# A POLL FOR QUAKERS, 9/1984

Instructions: Place an X or write clearly in the appropriate spaces. Do not sign your name. Please return completed questionnaires promptly to the address at the end of the sheet.

*Demographic Information:*

1. Your home is in a: A. Rural area/small town___ B. Small city(up to 100,000)___ C. Mid-sized city(up to 500,000)___ D. Large city(500,000+)___ E. In what state?_____

2. Your age is:____ 3. Male___ Female____ 4. Married____ Single_____

5. You work in: Academia___ Large company___ Own business___ Government___ Farm___ Profession___ Your home___ Retired___ Other_____

6. Your Yearly Meeting is:_____

7. Your local Meeting is: Programmed_____ Unprogrammed_____

8. You are a: Convinced Friend____ Birthright____ Regular Attender____

9. Previous religious background, if any:_____

10. If convinced or an attender, how did you find Friends:_____
_____

11. In general political and social terms, your views are: A. Very Liberal___ B. Liberal___ C. Middle-of-the-Road___ D. Conservative___ E. Very Conservative___ F. Other_____

12. Are you registered to vote? Yes___ No___ Republican___ Democrat___ Independent____

*Quaker Activities:*

13. How often do you attend worship? A. More than once a week___ B. Once a week___ C. About every other week___ D. About once a month____ E. Less than once a month____

14. Do you regularly attend: A. Yearly Meeting sessions_____ Larger gatherings(e.g., FUM, FGC, EFA, etc.)? Which?_____

15. Which Quaker publications do you read? Mark R for regularly, O for occasionally:

A. A Friendly Letter___
B. Quaker Life___
C. Friends Journal___
D. Evangelical Friend___
E. Your YM Newsletter___
F. Your local Meeting Newsletter___
G. The Friend(London)___
H. Others:_____

16. On the average, about how much do you contribute monthly to Quaker groups? A. $100-up___ B. $50-$99___ C. $25-$49___ D. $15-$24___ E. Under $15___

17. About what percentage of your monthly income does the amount in #16 represent?_____%

18. Check each body you have served as an officer: Local A. Local Meeting___ B. YM____ C. Larger Association(FGC, etc.)____ D. Service/Mission group(AFSC, EFM, etc.)____

*Religious Views and Practices:*

19. Do you study the Bible? A. Regularly___ B. Irregularly___ C. No____

20. How much of the Bible have you read? A. All___ B. Part(Mostly New Testament)___ C. Part(Mostly Old Testament)___ D. Very little____

21. What other religious writings/teachings(Quaker or not) have you found especially valuable:
_____

22. Which of these terms best approximates your theological outlook: A. Fundamentalist

cher among others___

en particularly

similarly inspiring

is not a Friend?
rship with you?_____

these concerns?_____
what would they be?

o reject an appli-

to terminate a per-

feel:

entity_____
ively Christian____
and Christian
tian than anything

g and paralyzing____

otherwise unite with

xual or lesbian

Falls Church VA 22041

C. A Great moral and spiritual teacher___ D. One important religious tea
E. Other:_____

24. Can you pick out up to three early Friends whose life and work have be
inspiring or helpful to you?(You can add a few words of explanation.)
A._____
B._____
C._____

25. Can you identify up to three modern Friends(since 1900) who have been
or influential for you?(Again, you may say why, briefly)
A._____
B._____
C._____

26. Have you read the Richmond Declaration of Faith? Yes___ No___

27. In the past year, have you shared your Quaker faith with a seeker who
Yes___ No___ If so, about how many times?____ Did you invite them to wo

*Concerns And Issues:*

28. What action concerns are most important to you as a Friend? _____
_____

29. During the past year, about how much time per month have you spent on

30. If you could set three priorities for Quaker witness in today's world,
_____

31. On what grounds of belief or practice, if any, would you be prepared t
cation for membership in your Quaker community?
A. Belief:_____
B. Practice:_____

32. On what grounds of belief or practice, if any, would you be prepared
son's membership in your Quaker community?
A. Belief:_____
B. Practice:_____

33. Regarding cooperation among the various groups of Friends, how do you
A. It should increase and move toward organizational mergers____
B. It should increase, but not be concerned with actual mergers____
C. There is already about as much cooperation as there should be____
D. There is too much cooperation, producing compromise and diffusion of id

34. How Christian do you think the Society of Friends should be: A. Exclus
B. Mainly Christian, with room for other seekers who respect Friends' ways
heritage___ C. A pluralistic body of seekers, not necessarily more Chris
else___ D. Other:_____

35. How do you feel about the wide diversity among American Quakers today?
A. It is exciting, a resource and an opportunity___ B. It is compromisin
C. Sometimes I agree with A., and sometimes with B.____

36. Should open homosexuals and lesbians be accepted as members, if they c
Quaker beliefs and practices? Yes___ No___ Why?_____

37. Should Meetings and churches offer marriage or an equivalent to homose
couples who desire it? Yes___ No___ Why?_____

*Send completed questionnaires to:* A Friendly Letter Poll, P.O. Box 1361, F

WHO CARES WHAT QUAKERS THINK?
WE DO! SEE INSIDE FOR DETAILS--

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*THIS MONTH IN QUAKER HISTORY*

Early this month in 1851, Pennsylvania Quakers were shaken by an outbreak of violence in the little town of Christiana, Pennsylvania. Operating under the new Fugitive Slave Act, which authorized the hunting down of of runaway slaves even in free states, and made aiding them a federal crime, a Maryland slaveowner came to Christiana with a search party hunting for four escapees. Coming upon a group of blacks armed for self-defense, the slaveowner set off a confrontation during which he was finally shot and killed, and his son seriously wounded. Three white men who had, on grounds of conscience, refused a federal marshal's order to help recapture the runaways, were arrested and charged with treason, along with 38 blacks. Two of the three whites were Friends, Elijah Lewis and Joseph Scarlett.

After months of confinement, during which Lucretia Mott and other Quaker women knitted red, white and blue neck scarves for the black prisoners to wear in court, the men were finally freed. But the Christiana riot, as it came to be called, showed starkly where the conflict over slavery was headed, and it shocked many pacifist Quakers who had hitherto been committed to ending slavery by purely peaceful and legal means into a prolonged period os soul-searching over means versus ends. From this agonizing some emerged to commit civil disobedience, while others ended up joining the Union Army when the issue came to the point of civil war.

*QUAKER CHUCKLES*

*The Devil You Say*

A devoted woman Friend in her traditional bonnet was seen to bow her head in meeting whenever the name of Satan was mentioned. Finally an elder, who often preached against Old Nick, approached her privately and asked why she did so. "Well," came the reply, "politeness costs nothing, and thee never can tell."

*And Furthermore--*

A staunchly anticlerical Quaker was once talking with a young non-Friend who said he had been told that a bishop was greater than a jusge. The reason, he said, was that a judge could only say, "You be hanged," whereas a bishop could say, "You be damned."

"I'm not so sure of that," the Quaker sternly responded, 'becasue when a judge says 'Thee be hanged,' thee *is* hanged."

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