

May 1/15, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Spring
sets things out of kilter

DO WE HAVE THE COURAGE TO BE NAIVE
DO WE HAVE THE FAITH TO BE IGNORANT

In the life of the Spirit
there is no momentum

We are always
at the
beginning

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Among Friends: Of Toasters and Mailboxes

Another bit of "Family Folklore" ("Among Friends," *FJ* 3/15) has found its way to my desk—this from Keith Helmuth, a Friend from Debec, New Brunswick, Canada:

"During our son's school years we had a two-track bread system: homemade whole wheat and store-bought brown. Store-bought bread made more acceptable-looking sandwiches to pull out at school lunch time. Breakfast toast, however, was the hefty homebaked whole wheat; except our sons, being normally spunky, would sometimes assert their right to opt for the commercial imitation. The real bread, being properly moist, required the toaster to be set toward high heat to convert it to toast. Thus, one morning our oldest son, alerted by a strange smell, rushed to retrieve his bread, found two smoking slices of charcoal, and angrily exclaimed, 'Who put the toaster on BURN?' We all cracked up in laughter. From that moment on, our family has had the perfect line for checking the tendency to blame others for a personal lack of foresight."

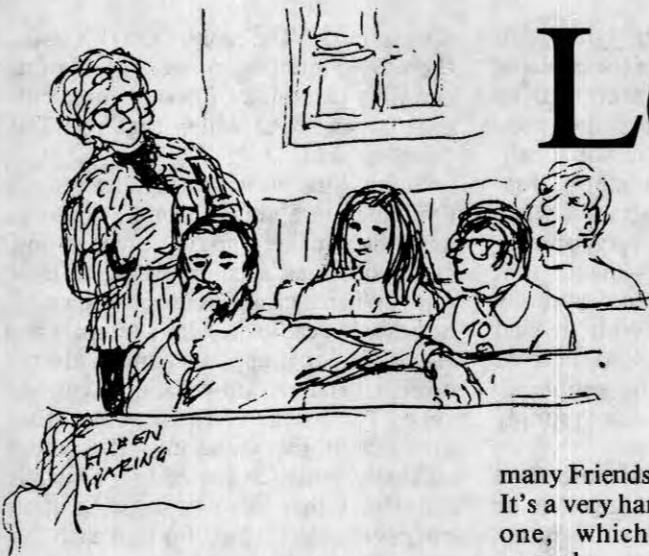
This story brings to mind a different one about bread consumption in my own household. De-

spite the great variety of breads—and our mixed fare of peanut butter and jelly, cheese, tunafish salad, and lunch meat—each of my children has had the same culinary habit: they have refused to eat the crusts of their sandwiches. Try as we may—and we have attempted everything (spreading honey on the crusts, offering money, even proffering a trip to the local amusement park)—the children have held fast to the belief that the outside of their bread is "yucky." Four-year-old Simeon, I should say, is the champion. He has become adept at licking the honey off his toast and leaving a paper-thin crust on his plate.

On the subject of foresight, readers are encouraged not to exclaim to their local mail carriers, "Where's my may 15 issue of Friends Journal?" In defense of postal workers, they cannot deliver what does not exist. With the present issue of the JOURNAL (see the running feet below), we announce the commencement of our summer schedule of one issue published monthly until fall. In October look for an expanded 40-page issue each month.

Vinton Deming

Learning to Listen



Eileen B. Waring

by Norma Jacob

In these fast-moving times, people who accidentally discover how Quakers do business often express bewilderment. "How do you ever get anything done," they ask, "if you never take a vote?" Strangely enough (from their point of view) things do get done and they are apt to stay done, instead of coming unstuck as decisions reached by a vote very often seem to do. But still there are many who are not entirely happy with the distinctive Quaker method as it operates today. Sometimes there is an uneasy feeling that the very way of doing things which has served us so well for 300 years may in itself become an obstacle to what we hope to achieve.

This thought came to me with particular force after reading a statement from Darby (Pa.) Meeting, printed in full in the January *Philadelphia Yearly Meeting News*. Darby Friends express an unhappiness, probably felt by others, about the way in which decisions sometimes seem to be arrived at by simply gliding over the expressed objections of some at yearly meeting. They suggest that it is a result of the tyranny of feeling obliged to produce a minute.

As a recording clerk in recent years, I've been in the business of writing minutes, and, like the toad beneath the harrow, have an often painful awareness of how far I fall short of writing what

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many Friends wish to hear and approve. It's a very hard job, though a stretching one, which sometimes has good rewards.

Yes, I do believe we have to have minutes. Nothing in this world, even a friends meeting, can function without an absolute minimum of structure, and the approving of minutes by a gathered body of the Society represents that minimum. If we did not go through this exercise, nothing would ever get done at all, at least not the things we want to see get done. Nature abhors a vacuum, and a space that isn't filled by what we plan to do will get filled by what *somebody else* plans to do, which may be something we very much dislike. Even a minute that has to say "We are not yet able to reach unity on this" represents action: we are planning to follow this matter further, not giving up in despair.

I'd like to digress at this point to speak of a visit I recently paid to London Yearly Meeting, from which I had been absent for almost 50 years. It did not appear to me to be very much changed in essentials. It worked well then, it is working well now, and what it achieves is, by and large, the kind of thing Quakers want to see. In the big meeting room on Euston Road, there are two clocks. One is on the wall opposite the clerks' table, to remind them of the passage of time; the other is on the wall behind their table, to offer the same reminder to the rest of the assembly. This is not, as might be supposed, a discipline imposed from outside. It is a discipline which Friends of London Yearly Meeting have adopted for themselves.

When one takes minutes in a large Quaker gathering, one notices something that is not always apparent

to the meeting in general: a considerable amount of repetition. No minute can include everything that was said by everybody, but certain themes do come back over and over. It does seem at times that people have difficulty recognizing their own idea when it is stated by somebody else in slightly different words. The struggle for the recording clerk is to see that each seminal idea does get mentioned, however briefly. But there are those who feel that since they didn't say it quite that way, it has been omitted from the minute, and they feel cheated.

If London Yearly Meeting somehow manages to get it all said in less time, can it be because they have fewer urgent problems than those that afflict other yearly meetings? Hardly. In recent years, for instance, two clerks were threatened with imprisonment on the issue of whether the yearly meeting should withhold for taxation purposes a part of employees' pay. The world today is full of awful problems. It is not necessary to list them; examples will spring to everybody's mind. All yearly meetings have to wrestle with these things. We are people who believe things deeply and sincerely, and unfortunately we don't always agree. What seems absolutely *right* to one will seem absolutely *wrong* to another; this we share with the entire human race. Does traditional Quaker decision-making mean that we are stuck right there?

The Darby Meeting statement faces this question bravely, and it mentions what is certainly a distinctive Quaker contribution toward its solution: the threshing session. Here we can talk about our most passionate convictions, hear those of others, and not be required to come up with any formula of where we do or don't agree.

London Yearly Meeting back in 1925 included in its discipline some phrases which I believe are every bit as relevant today:

Neither a majority nor a minority should allow itself in any way to overbear or to obstruct a meeting for church affairs in its course towards a decision. We are unlikely to reach either truth or wisdom if one section imposes its will on another. . . . The clerks should be content to wait upon God with the meeting, as long as may be necessary for the emergence of a decision which clearly commends itself to the heart and mind of the meeting as the right one.

It is this second admonition, I suspect, which some Friends feel is not always being followed today. But I think the first sentence is important, too; it indirectly refers to the fact that the tyranny of the minority is just as bad as the tyranny of the majority. I seem to have seen, in recent years, a rather sad

number of instances of the tyranny of the minority. It isn't always the case that arriving at true unity is prevented by parents having to leave to collect their children, or that it is time for lunch. Sometimes, I think, an unhappy situation develops from the fact that when we talk of "unity" we very often—probably unconsciously—mean that unity is achieved only when everybody agrees to what seems best. With the kind of world we live in today, and the kind of dedicated and thoughtful people we tend to be, that form of unity is simply never going to come about.

Unity must mean much more than just "we can go forward together as soon as you are willing to do it my way." I have a vivid memory of hearing in Representative Meeting of Philadelphia Yearly Meeting a distressful report from a committee which appeared to be polarized. Someone asked timidly, "Can they not find some mid-

dle ground?" The reply. "On this issue, there *is* no middle ground." Most of us certainly can think of two or three current issues about which that could at times be said.

Surely what we have to discover is not a middle but a higher ground. There is a fine old Quaker tradition which almost everybody has seen at work at least once. When a group seems permanently, hopelessly deadlocked, and tempers are rising, it can happen—almost always after a brief period of silent worship called for by the clerk or some other member of the gathering—that there suddenly emerges something which is not what either side was insisting upon but nevertheless something that each can bring itself to accept. This cannot happen unless there are some who are willing to stand up and say, "I still do not think this is the best way to proceed, but I will not stand in the way of what I see that many other Friends believe is a prop-

Silent Meeting for Discussion

by Dorothy T. Samuel

Our meeting was certainly not the first group of people to discover that great strengths are, on their reverse side, also great weaknesses. Like most Friends meetings, our meeting attracts people who have already done a great deal of reading, thinking, and searching. Many of them are also very articulate. This is a great strength. It is a strength, however, that often has interfered with the quiet searching we have wanted to find in our adult discussion hours. We each had positions; we had points of view; we had well reasoned approaches to the topics we chose to explore.

Ministry and Counsel had been concerned for some time about this retreat from worshipful sharing. They finally decided to recommend that one Sunday adult hour each month should be devoted to a query. For query sharing, particularly, we wanted to avoid the at-

mosphere of college classroom argument.

We prepared a brief description of the vision we had for the query meetings, and a suggested procedure for achieving that vision. Everyone was given a copy of the description, and the format was eagerly approved for trial. A succession of leaders used this approach creatively during the next months, beginning each adult hour with a brief rereading of the principles we would try to follow.

We seemed to have truly tapped into the Quaker spirit of looking to the Light. What had been adult discussion hours became meetings for worship for discussion. So enriched did we feel at the conclusion of these meetings that adult hour leaders began to use the same guidelines approach for other topics on other Sundays.

I would like to share our leadership suggestions with other meetings searching for a more worshipful approach to discussion. I resist the temptation to edit out specific references to queries because the wider application of the format

gains clarity from its rooting in Friends' traditional approach to queries:

Queries were Friends' way of insuring that members searched their personal actions and practices in the light of their convictions, and did so without any semblance of dogma or imposed creedal authority. It might be more accurate to say that Friends allowed the *queries* to search *them*.

Ministry and Counsel would like to suggest that we make an attempt to study the queries in this manner rather than as subjects for intellectual discussion or debate, that we encourage people to listen to new truth rather than explain or defend the old, familiar ideas with which they came.

If you feel moved, as leader, to try this more worshipful manner of considering the queries, we offer these suggestions. It may be helpful to read or review the approach before each sharing hour to unite everyone in seeking the same goals.

1. Open the hour by reading all or part of the query aloud slowly. Reread any particular line which seems to you, as leader, particularly relevant or provocative. With other topics, phrase the topic briefly and nondirectively or read a provocative

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er course of action. Time will show who is right." It is perfectly possible that there may be issues on which action cannot be taken at present, and we should have the courage to minute this.

What we need to do, and what often seems at first impossibly hard, is to make the conscious effort to ask ourselves, "What do those who seem to be opposing me really want? Is it so different from what I want, if we take a long view?" The Kingdom to which we all hope we are going is the same one; only the roads are different. At bottom, our differences are about means rather than ends. Working out ways to make those different roads come together is a task for a smaller group, not the entire yearly meeting in a business session. Yes, the decision may have to be postponed for a day or even a year, but not with recrimination or despair. We have to learn to listen—to God and to one another. □

paragraph concerning the topic.

2. Allow a silence to develop out of which Friends may speak, much as they do in silent meeting for worship—as the Spirit leads them.

3. Discourage answering back, analyzing, or correcting previous speakers.

4. Encourage silences between speakers

- a. to allow others to absorb and be searched by what has been said rather than responding glibly to some aspect or phraseology.
- b. to encourage subsequent speakers to *add* their message or insight rather than to *answer* the previous speaker(s).
- c. to make it easy and comfortable for more reflective and slower-to-speak Friends to feel free to contribute.

As in meeting for worship, we may be able to reach that centeredness where each contribution is unique, adding to the sharing rather than honing a position or point of view. We may be able to experience a mosaic composed of the contributions of many Friends rather than straight line positions pruned of all paradox and ambiguity. □

Untraditional Forms of Worship

by John J. Beer



Dan Hamlett-Leisen

If we are to worship God with all our heart and soul and mind and strength, then all manner of expression and inspired worship should be acceptable, if not actually pleasing to God and to Friends. Unprogrammed Friends usually affirm such sentiments when making tolerant pronouncements about the validity of other faiths. But for themselves, in their books of discipline and historically, they affirm only silent worship and spoken messages. The practice of hymn singing appears to be on the rise in the Society, and occasional instrumental or dance "messages" are received with approval. But there is no searching theological affirmation of these in *Faith and Practice*.

We all know why. Historically the Society grew out of a rejection of all outward signs and rituals, and in the 20th century the Society remains a refuge for those who reject the formalism of the faiths in which they grew up. Silence and spoken messages are the common denominator for corporate worship among increasingly individualistic Friends. Other forms of corporate expression are problematic. What really

is the place of hymn singing in Quaker worship? Can we sing words and stanzas that are unhelpful or worse? Can we join in singing if at that moment we are uninspired? Does traditional Quaker theology permit us to utter a stream of words in song to become inspired? With such considerations, how can Friends even recite the Lord's Prayer in unison?

So what *is* our message on the use of the arts and symbolism to supplement corporate silent worship? What is our advice to Friends about participating in worship and sacraments and the liturgy of other religions? Must Friends who find these meaningful leave the Society? Or be obliged to practice dual or multiple membership? Or be encouraged to share *all* their light with a Society of Friends committed to openness toward new forms of corporate worship? Could unprogrammed Friends possibly profit from the experiences and searching of pastoral Friends?

As *Faith and Practice* amply demonstrates, Friends have worked diligently in reconciling the leadings of the individual with the conduct of business meetings. The time has come to seek similar light on the practice of corporate worship opening to all forms of inspired experience. □

John Beer is a member of Newark (Del.) Meeting.

Someone remarks, "There are lots of Quaker actors around nowadays." I reply, without thinking, "I'm not surprised." Why am I not surprised? Because it seems to me that acting has a lot to do with what one might call Quaker mysticism. It can be a way of finding that of God and showing it to others.

If this seems a strange idea, it could be for three reasons. In the Puritan society of Britain and North America, acting has long been regarded as frivolous: done just to entertain. Then there's intellectual snobbery. Actors, who interpret someone else's text, are

Building Sandcastles for a Living

by Deirdre Barber

not seen as artists in their own right, and they only do what might better be done by the audience's own imaginations. And even those who would concede that actors do something useful often think they do it unconsciously and are unsure of the difference between real life and illusion. Actors are like children, you know.

After all, what do actors do? Walk about, say a few lines, display their pretty faces; anyone could do it. Athletes and beauty queens announce their intentions of taking up acting careers. Of course; nothing to it. In my darkest moments I fear that there *is* nothing to it. And there are indeed some actors who are merely behavers, purveyors of

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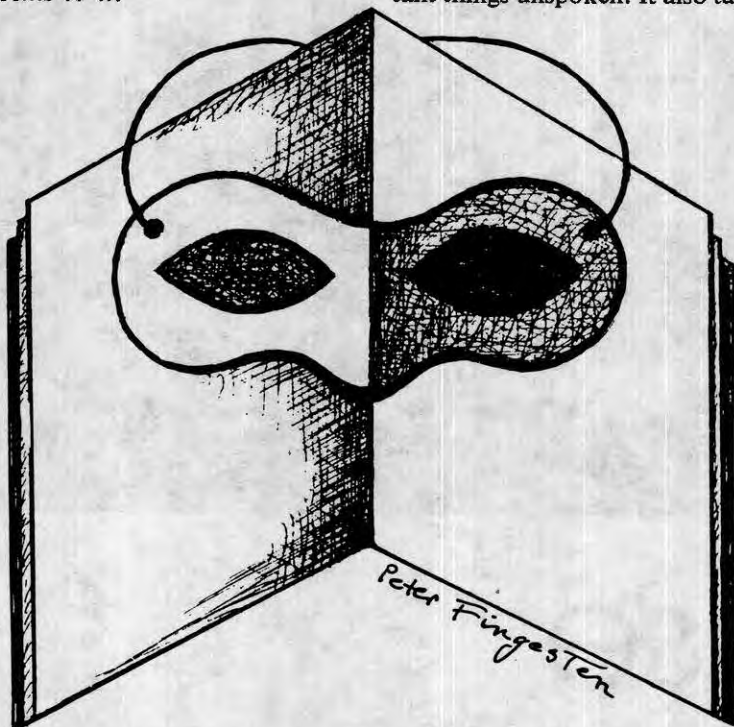
their own personality. There are also the vain ones, the stupid ones, the self-centered ones—but in my experience, not many. Most of the actors I've met are intelligent, thoughtful, knowledgeable, with a sense of proportion. So what is acting really like?

It demands an honesty that will blister off hypocrisy and illusions, especially one's own. How can you lay out a character's self-deceptions if you aren't aware of your own? Acting means looking in the mirror for more than reasons of vanity. One's body is a professional asset, a professional expense. The first thing you say in the casualty ward as the doctors prepare to stitch up your face is, "I'm in a play in two weeks. Will it look all right by then?" It means constant insecurity. People with regular jobs, money coming in every week, sick pay, paid vacations, pension at the end, simply cannot envision the financial insecurity of an actor. An actor is either self-employed or a casual laborer, living from hand to mouth, from contract to contract; applying for jobs not once in a lifetime, or every few years, but many times a year, against tremendous competition; 80-90 percent of professional actors are out of work in most of the countries I know about. And insecurity makes you behave oddly. Most people know about actors and alcoholism. There's also superstition: actors are notoriously superstitious. Faced with the awful gnawing of stage fright as well as insecurity, I have to fight not to develop superstitions: I find myself thinking, I must do *all* my exercises in *this* order, I must have my *special* eyebrow pencil, *that* hairclip not *this* one, or something awful will happen. What? Don't ask!

There are also frustrations built into using yourself for your art. There are parts I'll never be cast for because I don't look right, including, of course, most male roles. The older you get, the better you get—but the older. There's a saying that by the time you're experienced enough to play Juliet, you're too old for her. Transience is always with you, painfully. If it is good to be reminded how fleeting are earthly things, then it is good to be in the theater: every stage performance is different, and is gone forever when it ends, and the end of a production's run is like a death. It'll come no more. Never, never, never, never. It is like building sandcastles; you can work hard

to create the most beautiful, the most original sandcastle in the world, but in the morning it will be gone, washed flat by the tide, never a trace left except in the memories of the few people who saw it. Time, in Shakespeare's *The Winter's Tale*, describes this relentless erosion, within a play which by its nature demonstrates it:

*So shall I do
To th' freshest things now reigning
and make stale
The glistening of this present, as my
tale
Now seems to it.*



Transience, then, is a truth which the conditions of theater keep always before us. But there are other, more positive truths which it helps us to see, and this is where we get near to that of God. The process of creating a character is a mystery. I read words off a page, then learn them; and out of that comes a person, someone *else*, not quite me, yet not apart from me, of whom I can say with confidence, "She wouldn't do that," as if she were real.

Acting, though, is not just a bunch of ordinary people impersonating a fictional bunch of ordinary people. If it were merely that, I do not think drama would have the compelling power it can have, nor would it have had its origins in religious ritual. Plays are not life, and actors do not present real people on

stage; they take off the skin and the fat and try to portray an essential person as never seen in real life. This can be true even in the most trivial pieces, the lightest of comedies, and sometimes without the playwright's collaboration.

The events of a play, and the characters' reactions and feelings, are usually more clear-cut than in life. People in plays are shown on the crests of emotions, in the fullest articulation of opinions, acting on their beliefs or needs or prejudices in the most decisive way. Life is rarely like that; life is full of conflicting feelings, loose ends, bathos, important things unspoken. It also takes much

longer. Characters in plays get the chance to display to the audience their nobility or lack of it with a clarity and wallop that life denies most of us most of the time. I can have the feeling, sitting in the theater audience, that I am seeing a reality more real than real life; that I am grasping something, indefinable in words, about the human spirit, out of an event created by the human spirit. Is that something of God? It may be what most makes me believe in that of God.

Comedies tend to end in reconciliation: the right people marrying, families reunited, hatchets buried. And though they are mainly not like the last scene of *Cymbeline*, even the most frivolous comedies can sometimes produce a little of the same effect—that universal

harmony has been summoned from wherever it lives and is proving its existence here, before our eyes. If we wait long enough, everything really will be all right.

Of course, all of this—the clarity of issues, the evoked nobility, the reconciliations—can be denigrated as mere wish-fulfillment fantasy, but I believe that when it works in a play, it is more. It is a statement of faith by playwright and actors that those things, that harmony, are real, more real than lived, ordinary, everyday life. The play has then become a magic ceremony to invoke those things through belief—to call that better, clearer life into being.

Pericles is a late and rather ignored Shakespeare play; the kindest word most often applied to it is "naive." The structure is loose, the plot absurd, the verse irregular and not at all good in places. But it works on the stage. I was in a production of it a few years ago, and a strange thing happened to me at a rehearsal. I was onstage as Thaisa, now a priestess of Diana, having been cast overboard seemingly dead, and revived. I listened as Pericles, Thaisa's husband, entered the temple behind me and related his life story. As Thaisa, I thought, "Hey, this sounds familiar . . . could it be . . . could it possibly be that this is my husband, that my old life is coming back to me?" And then, with one of those internal explosions that accompany an important intuition, I realized the metaphorical implications of the scene. It's all there, I thought, everything that I have ever been, everything of value in my life: old, unexercised talents, the lot, it's all *still there*, somewhere, and can be recovered. Somewhere my life is a whole, and nothing can really be lost, ever. My skin prickled and I felt dizzy and elated.

This is where transience is superseded, where devouring time proves only a half-truth. Coming out on the other side of tragedy, Shakespeare writes a tale in which a man's reunion with his supposedly dead wife and daughter resonates for us because we believe in transcending decay and loss. A play is a real event, though it is also a representation of a fictitious event, and as such has a real effect on its participants—including the audience. Audience and actors are drawn together in a kind of ritual affirming this higher life. It is a statement of faith, and a promise. □



H.J.M.F. Hofmann

In Defense of the Pharisees

by Joy Rosnel Weaver

In the February 15 issue of *FRIENDS JOURNAL*, Dana Charry, in "Christian Roots of Quaker Universalism," writes, "On one point all theologians seem to agree: Christ was a unique event in history, signaling a radical end to the old order, and the beginning of

something wondrously new. The old order is portrayed vividly in the Gospels and Epistles: Judaism of Jesus' time was seen as a rigidly entrenched self-serving system, whose leaders insisted on fanatic observance of law and ritual, while ignoring the spiritual needs of their own people and leaving them to wander like lost sheep." Thus, even a Friend espousing Universalist views is found repeating a misconception which has for 20 centuries been at the root of Christian anti-Semitism.

Friends have always been fond of citing George Fox's determination to strip away the external trappings of Christianity and to return to the apostolic way. Yet, how many Friends have ever known anything beyond the biblical description of the religious and social setting in which Jesus lived and preached?

Shocking as it may seem to most Christians, the Gospels have come down to us so distorted by early editing that the picture they present virtually reverses

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the religious structure of the period described in Jewish historical sources.

To understand that structure, it is necessary to go back to about 160 B.C. and the ascent of the Maccabees. Most Friends know the story of how the five sons of Mattathias of the Hasmonean House led a small but determined army out of the hills and defeated the Greek Seleucid conquerors. It is the story of Chanukah, the story of the miracle by which a one-day supply of lamp oil lasted the eight days necessary to cleanse and sanctify the temple. What most Friends probably do not know is how that rededication of the temple led directly to the story of Jesus and the Pharisees.

After the expulsion of the Seleucids, Simon Maccabee, the last surviving brother, became high priest. Fearing further Greek incursions, he made a treaty with Rome for protection.

With the period of relative peace afforded by Roman protection, the Hasmonean high priests became wealthy and powerful, soon becoming a royal dynasty, ruling both temple and state. In their early years they were supported by the religious party that was to become the Pharisees, but as their rule became less religious and more violently despotic, the Pharisees denounced them.

Eventually, after the death of Queen Salome Alexandra in 67 B.C., violent internal strife between her sons, Aristobulus II and John Hyrcanus II, opened the door for Roman protection to become Roman rule. Pompey besieged Jerusalem, defeated Aristobulus, and appointed as governor, John Hyrcanus II's minister, Antipater, an Edomite whose people had been forcibly converted to Judaism. John Hyrcanus II was relegated to his family's original role of high priest. Later, when Julius Caesar succeeded Pompey, he elevated Antipater's title to procurator, a title which became the birthright of Antipater's son, Herod.

During the years of Hasmonean rule, the Jews who had united against the oppression of the Seleucids divided again into numerous factions. The three most prominent of these were the Essenes, mystically inclined Jews who withdrew to form contemplative communities; the Pharisees, who have been described as political conservatives and religious liberals; and the Sadducees, liberal in ac-

cepting Hellenistic political theories but conservative in religious matters, supporting the priests, the temple and the practice of ritual sacrifice.

The Sadducees were quite comfortable with Roman rule, which encouraged an elitist priesthood, while the Essenes withdrew into their communities, prayerfully preparing for the prophesied Messiah. It fell to the Pharisees to live among the common people pursuing common trades such as carpentry and sandal making, and trying to preserve the covenant and interpret the law within the context of everyday life.

In some ways many Pharisees were not unlike Quakers. They believed in the healing power of God. They believed in non-ostentatious living. They believed in continuing revelation. They eschewed the "hireling clergy" and empty ritual, contending that the Torah had been given to all the people, not to the priests alone. They denied the authority of the state on religious matters. They gathered for religious observance, not in the temple, but in the synagogue, similar to our meetinghouses, and developed schools for the study of Torah under the leadership, not of priests, but of rabbis, who were teachers. Probably it was in such a setting that Jesus was found questioning his elders (Luke 2:46). To this day, a question and answer method is used to teach Torah among Orthodox Jews.

One of the most beloved Pharisee teachers was Hillel the Elder whose academy flourished in Galilee during the time of Jesus. It is, in fact, Hillel's son Gamaliel who is cited as the boyhood teacher of Paul in Acts 22:3, a claim which is difficult to comprehend as Paul grew up in Tarsus and continually seems to confuse Sadducee and Pharisee practice.

Many stories about Hillel have been passed down through the centuries. In one, he is approached by a Gentile peasant who desires to convert to Judaism but struggles with an inability to comprehend the complexities of the law. Hillel is said to have told him, "There is but one law: that you love your neighbor as yourself. The rest is commentary." Also attributed to Hillel (as well as to several Eastern sages) is: "Do not do unto others as you would not have them do to you."

Among Hillel's teachings was the concept of a mystical union between humans and a loving God, not the an-

cient vengeful one. He taught, too, that human beings are directly responsible to God for their actions. He taught self-esteem and self-sacrifice: "If I am not for myself, who will be for me? And if I am only for myself, what am I? And if not now, when?" And he taught the sacredness of life and the evil of war. In the teaching of Hillel, the basis for the teachings of Jesus and the foundation of the apostolic period so important to George Fox can be clearly discerned.

But, of course, Hillel's school was not

In some ways
many Pharisees
were not
unlike Quakers.

the only influence on Pharisee thinking. As in any religious body, there were varying views of how to interpret the law and how best to demonstrate adherence to it. Some were influenced by the prophetic messianic vision. Some were literalists, following stringently every rule laid down in Leviticus. Some were zealots, militant in their desire to overthrow Rome by force.

It is quite possible that when speaking of the hypocrisy of the Pharisees, Jesus was speaking out as a student of Hillel against the rival school of Shammai. Unlike Hillel, Shammai taught a rigid, legalistic interpretation of the law. Where Hillel upheld human rights, for example, Shammai upheld property rights. In many ways, Shammai's thinking came closer to Sadducee than to Pharisee belief.

The editing of the Gospels, however, makes it appear that the Pharisees were all hypocritical reactionary legalists. This editing took place more than 300 years after Jesus' death and was necessary because only texts that conformed to the Nicean Creed could be accepted for canonization. Clearly, the onus for the persecution and death of Jesus could not be permitted to fall on Rome at a time when the world's most prominent

convert to Christianity was the Emperor Constantine.

One extreme example of such editing appears in Matt. 12:9-14 where the Jews prepare to plot Jesus' death because he healed a man's paralyzed hand on the Sabbath. There has never been any prohibition in Jewish law against an act of healing on the Sabbath. It was and is still considered exactly what Jesus himself says in that passage: a humanitarian act. (Jesus is not portrayed as an herbal healer, but it should be mentioned that there would probably have been a prohibition on mixing herbs on the Sabbath, as that could be considered work. Any healer would have known enough, however, to prepare sufficient herbal mixtures before sundown! And if she or he hadn't, it would hardly have been an infraction punishable by death.)

And the most serious charge laid to Jesus in the Gospels, that of claiming to be the Messiah, is clearly of Christian origin. Only a Christian, believing the Messiah to be God, could consider this a capital offense. To the Jews, the Messiah would be a messenger from God, a forerunner of the creation of the peaceable kingdom on earth. No Jew believed that the Messiah would be God incarnate. There was no law against claiming to be the Messiah. So many came forth, in fact, that Pharisee teachers such as Gamaliel (see Acts 5:36-39) felt called upon to warn of the possibility that Jesus was another false claimant.

The only related claim which would have been serious enough for the death penalty would be the claim to actually be God. Christians seem to have a hard time realizing that Jesus never made such a claim in the early Gospels. He claimed only to be the Son of God or the Son of Man. If he had claimed to be God, the Sanhedrin, empowered by Rome to deal with all religious matters, would have had the authority to put him to death. They would not have needed to turn him over to the secular Roman authorities. The claim to be Messiah would, however, have merited execution by Roman law because Rome would have viewed it as a claim to be king: high treason against the divine Caesar.

It seems particularly fitting that Friends should reread the Gospels, bearing in mind the historical setting of their canonization and thus, perhaps, learn not to perpetuate any longer the anti-Semitic bias incorporated there. □



Margery Coffey

Sexual Abuse and Recovery

If, as Quakers, we feel that our concerns include a healing ministry, the books much needed in our meeting libraries are those that help with healing after sexual abuse or misuse.

We live in a society that has the attitude, "if it wasn't rape then it wasn't very important. If it wasn't violent, it did not do violence. If it only happened once, it didn't count. If it happened long ago, it is over and should be forgotten." The people who are victims are also members of society, and they tell themselves they are not hurt, or that it wasn't that big a deal, or that they shouldn't be crybabies over something so trivial or so far in the past. But the incidents don't go away. They burrow deep into the psyche where they poison and do damage to all relations which require trust and confidence.

A sexual crime is a dirty secret which the victim, in shame and confusion, shares with the perpetrator. When the perpetrator is a relative or a family friend, the victim feels not only victimized, but in some way in complicity with the act. "This cannot happen, but it did happen, therefore I must have done something to deserve it." It is almost impossible to talk about, yet that is the only way to cleanse the psychic wound.

Last summer at the Friends General Conference Gathering at Carleton College, a lot of healing took place because one woman took a big risk. She shared

with our worship group that she was in a sexual abuse recovery group and it was helping her. Within an hour, three other women came to her to tell their experiences.

I was the fourth woman. I told her about my eleven-year-old daughter's run-in with a workman at our house. It took a little longer, and a little more trusting on my part to tell her about my uncle who had put his hands where they didn't belong when I was seven years old. And I immediately qualified it—trivialized it—by saying my experience was a minor one, it wasn't like a rape. She smiled as I said it, and told me that was the universal opening statement of every woman who has been abused. It is a way of covering over the psychic wound.

Immediately after I spoke with her, I felt a sense of release. It was as if all the energy tied up in hiding that memory had been freed and given back to me. I walked around under the big trees at Carleton, and saw myself in a new perspective as memories rushed in on me. Like most children, I had sometimes been given tasks beyond my capabilities, and of course I had not been able to carry them out. I had always felt it must be my fault. It could not be the adult's error in judgment, so it must be that I wasn't good enough or smart enough or responsible enough. Now I could see that I had done a very good job on those occasions and I could give myself credit for my abilities. I have since learned that my sense of failure is a common one

The author is a social worker whose writing has previously appeared in FRIENDS JOURNAL. She wishes to remain anonymous.

among victims, and so is the sense of confidence that comes when the abuse incident is brought out and faced.

We four women spoke privately. Another person in our group struggled in our presence during worship sharing throughout the week, broke down in tears and finally pulled open a door closed on a dark and frightening incident and exposed it to the light among supportive friends. We could almost hear the release, and the energy rushing in.

Since this experience, and as a way of passing on my brave friend's work, I have made a point of speaking openly about sexual abuse. I find that nearly every woman I speak to has a story to tell about herself or her friends or her children. The victims are not always female. Men have talked about being direct victims, or indirect victims witnessing abuse or violence directed at others and being helpless to interfere.

The story that disturbed me most was about a meeting where several children were molested by an attender. When he got out of jail the meeting was concerned about how to help him, and how to accept him back into the meeting if he came. There was a great deal of thought

about the offender, and very little about the victims. No one seemed to have thought about the trauma for the children, or assured them protection from the man, or helped them talk about the experience or made it clear that they were not in any way responsible for his wrongdoing. The children will live with this damage and with fear until someone helps them.

Sexual abuse or misuse causes a wound that cannot heal itself. It must be brought into the open and placed in a healing light. Too many people are suffering the consequences alone, not knowing that other people have had the same bitter experiences and that by talking openly we can help each other.

One way to make that light available—to give permission to talk about these incidents—is to have useful books prominently displayed in the meeting. We need practical books that give our children power to protect themselves from adults without conscience, and books to help victims understand that they are victims and not willing conspirators, and books that show adults that old, old wounds can still be healed. □

Helpful Books

Chilly Stomach. By Jeannette Caines. Illustrated by Pat Cummings. Harper & Row, 1986. 32 pages. \$11.95. A picture book for children that will give parents insights into a child's feelings and fear of not being believed. Should be read by parent and child together.

A Better Safe Than Sorry Book: A Family Guide For Sexual Assault Prevention. By Sol and Judith Gordon. Illustrated by Vivien Cohen. Ed-U Press, Inc. Fayetteville, N.Y. \$5.95/paperback.

My Body is Private. By Linda Walvoord Girard. Illustrated by Rodney Pate. Albert Whitman & Company, Niles, Ill., 1984. 32 pages.

Sexual Abuse: Let's Talk About It. By Margaret O. Hyde. Westminster Press, Philadelphia, Pa., 1984. 96 pages. \$8.95. A book for adults about sexual abuse of children and ways to respond.

Stranger Danger: a Safety Guide For Children. By Patricia Ryon Quiri and Suzanne Powell. Illustrated by Mirika Hahn. Julian Messner, New York, 1985. 48 pages. A series of vignettes, ending with "What would you do?" and giving a correct answer.

Feeling Safe Feeling Strong: How to Avoid Sexual Abuse and What to Do If It Happens To You. By Susan N. Terkel and Janice E. Rench. Lerner Company, Minneapolis, 1984. 96 pages. Vignettes show how common situations develop and ways to prevent or overcome them.

Abby, My Love. By Hadley Irwin. Atheneum, 1985. 168 pages. \$11.95, \$2.50/paperback. "A Margaret McElderberry book." Fiction for seventh grade and older. A teenage friendship/love story with sensitive handling of the underlying theme of incest. Caring characters and a hopeful, but realistic ending.

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IS AIDS OUR DILEMMA?

by Cynthia Taylor

At a Unitarian church in New York City last fall, F. Forrester Church preached a sermon on AIDS, reminding his congregation that "if religion can be defined as our human response to the dual reality of being alive and having to die, in the largest sense the AIDS crisis is a religious crisis and therefore demands a theological response." This sermon and subsequent articles in many publications have stirred me about the AIDS crisis. But even more compelling has been the experience of knowing individual Friends and meetings who are struggling with grief and loss. I first became aware that Friends were dying of AIDS at a memorial service at Slippery Rock, Pennsylvania, for Howard Segars, first clerk of Beacon Hill (Mass.) Meeting, seasoned Friend and social activist. Some Friends in the Boston area knew him as their first Quaker; he did indeed guide many people to come into that meeting and feel that there was a place for them and for their skills. His memorial services, both in Boston and at the Friends General Conference Gathering at Slippery Rock, attracted Friends who cared about his life and his witness for peace and social concerns. Since then, several other Friends have died of AIDS. But we rarely read much that tells us what they would want us to know, their legacy and wishes. We might ask ourselves why we have not seen this as a religious or spiritual crisis.

During a brief, miraculous respite from his battle with cancer in April, 1983, former FRIENDS JOURNAL editor Olcott Sanders told me that he knew he didn't have much more time. He said he felt as if he had been given the gift of attending his own memorial service, and I asked him what message he

wanted to give if he could attend the next one. His answer came carefully, without much pause, as if he had already thought about it: "Affirm one another—don't hold back your love or praise; say it, show it, confirm it."

I wonder now: are we affirming the many gay Friends whose lives we are given to share in our meeting families? Are we affirming any Friends who are now facing an imminent death? What are we doing for those whose deaths will come from AIDS? I know that some few meetings are responding, but not very many. Much good loving and growing could come from facing this openly. Anytime an issue like this causes so much fear and confusion, people of conscience know that it cannot be quietly dismissed or denied. With a long history of offering support and care to those whom society tries to ignore or reject, we Friends have some work in front of us to dispel the anxiety and outright hostility.

AIDS has been called the leprosy of our time. Hurting and frightened individuals and families are being treated as lepers, as hysteria grows and increases people's pain and isolation through misunderstandings about the disease. Misinformation is leading people to make all sorts of wild and ridiculous assumptions and to behave in ludicrous ways. Some examples: a telephone company repairman has the disease, and the company burns his truck—just to be safe; when an AIDS crisis center in Atlanta tries to rent a home for AIDS patients, real estate agents refuse to help them; a family in Washington, D.C., tells an elderly member that if she continues to attend social events at the meeting with gay and lesbian Friends, she will not be allowed to visit her niece.

A parent at the 1985 Gathering pulled me aside and asked nervously on the first day if her child was going to be taught by any gay men; she believed that would not be safe, considering the problem of AIDS. *USA Today* reported that a survey has shown that 35 percent of U.S. citizens questioned replied that they would not have lunch with a known homosexual. All of these examples reveal a tremendous lack of knowledge about the disease, some incredible assumptions about how it is transmitted, and a deep undercurrent of homophobia.

What can Friends do? As I think

Cynthia Taylor is religious education and Junior Gathering coordinator for Friends General Conference. Before coming to FGC, she worked as a cell biologist, researching the cell aging process. Cynthia is a member of Albuquerque (N.M.) Meeting and a sojourner at Newton (N.J.) Meeting. A resource list on the subject of AIDS is available to Friends who send a SASE to FGC, 1501 Cherry St., Philadelphia, PA 19102.

about possibilities, many practical ideas come to mind. But there is something that has to happen first, before we take action. There is a powerful witness made when Friends meet for prayer, for humble acknowledgment that we don't understand some of the giant mysteries in our lives. The practice of holding one another in the Light is so important, so loving and vital! Prayer is not something that secular groups are doing for or with people with AIDS, or their friends, it is something that Friends can do. We know that the eternal Spirit will lead us, will give the Light needed—and more—even as we stretch to live up to it.

Then, after we have prayed for gui-

Affirm one
another—
Don't hold back
your love or praise;
say it, show it,
confirm it.

dance, we can begin to educate ourselves and our meetings. AIDS is caused by a virus (formerly Human T-cell Lymphotropic Virus III). You have to get this virus into your blood stream in order to get AIDS. The disease is not easy to get. In fact, it is relatively difficult to get. It cannot be caused by casual contact. It is not caused by attending school with a person with AIDS; eating meals with, sharing a home with, working with, sleeping next to, or caring for the needs of someone with AIDS. There are only two ways to get it. One is by intimate sexual contact, which means exchanging semen or sputum. The other is by receiving blood transfusions. (But you cannot get it by giving blood). The only family members of the approximately 25,000 reported victims who have AIDS are those children born to mothers with AIDS and those who have had sexual contact with victims. While it is fatal, the virus is actually fragile; it can be killed with ordinary household bleach, alcohol, and heat. The myths about it are potentially more destructive than the

disease itself. AIDS hysteria has been called more contagious than the disease.

It is not hard to learn some facts. One step for truth-seekers is to locate people in our communities who are working with AIDS patients and families. We could also ask people with AIDS to speak. They could be invited to come to our meetings, to adult forums or evening study groups. Many hospitals have chaplains who are working with AIDS patients; they are glad to meet with open-minded people who want to learn more. Perhaps we could also give children and adolescents an opportunity to learn about the disease. They are aware of the hysteria too, but may not have the research skills necessary to get accurate information. They deserve honesty and factuality and meeting-based preparation for responsible, caring sexual expression. Are Friends doing all that is possible for sex education?

Several good articles have been published about the virus and its impact on the human immune system, but most are highly technical and clinical. *The Tarrytown Letter*, No. 54, December 1985-January 1986, speaks about the importance of love, laughter, trust, and positive thinking for victims who are struggling to live whole lives in spite of the disease. There is so much that we all need to learn about intimacy and love, so much that needs to be reconnected between spirituality and sensuality, so many ways that death can be our teacher, requiring us to reevaluate our thoughts and behaviors. And there are important ways that we can allow death to help us gain greater appreciation of affirming love.

As John Donne long ago observed, no one of us is an island, entire of itself; every one is a piece of a continent, a part of the main . . . the bell never tolls for one without tolling for us all. For more than 300 years Friends have made both prayerful and active witness for truth, for speaking truth to power. All our testimonies of community, equality, simplicity, and harmony (peace) are challenged by our society's response to disease and death. And death that comes from a disease that is transmitted sexually seems to require even more care and tenderness. More of us could decide not to wait for closer bells to toll before we open our lives to one another, affirming those who are precious and risking the vulnerability of revealed caring. □

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A Quakerlike Constitution

by Andrew Braid

On February 2, 1987, a new constitution for the Philippines was adopted by an overwhelming majority of the electorate in a nationwide vote. Eighty-seven percent of the eligible voters—the highest turnout in the nation's history—eagerly participated, with many standing in the hot sun for hours to cast their ballots; a marked contrast to previous elections and referenda in which guns, goons, and gold largely determined the outcome.

Ratification of the constitution is the culmination of months of work by 47 commissioners selected from nominees representing a spectrum of society: men and women of unrefuted "probity, independence of mind, nationalism, and patriotism." The sessions of the Constitutional Commission were open to the public and mass media and were televised in full. Written and oral submissions were accepted from hundreds of interest groups—even from those motivated by political or self-interest.

The framing of the constitution seemed to be more a spiritual than a political exercise, partly a response to the evils spawned by the previous regime. Each morning a commissioner would open the session with prayer. A foreign visitor listening to the proceedings was heard to remark that the constitution seemed

to be "of God, by God, and for God." This is understandable, for while much time was spent on the structure and functions of government, even more time was spent on redressing the inequities of society, on civil rights, and on promoting the spiritual and cultural values currently being undermined by external influences.

The new constitution contains many provisions which would be of interest to Friends. The preamble implores "the aid of Almighty God in order to build a just and humane society." The document also "renounces war as an instrument of national policy" and "adopts and pursues a policy of freedom from nuclear weapons in its territory." This latter provision poses a problem for the United States and its military bases in the Philippines which have for long been a bone of contention with peace groups. Recognizing the right of conscience, the government may call on the people to render "military or civil service." The Constitution states irrevocably that "the civilian authority is, at all times, supreme over the military."

Concerning basic human rights, the constitution recognizes the role of women in nation-building in that the state "shall ensure the fundamental equality before the law of women and men."

Considerable discussion centered on the family and "the right to life of the unborn from conception." This provision reflects values held dearly by the Filipinos and is intended to stem the ero-

sion of these values by external influences, particularly by the movie, TV, and videotape industries, both foreign and local.

There is a strong provision for freedom of speech and religion. Religion shall be "allowed to be taught in public elementary and high schools" by instructors designated or approved by the religious authorities to which the children belong, and "academic freedom shall be enjoyed in all institutions of higher learning." The constitution mandates the state to "assign the highest budgetary priority to education." This is seen as an offset to excessive spending by the military during the past regime.

No doubt Friends, Amnesty International, and similar concerned bodies will welcome the provisions against torture: "No torture, force, violence, threat, intimidation, or any other means which vitiate the free will shall be used . . . nor shall there be the use of substandard or inadequate penal facilities under subhuman conditions . . ."



Gene Stolz/Jus/American Friends Service Committee

Andrew Braid was for many years a member of Ithaca (N.Y.) Meeting and is now an international member of the Friends World Committee for Consultation. Andrew is retired and lives with his family in Manila. His wife, Florangel Rosario-Braid, was a member of the Constitutional Commission.

There was much debate about a proposed provision prohibiting the death penalty. Many commissioners anguished over the question, torn between their deeper sentiments and an appreciation of the prevailing realities manifested by murders, abductions, and rape. In the end there was a compromise to the effect that "neither shall the death penalty be imposed, unless, for compelling reasons involving heinous crimes." It is left to the lawmakers and the Supreme Court to determine what would be regarded as "heinous." One commissioner suggested that trafficking of drugs by syndicates, ruining the lives of thousands, particularly the youth, should be regarded as "heinous."

Other provisions which would appeal to Friends include protection of the ecology, agrarian reform, urban housing, meeting the basic needs of the underprivileged, local autonomy for indigenous tribal minorities and for the Muslim communities of Mindanao, and promotion of the rights of labor.

Throughout the constitution one finds frequent reference to the importance and inviolability of the dignity of the individual. The commission was composed of persons of different religious persuasions, and this can be viewed as an ecumenical triumph. Furthermore, it could be regarded as a model for other people yearning for spiritual uplift, peace, and freedom.

In conclusion, the president of the republic has been accorded international recognition, not on account of political acumen but because the human family yearns for leadership based on morality rather than expediency and self-interest. Under her exemplary leadership the country is undergoing a welcome transformation in spite of external and internal forces bent on maintaining or recovering their powers and privileges. It is hoped by the few Friends here that the international community of Friends will take to their hearts concern for the Philippines and its 55 million souls. □

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Nancy Dawson

BLOSSOM TIME

Sweet innocence the spring,
so lovely now, unknowing
how she came from snow,
how early green
would turn to summer leaf,
how autumn gold
would burn to cold.

I too have been with winter,
but in the orchard of the heart
I wake to see
December white is blossom now,
and Time has pruned the bough
to bear more richly than I dared
before I knew what seasons are,
how far I had to go with spring . . .

—Gordon M. Loos

UNSCATHED

Spring housecleaning.
Still at it after dark.
The stacks of magazines—
June '69, May '80—with articles
we'd planned to clip
on Vietnam and the arms race
have to go.

Trundling them in the wheelbarrow
over the rough ground
to the middle of the stubbled
garden,
I glimpse one cover:
Asian peasants in reed hats
with red and yellow bundles,
fleeing.

I pour gas on the clumps
congealed with basement damp,
tuck paper in around the edges
to start the blaze.
A single match.
Flames surge and roar.
I bolt back.

Immolation . . . like pacifists and
monks
in grief for napalmed children
and the government's
indifference . . .
Did they feel themselves on fire?
I clutch my head to find out
if I still have hair. Sink weakly
on the well top.

How could I not know
gasoline explodes? . . . a funeral
pyre . . .
the Sikhs embittered . . . villages
in flame . . .
My Lai . . . the fire runs out
and flickers down among the corn
stalks.
We will plow the garden plot
tomorrow.
Peepers in the back pond
trilling.

—Helen Weaver Horn

Rejecting the Clamor of Fear

The following is an extract from a statement issued in January 1987 by New Zealand Yearly Meeting:

We totally oppose all wars, all preparation for war, all use of weapons and coercion by force, and all military alliances: no end could ever justify such means. We equally and actively oppose all that leads to violence among people and nations, and violence to other species and to our planet.

We are not naive or ignorant about the complexity of our modern world and the impact of sophisticated technologies—but we see no reason whatsoever to change or weaken our vision of the peace that everyone needs in order to survive and flourish on a healthy, abundant earth. [It] is our conviction that there is that of God in everyone which makes each person too precious to damage or destroy. While someone lives, there is always the hope of reaching that of God within: such hope motivates our search to find nonviolent resolution of conflict. Peacemakers are also empowered by that of God in them. Our individual human skills, courage, endurance, and wisdom are vastly augmented by the power of the loving Spirit that connects all people.

Refusal to fight with weapons is not surrender. We are not passive when threatened by the greedy, the cruel, the tyrant, the unjust. We will struggle to remove the causes of impasse and confrontation by every means of nonviolent resistance available. There is no guarantee that our resistance will be any more successful or any less risky than military tactics. At least our means will be suited to our end. If we seem to fail finally, we would still rather suffer and die than inflict evil in order to save ourselves and what we hold dear. If we succeed, there [will be] no loser or winner, for the problem that led to conflict will have been resolved in a spirit of justice and tolerance. Such a resolution is the only guarantee that there will be no further outbreak of war when each side has regained strength.

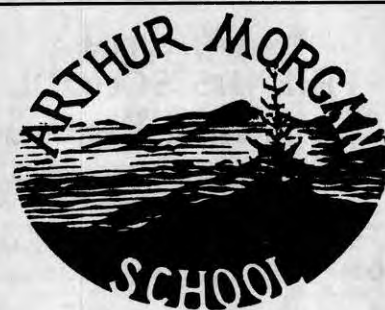
The context in which we take this stand is the increasing level of violence around us: child abuse; rape; wife-battering; street

assaults; riots; video and television sadism; silent economic and institutional violence; the prevalence of torture; the loss of freedom; sexism, racism, and colonialism; the terrorism of both guerrillas and government soldiers; and the diversion of vast resources of funds and labor from food and welfare to military purposes. But above and beyond all this is the insane stockpiling of nuclear weapons which could in a matter of hours destroy everyone and everything that we value on our planet.

We must start with our own hearts and minds. Wars will stop only when each of us is convinced that war is never the way. The places to begin acquiring skills and maturity and generosity to avoid or to resolve conflicts are in our own homes, our personal relationships, our schools, our workplaces, and wherever decisions are made. We must relinquish the desire to own other people, to have power over them, and to force our views onto them. We must own up to our own negative side and not look for scapegoats to blame, punish, or exclude. We must resist the urge towards waste and the accumulation of possessions. Conflicts are inevitable and must not be repressed or ignored but worked through painfully and carefully. We must develop the skills of being sensitive to oppression and grievances, sharing power in decision-making, creating consensus, and making reparation. In speaking out, we acknowledge that we ourselves are as limited and as erring as anyone else. When put to the test, we each may fall short.

We do not have a blueprint for peace that spells out every step towards the goal that we share. In any particular situation, a variety of personal decisions could be made with integrity. We may disagree with the views and actions of the politician or the soldier who opts for a military solution, but we still respect and cherish the person. What we advocate is not uniquely Quaker but human and, we believe, the will of God. Our stand does not belong to Friends alone — it is yours by birthright. Together, let us reject the clamor of fear and listen to the whisperings of hope.

*Philip Macdiarmid, Clerk
New Zealand Yearly Meeting*



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

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Forum

Quaker Letter Found

Again, let me thank you for publishing my essay "The Case of the Missing Quaker Letter" in the February 1 issue. Due to the circulation of FRIENDS JOURNAL, the missing Quaker letter has been found. Yes, it was hiding in the Library of Congress. The president of the Lincoln Group of Boston, Frank Williams, found a clue that it was there, and the Library of Congress verified it. The American history specialist at the Library of Congress wrote:

Since the letter was in the White House when Lincoln died, it is not possible that he was carrying it when he was shot. I think the inevitable conclusion is that it is a legend that has no basis in fact.

How this legend developed we may never know. Case closed. Thank you, FRIENDS JOURNAL.

Dan Bassuk
Princeton, N.J.

For Peace Tax Fund

Thank you for printing the article, "Living by Her Convictions," by Jessica Reynolds Shaver (FJ 2/15). We recall being impressed and admiring of Barbara's courage, with her husband, in the days of the Phoenix demonstrations against nuclear testing in the far Pacific and are equally impressed at her stand today against taxes which go to the military, in the face of real poverty.

But chiefly, the article by her daughter has brought up strongly the rationale and importance of having a Peace Tax Fund into which those concerned about making a legal witness for peace can pay that part of their income tax which would otherwise go toward the war effort.

Louise Brinton
Phoenixville, Pa.

Was Jesus Unique?

The article by Dana Charry, "Christian Roots of Quaker Universalism," (FJ 2/15) attempts to reconcile Quaker Christian and Quaker Universalist faiths. In doing so he refers to the *uniqueness* of Christ and to Christ being God's incarnation and asserts that we must profess faith in the living God and the *miracle* of Christ, and, at the same time, we must testify that God's love is given to all. He believes that this stance *raises* the Christian above the marketplace of competing faith claims. Surely this stance

leads to judging and sorting humanity into Christian and non-Christian.

The present consensus of Biblical scholarship is clear that the religion about Jesus developed long after Jesus lived. This development resulted in a serious distortion of who Jesus was and what he said and did. Jesus did not say anything that left his listeners to infer he was unique. He did not say anything to imply that he was a miracle or that his good news was exclusive. The company he chose to keep showed that his good news was for all. He stood forth free from other modes of being at his time, and he said that God was available to everyone without intermediaries.

His message—about how to have faith, how not to be so full of fear, how to pray, how God's spirit is given to those who ask, how forgiveness is present now—this is the good news. Can this not be the common ground on which we can stand and share in meeting for worship? What we need is new openness, a casting aside of barriers so that one is at home in the marketplace as well as in the desert.

P. Rajagopal
North York, Ontario, Canada



Truth and Propaganda

The article "Human Rights: the Central Issue of Our Time," by Bayard Rustin (FJ 2/15) contains some inaccuracies which may be important in thinking about war and human rights.

World War II started when Britain and France declared war in response to Germany's invasion of Poland, not over the way Hitler treated people within Germany.

After World War I, it became general knowledge that most of the atrocities attributed to the Germans were in fact the invention of a British propaganda unit. This left a climate of skepticism in which warnings about what Hitler was doing within Germany could not be believed without convincing evidence, which was not available.

The attacks on the communists came before the attacks on the Jews and were instrumental in Hitler's rise to power.

"Democracy" may not be a good thing in itself. Most Christians hope to arrive at the kingdom of heaven. They do not expect to find there an administration guided by 50 percent, plus one vote.

R.E. Cordray
Huntsville, Ariz.

World of Friends

The 250-year history of Exeter and Maiden Creek (Pa.) meetings will be celebrated June 13-14 with open houses and a variety of special events at the two meetinghouses. For a schedule of events contact Janet Norton, Box 210, RD 2, Mohrsville, PA 19541.

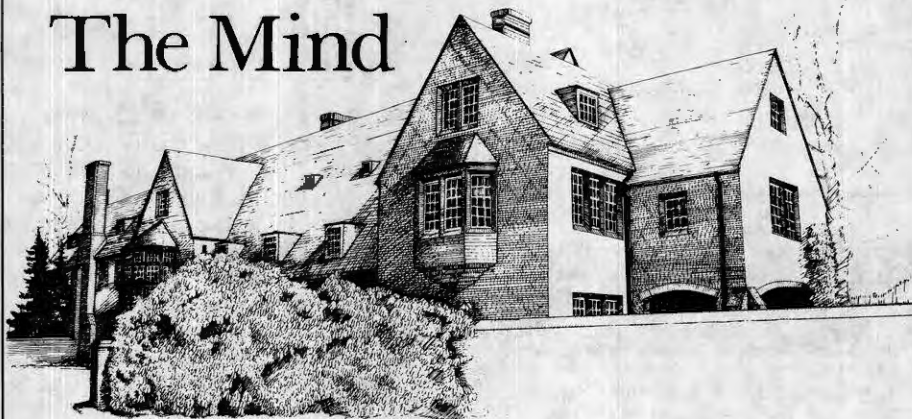
The 1987 Calendar of Yearly Meetings, published by the Friends World Committee for Consultation, is available free from FWCC, Section of the Americas. This complete listing of dates and locations of yearly meetings throughout the world also provides names and addresses to be used in correspondence with yearly meetings. Some Quaker centers and offices are also included. For a free copy, send a self-addressed, stamped envelope to FWCC, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102-1498.

The first North American Conference on Christianity and Ecology will be held in North Webster, Ind., August 19-23. The purpose of the conference is "to articulate the ecological dimension already present in the theology and spirituality of Christianity; to assist every church in becoming a witness of Christian ecological understanding and action; and to help every Christian become an ecologist." In its preamble, the prospectus states that our society cannot continue on its present course without a confrontation with catastrophe; yet few voices from the Christian tradition have been heard. The conference will address this issue and hopes to develop a document reflecting the position of the participants on various aspects of ecology. For more information, write to the Registrar, North American Conference on Christianity and Ecology, P.O. Box 14667, San Francisco, CA 94114.

Free at last, thank almighty God I am free at last! That is the message Paul Kabat, the Catholic priest serving ten years in jail as one of the Silo Pruning Hooks Plowshares, sent to his friends recently. He was released from a Minnesota prison. His article, "Doing Time," appeared in the 7/1-15/86 issue. Father Paul Kabat, OMI, can be reached at 104 N. Miss. River Blvd., St. Paul, MN 55104.

A prisoner, John H. King, is seeking correspondence with someone from the Ohio, Kentucky, or Indiana area. His hobbies include reading, writing, poetry, and jogging. Write to John H. King 104945, Holman Unit 37, Attmore, AL 36503.

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Reports

Frustration Emerges at World Council

The World Council of Churches on Justice, Peace, and the Integrity of Creation met in Glion, Switzerland, on Nov. 6-13, 1986. Representatives from the historic peace churches were invited, partly in recognition of their long-standing identification with the issues involved and partly as acknowledgment by other churches that the Christian pacifist option can no longer be ignored.

In the opinion of this writer, the conference was a frustrating experience. One difficulty was that there were too many formal presentations in plenary sessions, leaving little time for small group discussions, where the most interesting exchanges took place. The problem seemed to be that so many church communities needed to get their viewpoints on the table, that a crowded list of speakers was inevitable, but it made for corporate indigestion.

A second source of frustration was the largely unheard anguish of Third World churches. Speaker after speaker complained of an unjust international economic order, and talked about the help needed by the powerless and poor to deal with exploitation

by rich landowners and nations. These speakers were pleading for help. All they got in response were long statements from northern and eastern church people about how God's special love and concern is directed to the poor, and how the church must identify with them—but with little indication of what churches in wealthier areas are actually *doing* to help.

The third source of frustration was the enormous amount of theological baggage related to the topics of discussion. The aim of the conference was to sort through this theological underbrush to discover points of agreement, but much of the discussion seemed academic and unreal. It reached its zenith midway through the program when the Archbishop of the Armenian Apostolic Church, with headquarters in Beirut, Lebanon, treated the conference to a 40-minute presentation on the Eucharist as the essence of the church without a glancing reference to the hell outside his doors. He could have been addressing the conference from the moon. Such utter detachment from the terrible realities of Lebanon's mindless violence left some participants incredulous.

In the end, delegates were able to unite on a carefully crafted statement that recognized important differences still existing within the Christian community while preserving a sense of urgency in calling for efforts to address them. It seems likely that a worldwide convocation will occur, partially as a result of this conference. From a Quaker perspective, however, it seems such a conference will have little impact on the world until it faces

Books

Let This Life Speak: The Legacy of Henry Joel Cadbury

By Margaret Hope Bacon. University of Pennsylvania Press, Philadelphia, Pa., 1987. 253 pages. \$27.50.

Margaret Hope Bacon's latest book is a definitive biography of an eminent Quaker leader. In straightforward and lucid prose Margaret Bacon fashions a portrait of a leading 20th century New Testament scholar, peace activist and institution builder, college professor, Quaker historian, prolific author, and indefatigable speaker.

When Picasso painted the portrait of Gertrude Stein, she remonstrated, "But Pablo,

that's not me," to which Pablo replied, "It will be." Doubtless the self-effacing Henry Cadbury (1883-1974) would register the objection to his biographer: "That eminent person is not me!" History, however, will be on Margaret Bacon's side. For example, in a current and acclaimed study of the anatomy of the New Testament, its joint authors declare that Henry Cadbury's *The Making of Luke-Acts*, published in 1927, and *The Perils of Modernizing Jesus*, (1937) "marked out the direction that the following generations of scholars would take."

Cadbury marked out other directions for successors to take. As a pioneer of the peace movement in the early decades of this century, he was a prime mover in the metamorphosis of the Friends National Peace Committee into the American Friends Service Committee. The year was 1917. He also helped transform Woolman School into Pendle Hill, the unique Quaker adult education and retreat center, and he was a chief architect in the unification of Philadelphia Quakers. While generations of scholars were marching to one of Henry Cadbury's tunes, peace activists, legions of foreign service

three contradictions in its witness that drastically weaken it. The first relates to its stand on war. To be credible, the church cannot simultaneously preach Christ's gospel of love and condone human slaughter. Second, the church cannot hold a covenant simultaneously with a loving God and a secular state, as it has done since the days of Constantine. Third, it is not enough for the church to proclaim God's special love for the poor and its identity with them. It must be willing to confront those societal structures that oppress human beings and condemn them to poverty, and to pour its resources into efforts to serve and empower the poor.

There was little evidence at the Glion conference that many of those present were truly interested in seriously examining these difficult and vexing questions. Words and theological constructs flowed like water, but prayerful wrestling with the challenges of pacifism, disestablishment, and social involvement were not a priority.

Despite this less-than-optimistic assessment of the conference, Friends should continue to challenge the major denomination churches of the World Council to face the questions of justice, peace, and the integrity of creation. The valiant and patient work of faithful Friends, Mennonites, and Brethren has at last reached the point where crucial issues are being given strong expression at World Council conferences. Such cultivation should continue.

Stephen G. Cary

volunteers, adult seekers, and concerned Quakers have responded to others. Of course, he did not act alone, but Margaret Bacon convinces us that Henry Cadbury was not far from the first among equals.

His vocation, however, was higher education, and his focus was on the Bible, the quest for the historical Jesus, and Quaker history. For 20 years he held the Hollis Chair at Harvard, the oldest divinity chair in the United States. He was a powerhouse in research, and words flowed from his pen like sermons from George Fox.

To Henry Cadbury all life was bipolar, "systole and diastole," as President John Kennedy once put it. Action leads to belief, and belief to action. The teacher teaches and is taught. The familiar symbol of the cross is both spiritual and mathematical. And the Society of Friends lets rooms both to mystic and nonmystic. For such reassurance we nonmystics, who love to read the works of mystics, are deeply grateful. On one paramount issue Henry Cadbury was not eclectic. He was a pacifist rebel and intrepid counselor and aid to conscientious objectors all his days.



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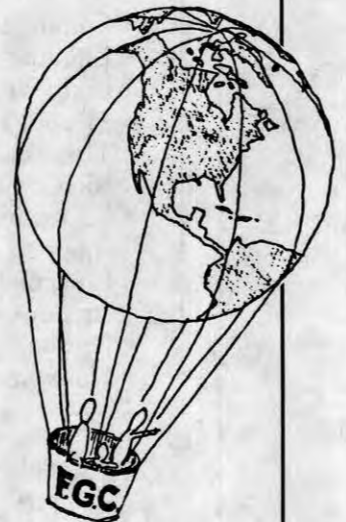
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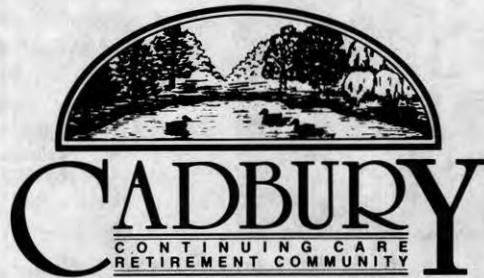
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This brilliantly researched volume from the word processor of Margaret Bacon is full of tantalizing ideas and trails for further exploration. It abounds with suggestions for future reading. However, the curtain is not raised very high on private lives by the author. Although personal and family anecdotes are scattered throughout the text, including snapshots of the robust and spontaneous Lydia Brown Cadbury, this biography is not a psychological study.

The book might have been more fully and dramatically set in its historical context for the benefit of future generations of readers. There sometimes seems to be a protagonist set on too sparse a stage. Total strangers to Henry Cadbury or to his writing may have problems, for at least a modicum of previous acquaintanceship is assumed.

Never mind. This splendid biography by Margaret Bacon makes clear that, "Whatever flames upon the night/Man's [or Woman's] own resinous heart has fed."

Stephen Thiermann

Anthony

By Teddy Milne. Pittenbruach Press,
Northampton, Mass., 1986. 194 pages.
\$9.95.

The author of *Choose Love* has published an intriguing story for children which takes place in England and features an orphan named Anthony. Anthony is lonely at the family-style orphanage where he lives; he has run away numerous times, always in search of a "real" family. Choosing names from "Burke's Peerage," Anthony hopes to impersonate a long-lost relative, but he succeeds each time only in being returned to the orphanage.

One last time he sets out to con a family into accepting him, and the action begins. Anthony meets kind and caring people along the way, as well as genuine villains. As he learns about himself, he also becomes embroiled in the 500-year-old mystery about King Richard III, forever the villain in Shakespeare's eyes but seen by contemporary historians in a more favorable light. Anthony becomes interested in history and in discovering Richard's true story. The boy also meets an upper-class family and discovers that "real" families do not always have the warmth and security which he seeks. Anthony becomes a catalyst for the family, helping them to learn the true meaning of kindness and love.

Parents will appreciate the affirmation of family values and the emphasis on believing in one's own talents and abilities; ages 9 to 12 will enjoy a suspense-filled tale of love and intrigue.

Kate deRiel

May 1/15, 1987 FRIENDS JOURNAL

Calendar

MAY

6-8—Peace Tax Fund annual seminar/lobbying day in Washington, D.C. Training is offered for lobbying in Congress, followed by Lobbying Day. For more information, call (202) 483-3751.

9—Opening of "A People Called Quakers: The Religious Society of Friends on Long Island" exhibit at the Sands Point Preserve of the Nassau County (N.Y.) Museums, Middleneck Rd., Port Washington, N.Y. Elizabeth and George Watson will speak at 2 p.m. on "Quakerism Today." For more information, call Roy W. Moger at (515) 621-8883.

9-17—Quaker delegation to El Salvador. For more information, write Liz Yeats, 3910 Raintree Dr., Greensboro, NC 27407, or call (919) 294-0301.

15-17—Friends World Committee for Consultation Northeast Regional Conference at the Espousal Center in Waltham, Mass. Keynote speaker will be Keith Helmuth. For more information, write Katherine Clark, 22 Chandler St., Maynard, MA 01754, or call (617) 897-3646.

22-24—National War Tax Resistance Action Conference in Santa Fe, N.M., sponsored by the National War Tax Resistance Coordinating Committee. Workshops, panel discussions, support, and fun. For more information, write NWTRCC, P.O. Box 2236, E. Patchogue, NY 11772, or call (516) 286-4767.

31—Open House at the McCutchen Friends Home, 21 Rockview Ave., North Plainfield, N.J., 2:30-4 p.m.

JUNE

4-6—Nebraska Yearly Meeting at Central City, Neb. For more information, write Dean Young, 417 S. Millwood, Wichita, KS 67213.

9-14—Intermountain Yearly Meeting at Ghost Ranch, Abiquiu, N.M. For more information, write Anne White, 624 Pearl St., #302, Boulder, CO 80302.

12-18—Rocky Mountain Yearly Meeting at Quaker Ridge Camp near Woodland Pk., Colo. For more information, write Jack C. Rea, P.O. Box 9629, Colorado Springs, CO 80932.

Poets and Reviewers

Bruce Nevin is a Friend from North Shore (Mass.) Meeting. He has written a book, *Astrology Inside Out*, based on meditation and journal work. **Gordon M. Loos** is a Presbyterian in Radnor, Pa. **Helen Weaver Horn** lives with her family on a cattle farm and coordinates the six-county Peace and Justice Network in southeastern Ohio. **Stephen Thiermann**, a member of Swarthmore (Pa.) Meeting, is retired from the American Friends Service Committee, including work at the Quaker program at the United Nations in New York City, the UN office in Geneva, Switzerland, and as executive director of the AFSC regional office in San Francisco. **Kate deRiel** is a member of Haverford Friends Meeting and a mother of four children.

INCISIVE APPROACHES TO RELIGIOUS THOUGHT

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Milestones

Deaths

Brinton—Regina West Brinton, 31, on February 12 at home in Haverford, Pa. A member of Haverford (Pa.) Meeting, Regina served on its Peace and Service Committee. She was a teacher of ballet. Survivors are her husband, Christopher Brinton; her father, Norman Brown; her stepmother, Miriam E. Brown; and four brothers and a sister.

Gottlieb—Hans Billroth Gottlieb, 95, on January 9. Hans emigrated to the United States from Europe in 1924, and worked as a research chemist for several companies, including DuPont. Upon retiring in 1956, he and his family moved to Boulder, Colo., where he continued his research and became a vital part of Boulder Meeting. As one of its earliest members, Hans supported construction of the meetinghouse, served on many committees—peace and service, ministry and counsel—and as clerk. He also helped to get a Quaker marriage bill passed by the Colorado legislature. He spent much time working for the abolition of capital punishment, the stopping of nuclear testing, Indian legislation, protection of migrant workers, and for other issues. Hans gave Boulder Meeting a presence and outreach far beyond the nine years he was there. The meeting established an annual "Hans Gottlieb Lecture" on religious and Quaker concerns in 1966. On Hans's 90th birthday, the governor of Colorado honored him by declaring July 20th "Hans Gottlieb Recognition Day." Hans Gottlieb is survived

by his wife of 51 years, Leonore; a daughter, Susanna Harper; a son, Thomas Gottlieb; and four grandchildren.

Jacob—Genevieve Fowler Jacob, 82, at home in West Lawn, Pa. on March 2. Following her marriage to Alfred B. Jacob, Genevieve joined Friends and was successively a member of Central Philadelphia, Lancaster, and Reading meetings in Pennsylvania, and of Storrs (Conn.) Meeting. She served on the worship and ministry committee. She was a friend of birds and small animals, and a tranquil, healing presence in any group. With no children of her own, Genevieve is survived by her husband, Alfred; his children, Piers and Teresa; and five grandchildren.

Mason—Catharine Frorer Mendenhall Mason, 90, on December 29, 1986, in West Chester, Pa. Born into a Quaker family, Catharine was a graduate of Friends High School and West Chester State Normal School. In 1919 she was married in West Chester (Pa.) Meeting. Through the years she was also active in Newtown Square, Old Haverford, and Oxford meetings, all in Pennsylvania. Catharine Mason is survived by a son, J. Howard Mendenhall; two daughters, Susanne M. Lukens and Catharine M. Brown; 16 grandchildren; and 18 great-grandchildren.

Whittelsey—Theodore Whittelsey, Jr., 80, on January 31, in Nashua, N.H. A member of Haverford (Pa.) Meeting, he had been clerk of the meeting and clerk of overseers. An alumnus of Haverford College, Theodore Whittelsey, Jr., was active in fundraising for Haverford College and the Haverford School, where he served on several committees over the years. Survivors are his wife, Alice Edgar Whittelsey; three daughters, Alice W. Krieger, Lucia W. Smyth, and Holly W. Whiteside; and three grandchildren.

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Powell House. Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

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Woolman Hill Conference/Retreat Center in beautiful western Mass. Reservations necessary. Woolman Hill, Keets Rd., Deerfield, MA 01342. (413) 774-3431.

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New York City, Penington Friends House, 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 01-636-4718.

Vermont farmhouse bed and breakfast on working organic farm. Hike, bike, canoe, fish nearby. Redwing Farm, Rt. 1, Box 2854, Newfane, VT 05345, (802) 365-4656.

Books and Publications

Wider Quaker Fellowship, a group of Friends World Committee for Consultation, Section of Americas, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

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.

Super closeout! Books valued to \$19.95—Only \$1.00! Send stamped, self-addressed envelope for list. Bestsellers, P.O. Box 81331-F, Mobile, AL 36608

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ8, Falls Church, VA 22041.

Outreach Ideabook. Bursting with more than 150 real-life experiences. Showing how meetings are reaching out to newcomers and enriching their spiritual community. This warm, delightfully readable collection is available from Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102. \$14.95 + \$1.75 postage and handling. Pennsylvania residents add 6% sales tax if delivered in Pennsylvania.

Friends of Truth publications: *Faith and Practice of the Friends of Truth* (\$1); *On Correspondence Among Christians* (\$1.25). 16 Huber St., Glenside, PA 19038.

Communities

Alternative lifestyles. Six rural communities invite visitors/members. Gentle cultures based on equality and cooperation. Write (\$2 appreciated): Federation of Egalitarian Communities, East Wind, Box FJ7, Tecumseh, MO 65760.

Woodbrooke—England. An adult residential Quaker Study Center with a lively international community set in the heart of England. A place for learning and spiritual refreshment. Your study program can be based on over 60 courses in a complex of colleges and on our excellent Quaker library. Inclusive cost \$1,090 a term. Contact June Ellis, Woodbrooke, 1046 Bristol Rd., Birmingham B29 6LJ, U.K. (0114421) 472-5171.

Ponderosa Village is a live-in community based on self-responsibility, voluntary cooperation, land/home ownership, individual spiritual values. Great place to raise children! Self-reliant seminars in summer. 197-7 Golden Pine, Goldendale, WA 98620. (509) 773-3902.

Beacon Hill Friends House. Working or studying in Boston this summer or next academic year? Live in centrally located Quaker-sponsored community which is open to all racial, religious, and political backgrounds. You are especially encouraged to apply if working in peace and social concerns, wanting proximity to Quaker meeting and other seekers, or excited by challenge of living in community with diverse individuals. \$380 room and board. Send for application by April 1 for summer residency, June 1 for fall. Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118.

Conferences

New Foundation Seminar at Camp Neekaunis, Ontario, Canada. June 26-30 on "Who Do They Say That I Am?" Details from Fritz Hertzberg, 966 Finch Ave., Ontario, Canada L1V 1J5.

For Sale

Mayan handmade cotton clothes, accessories, and unique gifts. Free color catalogue: One World Trading Co., P.O. Box 310, Dept. A4, Summertown TN 38483. (615) 964-2334.

Outrageously positive designs on tee and sweat shirts! Free catalog. Darnell Design, Box 4691, Medford, OR 97501.

Personal

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible peace-oriented singles, all areas. Free samples: Box 555, Stockbridge, MA 01262.

Positions Vacant

Head resident for William Penn House, a Quaker seminar/hospitality center on Capitol Hill. House provides public policy seminars and overnight accommodations to groups and individuals. Head resident responsible for day to day operation of house. Resident is provided room, board, and salary. Send letter and resume to John Salzberg, Executive Director, William Penn House, 515 E. Capitol Street., Washington, DC 20003.

Summer jobs. Monthly meeting in New York City seeks a) skilled carpenter with ability to supervise young people and b) summer workers to undertake restoration of windows on landmark building. Carpenter will act as on-site supervisor to oversee work of team of five young persons who will be dexterous but not experienced; pay is \$400/week. Workers need no special skills; training will be provided by a conservator; pay is \$250/week. The work will take place for ten weeks starting June 15. Persons must arrange own room and board. Interested persons should send a letter, with work references, to Clara Garcia, 15 Rutherford Place, New York, NY 10003.

Staff needed for '87 N.E.Y.M. Friends camp located in South China, Maine, seeks counselors in pottery, music, crafts, lifesaving. Also cook, nurse or L.P.N., E.M.T. Write Susan Morris, Director, P.O. Box 84, East Vassalboro, ME 04935, or call (207) 923-3975.

Arthur Morgan School. A small alternative junior high in the mountains, seeks staff who like physical work, outdoor activities, and being with teenagers. Salaries are low; good benefits. We are looking for people who combine some of the following skills: English, social studies or science teaching; maintenance, cooking, music, houseparenting. Send resume to AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714.



FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities programs within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

Volunteer service positions for summer or 12 months beginning in September. Maintenance provided. Contact John Salzberg at William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

Solo family practitioner is seeking another MD or DO generalist to share concern for widely scattered population of 4000 in impoverished area of NE Wisconsin. Contact Judith Hall, MD at P.O. Box 86, Laona, WI or (715) 674-3131 or (715) 369-1369 with inquiries or advice.

Center For Teaching Non-Violence seeks full-time staff with a minimum one-year commitment. Lodging and \$6,000/yr. We do public interest activism, research publishing on aggression, work against war toys, and operate the National Coalition on Television Violence (TV and film violence, war toys, sports violence, pornography, etc.) We are located three blocks from the Univ. of Illinois and Quaker Meeting. (217) 384-1920. Resume to Thomas Radecki, M.D., Box 2157, Champaign, IL 61820.

Couples: Live-in as house parents in therapeutic community. Provide care to patients and supervision of mental health workers. Excellent salary, 4 months vacation during the year. Wonderful opportunity for couples to work and have time off together. Contact Alexandria Schnarr, D.V.M.H.F. (215) 345-0444.

Olney Friends School is seeking a special individual who can combine house-parenting in the girls' dorm with quality cooking. Join our Friendly community as we strive to prepare 80 students for college and beyond. Contact Jim Beard, Headmaster, Barnesville, OH 43713. (614) 425-3655.

Winthrop Center Friends (Winthrop, Maine) seeking pastor. Winthrop Center Friends Meeting looking for a pastor for a rural community of 5,000 near Augusta, Maine. Position available June 1, 1987. Send resume to Kaye Witham, Rte. 1, Box 3940, Winthrop, ME 04364.

Houseparents. Small, friendly, independent, day/boarding school, grades K-8, seeks married houseparent couple. Inquiries: Greg Heath, Horizon's Edge School, Canterbury, NH 03224.

Over-85 Ministry in Florida offers opportunity for short-term or long-term commitment as "houseparents" of "family" of six over-85 adults who are functional, in need of a sheltered living situation and on limited income. Room, meals, use of car and small allowance provided. Contact: Helen Brewer, Coordinator, Milwaukee Grove House Over-85 Ministry, 753 Scotland St., Dunedin, FL 33528. (813) 736-6632.

Ophthalmologist wanted to work in private office in NYC. Must believe in Quaker principles; fluency in Spanish is helpful. Contact Lester Lipton, M.D., 51 E. 90th St. (212) 427-2422.

Philadelphia Yearly Meeting seeks full-time Administrative Secretary to assist General Secretary. Performs highly responsible secretarial work involving administrative duties of more than ordinary complexity in busy office. Minimum three to four years secretarial experience with strong typing, word processing, transcribing and general office management skills. Salary negotiable; generous benefits. Inquiries to Samuel D. Caldwell, PYM, 1515 Cherry St., Philadelphia, PA 19102. Phone: (215) 241-7210. Application deadline, May 20.

Teacher: Elementary school, one year old, is increasing staff by one person. We seek a teacher experienced in grades 1, 2, 3, with Quaker values, understanding and love of young children, strong math and science skills and a creative teaching style. Send resume to Friends Elementary School, 2303 Metzert Rd., Adelphi, MD 20783.

Pennsylvania Jobs with Peace is opening a community outreach canvas in Philadelphia. Legislation is being formed to redirect military spending to much needed social and human service programs. Articulate people with a commitment to social justice and a desire to empower the public should contact Jane Naegle, Pennsylvania Jobs with Peace, 924 Cherry St., Philadelphia, PA 19107 or call (215) 925-3758.

"I want to serve others!" Year long opportunities in Quaker service (peace, inner city, Native American): Quaker Volunteer Witness, 101 Quaker Hill Dr., Richmond, IN 47374; (317) 962-7573.

Data Base/Mailing Manager for Pendle Hill to manage, operate, and design additions to computer database and to be responsible for all bulk mailing operations. For more information and applications, call or write Paul Alexander, Business Manager, Pendle Hill, Wallingford, PA 19086. (215) 566-4507. Closing date for applications: June 1, 1987.

Live-in Volunteers needed for community with mentally handicapped adults. Houseparenting responsibilities plus working in weavery, woodshop, garden, or bakery. Room/board, medical/dental expenses, \$130 month. One year commitment. Innisfree Village, Rt.2, Box 506, Crozet, VA 22932. (804) 823-5400.

Wanted: Pastor. Small meeting in Rhode Island desires full-time pastor, beginning September 1987. Contact Rhoda E. Mowry, clerk, 4 North Hill Rd., Harrisville, RI 02830. (401) 568-7849.

Christian community among homeless seeks members with commitment to mercy, justice. Concerns for housing, direct service, shelter, public advocacy and witness with poor. One to three-year commitments. Larry Pagnoni, Freedom House, P.O. Box 12144, Richmond, VA 23241. (804) 649-9791.

Positions Wanted

We are a Quaker couple with two small children looking for a working/living environment that is consistent with our Friendly morals and ethics. We are open to having only one or both of us employed; or any other job-sharing arrangement. We are currently employed as the Property Manager and Conference Coordinator at a summer camp and conference facility. Our combined experience and skills include: children (our own, and teaching/activities on a volunteer basis), office/clerical, supervisory, writing, organizational, graphics, carpentry, light electrical and plumbing, and general maintenance. A Quaker camp, school, meeting, or conference/retreat center would be ideal; but we are extremely flexible and open to all possibilities. Please contact us through Friends Journal Box #M794.

Does your school need a computer teacher? Quaker woman, presently teaching computer programming to grades 2-8 and loving it, is looking for a teaching position at a school with small classes. Also have much experience teaching art, photography and video. Please contact Liz Wiener, 170 Pond Crossing, Lawrence, NY 11559.

Psychologist-educator, administrative experience, extensive background in aging (published), currently sojourning and working in Italy, seeks creative work with older persons. Opportunity decidedly more important than salary. Frank E. Grant, NADSAP, FSC-NSA DET, FPO New York, NY 09522.

Schools

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

Quaker School at Horsham, 318 Meetinghouse Rd., Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

Services Offered

Frustrated by paper clutter? Office and household records organized for your special needs. Filing systems designed, work spaces planned, organizing solutions for moving or retirement. Horwitz Information Services, (215) 544-8376.

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

Wedding certificates, birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, 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 Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

Need Typesetting? FRIENDS JOURNAL's typesetting service can give you newsletters, brochures, pamphlets, manuscripts, etc., a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call (215) 241-7116.

Summer Camps

Journey's End Farm Camp is a farm camp devoted to children for eight weeks each summer. Cows, calves, burros, chicks to care for. Gardening, swimming, fishing, nature, ceramics, wood shop. A wholesome, supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7-12 years. Ralph and Marie Curtis, Box 138, Newfoundland, PA 18445. (717) 689-2353.

Summer Rentals

Adirondacks. Housekeeping cabins on natural, living lake—awim, boat, fish, hike, bike, play, study. (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

Cape Cod. Dennis, North of 6A. Three-bedroom cottage with private yard. Walk to Bayview Beach, wonderful for children. Mid-June to Labor Day \$575/week or \$1100/two weeks. Off season \$325/week. Rich & Cathy Cooper Papazian, (617) 862-5655.

Mountain Retreat, 15 minutes from Cuernavaca, Mexico (one hour from Mexico City). Three bedrooms, two baths. Available July, August. \$250/month. Adjacent 1 bedroom bungalow, \$100. Rodriguez, Apartado 86B, Cuernavaca, Morelos, Mexico.

Comfortable Madison, Conn. house in summer beach colony; 5 bedrooms, 2 baths; swimming, tennis. Perfect for family with children. \$525 per week. Available August 16-Labor Day. Call Stephanie Judson, (609) 829-9657, evenings.

New Hampshire farmhouse with view, privacy, birds, hiking, fishing, water sports nearby. Sunapee-Monadnock region. Sleeps 12. Four bedrooms, electricity, indoor plumbing. \$225/week; monthly or out of season discount. Shaw, (814) 238-0009.

Enjoy the White Mountains in a cabin with electricity, running water, fireplace, swimming, hiking. Lucile Koenig, Thornton, PA 19373. (215) 459-0742.

Downeast Maine: Small cabin on shore, near wildlife preserve. Fully equipped. Sleeps 2 adults, 3 small children. Simple, secluded, beautiful setting. \$170 a week plus utilities. Two week rentals. June-Sept. (215) 649-7037. 223 Buck Lane, Haverford, PA 19041.

Summer cottage 10 feet from large lake; woods screen off neighbors on all sides. Pine-paneled living room, kitchen, 2 bedrooms, stone fireplace, own dock, boat, sanded swimming area. Also separate "getaway" one-room cabin. Basic conveniences but not fancy; cottage appeals especially to those preferring seclusion to cheek-by-jowl sites. Cost: July/Aug., \$1,000/month, \$600/two weeks; June, Sept., Oct., \$500/month. Call (914) 478-0722. Write "Pebbles," 100 Euclid Ave., Hastings, NY 10706.

Vermont Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating, friendly atmosphere. Caroline Bailey, 5289 Shoemaker Rd., Centerville, IN 47330. (317) 855-2198.

Heaven on Earth—Prince Edward Island. Secluded seaside, one-bedroom rustic cottage with boat, bikes and bucolic serenity. (201) 947-5647.

Ocean front cabin near Milbridge, Maine. Isolated, wooded point, deepwater frontage. Three rooms equipped for six except linens. No electricity. Propane for light, cooking and refrigeration. Well for water. \$175 per week. Dorothy K. Walker, 17330 Quaker Lane, Sandy Spring, MD 20860. (301) 774-3495.

Vacation Opportunities

Shuttle, Spindle, Sound & Sea on the Outer Banks. Bed/breakfast and/or weaving instructions. Good rates. Box 89, Avon, NC 27915. (919) 995-4348.

Maine island vacation rental: Mostly off-season openings. \$500/week negotiable. 8 bedrooms, 3 baths, fully equipped on 14 acre peninsula, Vinalhaven. Phone (215) 843-4034.

Wanted

Wanted to rent, long term (preferably with option to buy): small area of open land, modest price, for somewhat organic to organic garden; also possibly birdhouses, plantings for birds, small greenhouse and/or aviary, small animals, suchlike (as suitable; negotiable); with room, shelter and/or permission backpack-camp. Would consider joint or co-op arrangement. Prefer central and eastern Maryland, other Midatlantic; other areas of interest. Am mature person, nonsmoker; respect Earth, love animals. Town/country; farm, residential, estate, churches, others. Let's see what we can work out! Please write: Garden, P.O. Box 322, Kensington, MD 20895.

Wanted: Works of George Fox. Eight-volume set, 1831 or 1975 reprint. Reply to Box C-794, Friends Journal.

The German Society of Pennsylvania is very anxious to know the whereabouts of the original document in opposition to slavery drawn up by Francis Daniel Pastorius and other Quaker and Mennonite Germans in the year 1688. If you have any information on this subject, would you please get in touch with Roberta C. Kramer, 5329 North Sydenham St., Philadelphia, PA 19141. My current information is that it got lost some time after the Civil War.

Meetings

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

MEETING NOTICE RATES: \$1 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$8 each.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (813) 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 61-09-53.

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

FRANCE

PARIS—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

GERMANY (FED. REP.)

HANNOVER—Worship third Sunday 10:45, Kreuzkirche (Gemeindeaal). Call Sander 629057 or Wolckenhair 822481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 37-49-52 evenings.

HONG KONG

HONG KONG—Unprogrammed meeting, Sundays, 11 a.m. The Library, St. John's Cathedral, Garden Road, Hong Kong. Phone: 5-435123.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 629677.

MEXICO

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

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

YEMEN ARAB REPUBLIC

SANAA—Worship group. Contact Nancy Cady, 271950 av evenings 215544.

UNITED STATES Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Paul Franklin, clerk, 613 10th Ave. S. 35205. (205) 879-7021.

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

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 883-0178 for information.

Alaska

ANCHORAGE—Unprogrammed, First Days, 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796 or 456-2487.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002. (602) 774-4298.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1878.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 967-6040.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 888-2889 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 663-8283.

California

ARCATA—10 a.m. 1920 Zehndner. 822-5615.

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 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485 or 432-0951.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

LONG BEACH—10 a.m. Orizaba at Spaulding. 434-1004.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 296-0733.

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-1761.

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: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m. For information, phone (714) 682-5364 or 792-7766.

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-2389.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 969-7318.

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

SANTA CRUZ—Worship 10 a.m. Sunday. YWCA, Chestnut and Walnut Sts. Joan B. Forest, clerk. (408) 335-4210.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 477-6314. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 524-8762.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and First-day school, 10-11 a.m. Wheelchair accessible. Phone: 777-3799.

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

FORT COLLINS—Unprogrammed meeting and First-day school 9:30 a.m. 629 S. Howes, 80521. (303) 493-9278.

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. Russell House (Wesleyan Univ.), corner High and Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

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) 325-2834 or 869-0445.

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

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

WOODBURY—Litchfield Hills Meeting (formerly Water-town). 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., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

CENTREVILLE—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—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.

ODESSA—Worship, first Sundays, 11 a.m.

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

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 328-7763.

District of Columbia

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

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:20 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SIDWELL FRIENDS SCHOOL—Worship the third First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Clerk: D. A. Ware, 311 S. Betty Lane 18, Clearwater, 33516. (813) 447-4829.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

FT. MYERS—Weekly worship group, 1 p.m. (813) 481-5094 or 574-2815.

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

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

KEY WEST—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 586-2008.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (305) 676-5077 or 777-1221. Summers call.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

STUART—Worship group. (305) 692-9514.

TALLAHASSEE—Worship Sunday 4:30 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed Potluck first Sunday. (904) 878-3620.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-5689.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

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Georgia

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Bert Skellie. Quaker House, phone: 373-7986.
AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (803) 279-5733.
GWINNETT COUNTY—Worship and First-day school 10 a.m. in homes. Call (404) 979-3806. Visitors welcome.
ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.
STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND—Worship in homes, 10 a.m. 325-7323 or 962-6222.
HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave. Overnight inquiries welcomed. Phone: 988-2714.
MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

Idaho

BOISE—Meeting in members' homes. Contact Ann Dusseau, 345-2049 or Curtis Pullin, 342-6997.
MOSCOW—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.
SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call (309) 454-1328 for time and location.
CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays, 11 a.m. Phone: (618) 457-6542.
CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.
CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on first Sunday. Phone: 288-3066.
CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.
CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 761-8896.
DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.
DEKALB—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.
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. 342-0706 for location.
LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: 432-7846 or 945-1774.
McHENRY COUNTY—Worship 10:30 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 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 386-5150.
PARK FOREST—Thorn Creek Meeting, 10:30 a.m. Sunday. (312) 747-1296.
QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd. 223-3902 or 222-6704 for location.
ROCKFORD—Meeting for worship, First Days, 10:30 a.m., except August. Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.
SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Co-clerks: Jeanne Thomas and John Arnold, (217) 789-1321.
URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-5348.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m. Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

COLUMBUS—Unprogrammed worship Sunday. For time and place, call (812) 372-7475 or (Mig Dietz) (812) 342-3725.
EVANSVILLE—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.
FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, 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., 1/4 mi. S., 1 mi. W. 478-4218.
INDIANAPOLIS—Lantern Friends Meeting, worship each first, First-day of the month, 10 a.m., 7777 North Alton Ave. 875-6797.
INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbot. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.
MARION—Unprogrammed 11 a.m. Call 662-0403, 674-9623.
PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.
RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Alan Kolp, 966-6495.

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.
VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-5081 or 462-9997.
WEST LAFAYETTE—Worship 10 a.m. 176 E. Stadium Ave.

Iowa

AMES—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.
DES MOINES—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.
IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Stephen Fox and Carol Gilbert, 338-2826.
WEST BRANCH—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.
TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.
WICHITA—Heartland Meeting, unprogrammed worship 11 a.m., discussion following. Peace House, 1407 N. Topeka. 262-1143.
WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, Saturday, 6 p.m.; Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting Sunday a.m. Berea College (606) 986-8250.
LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 273-6299.
LOUISVILLE—Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 11 a.m. 546 Bienville St. Clerk: David W. Pitre, (504) 292-9505.
NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Freret St. (504) 885-1223 or 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.
BRUNSWICK—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.
COBSCOOK—Unprogrammed worship 11 a.m. Rte. 189, Whiting. Contact: 733-2062. (Children enjoyed.)
MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 586-6839.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Rte. 302). For information call Harold N. Burnham, M.D., (207) 839-5551.

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

Maryland

ADELPHI—Worship 10 a.m. Sunday, 8 p.m. Wednesday, First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzertott, near U. MD. 445-1114.
ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Gene Hillman, clerk, 268-5369, or Chris Connell, 263-8651.
BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Home-wood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.
BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 332-1156.
CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: D. Russell Palmer, Rte. 4, Box 282-J, Chestertown, MD 21620. (301) 778-6362.
EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3166.
FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.
FREDERICK—Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.
SALISBURY—Unprogrammed worship 5 p.m. Holly Center, intersection Rt. 12 and College Ave. Child care. (301) 742-9673 or 742-2820.
SANDY SPRING—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.
UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

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: Peter Keenan, 263 Great Rd., Maynard. 897-8027.
AMESBURY—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.
AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.
BOSTON—Worship 11 a.m. (summer 10 a.m.) First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.
CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug. Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.
FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmonds Rd. (2 mi. W of Nobscot). Visitors welcome. Phone: 877-0481.
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.
MARION—Unprogrammed. Will meet alternately at homes of members, 10 a.m. Call 758-4270 for information.
MARTHA'S VINEYARD—Visitors Welcome! Worship 11 a.m., 10:30 a.m. summer. Location varies, call 693-0512 or 693-0942.
NEW BEDFORD—Meeting for worship and First-day school plus child care at 10 a.m. Sundays. Occasional potluck and/or discussions, 5:30-8 p.m., first and third Wednesdays at meetinghouse. 83 Spring St. Clerk: Elizabeth Lee. Phone: (617) 636-2829.
NORTH EASTON—Worship 11 a.m. First Days at Friends Community. 238-2662, 2282.
NORTH SHORE—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.
SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.
SOUTH YARMOUTH-CAPE COD—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.
WELLESLEY—Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue St. Phone: 237-0268.

WEST FALMOUTH-CAPE COD—Meeting for worship, Sunday, 11 a.m. Rte. 28A.
WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.
WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.
ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerks: David and Miyoko Bassett, 662-1373.
BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.
DETROIT—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.
EAST LANSING—Worship and First-day school, Sunday, 12:30 p.m. All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.
GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.
KALAMAZOO—Meeting for worship and First-day school 10 a.m., discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.
MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and First-day school. P.O. Box 114, Marquette, 49855. 249-1527, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. (10 a.m. summer) W. 44th St. and York Ave. S. Phone: 926-6159.
MOORHEAD—Red River Friends Meeting, United Campus Ministries, 1239-12th St. N., Fargo, N.D. Unprogrammed worship 2 p.m. 236-1662.
NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, first, second, and fourth First Days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.
ROCHESTER—Unprogrammed meeting. Call (507) 282-4565 or 282-3310.
ST. PAUL—Twin Cities Friends Meeting, St. Paul Campus Ministry, 1407 N. Cleveland. Unprogrammed worship at 11:15 a.m. Call (612) 644-7017.
STILLWATER—St. Croix Valley Friends. Unprogrammed worship at 10:15 a.m. Phone (612) 777-1698, 777-5651.

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.
KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call (816) 931-5256.
ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.
ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.
SPRINGFIELD—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

Montana

BILLINGS—Call (406) 656-2163 or 252-5065.
MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 542-2310.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.
OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO-SPARKS—Unprogrammed worship 10:30 a.m. 3300 Skyline Blvd., Apt #326. 747-4623.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.
DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Lydia S. Willits, (603) 868-2629, or write P.O. Box 98, Dover, NH 03820.
GONIC—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

HANOVER—Meeting for worship, Sundays, 9:30 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Julia Childs. (603) 643-4138.
KEENE—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-1467.
PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting. (603) 924-7844 or 924-6150.
WEST EPPING—Worship 1st and 3rd Sundays, 10:30 a.m. Friends St. Clerk: Fritz Bell. Phone: (603) 895-2437.

New Jersey

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.
BARNEGAT—Meeting for worship 11 a.m. Left side of East Bay Ave., traveling east from Rte. 9.
BURLINGTON—Meeting for worship 10:30 a.m. Sept.–May. High St. near Broad.
CAPE MAY—Beach meeting mid-June through Sept., 9 a.m., beach north of first-aid station. (609) 624-1165.
CINNAMINSON—Westfield Friends Meeting, Rte. 130 at Riverton-Moores town 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 10 a.m.
DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.
GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone: (609) 451-4316.
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 and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 654-3000 for information.
MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.
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—First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Main St. at Chester Ave. Visitors welcome.
MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome.
MULLICA HILL—Main St. Sept.–May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July, 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. (201) 846-8969.
PLAINFIELD—Meeting for worship and First-day school 10:30 a.m. 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) 924-7034.
QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.
RANOCOCAS—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.
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: (201) 741-4138.
SOMERSET HILLS—Meeting for worship 10 a.m. Sept.–May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.
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 11 a.m. Hanover and Montgomery Sts. Visitors welcome.
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 848-8900 or 845-1990.
WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk, 873-0376.
LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.
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. 10:30 a.m. Call 535-5687 or 536-9934 for location.
SOCORRO—Worship group, first, third, fifth Sundays, 10 a.m. Call 835-0013 or 835-0277.

New York

ALBANY—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 465-9084.
ALFRED—Meeting for worship 9:15 a.m. in The Parish House, West University St.
AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 763-5607.
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 Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.
BROOKLYN—Worship and First-day school 11 a.m. (child care 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 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.
CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.
CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.
CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.
EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.
ELMIRA—10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.
FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.
HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.
HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.
ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, Oct.–May, phone: 256-4214. June–Sept. summer schedule.
LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.
Farmingdale—**BETHPAGE**—2nd & 4th First-days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (516) 249-0006.
FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.
Huntington—**LLOYD HARBOR**—Friends World College, Plover Ln. (516) 261-4924 (eves.).
JERICHO—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.
Locust Valley—**MATINECOCK**—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rds. (July–Aug., 10 a.m.)
MANHASSET—Adult class, 10 a.m. FDS 11 a.m. Northern Blvd. at Shelter Rock Rd.
St. James—**CONSCIENCE BAY**—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.
SHELTER ISLAND—10:30 a.m. Memorial Day through Labor Day, circle at Quaker Martyrs' Monument on Sylvester Manor. (516) 749-0555.
Southampton—**EASTERN L.I.**—Administration Bldg., Southampton College. (516) 537-3867.
SOUTHOLD—Colonial Village Recreation Room, Main St. (June through Labor Day, 10 a.m.)
WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Bible Study, 10 a.m., winter, except 1st First-day (Mtg., 10 a.m., July 4 through Labor Day). (516) 333-3178.
MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Rd.

TO ALL LEADERS OF WORLD FAITHS

Most families offer their members a home with tender and supportive relationships. But there are those—all too many—who inflict physical and psychological violence of a kind devastating to the victim—INCEST, defined here as inappropriate sexual behavior within the confines of the family home, carefully hidden by a conspiracy of silence.

Both male and female, young and old, are targets of this oppression which drains the soul and destroys self-esteem.

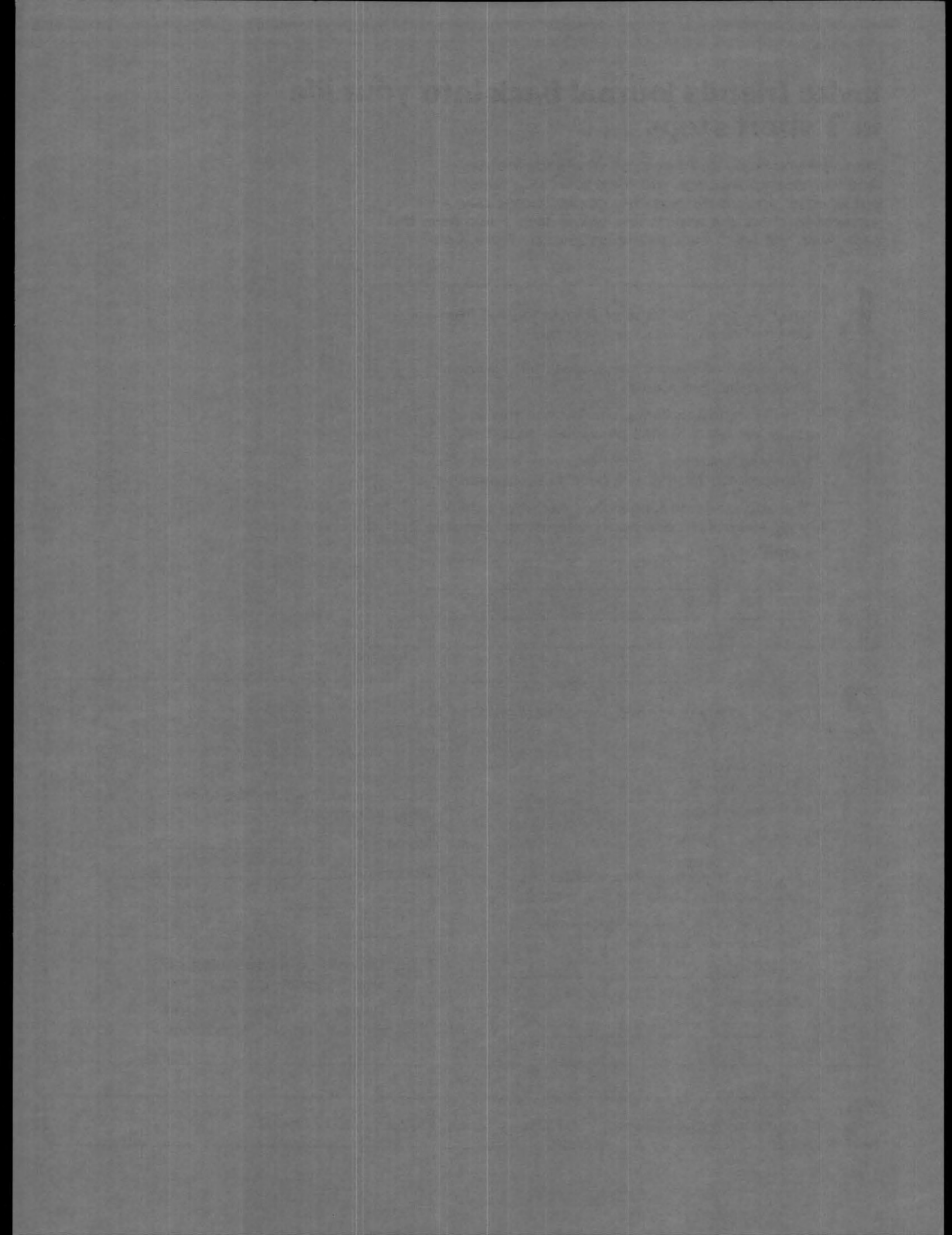
As the mores of our culture change and people become able to express their most personal agonies, we are learning how pervasive incest really is and how murderous and tormenting it can be.

We call upon you, as a representative of your faith, to speak out to your congregation against this tragic behavior. We hope you will help your community break out from under the veil of silence about incest and release the taboo against discussion of this grave problem.

We entreat you to encourage the development of programs that will help heal the victim, counsel and rehabilitate the offender and protect innocent persons who are erroneously charged with sexually abusing another. This is a plea for all human beings to pledge themselves to what we might call the **ELEVENTH COMMANDMENT—THOU SHALT NOT COMMIT INCEST.**

Desecration of trust and the distortion of love within the family is a model for other forms of violence and evil in the world. An end to such behavior cannot but help contribute towards a world where peace is possible.

Anyone who wishes to help place this letter in other journals and newspapers may send \$11. (not a dollar more, nor a dollar less) to the **ELEVENTH COMMANDMENT FUND**, Wilton Friends Meeting, Peace and Service, at 27 Reichert Circle, Westport, CT 06880. Your name can be added to our published list only if we have your written permission.



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We hope you enjoy this free copy of Friends Journal. And we hope to welcome you back soon as a subscriber. But whether you resubscribe now or not, please take a moment to check the appropriate box in step 1 and send this page (with the label) back to Friends Journal. Thank you.

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