27.

•*Irish Church Records: Their History, Availability, and Use in Family and Local History Research* is a treasury of historical records, edited by James G. Ryan. It includes a chapter concerning Irish Quaker history, practice, and meeting structure, complete with a list of 206 Quaker surnames. The book is 207 pages, illustrated, indexed, and available from Flyleaf Press, 4 Spencer Villas, Glenageary, Ireland for \$46 (including airmail to USA).

•Experience a serious world problem with *Hungerfest*, a packet of four activities designed to illustrate the dimensions of hunger. Ranging in length from one hour to 6 weeks, the projects are fit for use by a wide range of groups. Activities include group sharing, drawing and other artistic expression, suggested responses, and a closing prayer. Write to Mennonite Central Committee, 21 South 12th St., P.O. Box 500, Akron, PA 17501-0500, or call (717) 859-1151.

•A 16-page analysis of how the evolving work force in North America and Western Europe affects women is available from Alternative Women in Development. *Women's Lives in a Changing World*, the result of a collaboration of women from Canada, Western Europe, and the United States, examines in detail a variety of work-related women's issues and offers strategies for solutions. Send orders to Center of Concern, 3700 13th St., NE, Washington, DC 20017. Copies are \$2 each.

•*The World in Tune* is an assortment of essays and poetry, each serving to complement the other. The author, Elizabeth Gray Vining, writes of her life's experiences from a deeply religious Christian/Quaker perspective. Copies are available for \$10 from the Pendle Hill Bookstore, 338 Plushmill Rd., Wallingford, PA 19086.

•On the 50th anniversary of the United Nations, *The Community of Nations* serves to reflect on the purpose of the UN, examine the work done thus far, and evaluate its potential for the future. A collaboration of writers around the world, this book addresses a wide variety of world problems and outlines plans to alleviate them. Available for \$7.95/paperback from Friendship Press, 475 Riverside Drive, Room 860, New York, NY 10115.



•*Simplicity: Notes, Stories, and Exercises for Developing Unimaginable Wealth* is a book for those who wish to escape from the complexities of consumerism and live a simpler life. Mark A. Burch outlines a unique definition of wealth, which can only be attained through simplifying life, thereby expanding awareness of the world around us. The 130-page paperback is available for \$12.95 from New Society Pub-

lishers, 4527 Springfield Ave., Philadelphia, PA 19143.

•*Conscientious Objection to Compulsions Under the Law*, by Constance Braithwaite, is a historical study of laws in the United Kingdom to which people have conscientiously objected, and the allowances made for them. The author thoroughly examines the various reasons for and methods of practicing civil disobedience, and the consequences that follow. The 421-page paperback is available for £11.95 from William Sessions, Ltd., The Ebor Press, York YO3 9HS, England.

•Support environmentally conscious businesses by using *The National Green Pages* from Co-op America. This book lists companies and individuals who operate with environmentally sound policies and/or materials. To order, call (800) 58-GREEN, (800) 584-7336. Copies are \$6.95.

•*Confronting Violence in Our Communities: A Guide for Involving Citizens in Public Dialogue and Problem Solving* is a four-part program designed for group discussions. The topics cover how violence affects our lives, the reasons for violence, what we can do about violence in our neighborhoods, and what we can do in our schools. Copies are \$5 each. *The Busy Citizen's Discussion Guide: Violence in Our Communities*, a brief companion piece for participants in the discussions, is available for \$1. Order both from Study Circles Resource Center, P.O. Box 203, Pomfret, CT 06258, telephone (203) 928-2616.

•*A Sourcebook for the Community of Nations*, an assortment of over 190 essays, poems, reflections, declarations, documents, articles, and prayers, is a step towards interreligious harmony. This book, a product of the recent Parliament of the World's Religions, discusses a wide variety of social and world issues relevant to the interreligious community. The 252-page paperback is available for \$15 from The Council for a Parliament of the World's Religions, 1039 Calvin Ave. S.E., Grand Rapids, MI 49506.

FRIENDS SELECT SCHOOL



Small classes, strong academics in a supportive, caring environment emphasizing Quaker values.

- Pre-K thru 12th Day School
- After School Program
- Summer Day Camp

17th & the Parkway
Philadelphia, PA
(215) 561-5900



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

Stapeley In Germantown
6300 Greene Street
Philadelphia, PA 19144

Call Carol Nemeroff
Admissions Director
(215) 844-0700



Display Ad Deadlines

Reservations are required for display ads in FRIENDS JOURNAL.

April issue: Reserve space by Feb. 5. Ads must be received by Feb. 12.

May issue: Reserve space by March 4. Ads must be received by March 11.

Ad rate is \$28 per column inch.

Call (215) 241-7279 now with your reservation or questions.

Milestones

Births/Adoptions

Boyd—*Jackson Everet Boyd*, on Oct. 15, 1995, to Melissa and John Boyd, both attenders of Winston-Salem (N.C.) Meeting.

Clarkberg—*Jasper William Clarkberg*, on July 22, 1995, to Rini and Lary Clarkberg, of 57th Street (Ill.) Meeting.

Hewitt—*Trevor David Hewitt*, on Aug. 2, 1995, to Olivia and Dan Hewitt, of Friends Meeting of Washington (D.C.).

Jones—*Justin Tyler Jones*, on Nov. 2, 1995, to Barbara and Scott Jones, of Medford (N.J.) Meeting.

Lewis—*Joshua Simon Lewis*, on Aug. 16, 1995, to Katherine Bentnan Lewis and Steve Lewis, both members of the Monthly Meeting of Friends of Philadelphia (Pa.).

Link—*Sarah Emily Link*, on Nov. 12, 1995, to Mary Link and William Spademan, both members of Mount Toby (Mass.) Meeting.

Rhoads—*Carolyn Elizabeth Rhoads*, on Aug. 21, 1995, to Carol Jane Bachman and Philip Rhoads, of Germantown (Pa.) Meeting.

Rutter—*Ethan Richard Rutter*, on March 9, 1995, to Laurel Alnutt Rutter and Timothy Rutter, of Moorestown (N.J.) Meeting.

Williams—*Grant Colin Williams*, on Aug. 17, 1995, to Debra and Dennis Williams, of Moorestown (N.J.) Meeting.

Marriages/Unions

Bacon-Dickinson—*Jonathan Dickinson and Marianne Bacon*, on Sept. 17, 1995, under the care of Palo Alto (Calif.) Meeting.

Breiling-Grim—*William Gaylord Grim and Bonnie Breiling*, on July 22, 1995, at the Sandy Spring (Md.) Meetinghouse.

Jones-Von Schmidt—*Gordon Von Schmidt and Jacqueline K. Jones*, on Sept. 2, 1995, at the Mt. Laurel (N.J.) Meetinghouse.

Mallon-Welch—*Ted Welch and Kerry Mallon*, on Nov. 4, 1995, at and under the care of Des Moines Valley (Iowa) Meeting.

Martin-Scull—*Will Scull and Rebecca Martin*, on Oct. 7, 1995, at and under the care of Media (Pa.) Meeting.

Peffly-Evans—*William A. Evans and Emma Peffly*, on Sept. 30, 1995, under the care of Moorestown (N.J.) Meeting.

Perot-Schwartz—*Daniel Schwartz and Noelle Melissa Perot*, on Sept. 23, 1995, under the care of Gwynedd (Pa.) Meeting.

Petri-Abel—*Patrick Abel and Dorian Petri*, on Sept. 16, 1995, at and under the care of Reading (Pa.) Meeting.

Spivey-Hecht—*William Charles Hecht and Katherine Page Spivey*, on Oct. 8, 1995, under the care of Alexandria (Va.) Meeting, at the Woodlawn (Va.) Meetinghouse. Bill is a member and Katherine is an attender of Alexandria (Va.) Meeting.

Woodward-Kidde—*Andrew Davis Kidde and Mikala Marie Woodward*, on Sept. 16, 1995, under the care of University (Wash.) Meeting.

Deaths

Clarke—*Eleanor Stabler Clarke*, 98, on Aug. 23, 1995, at Kendal at Longwood retirement community in Kennett Square, Pa. Eleanor was born on the campus of George School in Newtown, Pa., where her father was on the first faculty. She attended George School and graduated from Swarthmore College in 1918. Following her graduation, Eleanor married William A. Clarke, and the couple moved to Wallingford, Pa. A birthright Friend, she was involved with many Quaker organizations. In 1931 Eleanor organized a relief clothing program for the American Friends Service Committee that assisted children in the West Virginia coal fields. She continued to head the program as a volunteer through the 1960s. She published a clothing bulletin and visited distribution centers throughout the United States and, after World War II, Europe. In 1945 she was one of several unofficial ASFC representatives at the UN meetings in San Francisco. Eleanor had a lifetime interest in Quaker history. In 1935 she joined the Swarthmore College Board of Managers, where she served as secretary until 1971. In 1972 Swarthmore College awarded her with an honorary degree. Eleanor was a founding member of the *Friends Journal* board of managers, which she served from 1955 to 1974. In 1965 she and her husband were instrumental in establishing Foulkeways retirement community in Gwynedd, Pa. She was a board member of both Kendal at Longwood and Foulkeways retirement communities. Eleanor also served on the boards of Pendle Hill and AFSC. Eleanor was a member of Swarthmore (Pa.) Meeting before moving to Kendal at Longwood where she helped start Kendal (Pa.) Meeting. She was also active on several committees of Philadelphia Yearly Meeting. An avid genealogist, she researched and charted her family tree and kept an updated record of her parents' descendants. She also was an authority on early Quaker history. Eleanor was preceded in death by her husband, William Clarke, in 1965. She is survived by two daughters, Cornelia Clarke Schmidt and Mary Clarke Cook; a son, William A. Clarke Jr.; an English cousin and "adopted" daughter, Barbara Forrest; 11 grandchildren; and 21 great-grandchildren.

Lamb—*Elizabeth Pettis Lamb*, 80, on Aug. 17, 1995, at home in Scottish Rite Park, Iowa, of a heart attack. Born in Memphis, Tenn., her father's military career took the family to the Philippines and bases throughout the United States. Elizabeth attended Stephens College in Missouri and graduated from Ohio State University. In 1937 she moved to Des Moines, Iowa, to work for a company started by her cousin. Here she was visited by Curtis Lamb, who was making a sales call for an insurance company, and they married eight months later. During one of their first dates, they produced the first issue of *Leader's Magazine*, a digest for life insurance salespeople and a lifelong family business. Elizabeth and Curtis started a family during World War II. They had an abiding interest in young people, and opened their home to foreign students over the years. In her later years, Elizabeth enjoyed a close and supportive relationship with her own children. She was active in her community and in the peace and civil rights movements. In the 1950s she organized a local chapter of the American Field Service, a high school exchange program. While in her late 40s Elizabeth

JOURNEY'S END FARM CAMP

is a farm devoted to children for sessions of two to eight weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For thirty-two boys and girls, 7-12 years. Welcome all races.

CARL & KRISTIN CURTIS
Box 136, NEWFOUNDLAND, PA 18445
Phone: (717) 689-7552; 3911

BEFORE I HAVE MET YOU
AN OPEN BOOK

Germantown
Friends
School

150

Celebrating 150 years
of dynamic Quaker
Education.

(215) 951-2346

NEW RELEASE FROM BARCLAY PRESS

*A Quaker Religious Thought
Monograph*

SPEAKING AS A FRIEND

BY DEAN FREIDAY



Essays Interpreting Our Christian Faith

\$12 plus postage and handling

available from:

Barclay Press 800/962-4014
AFSC Bookstore 818/791-1978
Friends General Conference
800/966-4556

Pendle Hill Bookstore 800/742-3150
Quaker Hill Bookstore 800/537-8838

FRIENDLY LEADERS

TRANSLATE YOUR CORE BELIEFS INTO EFFECTIVE ORGANIZATIONAL ACTION

Quaker methods underlie the strongest modern management techniques. Work with a Friendly organizational consultant who shares your values and has put them into dynamic practice in family business, school, human service agency, and corporate settings. Public or private sector, any locale.

ORGANIZATIONAL DEVELOPMENT • CHANGE MANAGEMENT • TEAM BUILDING • WORK PROCESS REDESIGN • INDIVIDUAL AND GROUP ROLE CONSULTATION • 'COLLABORATIVE LEADERSHIP' TRAINING • CONFLICT RESOLUTION • ALLIANCE DEVELOPMENT

GEMINI ALLIANCE

DIANE CANO, PRINCIPAL

327 FOURTH STREET #1R, BROOKLYN, NY 11215

DHCANO@AOL.COM PH: (718) 832-0678, FAX: (718) 832-3684



FRIENDS HOME AT WOODSTOWN *A Quaker-Sponsored Retirement Facility*

- One-bedroom Woods Court Apartments for People over 60
- Residential facility with community dining
- Delicious, nutritious meals
- 60-bed Medicare & Medicaid Certified Nursing Home
- Pastoral Setting
- Caring, supportive staff

P.O. Box 457, Friends Drive • Woodstown, NJ 08098 • (609) 769-1500

WESTTOWN SCHOOL OPEN HOUSES

Monday, Dec. 11 – Lower & Middle School

Monday, Jan. 15 – Lower & Middle School

Monday, Feb. 19 – All School

9 a.m. – 11 a.m.



*We invite you to discover the value
of a Westtown education – a 200-year-old tradition.*

Westtown School is a Quaker, coed school, offering a day school in grades pre-K through 10 and boarding in grades 9 through 12.

Pre-K class starts at age 4-1/2 with extended day available.

Please contact the Admissions Office

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

attended Drake University, received a master's degree in psychology, and worked as a social worker. For many years she volunteered at the American Friends Service Committee office in Des Moines. Always a religious seeker, in 1959 she joined Des Moines Valley (Iowa) Meeting, where she found a true spiritual and political home. Elizabeth is survived by a son, Curtis Lamb Jr.; two daughters, Deslonde Alexander and Candace Warner; seven grandchildren; and a brother, Charles Pettis.

Marquis—*Marian Marquis*, 72, on Aug. 28, 1995, from complications following surgery. Marian was born in Scranton, Pa., and graduated from Smith College. She did graduate work at Columbia University and earned a degree in information and library science from the University of Michigan. Marian became a member of the Religious Society of Friends in 1956, while living in New York, and transferred her membership to Ann Arbor (Mich.) Meeting in 1966. She was employed by the Southfield, Mich., public library from 1970 to 1995. She is remembered for her love of books, music, learning, and sharing the excitement of learning with others; her honesty and forthrightness; her dedication to her work; and her determination to stand up for what she believed was right. Marian is survived by her husband, Rollin; two sons, Rollin and Richard; and a daughter, Anne-Louise.

Martin—*Caroline Martin*, 83, on June 9, 1995, in Annapolis, Md. Born in Gary, Ind., Caroline earned a BA in music from the University of Chicago, where she played the violin. She taught music in the Annapolis, Md., school system from 1951 to 1955. After receiving an MA in psychiatric social work from the University of Illinois in 1961, she returned to Maryland to become the first white social worker at an all-black state hospital for the mentally ill, where she specialized in alcoholism. During this time she took part in demonstrations to integrate public facilities in Annapolis. In the early 1970s Caroline started a home for displaced and delinquent children. She initiated prison reform at Hagerstown Prison and helped develop a pre-release program. Caroline also helped develop a youth hostel system throughout Maryland. She at one time led Great Books seminars. When her home proved too small, she almost single-handedly build a two-room addition. She was also a member of Maryland Peace Action. Caroline first encountered Friends while at graduate school in Champaign-Urbana, Ill. After returning to Maryland, she had frequent flat tires when driving to worship in Baltimore and finally concluded that she was being given a message that she should start a meeting in Annapolis, which she did. Known by many family members and personal friends as Peter, she had respect for all people and feared no one. When she had a vision, her only question was, "How are we going to do it?" Caroline is survived by a son, St. John Martin; a daughter, Caroline Martin Weiss; seven grandchildren; two great-grandchildren; a sister, Mary Turpin; and a brother, Fred Collins.

Noble—*Elizabeth Hallock Noble*, 85, on June 26, 1995, at Crosslands retirement community in Kennett Square, Pa. Betty was born in Brooklyn, N.Y., where she attended Brooklyn Friends School. She later attended George School in Newtown, Pa., and earned a degree in elementary education from Columbia University. She taught first and second grades in several schools, including Friends Cen-

tral School in Philadelphia and Westtown School, Westtown, Pa. In mid-career, Betty earned a degree in library science from Drexel University and worked in the library of Bryn Mawr College and the law library of the University of Pennsylvania. Betty's life was centered on Friends' interests and concerns. She was an active member of Lansdowne (Pa.) Meeting and later of Kendal (Pa.) Meeting. A diminutive person, she seemed to have boundless energy to devote to various Friends committees. Her activities included work with Philadelphia Yearly Meeting, Friends World Committee, Right Sharing of World Resources, Pendle Hill, Friends General Conference, Fellowship House and Farm, and prison reform. Above all, Betty worked for peace—writing letters, engaging in demonstrations and peace marches, and serving on peace committees. She also participated in several peace-focused, Quaker trips to Russia, Jamaica, Puerto Rico, and the Netherlands. She is remembered as a person of great warmth, with a delightful capacity for merriment. Betty was preceded in death by her sister, Lucille Noble; and her brother, Lindsley Hallock Noble. She is survived by her sister-in-law, Anne Ewen Noble.

Palmer—*Esther Allen Palmer*, 93, on Aug. 29, 1995, at Kendal retirement community in Kennett Square, Pa. Esther was born and raised in Pendleton, Ind. Along with her late husband, Mervin, she helped establish and was active in Friends meetings in Indianapolis, Cincinnati, and at Kendal. She and Mervin worked for two years (1947–49) at Friends Centre in Calcutta, India. In later years, Esther helped with the School Affiliation Service of the American Friends Service Committee, working with schools in the Cincinnati area. She was a member of the League of Women Voters for many years. Esther is survived by a daughter, Caroline Bailey; a son, Stuart Palmer; six grandchildren; and 11 great-grandchildren.

Wolfe—*Ellen Gundersen Wolfe*, 72, on April 30, 1995, in Beckley, W.Va. Born in Brooklyn, N.Y., Ellen joined the Religious Society of Friends in 1950 after living in Philadelphia, Pa., where she met her husband, James Wolfe. Ellen was a member of Short Creek (W.Va.) Meeting and the New River Unitarian Fellowship. She also attended the First United Methodist Church in Beckley, W.Va. Ellen was preceded in death by her husband, James Wolfe.

Eileen B. Waring



Eileen B. Waring, a regular contributor of artwork and past board member of FRIENDS JOURNAL, passed away on Oct. 7, 1995. A memorial meeting will be held at 15th Street (N.Y.) Meetinghouse, 15 Rutherford Pl., New York City, on Sunday, Feb. 11, at 2 p.m.

Pax World is a no-load, diversified, open-end, balanced mutual fund designed for those who wish to receive income and to invest in life-supportive products and services. Pax invests in such industries as pollution control, health care, food, clothing, housing, education, energy, and leisure activities.



For a free prospectus and other materials call toll-free:

1-800-767-1729

Pax World Fund shares are available for sale in all 50 states.

The Fund does not invest in weapons production, nuclear power, or the tobacco, alcohol, or gambling industries. Various types of accounts are available: Regular Accounts, IRAs, Educational Accounts, Custodial Accounts for Minors, SEP-IRAs, Automatic Investment Plans, and 403(b) Pension Plans.

Minimum investment is \$250. Send no money. Past performance is no guarantee of future results.

A SOCIAL RESPONSIBILITY FUND

Average Annual Rate of Return For Period Ending 9/30/95

- 1 Year: 18.01%**
- 5 Years: 10.07%**
- 10 Years: 11.10%**
- 15 Years: 11.80%**

Ten-Year Total Return



“Pendle Hill balances solitude and community, contemplation and



action so gracefully that all who come can be refreshed.”

—Elise Boulding

Residential Study · Weekend Conferences · Sojourns · Publications
Come and refresh yourself for your work in the world!



PENDLE HILL · A QUAKER CENTER FOR STUDY AND CONTEMPLATION

Box F · 338 Plush Mill Road
Wallingford, PA 19086

Call toll-free:
1-800-742-3150

Classified

For information call (215) 241-7279. 55¢ per word. Minimum charge is \$11. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by Friends Journal.

Classified Ad Deadlines:

April issue: February 12
May issue: March 11

Submit your ad to:
Advertising Manager, Friends Journal
1501 Cherry Street
Philadelphia, PA 19102-1497
Fax: (215) 568-1377

Accommodations

Explore George Fox's territory. Lake District, Yorkshire Dales. Friend welcomes paying guests at her small hill farm. Excellent food. Peacocke, Dummah Hill Farm, N. Stainmore, Kirby Stephen, Cumbria CA17 4DZ, England. Telephone: 07683 41218.

In the Depths of France: Restored medieval home in village in the Dordogne. Accommodates six. All modern comforts. Wonderful biking and eating. Bed and breakfast or rental. Write: Jean Grant, 3801 Creswell #17, Shreveport, LA 71106. Telephone: (318) 865-6745 or email: rfraga@pilot.isus.edu.

Ocala, Florida, Meetinghouse: Two twin-bedded rooms with private baths, spacious living areas, huge yard, fully equipped. Reasonable. 4910 NE 16 Street, 34470. (904) 236-2639.

As You Like It Bed & Breakfast Association of New York. Accessible, affordable, attractive accommodations available throughout Manhattan. Apartments and guest rooms. (212) 695-3404.

Visiting Britain or Ireland? Home Exchange can connect you with Friends and others for exchange of homes or hospitality. Home Exchange, P.O. Box 567, Northampton, MA 01061. (413) 268-0219.

Washington, D.C., sojourners welcome in Friends' home in pleasant suburbs nearby. By day, week, or month. For details call (301) 270-5258.

Big Island Friends invite you into their homes for mutual Quaker sharing. Donations, HC1, Box 21-O, Captain Cook, HI 96704. (808) 328-8711, 325-7323, or 322-3116.

NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Hawaii-Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. \$60-\$80/nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, p-nugent@uchicago.edu.

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

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

Quaker House, Managua, Nicaragua. Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English).

Audio-Visual



WHO ARE QUAKERS? by Claire Simon: Describes Friends' worship, ministry, and decision-making. Excellent tool for outreach and education. \$26.50 (appr. 27 mins.).

Also available: **CRONES: Interviews with Elder Quaker Women**—Claire Simon's first program. Quaker women speak unselfconsciously about their lives, being Quaker women, and their feelings about aging and death. Reduced to \$15 (appr. 20 mins.).

Please add \$3 for postage with your order and allow three weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Books and Publications

Heron Dance: A publication celebrating the good. The spiritual underpinnings of work in prisons, soup kitchens, refugee camps, homeless shelters. The beauty of art and of nature. For a sample send \$3 to P.O. Box 318, Westport, NY 12993. Annual subscription (8 issues) \$27.

New 1995-96 FGC Bookstore Catalog—An annotated list of over 500 Quaker titles for adults to children. Free from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Open Monday-Friday, 9 a.m.-4:30 p.m. Call or visit to consult about religious education materials. (800) 966-4556.

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748.

Quaker Life, ten issues annually, \$19.95. News of Friends worldwide; encouragement in Christ; energy for evangelism; peacemaking, faithfulness in the Holy Spirit, and renewal; discussion of issues important to Friends' future. For a free sample, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374. (317) 962-7573.

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

For Sale

Home in Westtown, Pa. This two-story, architect designed, and custom built home is situated in one of Westtown's most beautiful locations. Finest construction throughout with 4 bedrooms, 3 1/2 baths, large office/studio, library, spacious eat-in-kitchen, curved "shaker" stairway, and much more. In-law possibilities. Tranquil setting with views of tall trees and beautiful landscaped grounds. Convenient to major highways. Rare find! Offered at \$369,900. To see, call **Prudential Preferred Properties** (610) 353-6660. Ask for Toni Pressey.

Nonviolent educational computer games and programs (IBM compatible only) specifically selected and used by Dr. Sam Yulish, teacher trainer at Ohio State University in Newark. For a free sample plus catalog, send \$2 for postage to: New-Ark Books, 694 Tall Oaks Court, Newark, OH 43055.

Marketplace available to you! Commemorative items, Quaker dolls, coffee mugs, and more. Send for FREE brochure. Quaker Heritage Showcase, P.O. Box 35637, Tucson, Arizona 85740-5639.

Opportunities

Consider investing in affordable retirement property in the Southern Arizona High Desert. Write Roy Joe & Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

High School Youthcamp at Pendle Hill: Combine service and learning, fun and adventure, seeking and social change. Join in an inner-city workshop, learn conflict resolution skills, explore arts and crafts, canoe on the Brandywine River, and build community with a diverse group of high schoolers from around the country. Sunday, July 7-Sunday, July 15. Rides may be available from FGC Gathering in Hamilton. Contact: Alex Kern, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

Travel-Study in 1996 for the Socially Concerned

Join Quaker educator, Robert Hinshaw, on anthropology-focused tours to Guatemala (winter), Scandinavia (June), Peruvian Amazon and Andes (August), or Nova Scotia (September). Write or call Hinshaw Tours: Box 412, Allenspark, CO 80510; (303) 747-2658.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, p-nugent@uchicago.edu.

Consider a Nicaragua/Costa Rica Study Tour. February 10-22, 1996. Write Roy Joe & Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call or Fax (513) 382-2869.

New Summer Offerings at Pendle Hill in 1996

Have you always wanted a Pendle Hill experience but were unable to find the time? Are you looking for a different way to spend summer vacation? Try one of our new programs.

Spiritual Life Enrichment Program: Two or more weeks at Pendle Hill, the Quaker Center for Study and Contemplation. Enjoy our arts studio, library, meeting for worship, and retreat houses. Set your own goals for study and spiritual formation with an experienced advisor. Opportunities for fun, exercise, and living in community. Work-study option available.

Course in Conflict Resolution: One-week intensive training. Invaluable for educators, social workers, nurses, and other professionals, as well as students, college level or above. Learn from nationally recognized trainers grounded in Quaker and historic peace church perspectives. Continuing education/academic credit possible.

Consultation On Alternative Service: Four-day gathering to explore "Sixty Years of Alternative Service: What Have We Learned?" Summer or Fall 1996.

For more information contact Alex Kern, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086. (610) 566-4507 or (800) 742-3150.

Spring in Tuscany: The *Taste of Tuscany* travel seminar, an Italian travel program offered May and October 1996. Study the simple elegance of Tuscan art, agriculture, and cuisine. Guests stay at the renaissance Villa Marzalla in the hills between Florence and Lucca. For information contact: Mark Haskell, Friends and Food International, 1802 Lawrence Street, NE, Washington, DC 20018, USA. Telephone/Fax: (202) 529-3210.

Quaker Pilgrimage

The Philadelphia Yearly Meeting Committee on Education is sponsoring a Pilgrimage to the George Fox Country in England's Lake District from 6/21/96 to 7/7/96. We will be joined by an equal number of British Friends. \$1500 covers round trip air fare from Philadelphia, expenses for touring, accommodations at Glenthorne Quaker Guest House for the first week, and bus fare to Glenthorne from London. See Pendle Hill, Firbank Fell, Swarthmoor Hall, Lancaster Castle, early meeting houses, Quaker Tapestry. The group will travel, listen, learn, worship, hike, and have fun together. This time together offers an opportunity to seek out the real meaning of our Quaker Faith. The second week is at your own expense and design. Call the Committee on Education at (215) 241-7223 for more information.

Turn your love of cooking into fun & profitable home-based business demonstrating high-quality kitchen tools. Low start-up cost, high hourly income in one of America's fastest growing companies! Call for FREE catalog and information packet about THE PAMPERED CHEF; (318) 742-8276.

Upcoming Conferences at Pendle Hill

Inquirers' Weekend: Basic Quakerism, Liz Kamphausen and Max Carter, Feb. 16-18.

Authentic Movement, Sara Workeneh and Judy Fundeburk, day course held Feb. 17, March 2, and March 16.

Monday Silent Retreat Days, Sally Palmer, March 4, April 1, May 6.

Praying with Julian and Teresa, William Kreidler, March 8-10.

Drawing and Meditation, Michael McGrath, March 22-24.

Gospel of Thomas, Anne Thomas, April 26-28.

Women of Age, Wisdom, and Power, (women over 55 only), Elizabeth Watson, April 29-May 3.

Poetry of Adrienne Rich and Emily Dickenson, Eugenia Friedman, May 10-12.

Deepening Your Experience of Quaker Worship, a retreat, Liz Kamphausen and Dorothy Steere, May 10-12.

Simplicity: A Meditation and a Lifestyle, Ruah Swennerfeldt, May 24-26.

Singing Weekend: Sacred Harp Music, Robin Fox, May 31-June 2.

Message and Energy Work, John Calvi, June 14-16. Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

Performing Arts & Music

Royale Musicke—Renaissance and Baroque music for your wedding, party, or special occasion. Classical guitar and recorder/flute duo. (609) 858-9374.

Songs that build community. Free catalog of songbooks/recordings. Kids' music, environmental songs, Pete Seeger, group singing resources. 50% discounts on *Rise Up Singing* by carton. Annie and Peter Blood-Patterson, 22 Tanguy Road, Glen Mills, PA 19342. (610) 399-0684.

Personals

Jennifer Snow-Wolff, who designed the 1995 FGC Gathering T-shirt, did not get one. She'd like a L/XL. Used OK. Call collect (404) 817-9739.

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

Concerned Singles

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

Positions Vacant

Durham Friends Meeting seeks experienced Quaker pastor. Rural setting near Brunswick and Freeport, Maine. Close to colleges, parks, and ocean. Vital meeting, worship with programmed and unprogrammed aspects. Gifts for youth work, speaking, and community outreach important. Full, or part-time possible, with benefits, including allowances for travel and health insurance and home at parsonage. For more information please contact: Patt-Ann Goodman-Douglas, 141 Durham Road, Brunswick, ME 04011.

Friends Committee on National Legislation (FCNL) seeks fulltime Legislative Education Secretary/Editor. Job requires knowledge of and experience with legislative processes; excellent editing, writing, research, and communication skills; experience in education design and planning; understanding of and sympathy with Friends' testimonies and FCNL's legislative policies; excellent interpersonal skills and ability to work in coalitions. March 15, 1996, deadline for receipt of completed applications. Salary range \$38,700 - \$48,400; full benefits. Send letter of inquiry to: Nancy Marlow, FCNL, 245 Second Street, NE, Washington, DC 20002-5795.

Legislative Interns. Three positions available assisting FCNL lobbyists. These are 11-month paid assignments beginning September 1 each year. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, maintaining files and administrative responsibilities as required. Write, call, or fax for an intern application packet after September 1. Attention: Nancy Marlow, Friends Committee on National Legislation (FCNL), 245 Second Street, NE, Washington, DC 20002. Telephone: (202) 547-6000. Fax: (202) 547-6019. Annual application period begins January 1; all applications must be received by March 1.

Resident/Resident Couple: Buffalo (N.Y.) Friends Meeting still seeks resident/s for our urban meetinghouse, beginning immediately. Preferred—member or attendee of Quaker meeting, familiar with community outreach, basic house maintenance. Spacious 2/3 bedroom apt. on second floor overlooks historic park. Rent free, utilities shared. Send resume to Sue Tannehill, Clerk: Buffalo Friends Meeting, 72 North Parade Avenue, Buffalo, NY 14211.

Summer Community Service/Leadership Training Internship Program at Pendle Hill: Ten interns from across the Quaker world will work in Philadelphia-area social service/social change agencies, an inner-city workcamp, and on campus at Pendle Hill. Living in community, we will engage in peace studies and Quakerism seminars during this six-week immersion in service, community, spirituality, and leadership skills-building. Hard work, good fun, and service-learning await you! June 15–July 27. Room, board, and a modest sliding-scale stipend offered. Ages 18-24. All welcome to apply regardless of religious affiliation, race, national origin, or sexual orientation. Contact: Alex Kern, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

Part-time au pair: two y.o., hours/job negotiable. Private space/kitchen. Annie and Peter. (610) 399-0684.

Friends Camp needs talented counselors who can teach crafts, pottery, sports, canoeing, sailing. Also needs EMT, WSI, and certified lifeguards, head and assistant cooks. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan Morris, Director, P.O. Box 84, E. Vassalboro, ME 04953, (207) 923-3975, e-mail: SMorris@mint.net.

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.

The Religious Society of Friends seeks to appoint an **Executive Director** for the **Quaker Peace Centre, Cape Town**, effective from September 1996.

The Centre works mainly with communities in conflict, unemployed women, young people, and children. The programmes are Peace Education, Reconciliation and Reconstruction, Community Development, and Economic Development, supported by a Resources and Administrative Team.

Criteria: A Quaker or someone who is familiar with and supportive of Quaker values. Able to direct programmes and oversee finances, fund-raising, and staff issues in a flexible and responsive professional manner to keep the Centre true to its Mission Statement. A visionary, able to allow other visionaries to function while leading and inspiring staff. Preferably a South African citizen.

Qualities: Vitality, assertiveness, strong leadership and good mediation skills, wisdom, compassion, good listening skills, impartiality, and understanding, backed by a sense of humour and pleasant manner.

Qualifications: Tertiary education; experience in working with an NGO; computer skills; valid driver's license.

Remuneration: Negotiable, depending on qualifications and experience. Provident fund, medical claim provision, annual merit increments, and cost of living rise.

Application: including CV and names and addresses of two referees to: The Board Chairperson, Quaker Peace Centre, 3 Rye Road, Mowbray, 7700 Cape Town, South Africa, not later than 30 April 1996.

Arthur Morgan School. Small junior high boarding school seeks houseparents for 1996–97 school year. Positions also include a mix of other responsibilities—teaching (academics and/or electives—music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, cooking, bookkeeping. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Sarah Delcourt, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

Westbury Friends' School, a small but growing N-6 school in Nassau County, L.I., N.Y., seeks a Head for July, 1996. Extensive teaching experience and working knowledge of child development essential, administrative experience and training desirable. Please send resume to Search Committee, Westbury Friends' School, 550 Post Avenue, Westbury, L.I., NY 11590.

Vermont Adventure: The Farm and Wilderness camps seek cooks and counselors for a nine-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call: Phil M. Tobin, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05068, (802)422-3761.

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.

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, Qld Chatham, NY 12136. (518) 794-8811.

Winthrop Center Friends Church, a small programmed meeting in south central Maine near the state capital, seeks a full-time pastoral minister. Applications will be accepted through February 1996. Send resume to William Rosenbaum, Clerk, 28 High Street, Winthrop, ME 04364.

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

Maine Coast. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, salt-water cove. Swimming, canoeing—lands, bays. Near beaches, woods walks, island ferries, theaters, concerts. \$700+ week, except \$800+ week in August. Weekends available spring, fall. Dam Cove Lodge. (207) 443-9446.

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 House, a Quaker-sponsored retirement community in Santa Rosa, California, offers garden apartments, an assisted living home, a skilled nursing facility, and adult care services on its six-acre campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152.

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

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.

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.

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.

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.

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.

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.

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. Open House on Sunday, February 4, 2-4 p.m. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

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

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.

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.

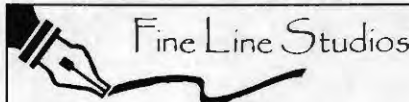
Wedding Certificates, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

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.

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.

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.



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. We prepare copy for newsletters, brochures, books, posters, and other printed works. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. Telephone (215) 241-7283.

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 233-6188.

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

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

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

Alaska

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

FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2662 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 Eagleview 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, Kogod Arts Bldg. Worship at 11 a.m.

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

Florida

CLEARWATER-Clerk: Priscilla 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.

MARATHON-Worship group. January through April, second and fourth First Day 11 a.m. 69 Tingler Lane, (305) 289-1220.

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

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

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

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

Idaho

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

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 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. Phones: 445-8949 or 233-2715.

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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

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

McHENRY COUNTY-Worship 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. Talbot. 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.

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) 966-1745.

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. 969-1366.

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 Metzertott, 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.

SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4384.

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

Montana

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

HELENA-Call (406) 442-3058.

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

Nebraska

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

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

Nevada

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

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-Semi-programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

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

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

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

PETERBOROUGH-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 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.

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. 172 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: 853-3035.

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

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

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

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

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

HUDSON-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 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) 728-7083.

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. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OBERLIN-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) 743-8827.

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 Lannox at (503) 296-3949. Meets at the antique church of the Episcopal Diocese, 601 Union Street, The Dalles, first/Third Sundays 10 a.m.

GAYLESBIAN WORSHIP GROUP-Contact Robert Smith at (503) 777-2623. Meets at Multnomah Meeting, first Sundays 11:45 a.m.

SMALL GROUP WORSHIP-Contact Kate Holleran at (503) 668-3118. Meets second and fourth Sundays at Sandy, Oregon.

SMALL GROUP WORSHIP-Contact Winnie Francis at (503) 281-3946. Meets first and third Sundays at home of Winnie Francis.

SADDLE MOUNTAIN WORSHIP GROUP-Contact Pam at (503) 436-0556 or Ruth (503) 755-2604. Meets first/ third Sundays in Cannon Beach.

PORTLAND/BEAVERTON-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.-June. Childcare. First-day school 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 292-8114.

SALEM-Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

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

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

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

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

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

CHELTENHAM-See Philadelphia listing.

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

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

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

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

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

DOYLESTOWN-Meeting for worship and First-day school 10:30 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: (814) 866-0682.

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

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. Sumneytown Pike and Rte. 202.

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

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 Sickle. Robert B. McKinstry, clerk, (610) 444-4449.

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

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

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

LEWISBURG-Worship 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. 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 Gorton, (717) 458-6431.

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

NEWTOWN SQUARE (Del. Co.)-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-Schuykill 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, Ithan, Pa. (610) 688-9205.

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

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

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

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

STATE COLLEGE-First-day school and adult discussion 10 a.m. worship 11 a.m. 611 E. Prospect Ave. 16801.

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

UPPER DUBLIN-Worship & First-day school 11:15 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 Gittlin, (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 SSQQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 749-2008 or 791-4890.

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

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

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

Utah

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 schedule (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 392-5540.

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: 632-9839.

SPOKANE-Unprogrammed worship. 536-6622, 326-4496.

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082.

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

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-Menomonie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomonie, 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) 332-9846 or 263-2111.

Wyoming

JACKSON HOLE-Meeting for worship 9 a.m. Unprogrammed. For location, call (307) 733-2619 or 733-3105.

What do you see... when you look into people's faces?



Curiosity



Devotion



Togetherness



Wisdom



Joyfulness



Friendship



Encouragement



Wonder

**We
see
that
of God
in everyone.**



AMERICAN FRIENDS SERVICE COMMITTEE • 1501 CHERRY STREET • PHILADELPHIA, PA 19102 • (215) 241-7000

These faces compel us to work toward common understanding, economic justice, and a peaceful resolution of conflict. If you see yourself in these faces, we invite you to help us realize our vision of a world renewed.

We need your commitment and support now more than ever. You may already contribute to the Service Committee; if so, we thank you. If you are thinking of new and creative ways to support our programs, we suggest a planned gift. Our planned giving program offers:

- *Socially responsible investing*
- *Gifts that provide income*
- *Gifts that provide tax benefits*
- *Revocable Gifts*

For more information, please return the coupon below or call us at the Office of Planned Giving. All information is treated confidentially. We welcome your interest.

American Friends Service Committee
Office of Planned Giving
1501 Cherry Street • Philadelphia, PA 19102
215/241-7095 — Lyn Back • 215/241-7092 — Karin Lee

I have included AFSC in my estate plans

Please send me more information on:

Planned Giving Options

AFSC's policy on socially responsible investing

Name _____

Address _____

City _____ State _____ Zip _____

Birthdates: Self: _____ Other: _____

Assets: Securities Cash Real Estate Mutual Funds

Amount of funding: \$ _____ Phone: () _____