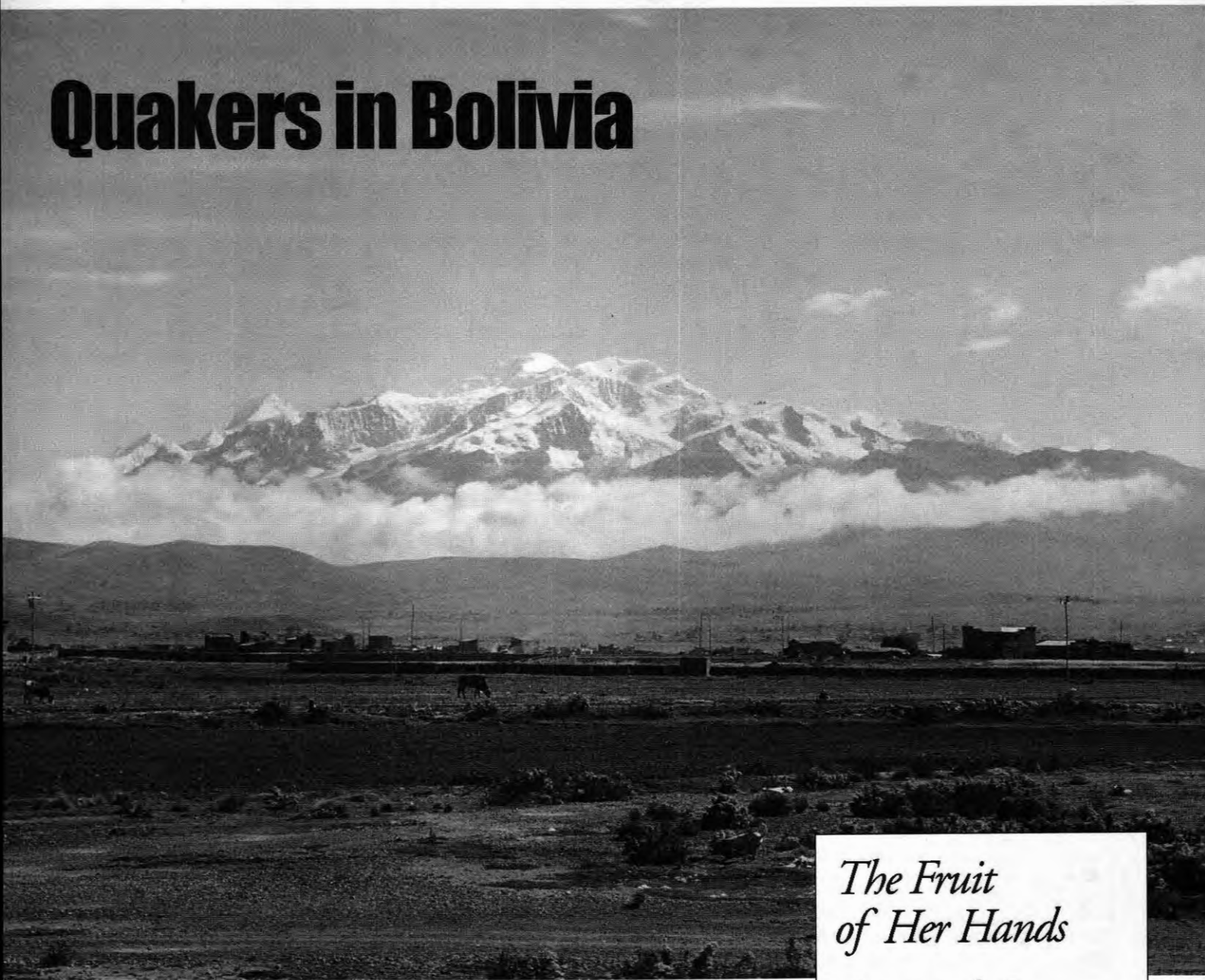


February 2001

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Quakers in Bolivia



*The Fruit
of Her Hands*

*Outreach Is
Just Another Word
for Sharing*

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1216 ARCH STREET, 2A

PHILADELPHIA PA 19107-2835



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

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

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

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

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

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Among Friends

Back to Basics

When I was a child my Quaker neighbor kept a large organic garden and several hen houses where he grew produce for sale. Sometimes he let me help to "candle" eggs before they were packed for the market. My grandmother could—and did—sew just about anything. She and my grandfather also kept a large garden and several fruit trees, and my grandmother canned plenty of fruits and vegetables. I've never been a person who lived on the fruit of my own hands—but I've been close to those who have. There are feather pillows in my home with ticking stitched by my grandmother and filled with feathers she salvaged during the years she kept chickens for her family's needs. So it was easy for me to relate to Rebecca Payne's story of her mother emptying her feather pillows and connecting with a lifetime of memories in "The Fruit of Her Hands" (p. 6). I hope others might find that same sense of connecting upon reading it.

As I look at the articles listed on the facing page, I'm struck by the theme of authenticity—and their invitation to us to simplify our lives and connect more directly with each other and the sources of our being. Our increasingly high tech and commercialized world can pull us into realms of unreality, out of touch with nature, with human needs, with appropriate technology and scale. It's remarkably easy to lose oneself in a maze of websites on the Internet, or to get drawn into the latest news hype in the media.

But in this issue we are given an opportunity to explore other realms: to consider the sources of our daily existence—our food, clothes, and household goods; to pursue faithfulness in listening for God through the expression of others; to encounter Quakerism vibrant and warmly welcoming in a culture far more basic and simple in Bolivia. When I spoke with Newton Garver about his articles, "Quakers in Bolivia" (p. 10) and "Quaker Bolivia Link" (p. 19), he noted that, despite living with intense material poverty, Bolivian Friends are remarkably full of good cheer. On reflection, I wonder if Bolivian Friends have had better opportunity than we to stay focused on that which really matters. Living amidst a surfeit of material abundance can carry a heavy spiritual price tag. While it would be wrong to romanticize the suffering imposed by poverty, I'm aware that my parents, grandparents, and others who lived through the Great Depression—or any other time of great material scarcity—learned to depend more directly upon their inner creativity and spiritual resources to live their lives than many of us in younger generations have learned to do. Surely there is a positive lesson for all of us in this.

Our modern challenge as we strive to "live in the world, but not of it," is to stay aware—as Sally Miller reminds us, in "Friends and Other Quakers" (p. 9)—that "our legacy is to know God's Spirit alive as a flame in our hearts. Our legacy is to be so transformed that the practices of every day are translucent, the love of God shining through." This image is captivating, a true definition of love in a month that commercializes, and trivializes, this all-important aspect of our lives. It is our challenge, too, to share this legacy of the living Spirit, as Kathy Hersh urges us in "Outreach Is Just Another Word for Sharing" (p. 14), so that others might be transformed by the flame of the Spirit in their hearts as well.

Susan Corson-Finnerty

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FRIENDS JOURNAL
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PHILADELPHIA PA 19107-2835

Newton Garver



**Lake Titicaca from
the road to Tiquina,
in Bolivia**

can give us something to think about, can even touch a chord of response within us. But there is so much more available to us! If we would only open our hearts, and our voices, if we would only recognize that the Living Presence is among us, now, here! That this Presence wants us, wants us fully. The Divine is holding out her arms to us, waiting for us to jump into them. The Father is just behind us, waiting for us to take our toddling steps, ready to catch us when we fall (as we will). The Christ beckons to us, "Come learn what love is!" What have we got to lose? Nothing but fear. Nothing but wasted moments, mindless entertainments, appetites for meaningless distractions and overwork, for order and predictability, for ego gratification.

And we have so much to gain! A revitalized Religious Society of Friends that

and challenging to seekers at this time of searching and inquiry for a deeper meaning in our lives?

The popular means of expressing religious experiences for growing religious institutions are couched in strong, biblically Christian language, and seem foreign to Quaker experience in the 20th and 21st centuries, but this is certainly language that our founding mothers and fathers would understand and with which they would feel comfortable. How can we be understood in explaining our faith if we are not willing to use terms others understand and to which they relate?

As I watch our small rural meeting become even smaller and older, I wonder what we have to offer others who seek an intimate awareness of the Divine Spirit in their lives? Many of the mainline Protestant

than transactional, very helpful.

Lucinda Selchie
Swanville, Maine

Let's learn the real facts

I was moved by Sam Chamberlain's article "Silence Is Complicity" (*FJ* Nov. 2000), as it is an issue that is close to my heart—and the more people who speak up, the better.

I worked for many years as a counselor for a college program in a federal prison (that ended, sadly, when federal grants were cut off). It was, without question, the most interesting job I've ever had, with the most impact. I was privileged to meet some of the most amazing, diverse, and dedicated people, whom I never would have met in

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my white, middle-class world.

The majority of inmates were in the prison for drug-related, nonviolent crimes. I never felt in danger with them and learned firsthand of the many atrocities of our so-called "justice system." The guards were scarier than the inmates!

There were many, many tragic stories of men separated from their families for inordinate lengths of time. Perhaps the most poignant to me were two young men in their early 20s (the ages of my own sons) who had been caught at a Grateful Dead concert selling small amounts of LSD (which is weighed on the paper it is sold on, increasing the weight and therefore the mandatory minimum sentence). They received 10- and 15-year sentences, which amounted to the bulk of their young adult lives. I met them because they took advantage of the college program for as long as it was available, and they would probably say it was their lifesaver. That was when I learned about Families Against Mandatory Minimum sentences (FAMM), an organization that is making tremendous progress, albeit inch-by-inch, in changing drug laws and informing the public. I encourage anyone who is concerned about this issue to become a supporter of FAMM.

I totally agree that "silence is complicity," and the biggest problem is that people in general are ignorant of the facts. They don't realize how ineffective prison is in dealing with the proliferation of drug use. Drugs are *not* the problem—our materialistic, valueless social system is. Drug use and addiction are simply symptoms of a society gone askew. Thank you to Sam Chamberlain for speaking out honestly—it seems inevitable that changes will result.

Sandra Smiley
New Paltz, N.Y.

Coverage needed for successful nonviolence

Your articles on the protests at the Republican National Convention in Philadelphia (*FJ* Dec. 2000) failed to mention one of the biggest success stories of the movement for nonviolent change. After years of citizen criticism of their brutal and ineffective methods, the Philadelphia police force maintained order during the convention by using almost entirely nonviolent techniques. George Lakey should be proud.

The police were taken out of black,



Philadelphia police at a protest march during the Republican National Convention, August 2000

turbo-cop riot gear and put on bicycles. When confronted with unruly demonstrators, they used the bikes as barricades, effectively containing many of the rowdier protests. When demonstrators lay down in intersections, the police used plastic restraints and led them quickly to vans. Obviously extremely well-trained and disciplined, cops who were baited and started going after individual protesters were called back to their formations by their group leaders. When several of the protest groups wanted to lead an unauthorized demonstration down Broad Street from City Hall to the convention center where the Republicans were meeting, the police and city officials hastily agreed and the police chief rode alongside on his bike.

This is not to endorse all their tactics. In particular, the surveillance by some law enforcement of protest groups and what amounted to preventative detention of dangerous puppet makers endangers our rights to freely assemble. The high bail and specious charges (many of which were eventually dismissed) the courts set for arrested protesters were also wrong.

Still, the effect of the reformed police conduct was to galvanize the city in their support. Wherever the bike patrols went, citizens tooted and gave them thumbs up. The peaceful protesters were allowed to march and the ones who committed civil disobedience were handled quickly and effectively although they did manage to tie up traffic long enough to alienate most of the people who got a chance to be in center city when they were "putting their message out."

Your articles did provoke interesting questions like were the demonstrations aimed at *convincing* anyone, or simply irritating people? Must Quakers embrace every inchoate protest that comes through town as long as it's nominally against "oppression"? And, must Quakers all be paid political protesters or can some of us hold regular old jobs that might provide

goods and services and employment—possibly even to people in other parts of the world? George Lakey's musings got to some of the contradictions these events raised—particularly about where, how, and if our religious faith is part of our political demonstrations. I hope the *JOURNAL* continues to keep itself open to those whose beliefs lead them to feel differently about globalization and ways to get our empowering faith message to those who need it.

Signe Wilkinson
Philadelphia, Pa.

Thanks to Friends everywhere

On November 12, 2000, I accepted an award presented to American Friends Service Committee at the Holocaust Memorial Museum by the Friends and Alumni of OSE-USA. L'Oeuvre de Secours aux Enfants (OSE) was and is a Jewish welfare organization that worked tirelessly and at great peril to save Jewish children during the Nazi era. AFSC collaborated closely with OSE and was the agency directly responsible for the safe transport of hundreds of children out of Vichy France and into the United States.

The award ceremony was the culmination of the three-day reunion at the Holocaust Museum of those children and their children and grandchildren. The award reads, "During our moment of greatest need, when we were separated from our parents, and facing deadly danger, the American Friends Service Committee came to our rescue. Working with OSE, the Quakers sponsored the passage of three hundred among us to safety and a new life in the United States. They taught us and the world a lesson in true brotherhood."

When receiving the award I asked permission to accept it in the name of all Friends; the answer was applause from the hundreds gathered in the auditorium. Many times I was approached and asked to relay thanks to Quakers everywhere for the passionate concern that was shown to these children—now adults. I can think of no better way than through this letter.

Robert Snyder
Cambridge, Mass.

THE FRUIT OF HER HANDS

by Rebecca A. Payne

She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She perceiveth that her merchandise is good: her candle goeth not out by night. Strength and honor are her clothing: and she shall rejoice in time to come.

M—Proverbs 31:16, 18, 25
y mother had intended to get rid of the old pillows. Taking them out her back door one summer day, she walked with them to the middle of the woods on her farm in the mountains of North Carolina. Finding an open spot, she shook the pillow tickings, dumping the feathers into a pile on the ground, and then she squatted down to examine them. To outside eyes she must have looked strange—a 70-year-old woman looking at a pile of feathers. But having released the feathers, she could not walk away, for she realized that she remembered them. The pillows had been stuffed years earlier by my grandmother when my mother was still a child.

In those days, her father bought baby chicks in the spring, trying a different variety each year to add to their small flock. Now, 60 years later, she reached a hand into the mound of feathers and picked up a yellowish feather that was from the Yellow Buff chickens that fed in the yard one summer. She saw black and white speckled ones from the smaller Anconias. She found some half-grown rooster feathers and remembered her mother plucking the young roosters to fry on Sundays in the little white clapboard house where she grew up. She recalled her mother soaking the feathers in soapy water to clean them, then

Rebecca A. Payne is a member of Red Cedar Meeting in Lansing, Michigan. She is a mail carrier for the U.S. Postal Service.

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spreading them out in the sun to dry. She remembered the big washtub of feathers waiting in the barn until there were enough to fill a pillow.

But all these years later, the pillows were old and had been kept in the basement for ages. In a fit of cleaning, she had decided to let the swallows have the feathers to line their nests. But after sitting with the feathers and the memories they brought back to her, she ended up putting most of them back into the pillow ticking and taking them home with her. She couldn't bear to get rid of them just yet.

Living a long way from that farm where I grew up, it would never occur to me to look inside my pillows. Today my pillows come from a bin at the department store with a little tag that says "Made in China" or some other place half a world away. Somehow I don't want to know what's inside these pillows. I don't want to know too much about my pillows or the clothes I wear or the food I eat.

How have we gotten so far from the days when we slept on pillows made by our own hands? It has been only a generation or two since our relatives made their own goods and grew their own food. When I was growing up on that mountain farm, my family carefully husbanded all the provisions that came our way. "Don't waste that honey," my mother would say, as I cut into some newly gathered honeycomb. "Think of how many bees it took to carry that much honey back to the hive."

For thousands of years, our ancestors were a part of this cycle of life, following the sunshine as it warmed the fields, blessing the rains, and cherishing the harvests. It is only most recently that the great mass of us have moved away from this life that always sustained us. Led by the promise of

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Adam Smith's "invisible hand," we moved away from the harvest cycle, trusting that if each of us pursues our own good, then as if by magic, the good of society will be attained. What a wonderful life that has given us as individuals. As we specialize, each of us can give our best effort to the things that we are best capable of doing, letting go of the chores that we dislike. We can be artists or plumbers or therapists and let others worry about hoeing the carrots.

It is so easy to live without a thought for the means of production. Money buys food, clothes, sofas, or whatever we need, and money pays for the garbage trucks to whisk it away when we are done with it. We need no knowledge of how or where something is produced—if we want it and have the money, we can have it. The smiling girl on the box of

raisins assures us that the world is all right. When we hear about a problem in some other place, we can donate a few dollars and trust that someone else will take care of the problem for us.

Before the money economy took over, we did things the hard way. My grandfather collected barrels of used nails that he hammered until they were straight enough to use again. He watched the trees to see which ones needed to be cut, only cutting them when they could be used. "Why doesn't Grandpa chop down that old dead tree?" I would ask. "He doesn't need it now," was the reply. "He's saving it until he needs more firewood."

Today I have no trees saved until I need them. Few of us even raise our own food, except for an occasional tomato plant or backyard garden. I remember my grandmother's frail hands endlessly par-

ing down knobby little apples with an old knife resharpened until its blade cupped in like a scythe. She saved every apple that fell, treating it as a gift from God. Each quart she canned held hundreds of tiny slivers of salvaged apple. Each quart was a prayer. This year my neighbors cut down their only apple tree for no reason other than it was too messy. Apples are easier bought from the store.

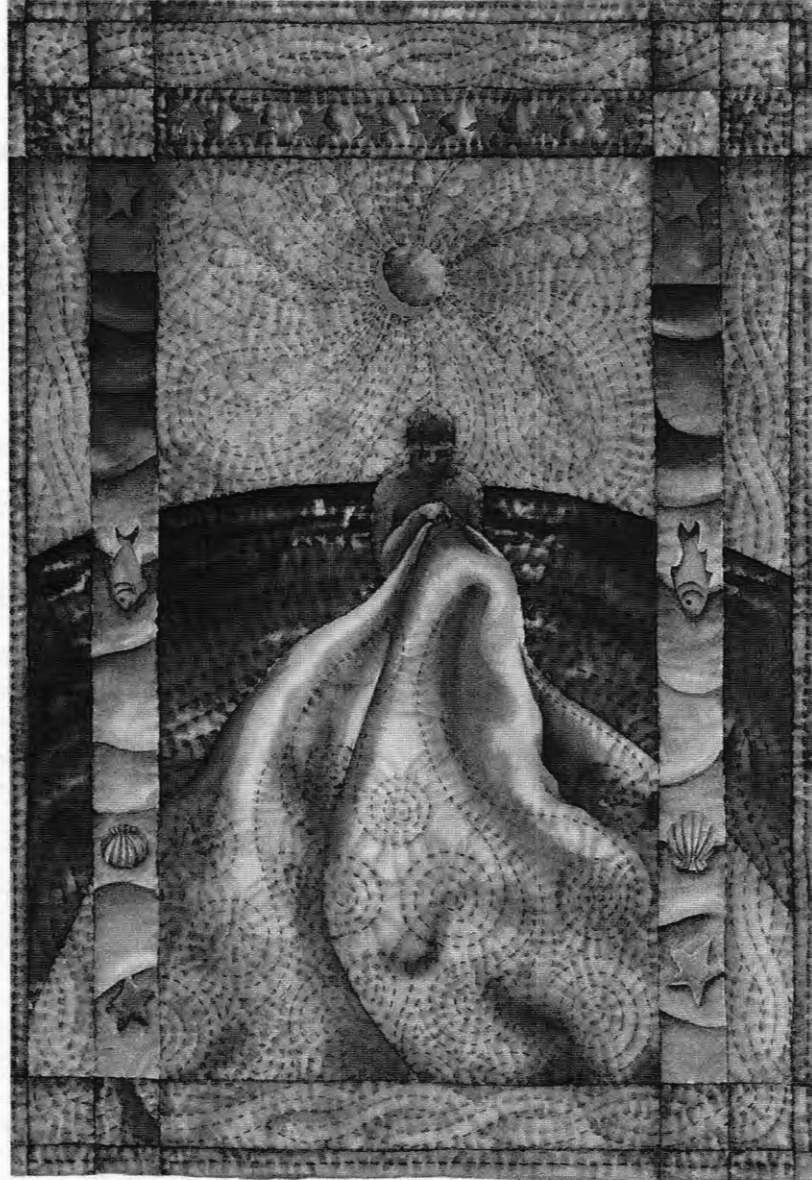
Somehow, before we drift too completely away from our knowledge of where things come from, we need to make sure that all is truly being taken care of. In our haste to trust the system, have we made sure there are enough people dedicated to studying the best use of the land, the forests, the oceans? Worry creeps into our minds when we make our purchases. How can we make sure we are not feeding into an evil system? A recent advertisement for

a coffee cooperative summed up my feelings well. "Excuse me," says the lady in the cartoon to the waiter: "There's the blood and misery of a thousand small farmers in my coffee."

It gets harder with each new innovation to pay attention to the greater picture. However, we cannot long continue to let ourselves believe that invisible hands will cure society's ills. Each of us needs to live with attention to the details, buying food locally, supporting renewable production methods, buying used goods. In every way we should seek to make our impact small on Earth. The Quaker adage to "live simply" isn't just about avoiding the vanity of ownership; it has become a necessity to protect the future of Earth.

We must pay attention to the life of every item we use, from the gasoline that invisibly flows into our cars, to the plastic bubble that surrounds our new toothbrush. It sounds silly to think of holding in the Light our paper towels, but how else are we going to replace the use-and-throw-away mentality? Can we resist the lure of "new" and "improved," and find value in "old" and "threadbare"? The future must reverse the hundred-year slide away from sustainability or the future will be short indeed.

I bring here the story of my mother and her feather pillows to remind us of how far we have gotten away from the days when we ate, wore, and slept on the fruit of our own hands. Let us take our security less from some "invisible hand" of an economy run by desire for profits and more from the fruits of our own hands. □



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Friends & Other Quakers

by Sally Miller

Identify as a Quaker, a member of the Religious Society of Friends, is hard won. With no liturgy to speak of nor creed, I must work diligently to articulate my relationship to God, who I am as a Quaker, what I believe, and what is involved in my spiritual journey. In this struggle it becomes difficult to deal with others who say they are Quaker, yet are clearly different. If he claims to be a Christian and she doesn't agree, what does that make her? If you pray aloud and I cannot, which of us is on the right path? It's hard enough to reconcile programmed and unprogrammed Friends, evangelicals and liberals, but add layers of language and culture and we are all heading for our individual, safe holes in the ground. Is Light there?

Why is difference so threatening? What hinders our becoming one people? What can heal us?

When early humans first peered out of the cave, anything that looked different was dangerous. People were physiologically wired to run away from something huge and furry that walked on four legs and grinned with fangs. We no longer face saber-toothed tigers, but we are still wired to be suspicious of difference. Familiarity is security; the unfamiliar, by definition, is insecure.

More pertinent is our place in the family. We are children of God. Our chosen path, Quakerism, defines the family we belong to. Family is so much a part of who we are that if someone new appears who claims to be a member of our family, we again become children troubled by the birth of another baby. Are we being replaced? Do we need to change to remain lovable? What does it mean to be a member of this family? We have carried attitudes of sibling rivalry into adult life.

One device a child uses to alleviate the pain of this rivalry is to emphasize differences. If I choose to define myself by actions and beliefs that are opposite to

that other person, we need not be compared. On the surface maybe both of us can win, but maybe both of us can lose. Secretly, each may cherish the idea we are right or superior. This keeps competition alive. And by emphasizing differences, by polarizing our personalities and refusing to admit we have anything in common, we cut ourselves off from parts of ourselves, our full potential.

When I go abroad among Friends, others put on me the label "Eastern Liberal Friend." I don't know what that means. I attend an unprogrammed meeting, but I grew up in a liturgical church and have recovered an appreciation of those forms. When I study the continuum of beliefs that Fran and William Taber have constructed, I see that I move on it; I'm not always in the same place. I worship in silence and in song. In prayer sometimes I listen, sometimes use words, mine or others'. I may call upon Jesus for guidance or rant at that old man in the sky with the long, white beard, the Patriarch. Sometimes I experience God as a still, small voice, sometimes as wind, always as inexplicable. If a label is such an uncomfortable, indeed impossible, fit for me, how can labels fit others? If my spiritual life is not a monolithic thing, then there must be ways in which I coincide with others who seem at first glance to be different. Labels can define, but inevitably they limit both me and the other and what we could be together, something rich in diversity.

In addition to our fear of difference and need to be recognized as singular in the family, to be valued as particularly important, another thing that hinders us from accepting the richness of diversity among Friends is our habitual ways of thinking and knowing. The jury is still out on whether thinking determines language or language determines thought patterns. I tend toward the latter because English has gotten me into a lot of trouble. Our language is structured on an either-or basis. Almost any word has an opposite: up/down, in/out, happy/sad, right/wrong, Christian/non-Christian. Never the twain shall meet. Unlike Eastern thinkers, we do

not deal much in middle positions such as both/and, together/with, or shades of gray. The word "gray" even carries connotations of murkiness and lack of clarity, bad things in our precise world.

When I first went to Japan, I had the strongest urge to speak French. As an English-speaking thinker, I was operating on the theory that I was in a foreign country, the only foreign language I know is French, therefore I should speak French. Actually, I had some sense this wouldn't work, so I tried English. Here again either/or thinking held sway: I thought I should try English on people who looked non-Japanese. Well, answers like, "Habla Español?" and "Sprechen Sie Deutsch?" foiled these attempts, but I hadn't yet learned that Japanese people can also speak English. Finally, I found a person who did not look Japanese sweeping away dry leaves in a Zen garden. Very slowly, in carefully enunciated English, I asked, "Do . . . you . . . speak . . . English?" The young man leaned down and said equally clearly, "Nearly . . . as . . . well . . . as . . . you . . . do." Polarized thinking can keep us apart and lead us in circles.

Another problem with a Western way of thinking comes as a result of the scientific revolution. In the West we are taught that we can know something if we use the correct procedure, if we prove it by means of the scientific method. But there is inherent in the scientific method the idea of hypothesis, a guess as to what may be true. You test an idea by using your senses to evaluate the hypothesis. If many observations support the original idea, you say something is true. For now. But science keeps changing its ideas about the nature of the universe. Repeated experimentation, better information from advances in technology, and insights that come to people in the middle of the night all modify "truth."

Unfortunately, many in our culture assume that the scientific method is the *only* way something can be proven to be true, that other so-called ways of knowing are lesser or completely wrong. My high school geometry teacher used that word.

Sally Miller, a member of Syracuse (N.Y.) Meeting, was a representative from New York Yearly Meeting to Friends World Committee for Consultation for 12 years, after which she was co-opted for 3.

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Often. In mathematics there may be only one right answer, but there are other ways of knowing. Today that statement is heretical, but before the scientific revolution people not only believed it, but experienced it. In fact many people experience other ways of knowing today. We exist much of the time beyond the realm of reason, outside the so-called proofs of the scientific method. I am

nurtured by love. I am transported to joy by the intricacies and beauties of nature. I know the presence of my late husband at our daughter's wedding. Friends in meeting sense the presence of God. These things cannot be proven by any rational system. But reason is not our only sense. Madeleine L'Engle says, "Our understanding (of Jesus and God) will not come in ordinary mathematical proofs or equations, but in flashes of the reality of love."

So much for geometry.

Quakerism itself can heal our divisions. We can be one people by knowing our history, whole-heartedly entering the experience of other Friends and trusting that experience, by being faithful to our calling to be Friends of Truth.

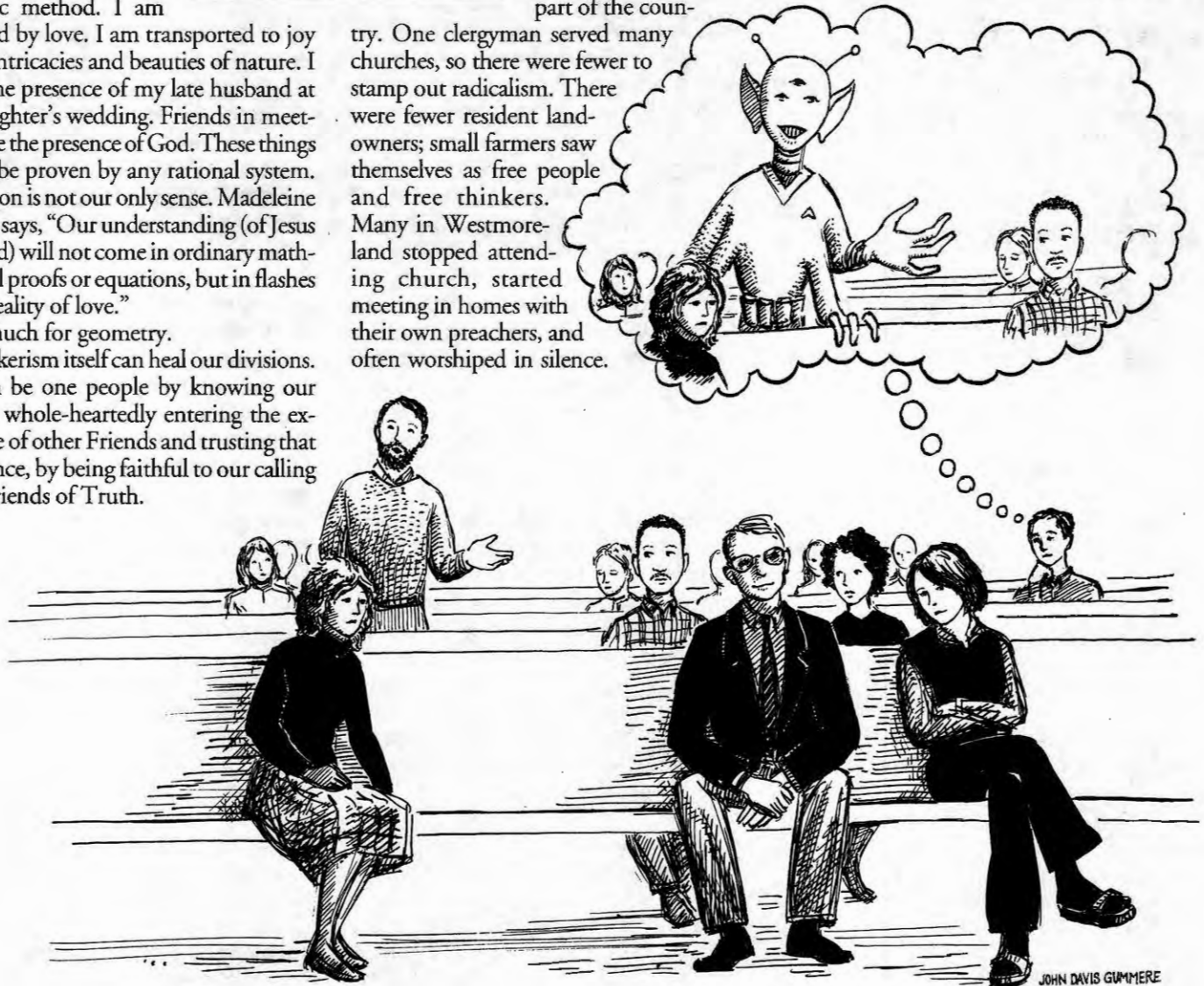
The middle of the 17th century was a time of great zeal and religious seriousness in England. In most of the country, villages were dominated by two forces, secular power through the lord of the manor and religious orthodoxy through the clergy in the parish church. Things were different in the northwestern

part of the country. They called themselves Seekers.

By 1652, George Fox had been a traveling preacher for several years. On Pendle Hill, he received from God a clear sense of direction and mission. It brought him to the Westmoreland Seekers. He went first to Brigflatts, where people were interested in his message, but slightly alarmed by his unorthodox, that is zealous, behavior. Richard Robinson, the local blacksmith, agreed to provide George Fox a bed for the night, but locked him in the room just to be on the safe side. On nearby Firbank

Continued on page 18

try. One clergyman served many churches, so there were fewer to stamp out radicalism. There were fewer resident landowners; small farmers saw themselves as free people and free thinkers. Many in Westmoreland stopped attending church, started meeting in homes with their own preachers, and often worshiped in silence.



Quakers in Bolivia



by Newton Garver

What did I know about Bolivia? Practically nothing, just the few facts I had learned in high school half a century ago and a vague recollection of hearing someone say once that there were Quakers speaking a strange language on the shores of Lake Titicaca. I had made academic visits to Beijing, Seoul, Hong Kong, and Moscow, and I had lectured in both French and German as well as English in a score of universities in Europe. But I had never been to South America, and my high-school Spanish was now my fourth or fifth language at best. So I was hardly prepared for the experience and the leadings that flowed from the article by Pam Barratt in the February 1999 FRIENDS JOURNAL.

Pam's article contained an announcement of the fifth Quaker Study Tour, 16 days in Bolivia. The power of the cover

Newton Garver, a member of Buffalo (N.Y.) Meeting, is a trustee of Quaker Bolivia Link. Plans are underway for another Quaker study tour starting October 26, 2001. See p. 19 for contact information.

photo of an elderly Bolivian Friend drew me strongly toward the venture, and the very reasonable price (about \$100 per day, including transportation from Miami and lodging) led me to sign up immediately. My wife, Anneliese, having read the article more carefully than I, was initially put off by the precarious roads of Bolivia, but some weeks later she signed up and got the last place on the tour. So on July 27, 1999, we met the other tour participants in Miami, took the overnight flight to La Paz, and began our 16-day adventure among Bolivian Friends.

Background

Bolivia has a population of about 8,000,000, two-thirds of whom are indigenous peoples who over the centuries have been brutally oppressed and abused by the elite. The country is landlocked and ranges in elevation from the Amazon basin to Andean peaks of over 20,000 feet. Following its independence in 1825, it has had land taken from it by each of its neighbors, including a piece of Pacific

coast taken by Chile, so that it is now about half its original size. The area is now a bit more than 1,000,000 square kilometers, slightly smaller than Alaska. It is one of the poorest countries in the hemisphere (by per capita gross domestic product, which is perhaps \$3,000). Nearly half the population remains rural and suffers from alarming levels of malnutrition, with 94 percent of households in rural areas unable to fulfill basic nutritional requirements, according to figures released in October 2000 by the World Food Program, a UN subsidiary. The largest cities are the capital, La Paz (1,200,000), the Amazonian agriculture and natural gas center Santa Cruz (1,000,000), and the burgeoning La Paz suburb El Alto (800,000). All the cities are growing very fast; El Alto, where the La Paz airport is located, is on the Altiplano and is said to be the fastest growing city in the hemisphere. Sucre (100,000), which used to share honors with La Paz as capital of the country and continues to house the Supreme Court, is a textile center with his-

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torical and architectural interest but otherwise now seems a bit stagnant. Cochabamba is a larger and much livelier city (500,000), about half as distant from La Paz. Oruro—like Cochabamba about three hours south of La Paz, but much higher—lies near the southern end of the Altiplano and hosts a project of Habitat for Humanity (as do most of the other large cities). Potosí, which was the largest city on the continent in the 18th century (200,000 then), is a mid-sized mining and tourist city in the southwest. Most of the cities are very high: Potosí and El Alto are among the highest cities in the world, between 13,000 and 14,000 feet; La Paz, which ranges between 10,500 and 13,800 feet, is the world's highest (and no doubt steepest!) capital city, and Oruro is also over 12,000; Sucre, Cochabamba, and Sorata lie between 8,500 and 9,500 feet. Santa Cruz lies east of the mountains at less than 1,000 feet.

Roughly speaking, higher is poorer, and rural areas are poorer than urban areas. The rural areas of the Amazon basin are as badly off as the Altiplano, except for being warmer with abundant food. The Altiplano lies between 12,500 and 15,000 feet above sea level. The Aymara of the Altiplano belong to the poorest segment of the population in terms of income,

health services, nutrition (especially protein intake), and education. Somewhat better off are the Quechua, the other very large indigenous people, with the non-indigenous elite (all those of European origin) remaining the dominant group economically and politically. Aymara and Quechua, as well as Spanish, are official languages in Bolivia. All together there are 23 separate ethnic groups, and the indigenous peoples in Bolivia make up the largest proportion of the national population of any country in the hemisphere.

There are about 40,000 Quakers in Bolivia, more than twice as many as in Britain and nearly half as many as in the United States. They are organized into various yearly meetings, of which the largest is Iglesia Santidad de los Amigos (Santidad), with headquarters in Achacachi; Santidad is said to have about 20,000 members and operates 30 schools (including 10 high schools), but it has no formal relations with Quaker groups outside Bolivia. Most of our contact with Santidad Friends was in the Sorata valley, about 3,000 feet lower than La Paz and the Altiplano. The two

next largest yearly meetings, both affiliated with FWCC, are the Iglesia Nacional Evangélica de Los Amigos (INELA), with about 10,000 members (and nine high schools), and Amigos Central with about 5,000 members (one high school); both INELA and Amigos Central have their headquarters in La Paz. Most of our contact with INELA was in La Paz and the Altiplano. Most of our contact with Amigos Central was in Coroico, which is much lower, about the same altitude as Denver. Since all three of these yearly meetings have schools as well as churches, they have officers or committees concerned with education, social welfare, and development, through whose initiative and encouragement some projects funded by Quaker Bolivia Link have been developed. [See report on QBL on p. 19 —Eds.] Other Bolivian yearly meetings are smaller



Page 10: Upper edge of La Paz, looking north toward the mountain peak Huayna Potosí

Above: The 1999 Quaker Study Tour on the road from Sorata to La Paz

Left: Bolivian Friends meet with Quaker Bolivia Link visitors at Kenakagua Alta, November 2000

and, I believe, less well organized. Those whose names I know are Estrella de Belen, Union, and Seminario.

Quakers in Bolivia date from just after the First World War, as a result of missionary work by U.S. Friends. The 75th anniversary of INELA was celebrated in April 1999 at Amacari on the Altiplano, a gala affair held in three large marquees and attended, we were told, by 4,000. All the yearly meetings have programmed worship, with churches and pastors (mostly men, but there are a few women pastors in INELA). Sunday services often run for three hours, with much singing and with separate Bible classes for men and women; in one case there were frequent "Amen!"s. Prayers are generally very emotional, often ending with sobbing on the part of the one praying, which was sometimes solely a pastor and on one occasion the whole congregation praying individually. Both Santidad and Amigos Central sprang up from missionary work by Central Yearly Meeting, which continues (as best it can with only 300 members) to nurture Amigos Central. Both Amigos Central and INELA are affiliated with FWCC, but Santidad, although the largest of the yearly meetings, with as many members as there are in all of Britain, remains without external affiliation. There are a very few Friends in La Paz and Cochabamba who meet occasionally for silent worship.

All the Quakers we met in Bolivia are Aymara and are native to the Altiplano. Their culture and language are not only pre-Columbian but also pre-Incan. Many have remained on the Altiplano or on the steep slopes of the Sorata valley, but others have moved to La Paz or Santa Cruz or Cochabamba and are moving into the middle class. Their warm welcome and friendly smiles were time and again a pick-me-up for weary members of our tour group.

Meetings

We met with Bolivian Friends in their churches three times, although at no time did we experience a full Sunday service. The first occasion was in Suriquiña, on the first Sunday of our trip. Suriquiña is a small and widely dispersed community on the Altiplano, and we stopped there an hour or so after the service had started, on our way to Sorata. The church, affiliated with INELA, is in a walled compound on a less fertile edge of the community, together with school buildings and a library.



Men, women, and children came out to greet us, and we all then returned to the church, an unassuming mud-brick building with a flat, sagging roof. We were asked to stand in the front and were greeted with singing in Aymara and Spanish. We responded with "Dona Nobis Pacem," following which there were prayers and short messages, punctuated by many strong shouts of "Amen!" We were shown around; the library is in great need of books, and there is a desire to replace rather than repair the church (small wonder, since they figure the replacement cost at \$1,300). Then we were escorted into one of the classrooms where we were seated separate from local Friends (even from the pastors) and fed. Members of our group who could manage Spanish talked freely and easily with the Suriquiña Friends of all ages. One young man proved to be an agronomy student at a university in Santa Cruz. The friendliness and warmth of their welcome easily overcame the barriers of language.

The second meeting, also with an INELA congregation, was on Isla Suriqui, an island in Lake Titicaca. (It was from this island that Thor Heyerdahl flew local Quakers to Africa to build Ra II, a reed boat, from the totora reeds that grow in the shallows around the island. He then sailed Ra II across the Atlantic from Morocco to Brazil). All ages of men, women, and children took part in the service, as at Suriquiña. After one of the pastors asked the group to pray with him, he invited us all to make our individual prayers. The result was a moving scene of many indi-

viduals speaking aloud to God and sobbing visibly with their penance. It was National Independence Day (August 6) when we visited Suriqui, and the local Friends took time from their celebrations to worship with us (mostly singing and praying), feed us, and offer us their craft wares (textiles and boats and figures made from totora reeds).

The third meeting was in a church of Amigos Central in Coroico. As at Suriquiña, the church and the Quaker school are in the same compound, although in this case in an urban setting just a few steps from the main square. The church is upstairs on the street side of the compound, and there was a special called meeting on the Tuesday evening on which we were in Coroico. The head-

master of the school, Juan Miranda Calle, was also the organist and served as pastor for the occasion. He had one of the young women from the school preside at the service, during which he gave the sermon in very clear Spanish. Besides the sermon there were prayers and songs, but the service was less emotionally charged than those at Suriquiña and Suriqui.

Besides these church services, there were five other Friendly meetings worthy of mention. In Sucre, where we went upon arrival in Bolivia to get acclimatized at a mere 9,000 feet, we met with INELA Friends who had moved down (both south and lower in elevation) to this largely colonial city in the midst of Quechua territory. They have fixed up a large room in a private house for services and are hoping to build a church; the Friends are just a few families, but neighbors come to the services. Twice the women of our group met with local Quaker women, with those from INELA on our first stay in La Paz, and with those from Santidad during our stay in Sorata. These were not only memorable bonding sessions for the women on the tour but also productive with respect to women's health issues. During our second stay in La Paz we met one evening with an impressive group of INELA Quakers who are professionals in the city, and who have recently formed the Comité de Servicio Cuáquero en Bolivia, modeled on Friends Service Council and American Friends Service Committee but not yet really up and running. It was a very different sort of group from others we met with, one whose members' lives initially seemed

more like ours. Unfortunately we did not get to substantive discussions, since the meeting began late, the introductions took time and had to be translated, and there was wonderful food waiting in the wings (the best *chairo* [Bolivian soup] we had on the whole trip). Finally, on our last evening in Bolivia we met with the handful of INELA Friends who occasionally have silent rather than programmed worship. These five meetings made a rich supplement to the church services, leaving us with a better feel for the diversity and strength of Bolivian Quakers.

Summing Up

No doubt our knowledge of Bolivian Friends remains superficial, but altogether the sampling left us with deep respect for the warmth, variety, initiative, and resilience of Quakers in Bolivia. It also left us with a sense of a bridgeable culture gap. Bolivian Friends have spiritual as well as material needs, and we were specifically asked for spiritual guidance by both the Santidad and the unprogrammed Friends. One Philadelphia Friend from last year's tour sent down three copies of a Spanish translation of Fox's *Journal*, but there remains a dearth of material in Spanish and almost none in Aymara. Since literacy is sometimes marginal, video material about the lives of stalwart Friends such as George Fox, Margaret Fell, John Woolman, and Lucretia Mott (and no doubt others) would be very useful. AVP workshops (there is already a manual in Spanish) might be another way to deepen understanding of Quaker ways, as well as to increase our meaningful interaction with these Friends.

I remain convinced that material aid is not enough. It hardly seems possible to think of ourselves as parts of the same faith if there is only minimal interaction. If there is to be significant interaction, I should think that it is we in North America who must travel, since we have 20 or 30 times

as much money. We also need to learn Spanish, and perhaps Aymara, and then perhaps invite (at our expense, as FWCC already does) a few Bolivian Friends to spend time with us. Such initiative will receive a warm response. Among the thoughts I heard while in Bolivia were: that Pendle Hill should invite four Bolivian Friends for a three-month stay; that an Aymara nursing student (22 years old) would be delighted to arrange an excursion with young Bolivian Friends if young North American Friends are among the participants of the next study tour; that FWCC might pay for an Internet node or subnode (server) so that Bolivian Friends can get online without paying a monthly ISP charge (\$15 to them is like \$400 to us); that North American Friends help Bolivian Friends establish a Friends center in Cochabamba where visitors could acclimatize more easily to the altitude and which might be the venue for workshops and conferences; that Friends Council on Education and/or Quaker schools enter into supportive relationships with Bolivian Friends schools; that workshops on George

Fox and other historical Friends be offered at one of the seminaries or theological colleges. It goes without saying that none of the face-to-face interactions will be easy, for the language, the distance, the expense, and the altitude are legitimate stops for many Friends. But I plan to return to Bolivia every year for at least a few weeks, to strengthen the ties I have made, to learn more about the needs that we might help to meet, and to search for other avenues of interaction for others to explore.

Overall the 16 days in Bolivia made a powerful impression. The country is interesting and the scenery at times spectacular, but the lasting impression is of the people, especially the Aymara Quakers. They are wonderfully warm and friendly people, whom we could not possibly have come to know without the Quaker Study Tour. I am greatly moved by the fact that they are Quakers, that they consider themselves Quakers, and that there are so many of them. That fact seems to call us to build wider and richer relationships, to search for spiritual community in spite of the cultural and linguistic differences. □



Page 12: A mother and her child at the Quaker church in Suriquiña

Above: A chicken house (left), dwelling, and Quaker church (right) nestled among banana, coffee, and citrus trees at Lacahuarka

Left: A woman plowing with oxen at Collo Collo. Fields are plowed three times before planting.



"We are also to be witnesses for God, and to propagate his life in the world, to be instruments in his hand, and to bring others out of death and captivity into true life and liberty."

—Isaac Penington

When George Fox heard the voice that told him he could speak directly to Jesus without an intermediary, Fox didn't say to himself, "Well, I've found what I need. Let others make the discovery for themselves when they are ready." Thank God that after climbing to the top of Pendle Hill to think things over, he came down to tell the world the good news—that there is God in each of us, an Inner Light, and we can be in touch with that divine part of ourselves whenever we are quiet enough to listen to it.

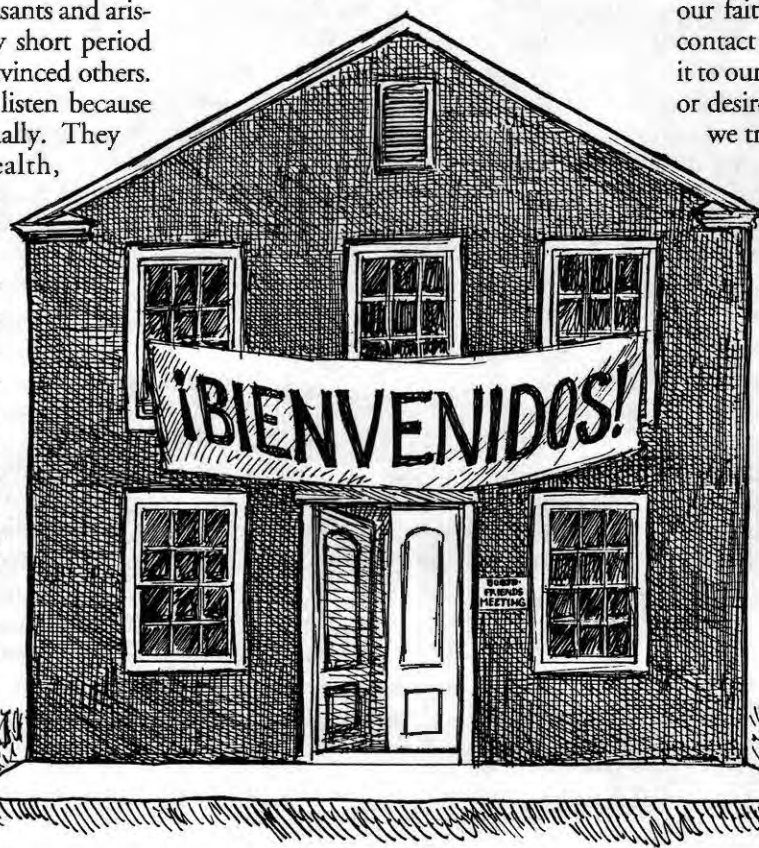
A testament to the power of his truth is the fact that Fox was able to convince tens of thousands of people, peasants and aristocrats alike, in a relatively short period of time. They, in turn, convinced others. People came in droves to listen because they were hungry spiritually. They risked everything—health, wealth, home, their freedom—to embrace the Quaker way of life.

Today there are fewer Quakers than there were at the end of the 18th century. There are many reasons: Quakerism is a demanding faith, which eschews the trappings of upward mobility and the pursuit of material excess that is our society's hallmark of success.

Quakerism is a "do-it-yourself" religion that re-

*Are we willing to share
our faith with the people
we come into contact with
every day,
or do we just keep it
to ourselves
because we are
discreet, shy,
or desirous of being
politically correct?*

by Kathy Hersh



quires daily discipline and uncountable hours of involvement in the health and maintenance of one's monthly and yearly meetings and the lives of our fellow Quakers.

Another reason for Quakerism's decline is our reluctance to evangelize. We respect other people too much to insist we have found the whole truth and nothing but our truth. But if we believe we have found some truth, are we not bound to share it with others? "Ye shall know the truth, and the truth shall make you free." (John 8:32) Are we not free to tell others about the truth that we have found—that God, the Light, the Great Spirit, the Higher Power, the Source, the Creative Spark, the Inner Light, the Force, is in every one of us and will lead us on the right path if we trust and obey?

Quakers talk a lot about speaking truth to power. How do we speak the truth to those not in power? Are we willing to share our faith with the people we come into contact with every day, or do we just keep it to ourselves because we are discreet, shy, or desirous of being politically correct? If we truly respect every person we come into contact with, shouldn't we share this important aspect of our lives with them, as others have done for us?

We would be uncomfortable sitting at home with a full pantry waiting for the hungry to knock at our doors. What about all the people who are spiritually empty, hungry, confused, or lonely? Do we wait for them to knock on the doors of our meetinghouses, or do we use the means available to us in the information age to reach out?

"Let your light so shine before men, that they may see

Outreach Is Just Another Word for **Sharing**

*Kathy Hersh is a member
of Miami (Fla.) Meeting.*

John Davis Gummere

your good works, and glorify your Father, which is in heaven." (Matt 5:16) If I read this passage right, the message is about testimony, sharing our faith.

If our Quaker testimonies require us to live simply, to remove the causes of war, to treat others as equals, to live with integrity, and to build community, does that impel us to witness to our faith? The early Friends certainly did. It was not until Quakers started worrying about rules and who was following them that we became quiet, splintered into factions, and decimated by defections.

One of the most eloquent testimonies in the English language is Martin Luther King Jr.'s "Letter from a Birmingham Jail." The fact that Dr. King was in jail for civil disobedience was in itself a powerful, non-verbal declaration. But had he been content to suffer in silence, he would have missed one of his greatest opportunities to speak truth to power. His letter was intended to sting the consciences of anyone listening, and he succeeded. He wanted everyone to take responsibility for making good on this nation's promise that all human beings are entitled to equal justice. He wanted to enlist all people to help bring an end to racial tyranny.

In a culture in which violence is the main source of entertainment, where many people place more value on getting to the finish line first with the most rather than sharing their gifts, where people knowingly elect criminals and liars to represent them in government, where heads of corporations responsible for the impoverishment of thousands of families are paid 200 times more than school teachers or people who nurture babies and the elderly, what can we do to ensure that the truth George Fox illuminated continues to shine with the brightness it deserves?

We must let others know that we are a truly blessed community of faith that welcomes everyone, shunning no one. We must let other seekers know that in the hurly-burly of this world there are kindred souls who gather in silence and search together for substance. To accomplish this, we will have to examine the notion held by some that by proclaiming our faith publicly, we are somehow diminishing it or imposing it on others. We need to put Quakerism on the map in bold letters so those seeking can find us. And before settling down into silence, it wouldn't hurt to make a joyful noise and open wide the doors. □

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Haven House Poems

by Lucy Aron

iv. oranges

no one peels oranges like Joseph
he scratches away pieces of rind
tiny as teardrops
deposits them in a tidy pile on the table
then slowly rolls back the albedo
in long white spirals
his fingers a perpetual blend
of orange juice, saliva, and tobacco stains

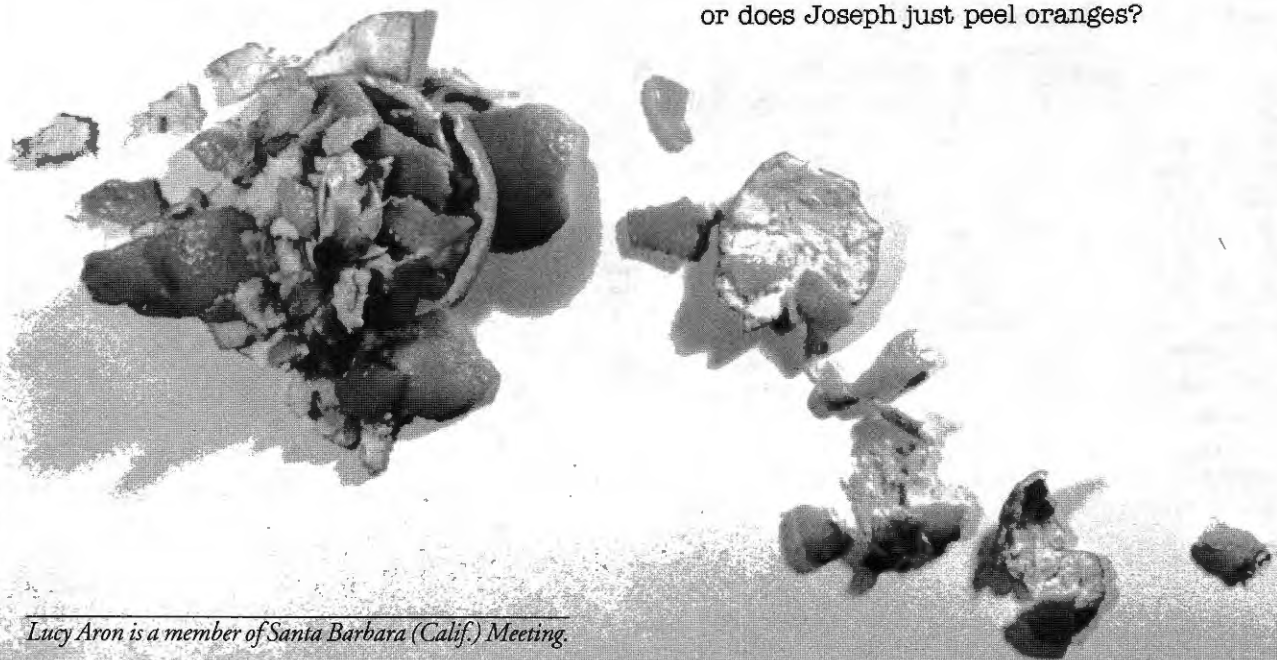
thin as a crack
his jacket torn
pants worn as silt and too big
Joseph sits alone
always
neither dour nor unfriendly
he has no teeth simply
and on those uncommon occasions
when he tries to speak
he sounds like a man underwater
and what do you say to someone who burbles?

the others sip coffee or coke—
waiting, waiting
or wander through the rooms
like visionary vagabonds
while Joseph rocks back
and forth on his chair
forsaken, not forlorn

what goes through the head of a man
thwacked by the years
by the chaos and clamour
of thoughts now like bumper cars
that lurch and carom
now inert dosed into dumbness

is it dark or light in there
stark or cluttered
does he daydream, doubt, wonder
about a long-lost wife or son as he rocks
recall an image of Claudette Colbert's legs
from the hitchhiking scene
in *It Happened One Night*?

or does Joseph just peel oranges?



Lucy Aron is a member of Santa Barbara (Calif.) Meeting.

i. William dances

no matter what music's playing
or that he doesn't have a partner
when the spirit moves him
William dances

this afternoon an intern
tuned the radio to vintage
rock and roll—
Aretha, Boz Scaggs, early Elvis

Jerry Lee Lewis starts singing
"Whole Lotta Shakin' Goin' On"
I'm tapping my toes
but William boogies,
Hawaiian shirt
with red hibiscus,

not quite in sync with the music
arms flail, legs fly
in opposite directions
one elbow juts
 this way a knee
that way whoops
William almost loses
his balance, rights himself
 just in time
the smile on his dreamy face
saying, "That's just one
of my moves. Not bad, huh?"

his body is at Haven House
but he's somewhere else
gettin' down at Planet Hollywood
with a couple of Kahlúa Stingers under
his belt one minute floating
in a sea of buttercups
and bluebirds the next

content
some people seem born that way
 unfazed
by the things that drive
the rest of us to our knees

we fall while
 Sweet William
 (like the flower)
 dances

v. She

Silent, startling
as a spectre,
she appears
almost the moment
we walk in the room.

Cobbled clothes and weedy hair,
her mouth punctuated
by missing teeth,
she wears the air
of someone who suddenly finds
herself in the wrong dimension.

I'm about to say hello
when wordless, she kneels,
wraps her arms around my dog,
her face lost in his fur.

His stillness is like her silence.

They commune,
allies in a hallowed hush,
then lithe as a ghost,
she rises, floats
off.

viii. here and there

an aide dressed in white
carries in a strawberry pie
and two gallons of vanilla ice cream—
compliments of the county—
we all sing "Happy Birthday"
this month to Robert,
Meg, Chris, Diane

here we're a circle
for a moment
we gather and celebrate
Robert, Meg, Chris, Diane
here, they shine
for a heartbeat

there, just beyond that door,
they're the spaces
between the stars



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Friends and Other Quakers

Continued from page 9

Fell, Fox preached that Christ's Spirit was available to all and that if people allowed themselves to be led by that Spirit, a new world of peace and righteousness would ensue. Many were convinced that day, recognizing the word of God and receiving it with joy and amazement. A large number of ministers emerged from this gathering. Fox then traveled farther west where he met Margaret and Thomas Fell. Their home, Swarthmore Hall, became the base of the Quaker mission. In 14 years, Quakerism grew from zero to ten percent of the population of England. Francis Howgill has described the spiritual experience of those times (1672): "The Kingdom of Heaven did gather us and catch us all, as in a net. . . . We came to know a place to stand in and what to wait in; and the Lord appeared daily to us. . . . And thus the Lord, in short, did form us to be people for His praise in our generation."

As Friends we are called to open ourselves to the power of the Holy Spirit so that we, too, can be changed. Our legacy is to know God's Spirit alive as a flame in our hearts. Our legacy is to be so transformed that the practices of every day are translucent, the love of God shining through. Our membership in the family is not a matter of language or liturgy, but of living, of acting in that Spirit. Led by the Spirit we can become fully mature. Being centered in God enables us to create space in our hearts for others, to recognize the voice of God in them. Where there is charity and steadfast love, God dwells.

At an international gathering of Friends, my roommate was a woman from Northwest Yearly Meeting. We seemed to be from opposite ends of the Quaker continuum, evangelical and liberal, but both of us had had enough experience with consultation among Friends that we were prepared to talk with each other. And talk we did, especially about theology and life as a spiritual journey. Many times we did not agree. I might say to her, "What do you think about homosexuality?" and she would say, "Oh, that's something I'm holding lightly." She might say to me: "What do you think about salvation?" and I would say, "Oh, that's something I'm holding lightly." One day we were discussing spiritual nurture, and she said, "When we are

working with someone, we often pray aloud for them." I felt a chill. I had to say that was foreign to me, it was a sticking point. I could pray silently with someone, but not aloud. I couldn't even say I was holding the idea lightly.

Later in the week a group of us was planning a meeting for worship. A woman from India, not a Quaker, offered to say a prayer in Hindi, then translate it into English. She wanted very much to do this, and we wanted her to, but she was terrified about how it might be received. She started to cry. As was my custom, I put an arm around her and began to pray silently. After a while, a man from Northwest Yearly Meeting started to pray aloud. He asked for the comfort of God's presence, for the strength to do our work. Then the presence of the Holy Spirit was with us. My heart moved. I felt opened to the possibility of my praying aloud. Our Indian friend was calmed, and we were able to continue our work. Reason does not explain this, love does.

Just as we try to read the Bible in the same Light in which it was written, so we must try to listen to others. During gatherings of Friends World Committee for Consultation, Section of the Americas, meetings for business are held in Spanish and English. In meetings for worship, often someone rises with a speaker to translate. Sometimes a translator does not feel moved to do this, but we feel where the words come from. The power of the Holy Spirit grants understanding.

A Friend from the United States tells of such an occurrence when an Aymara Indian from Latin America was speaking. No one rose to translate the message. While walking home from the meeting, her Korean roommate said, "How is it that an Aymara Indian can speak Korean?"

Quakerism requires faithfulness, faithfulness to the call to express the Inexpressible, faithfulness in listening to God expressed by others. When we speak, when we act, we need to stay as close as possible to the living experience of Christ's Spirit, trusting that God will shine through. Friends believe in that of God in every person. Acting on this belief can bring forth God in us and in others. We can be who we are truly meant to be, individually and as a people gathered for God's praise in our generation. □

Quaker Organizations

Quaker Bolivia Link

by Newton Garver

A group from the first Quaker Study Tour of Bolivia created Quaker Bolivia Link (QBL) under the leadership of Ken and Pam Barratt, members respectively of Birkenhead Meeting (UK) and Langley Hill (Va.) Meeting. When Pam and Ken married nine or ten years ago, they took their honeymoon in Bolivia and decided to devote the rest of their lives to nurturing the wonderful, friendly, poor people in that country, especially the Aymara and especially the (almost wholly Aymara) Quakers. To that end they organized five annual study tours to Bolivia. QBL was established in Britain as a charitable foundation in 1995, and in 1999 it was registered in the United States as a 501(c)(3) charity. The articles of incorporation are similar in both countries, but there are separate boards of directors. The purpose of QBL is to fund mid-sized projects for education, health services, training of various sorts, community empowerment, domestic drinking water, and economic development based on proposals submitted by groups of impoverished indigenous people in Bolivia; and to collect donations from individuals and corporations in Britain and the United States for that purpose.

Policies and principles have evolved over the years. There are only grants, not loans. The maximum initial grant is \$4,000, though a follow-up grant may be possible in exceptional cases, and both a health center in Amacari and a school in Coroico are major exceptions. A project should ideally be able to be completed within one year and should be self-sustaining after a year. A project should involve and benefit a community or collectivity rather than an individual or a single family. The funds for a project are for the group project and are not to be divided into "shares." Ideally the group should have existed and worked together for at least a year before being funded. Beneficiaries should be among the really impoverished. It is expected that the group be organized for effective and responsible decision making and record keeping. Each project receives ongoing oversight from QBL representatives in Bolivia and will be visited at least once a year by one or more of the QBL trustees. Technical consultants, preferably local, should be involved in the planning and execution of the projects. Accurate

records and receipts of disbursements are to be kept by the group and included in a report to QBL. No grants will be given for building churches or (in the last few years) schools, the latter exclusion because some QBL trustees believe that private schools undermine public education, and also because some Quaker schools have closed in recent years.

Underlying these policies is the conviction that the intelligence, know-how, and community spirit is already there ready to go to work, if only given the opportunity. QBL is one way to provide such an opportunity, filling one niche. Other organizations provide micro-loans, along lines pioneered by the Grameen Bank. International and governmental organizations provide more massive aid aimed at infrastructure and work through the government (usually the elite) rather than through local indigenous cooperatives. The two QBL representatives in Bolivia, Hilario Quispe Poma (who has studied at both Pendle Hill and Woodbrooke) and Bernabe Yujra Ticona (who has attended FWCC meetings), are Aymara and are trusted by the recipients. Beginning in January 2001 they each gave up one of their teaching jobs in order to work half-time for QBL, a necessary step because of the increased number of projects and proposals. Their expenses are paid, and through the end of 2000 they (like the Barratts) worked on a voluntary basis on top of their two paying jobs. All this has meant that the administrative overhead of QBL has been less than seven percent of the contributions annually. It also means that the recipients get the full amount of the grant, without the graft and kickbacks that dilute government appropriations and other NGO grants in a country recently (1999) said to have the second-highest rate of corruption in the world. (A more recent ranking fortunately shows Bolivia in a less prominent position.) The combination of deep respect for the recipients and strict insistence on financial accounting is a splendid example of the blending of cultures.

The 1999 Quaker Study Tour visited about sixteen projects, four in El Alto, four on the Altiplano, six or seven in the Sorata valley, and two in Coroico. Most have to do with food production or textiles, but there are also a few major ones concerning health and education.



Interior of the greenhouse at Kenakagua Alta, November 2000

Newton Garver

Nutrition and Food Production

Nutritional deficiency is a visible problem in Bolivia. Most of the women are less than five feet tall, and the men not much larger. The exceptions underline the problem. Our driver, from the same gene pool, was nearly six feet tall. We saw more evidence in our host family; the parents (who had grown up traditionally on the Altiplano) were a full head shorter than their well-nourished children (a girl and a boy, 21 and 19, both of whom are doing well at university). A recent report by the World Food Program, a UN subsidiary, estimates that 94 percent of the campesinos on the Altiplano suffer nutritional deficiencies because of extreme poverty.

QBL has many projects focused on food production. In the Sorata valley we saw two vegetable gardens with sprinklers, three proposed irrigation projects, two pig projects, and an egg project with 250 layers. Each of the pig projects, at Poquerani and Pallcapampa, involved a steep climb of over half a mile from the nearest road, and each was a place of beauty commanding a spectacular view. At Poquerani there were wild calla lilies growing below the spring, and peach trees were in bloom beside the church. At Pallcapampa there were two principal buildings with a neat, well-swept courtyard with a large bush of tiny yellow roses at the top end and a very neat, small garden of roses and other flowers overlooking the valley. At Lacahuarka (near Coroico), on land crowded with coffee, avocado, and fruit trees, whose produce no longer commands a livable market price, and where funds were received only a few months previously for a project to raise chickens for meat, there were 600 chicks one or two weeks old. On Isla Suriqui new nets and floats have augmented the catch of a perch-like fish called pejerrey.

Two newer projects on the Altiplano were a greenhouse at Chuñavi and a guinea pig project at Huarialtaya, both very inspiring.

Newton Garver is a member of the Board of Trustees of Quaker Bolivia Link. QBL can be reached at 2967 Lawrence St., San Diego, CA 92106, <quabolink@aol.com>.

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Photos by Newton Garver



Above: Board, staff, and visitors at CEPROMA, November 2000



Left: 3-week-old chickens at Lacahuarka, near Coroico

road a short distance from the ponds and incubation house. We were then at 14,730 feet, and yet towering above us was the snow-capped peak of Huayna Potosí (just under 20,000

feet), from whose runoff fresh water flows continuously through the ponds. Felix has worked with trout for five years and with the group at Chuñavi for the past two years. The ponds are made very simply, with manual labor, by pulling rocks and soil to make long dikes on the gentle slope. Felix manages fertilization and incubation, raising the hatchlings for the first three weeks (the ones we saw were about 3/4 inch long) in a darkened adobe building. There are four very small, partially shaded ponds in which the hatchlings become fingerlings, another pond in which the fingerlings grow for the first year, and other ponds for larger fish.

Felix himself was an inspiration. Part of his plan is to have an educational center (the building is nearly complete) so he can teach neighboring communities how to build ponds and raise trout, with a view to forming a marketing co-op. He also envisions a visitors' center with recreational trout fishing. He always caught the sense of our questions, and he was better than most of us at giving clear, factual, informative answers. QBL is the only source of outside funding for this project and came on the scene after the group had already been working for two years. Trout farming in Lake Titicaca, using submerged pens, was launched some years earlier at a cost of \$3,500,000, but I have no doubt that Felix

For the latter, each of 14 families will have its own *cuyero* (guinea pig hutch). Marina, the woman who is president of the group, gave an efficient report with newsprint and marker, and at the end she was so moved with gratitude for the opportunity to improve their living standard and for the community spirit that had already emerged that she sobbed when she hugged Ken. It was one of the very moving moments of the trip.

The greenhouse is a single structure that similarly serves a small community, and it could by itself serve as a symbol for the hope that QBL brings to Bolivia. The Altiplano is dry, brown, and bleak at this time of year, and the roofs of greenhouses are not by themselves reassuring. When we walked through the field to the entrance, we were therefore unprepared for the lush green that greeted our eyes and the warm, moist air that brushed our faces as we peered into the greenhouse at the cabbage and chard. "Green is the color of hope," a German saying goes, and this project certainly shows why.

A particularly exciting project I saw on my more recent trip in November 2000 was one for raising trout, also at Chuñavi but higher up the slope. We left our hotel (12,800 feet) in a microbus, passed through El Alto (13,400 feet) and the village of Chuñavi (14,500 feet) until we met Felix Tinto standing beside the

road a short distance from the ponds and incubation house. We were then at 14,730 feet, and yet towering above us was the snow-capped peak of Huayna Potosí (just under 20,000

feet), from whose runoff fresh water flows continuously through the ponds. Felix has worked with trout for five years and with the group at Chuñavi for the past two years. The ponds are made very simply, with manual labor, by pulling rocks and soil to make long dikes on the gentle slope. Felix manages fertilization and incubation, raising the hatchlings for the first three weeks (the ones we saw were about 3/4 inch long) in a darkened adobe building. There are four very small, partially shaded ponds in which the hatchlings become fingerlings, another pond in which the fingerlings grow for the first year, and other ponds for larger fish.

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Right: The health center under construction at Amacari

Tinto and his group will turn the natural resources of the high Altiplano into a serious competitor in the La Paz market, as well as a boon for the community.

All the projects enjoy technical assistance. The Friends on Isla Suriqui in Lake Titicaca were given fishing nets instead of their desired fish-farm for salmon trout, because the consultant saw that their coastline is too shallow. The chicks at Lacahuarka have all had three inoculations, and the layers in the Sorata valley are checked for infections. A young university-educated Aymara agronomist has been a consultant for several of the projects and accompanied us on the visit to the greenhouse and the guinea pig projects, both of which he assisted in connection with critical details. The *cuyeros* were designed with a solar heating unit (on the north side, of course), even though not one of the three-star hotels at which we stayed had central heating for human guests. The trout ponds are monitored for chemicals as well as for pH.

Textiles and Crafts

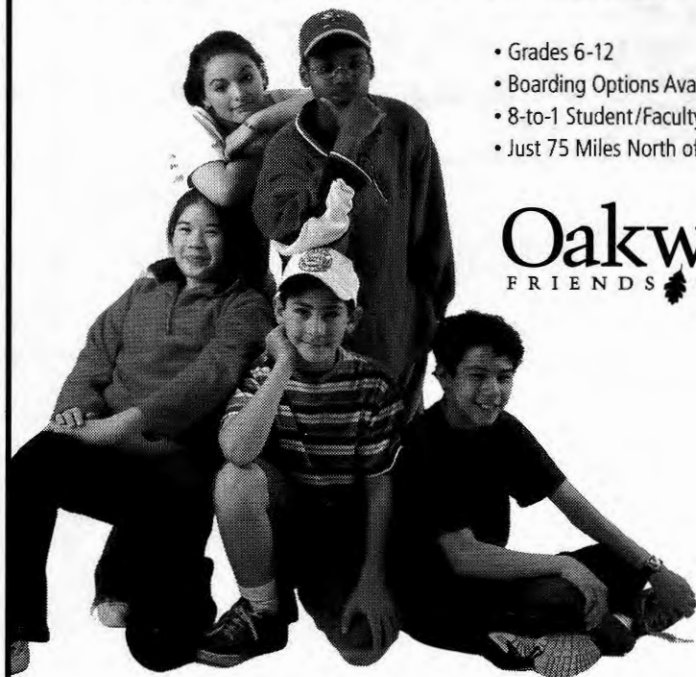
Weaving has been a high art in the Andes for centuries. Most of the women are adept at spinning and dyeing the wool as well as at knitting and weaving, and textiles are a big item for tourists. All four projects in El Alto involved textiles, and we visited all four one Saturday. The first place we visited was CEPROMA (Centro de la Capacitación y Promoción de la Mujer Andina), a center for the training and advancement of Andean women. The main work of CEPROMA is leadership training, conducted by Claudia Luisa Pinto. Claudia's husband Fernando serves as administrator of the organization of which she is president. The role of QBL is underwriting projects put together by the leaders Claudia has identified and trained. Marina, the president of the guinea pig cooperative, for example, was trained by Claudia, and it was CEPROMA that referred the project to QBL. Still, there were textiles at CEPROMA, and some of us bought some. One member of the tour has continued to order shawls, which she arranges to have sold through various outlets.

The next project, CADEM, is a women's cooperative with additional funding and supervision from INTI, a government granting agency. Some of CADEM's machines were purchased with QBL funding, and we got a festive reception with confetti, fresh flower wreaths for Pam and Ken and Hilario, and a colorful pullover for Ken. The other women's cooperative, Grupo Gregorias, seemed further ahead with their marketing, since their

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sweaters all had their label on them. They were currently exhibiting at a fair in La Paz, and last year they sold some sweaters in Atlanta. One of their group is in charge of design, working with traditional Aymara shapes and figures and arranging them to suit North American and European tastes. It was encouraging to see the further progress this group had made.

The final project in El Alto was entirely different. It was not really a textile project, though we bought textiles and other crafts there. It was at ADIM, an association for physically handicapped adults. Physically handicapped persons have a terrible time in Bolivia due to cultural stigmas and lack of public resources. The association appealed to the government, which gave them a very large lot in El Alto but had no funds to help them further. So ADIM appealed to QBL for funds to build a two-room structure. One room is a workroom, and the other is for social purposes. Having a place of their own helped to restore their self-respect, and they were glad to be able to use their old skills again. The most moving moment was perhaps when a worker with no use at all of his legs was carried out by one of the others to sit in the sun with us.

Another textile project is in Sorata. It is one of two projects for women's groups in the town itself, the other being an irrigated vegetable and flower garden (huge cabbages as well as peas, onions, and gladiolas) behind the school. The purpose of the textile project is not marketing but teaching the women how to make their own clothes, using sewing machines. When I returned to Sorata in November 2000, several of the women (including grandmothers) showed us the clothes they had made and beamed with delight at being able to sew for themselves and for the womenfolk in their families.

Health

The ADIM story could be told in this section, but I think they would rather be known for their crafts than their disabilities.

The stories to be told here have to do with the eight-bed health center at Amacari, a breakthrough concerning women's health in Sorata, and a meeting with Dr. Stanley Blanco.

Amacari lies on the peninsula that juts into the southern end of Lake Titicaca. It is the center of a canton of six communities (including Isla Suriqui), and the 8,000 residents of that canton have no medical facilities other than the hospital at Copacabana. The Quakers in Amacari put together a complex proposal according to which QBL would make a grant for constructing the shell of the eight-bed clinic, the municipality would add an equal amount, and the Bolivian government would pay the staff once the clinic was built and equipped. In 1998 there was nothing but bare ground; in 1999 the \$4,000 from QBL and \$3,000 from the town, together with much contributed labor (gathering stones and making adobe bricks), had resulted in the foundation, exterior and interior walls, and roof of the clinic—an impressive accomplishment. The second stage, begun in November 2000, will be more expensive; it will cost about \$27,000 to plaster the interior and exterior walls, install windows and doors, install water and electricity, and put in floors and ceilings. Water supply and a perimeter fence have been promised by the town as a local contribution to the project. The final stage will be to get equipment, beds, and other furniture, some of which can probably be had through donations. As of now there is no source of outside funding for this project other than QBL, but Ireland Yearly Meeting made the amount seem feasible by raising \$11,000 for the project as part of its millennium celebrations.

When the women from the study tour met with the women from Santidad Yearly Meeting in Sorata, one of the topics that came up was family planning. On our final Saturday there was a meeting in La Paz (not connected with the study tour) to discuss family planning and women's health issues, and two of the women from our group attended, includ-

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ing one who is a trained nurse. It turned out that a Methodist mission in Bolivia has an Aymara nurse stationed on the Altiplano willing to work in Sorata on a part-time basis if her travel and incidental expenses were met. She conducted two weekend sessions in the fall of 1999 in cooperation with the hospital in Sorata, at a cost to QBL of \$100 per session; difficulties of transportation and communication cut the program short, but some of the women in Sorata wish to renew it with another Aymara nurse. Conversations Pam had with Toribia Cutipa, leader of the Quaker women, and with Mariangela Finot, wife of a local doctor, suggested to Pam "that the people won't take advantage of family planning advice when it is offered without being given religious sanction. Toribia said, for example, that she would first have to talk it over with her pastor. Our being Quakers and the fact that we use birth control (they know we all do because they always ask us how many children each of us has) means to them that it might be all right for Quakers to use it. Mariangela said that she had arranged a couple of years ago for a \$60,000 grant from USAID to be given to Quichiwachini [a hamlet near Sorata], and the people turned it down because they were suspicious of it. We realized that our being Quakers helps enormously to break down such suspicions."

On the final day of the study tour some of us had a two-hour conversation with Dr. Stanley Blanco, an INELA Friend and Aymara doctor who did a residency at Northwestern. (He is the only Aymara we encountered who seemed comfortable speaking English.) He gave us an enlightening overview of medical problems and services in Bolivia and of some of the politics surrounding them. He gave a hearty endorsement to the clinic at Amacari, which he thought might well be staffed by Quakers and help significantly to strengthen the Quaker presence in the region, and in September 2000 he became the director of the project. He also helped Pam and Ken set up the family planning project, through the auspices of Dr. Finot, to use existing medical facilities in Sorata.

Education and Training

Education is a great need, and in its first years QBL gave grants to Quaker schools. Two of the schools closed the next year, however, and the QBL directors decided that giving grants to schools in such precarious condition is not wise. Current policy therefore precludes such grants. An exception was made because of a substantial bequest earmarked for the Quaker school in Coroico, as a result of which a new block of classrooms have been built. The school was thriving in 1999, in spite of there being a large new public school

on the outskirts of town, but enrollment dropped 30 percent in 2000. As in Britain and the United States, a large majority of the pupils are non-Quakers. Unlike England and the U.S., tuition is very low in dollar terms (\$30 to \$40 per month, depending on the grade level), so a modest scholarship fund could make a big difference in the Quaker presence in the Quaker school. This would not be a possible project for QBL, but it might be of interest to Friends who could work through Central Yearly Meeting and Northwest Yearly Meeting, or through FCE and FWCC.

QBL makes a significant contribution to training women through its collaboration with CEPROMA. Their practical community-based training is enhanced by the requirements that project proposals be made by organized groups, that they be made according to straightforward guidelines, that projects have financial accounting, and that groups make regular reports. After working with QBL (especially if they also work with CEPROMA) a group is much better able to make an application to other agencies. This sort of empowerment is a significant part of QBL's contribution.

Update

The total amount of grants over the past five years is approaching \$200,000, and the pace has increased because of increasing organization in the United States. Not only are there more proposals to consider, there are also more projects to visit in Bolivia. Since the time of the study tour in the summer of 1999, QBL has done a few things that are different from the projects we saw then. Two communities on the Altiplano, Alto Peñas as well as Chuñavi, have been given funds to establish trout farms in cold lakes and ponds, there being an excellent market for the fish in La Paz. Another recent project is growing flowers in the Zongo valley for the market in La Paz. QBL also provided funds for the update and repair of photovoltaic systems at outlying medical clinics in areas where there are no power lines. Water and power are often key ingredients to a decent life. In addition to the photovoltaic power, gasoline or diesel pumps have been provided in connection with projects for irrigation and for drinking water supply. We recently received a challenging proposal for after-school computational instruction for middle-school and high-school students, at a center near several schools in El Alto. No doubt QBL will continue to respond to the new and innovative initiatives proposed by the Aymara as ways to rise up from substandard to decent and healthy lifestyles. The same principles will continue to guide these new directions. □

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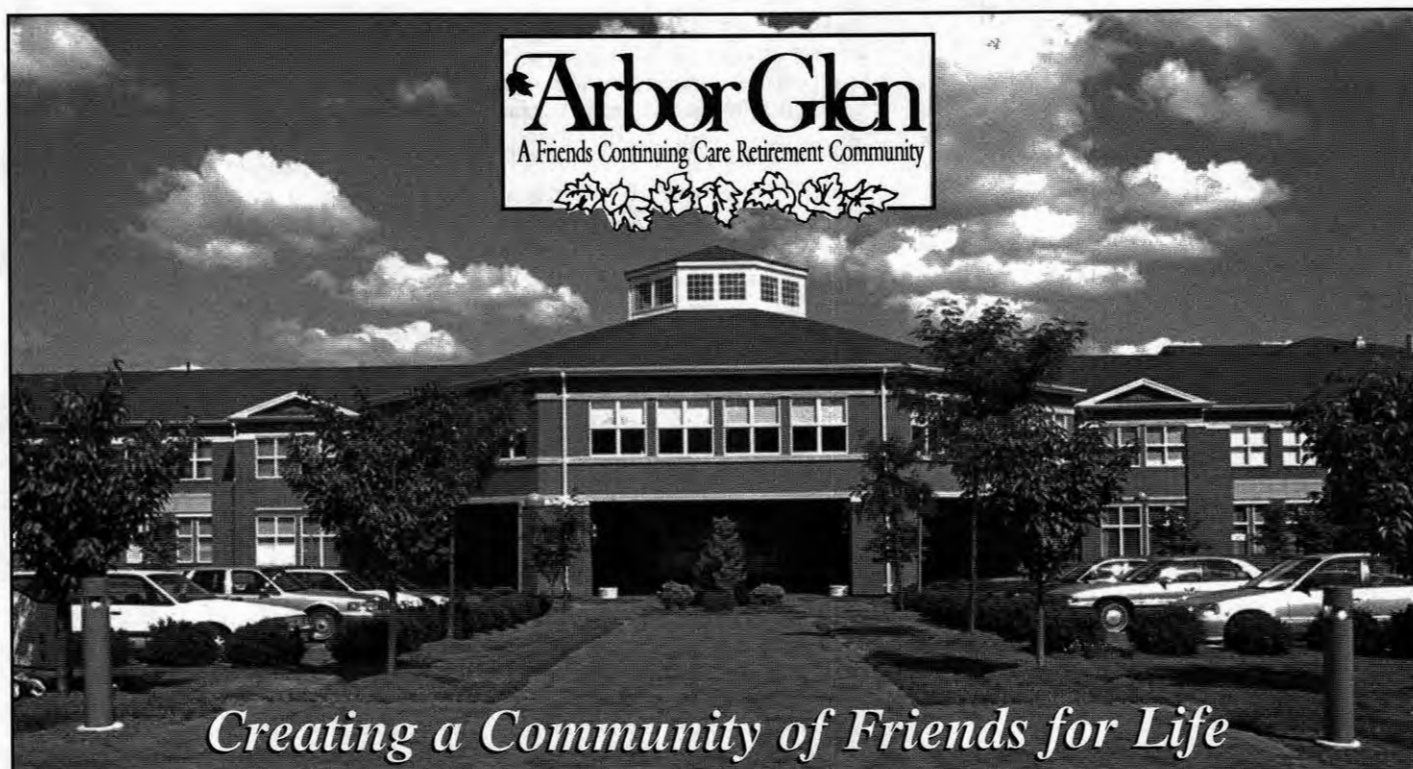
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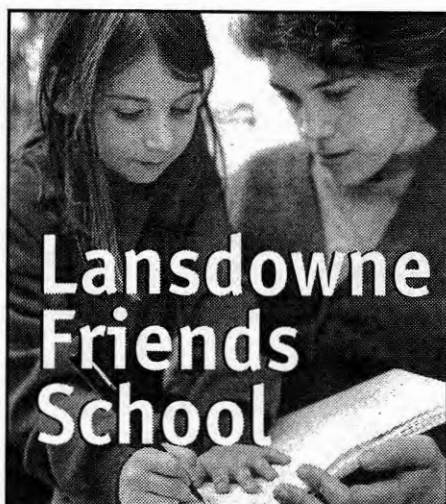
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Grandparents' Corner

Father for a Day

by Shelagh Robinson

When I first realized that my journey from Catholicism to Quakerism had reached a point of no return, one of the hardest things was to face the loss of united family worship. My three children were Roman Catholics, their partners were Anglicans, and my grandchildren, though all baptized as Catholics and attending Catholic schools, were happy worshipers in the Anglican tradition as well. I wanted desperately to share my grandchildren's spiritual journeys and to have them share mine. Family worship when we were able to be all together had always been an important part of our lives, and it was a great relief for us all to realize that my becoming a Quaker would not end it. It was also agreed that, if they wanted to, my grandchildren would come with me to meeting.

Quite soon after I was accepted into membership, Ben, my four-year-old grandson, did indeed come to meeting for the first time. We have no children in our meeting, and he was a little overwhelmed by the delighted welcome he received before we went into the meeting-room. He sat beside me and looked curiously around at the "church" that was so different from the colorful Catholic church in the heart of Manchester's Irish community where he had been taken since he was a few days old. After a while he whispered "When does Father come in?" "He doesn't, Ben," I replied. "In this church all of us are Father." He looked astounded, was silent for a while, and then whispered urgently "Me as well?" "Yes. You as well."

As this thought took root, almost imperceptibly there was a bodily shift. He straightened his shoulders, lifted his head, and breathed more deeply. It was as if the invisible robe of universal priesthood, which can fall unbidden on any of us during meeting, had fallen softly onto his young shoulders. He continued to look around the room, studying everything and everyone intently. When the doorkeeper joined us, I took Ben's hand and told him we

were going into another room where he could look at some books and draw. "But Nanny—what about being Father?" More than a little taken aback at the seriousness with which he had taken my almost casual remark, I assured him he would continue being "Father" even in another room.

In the library, he was at first a typical four-year-old, exploring, touching, looking at picture books, and drawing with crayons. But then he came onto my lap. "What are they

doing in the quiet room now?" "Some of them are saying prayers, some of them are thinking, some of them are just being quiet and waiting to see if God speaks to them." "What are they thinking about?" That week the bombers had gone into Iraq, so I told him that some of them were thinking about the war. The questions tumbled out one after

the other. Why were the bombs being dropped? Who was doing it, who were the bad people, who were the good people? Why did the people in the quiet room want to stop it? Why were they thinking about it?

How could I explain it in language simple enough for a four-year-old? He looked at me with wide-eyed horror. "I thought bombs were in Tom and Jerry, not killing people, not killing children!" Arms and legs tightened around my neck and waist. On his first visit to Quaker meeting Ben had come into contact with the evil of war. How would he cope with it? "Nanny, what can I do?" Not, what can be done? Not, what can they do? Not even, what can we do? But, what can I do? The question of the peacemaker down the ages. Before I could frame a reply, he had his own answer. Worried look dissolving into a happy smile, he jumped off my knee. "I know—I'll make the children a Valentine." What has been called "the amazing fact of Quaker worship" I saw made manifest in this small child. From the silence had come leading, concern, and action. On one level a sweet story about a sweet child, observed by a doting grandmother. On a far deeper level the movement of the Spirit.

Absorbed, he created a wonderful concoction of red heart, colorful flowers, blazing sun. And then a stop and a new worry: "I only



Shelagh Robinson is a member of Staffordshire Monthly Meeting (UK), attached to Stoke-on-Trent Preparative Meeting.

Reprinted from Quaker Monthly, June 2000.

February 2001 FRIENDS JOURNAL

know how to write Ben and kisses." "Would it do, if you tell me what you want to say to the children and I write it for you?" "Yes, and then I will write Ben and kisses at the bottom." He gave me his message, I wrote it on his card, and it was duly signed.

Together we returned to meeting. "Would you like to read your card to the Friends?" He seemed to take time to think about it. Was this valid ministry? This whole experience was totally new to him, yet he tested the call to ministry with the seriousness of a seasoned Friend. Eventually he seemed reassured and nodded. "Yes, I would." Standing, I explained to the meeting what we had been doing. Ben held up his card and then said urgently, "I can't read the words." So I read them for him: "Dear children, I don't want to drop bombs onto you. I love you. From Ben. XXXX"

Mine were not the only tear-blinded eyes in the stillness of the meeting room. Ben's ministry was so simple and so profound. That of God in him could only think in terms of love for the children, indeed for all the people of Iraq. It had bypassed the easy partisanship of childhood. This little boy who wears his England football T-shirt with such pride, who is quick to join his cousins in a game of "my city is better than your city," was not seduced into any kind of jingoism. What he felt was pity and love and an instinctive rejection of war. All he could do was to try and communicate it.

Meeting came to an end, and Ben was regaled with orange juice and affection. Later that day I posted his card to Iraq—into an apparent void—and yet it seemed important to send it.

The next day he went back to his school where he announced, "I went to Nanny's new church yesterday. You can have orange juice in the quiet room—and do you know what? I was Father." And who could deny it? □

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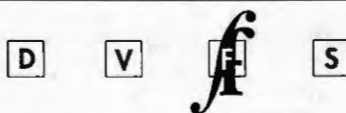
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have been a daily occurrence over the past months, by the breaches of human rights, and by the use of violence, which has never, and can never, lead to peace. We urge the leaders of all sides to work for peace and justice for all the people of the region. Live Oak Friends will continue to hold in the Light the people who live in Palestine and Israel, especially those who are suffering."

Quaker United Nations Office has released a briefing paper on development and the world economic institutions. The paper is critical of the World Bank and the International Monetary Fund. It also criticizes the United Nations for not doing enough to speak up for the world's poorer nations. "Even if one admits that the arguments of the World Bank, particularly with regard to donor coordination, are pertinent, the nagging doubt remains that the true leverage in this process lies with the World Bank and the IMF (and therefore the industrialized North). As long as the UN remains paralyzed by underfunding and conditionality from member states, it cannot hope to engage in a balanced dialogue or partnership with the World Bank or the IMF. The General Assembly can adopt resolutions every year calling for a greater role for the UN in the economic and social spheres, and in the governance of the international financial system, but at present it has little means to persuade the powerful that this should happen." For more information, contact QUNO at 777 UN Plaza, New York, NY 10017, visit the QUNO website at <www.quno.org>, or e-mail <qunony@pipeline.com>.

Columbia (S.C.) Meeting approved a minute opposing a state-sponsored lottery in South Carolina. "We oppose funding education through a state-sponsored lottery and resent the attempt to link support for education to support for a lottery," the minute affirms. It concludes, "We oppose state government employing gambling as a means to raise revenue, especially while presenting it as a civic virtue. We believe education is too im-

teries, speculation, or any other endeavor to receive material gain without equivalent exchange, believing that we owe an honest return for what we receive." The minute was the basis for a letter by Julia Sibley, clerk of Columbia Meeting, which was published in *The State* newspaper. Columbia Meeting is also sending copies of the minute to other meetings in South Carolina. —*Columbia Meeting newsletter*

About 20 members of a junior high group in New England Yearly Meeting gathered recently at Bryant College for a nonviolent protest against the unequal distribution of wealth represented by the salaries paid to the Patriots football team. The Patriots train at the college. Patriot management and college officials complained to NEYM but the meeting said it was proud of the group and their effort to express Quaker values. —*The New England Friend, Fall 2000*

In a homeschooling service project, Emma and Eliza Nugent Rehard, ages nine and five, have shipped more than 10,000 stamps to the Quaker Missions Project in Mattapoisett, Mass. The stamps are sold to collectors by Brad Hathaway, QMP's founder and manager, and the proceeds are given to charitable causes around the globe. QMP has disbursed over \$9,100 to date, assisting refugee children, hospitals, schools, peace initiatives, and many other Quaker projects. Hathaway recently asked the girls to select a cause to receive a \$100 QMP donation. Emma and Eliza wanted to help other children, particularly orphans, so they recommended the Elliott Said Fund for Iraqi children, administered by AFSC to address suffering that continues in the wake of the Gulf War. "I'm a kid and I want to help people who are the same age as me," Emma said. Preparing donated stamps for shipment gives the girls practical skills. They are active in West Richmond (Ind.) Meeting. Many offices at Earlham College and School of Religion have helped by saving postmarked stamps. For information on donating stamps, call (765) 935-4990, or send them to Loving Stamps, 444 South 16th St., Richmond, IN 47374-6411.

Peter Creevey, an Australian Friend, has spent six months in war-torn East Timor working on a youth training center and reading room project sponsored by Australian Volunteers International. He helped set up a reading room for the Timorese people. Timorese political leader Xanana Gusmao opened the center in a special ceremony. —*The Australian Friend, September 2000*

member of the "Ethical Trading Initiative," an effort set up by Britain's Christian Aid in 1997. The initiative works to pressure major companies to sign a code of conduct regarding workers. The BYM team found that often they were turned away. In some factories, the conditions seemed fine, according to the BYM team, but in others, conditions were poor and often children were found working. The factories were suppliers to clothing manufacturers that shipped some of their products to Europe. —*Quaker News (London), Summer 2000*

The British Government's Department for International Development has awarded £89,000 to a Quaker project to research the issue of teenage girls who were soldiers who fought in wars. The research will focus on how to help these girls make a transition to new lives. The project will work with groups in various war-torn countries to set up training centers for the girls. The project will run about 12 months and is being coordinated in part by the Quaker United Nations Office in Geneva. —*Quaker News, Autumn 2000*

The Baltimore chapter of AFSC held a vigil against gun violence outside its offices in July, and then set up a "Peace for the City" committee to focus on the issue of gun violence in the Charm City. Since 1990, Baltimore's annual number of homicides has always been above 300, peaking at 353 in 1993. The committee has held vigils in Baltimore and has traveled to Washington, D.C., and Philadelphia to march on the issue. The group advocates, among other things, enforceable gun legislation. The committee can be reached via AFSC Middle Atlantic Region, 4806 York Road, Baltimore, MD 21212, (410) 323-7200, or e-mail <mar@afsc.org>. —*MAR Star, Fall 2000*

FRIENDS JOURNAL welcomes news items (see p. 2 for contact information). Please include your e-mail address or phone number for follow-up. Upcoming events require at least three months' lead time. FRIENDS JOURNAL requests all Friends meetings and institutions to add it to distribution lists for newsletters and other publications. The editors regret not all submissions can be published.

Reminiscences of Levi Coffin

Edited by Ben Richmond

A classic record of Levi Coffin's life and times. In this very readable, abridged version of Levi Coffin's journal, we meet the drama of the Underground Railroad and the suspense, heartache, and joys of the hundreds of slaves that came through Indiana. 390 pp. \$20.00

A Winding Road to Freedom

By Randall Wisheart

Cassie risks her newly won freedom from slavery to rescue the infant son she left behind on a Kentucky plantation. On her side are a savvy black abolitionist network, Levi Coffin and other Quakers of the Underground Railroad, and her courageous young friend, Luke. Middle-school readers and above. 184 pp. \$13.00



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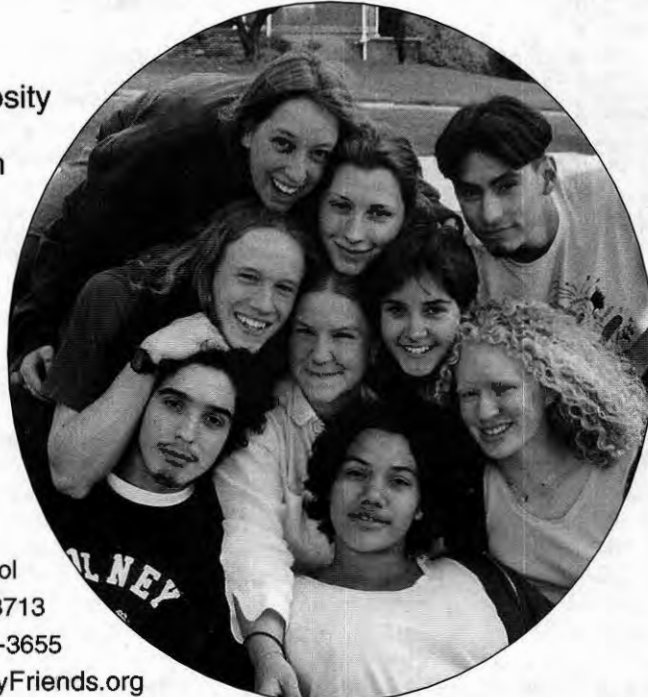
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Friends for Lesbian and Gay Concerns Mid-winter Gathering, Philadelphia. E-mail <FLGC2001@aol.com>.

•March 1–April 15—Exhibit of artwork by members of Fellowship of Quakers in the Arts, Seitz Gallery, Harrisburg, Pa. Writers and musicians will read and perform their works at a reception on March 17 from 2 to 6 p.m. Submissions required by February 1, delivery of artwork by February 15. E-mail <fq@quaker.org> or see <www.quaker.org/fqa>.

•March 14–18—Alaska Yearly Meeting

•March 15–18—FWCC Section of the Americas annual meeting, Greensboro, N.C. E-mail <americas@fwcc.quaker.org>.

•March 22–25—Quakers Uniting in Publications (QUIP) annual meeting, at Pendle Hill, Wallingford, Pa.

•March 25—Philadelphia Yearly Meeting, Arch St. Meetinghouse; also scheduled is a residential session, July 17–22, in Allentown, Pa.

•April 6–8—Preparing the Way: Writing, Developing, and Using Quaker Curricula; a Religious Education Institute, at Pendle Hill, Wallingford, Pa., cosponsored by Friends General Conference. Call (215) 561-1700 or e-mail <michaelg@fgcquaker.org>.

•May 5–6—Spring outing of Friends Historical Association to Quaker meetinghouses in Centre County, Pa., built during a migration of Friends in the late 1700s. Elwood Way of State College Meeting will be the tour guide. Bus passengers will be picked up in Philadelphia and Kennett Square, Pa. For bus, motel, and dinner reservations, contact Joelle Bertolet before April 2 at (610) 896-1161, or e-mail <FHA@Haverford.edu>.

Opportunities

•Friends Committee on National Legislation is looking for full-time legislative interns for September 2001 through July 2002. Internships are open to individuals with a college degree or equivalent experience. Interns receive a subsistence-level stipend plus benefits (health coverage, vacation, and sick leave). For more information, visit the FCNL website at <www.fcnl.org> (you can download the application directly from the website), or contact Portia Wenz-Danley via e-mail at <fcnl@fcnl.org> or by phone at (202) 547-6000. Completed applications are due March 1.

February 2001 FRIENDS JOURNAL

Dear Friends,

"But He said to them, 'You give them something to eat.' They said, 'We have no more than five loaves and two fish—unless we are to go and buy food for all these people.' For there were about five thousand people. And He said to His disciples, 'Make them sit down in groups of about fifty each.' They did so and made them all sit down. And taking the five loaves and two fish, He looked up to heaven and blessed and broke them, and gave them to His disciples to set before the crowd. And all ate and were filled. What was left over was gathered up, twelve baskets of broken pieces."—Luke 9:13-17

Among Friends in the United States in the year 2000, there is little shortage of earthly bread. Yet as we gather for the annual sessions of Ohio Yearly Meeting at the feet of our Lord and Teacher Jesus Christ, we are aware of a great spiritual hunger in our land and around the world.

As we note the decline in our local membership and struggle with our identity as Conservative Friends, we receive visitors from all over the world, who seek God in a balance of the timelessness of the Scripture and the immediate stirrings of the Holy Spirit. We are humbled. Could we ever feed such a multitude?

We can do no other than what we have been taught by our Lord when He fed the multitude. We thank God for the Bread of Life that we have been given. We divide it up and offer a piece to any who will sup with us.

The result? We find basketsful of love and joy and hope left over. We invite all to join us at the Lord's abundant table.

"I have said these things to you so that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends, if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask in my name. I am giving you these commands so that you may love one another." John 15: 11-17

In the name of Jesus Christ, we send you our loving greetings.

On behalf of Ohio Yearly Meeting,

—Susan S. Smith, Clerk



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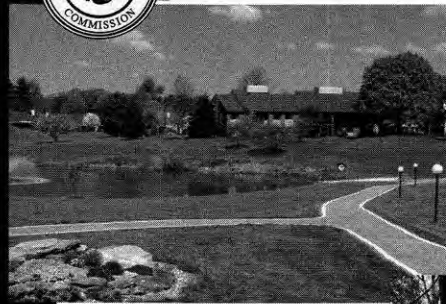
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And the Skylark Sings with Me: Adventures in Homeschooling and Community-Based Education

By David H. Albert. New Society Publishers,
1999. 221 pages. \$16.95/paperback.

Friend David Albert's account of his
family's homeschooling journey is an affirm-
ing, thoughtful, and practical masterpiece for
parents searching for guidance in the art of
listening to their children's inner voices.

When I was introduced to *Skylark*, I had
already devoured every book related to home-
schooling I could find in the public library,
the local bookstore, and a few offered to me
by friends. Some were presented as how-to
manuals for the family who wants to re-create
a school setting, and school at home. Others
were how-to manuals for families who prefer
a less structured approach in which learning is
allowed to take place naturally, and often
experientially. Still others were how-to manu-
als for the busy mother and homemaker who
is trying to juggle it all. These were all infor-
mative, but my husband and I had decided to
begin homeschooling with the simple goal of
meeting our son Nathan's educational and
emotional needs, and nothing I read had spo-
ken to me on a personal level. In *Skylark*, I
found a voice that spoke to my longing to
understand my children and allow them to
blossom, becoming their unique and splendid
selves.

Although he has no formal training in
education, David, and his wife Ellen, are in-
spirational in their devotion to the develop-
ment of their children's interests. When David
spoke to my local homeschooling group, for
example, he described his children's fascina-
tion with ballet, and the subsequent decision
he and Ellen made to enroll their daughters
Ali and Meera in ballet lessons. It turned out
that neither was particularly interested in be-
coming a ballerina. Ali was interested in the
stories expressed through the dance, and Meera
was fascinated by the gymnastics. Needless to
say, I remind myself of this story weekly, if not
daily, and it helps me remember to listen to
Nathan closely, and to listen even more closely
to what is not being said.

Aside from providing inspiration, *Skylark*
also includes discussions on learning to trust
our children, the concept of an "adequate"
education, the perfect learning environment,
the evolution of self-awareness, and the beauty
of mathematics. Yet it is also realistic. David
makes no bones about the fact that home-
schooling is hard work and requires tough



And the Skylark Sings with Me

**Meera, age six, prior to her
first performance at the Sri
Thyagarajah Music Festival**

choices. It requires constant vigilance in seek-
ing resources, programs, mentors, friends, and
playgroups. The schedule is often hectic, and
most activities require parent involvement and
support. But as Nathan and Cole have proven to
me, homeschooling is also satisfying and
rewarding work.

My single, lasting impression of *Skylark* is
of a clear, poignant and insightful chronicle of
one Quaker family's philosophy regarding edu-
cation, and the fascinating journey they've
taken while homeschooling their two daugh-
ters. It's as much a book on parenting and
lifestyle choices as it is on homeschooling—
and it poses questions all parents should
consider regarding the education of their
children.

—Jennifer Eubanks

Jennifer Eubanks is a member of Herndon (Va.)
Meeting.

I Have Always Wanted to Be Jewish—And Now, Thanks to the Religious Society of Friends, I Am

By Claire Gorfinkel. Pendle Hill Pamphlet
#350. Pendle Hill, 2000. 32 pages. \$4/
paperback.

The title of this pamphlet puzzled me at
first. It was apparently intended to be some-
what puzzling, or at least incongruous. Fortu-
nately, the introduction quickly and clearly
lets the reader know what is to follow: this is
the story of Claire Gorfinkel's spiritual jour-
ney, a journey in which Judaism and Quaker-
ism have come to complement and inspire
each other. Claire was raised in a secular Jew-
ish family and went through various stages of

relationship with her own Judaism growing up and as an adult—exploring it, embracing it, repudiating it, rediscovering it, creating a new way of living it—both within a Jewish community and within herself. Throughout the latter years of this process, her participation in Friends' community and spirituality has been instrumental in her developing identity as a Jew.

Her journey is beautifully illustrated by a benediction/prayer/song that Claire hears in multiple religious contexts: "This is the day that God has made, let us be glad and rejoice in it." In Claire's words, "everything came together with that phrase." Her Judaism has become a kind of celebration of "the day that God has made"—and this "day" has, fortunately, included Friends.

—Kirsten Backstrom

Kirsten Backstrom is a writer and a member of Multnomah Meeting in Portland, Oregon.

In Brief

Swimming in It

By Patricia Wild. Flower Valley Press, 1998. 119 pp. \$14.95/paperback. Since good Quaker fiction is mainly limited these days to detective stories, it is exciting to find a first novel that explores in depth the impact of Quakers on victims of sexual abuse and domestic violence. The setting is a shelter run by a group of Friends who range from Boston liberal to old-line Philadelphia. In both forms they astonish the central figure, Jewell, a former prostitute from Virginia and New York. All the characters are treated compassionately but not gently, despite their humor. From the author's straightforward style, readers may not realize how different her life has been from that of Jewell, who, as the narrator, grows through dramatic inner and outer conflicts, swimming in her "ocean of darkness" to find her own voice, self-understanding, and healing. The story climaxes as Jewell receives her GED high school diploma in the presence of her alienated mother and the father who had abused them both. I look forward to the sequel volume to be published soon.

—Hugh Barbour

Hugh Barbour is a member of Friends Meeting at Cambridge (Mass.).

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are killing thousands of children every month. Friends, we must speak for the children. Letters, postcards, e-mails, phone calls, and faxes to our Congress and our President can help get sanctions lifted so that children may live!

—Marjorie Schier, Falls Friends Meeting,
Fallsington, Pa.

Guidelines for Writers

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

- ❖ maximum 8-10 double-spaced, typewritten pages (2,500 words)
- ❖ include references for all quotations
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- ❖ enclose a self-addressed, stamped envelope for return of manuscript

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Milestones

Marriages/Unions

Comfort-Hallowell—*Ralph P. Hallowell* and *Jean W. Comfort*, on October 7, 2000, at Trenton (N.J.) Meeting, of which Jean is a member. Ralph is a member of Falls Meeting in Fallsington, Pa.; the marriage was under the joint care of the two meetings.

Goldstein-Wetherill—*Carol R. Wetherill* and *Michael D. Goldstein*, on June 25, 2000, under the care of Horsham (Pa.) Meeting, of which Carol is a member.

Katsivelos-Seitner—*Susan April Seitner* and *Nicholas Katsivelos*, on June 24, 2000, at 15th Street Meeting in New York. Susan is a member of Wrightstown (Pa.) Meeting.

Keller-Stevenson—*Bruce Stevenson* and *Susan A. Keller*, on September 17, 2000, at Wrightstown (Pa.) Meeting, of which Susan is a member.

Rongley-Ward—*Virginia McKay Ward* and *Raymond Rongley*, on September 23, 2000, at Wrightstown (Pa.) Meeting, of which Raymond is a member.

Deaths

Baker—*Donald Gay Baker*, 94, of pneumonia, complicated by Alzheimer's and diabetes, on August 25, 2000, at Pine Rock Manor in Warner, N.H. Born on the Haverford College campus in Haverford, Pa., on October 16, 1905, Donald graduated from Haverford and Westtown Friends Schools, Haverford College, and Harvard University, with a Ph.D. in Classics. After teaching at St. Georges School in Rhode Island, he moved to Ursinus College in Collegeville, Pa., where he was a professor of classics for 40 years. He retired in 1972 and lived the rest of his life in Hillsboro, N.H., where he had spent all his summers. An avid soccer advocate, he coached for 40 years and played into his 70s. He was a founding member of the National Soccer Coaches Association and received the organization's Honor Award in 1980. He also enjoyed cricket, was captain of the Haverford team, and coached Ursinus College teams. He enjoyed hiking, birding, natural history, and geography. Donald was an active Friend throughout his life. He served as clerk of both Schuylkill Meeting in Phoenixville, Pa., and Weare Meeting in Henniker, N.H. He was a long-time chairman of the Temperance and Social Order Committees of Philadelphia Yearly Meeting, served on the Peace and Social Concerns Committees of New England Yearly Meeting, and was a founding member of the New Hampshire chapter of AFSC. Donald enjoyed history and was a member of the Henniker, Washington, and Peterborough Historical Societies. A past president of Hillsboro Historical Society, he enjoyed volunteering as a docent at Franklin Pierce House. He was active in postmark clubs, the American Name Society, and many classical societies. His wife of 67 years, Margaret S. Baker, predeceased him on February 10, 2000. He is survived by four children, Louise Malcolm, Betsy Wenny, W. Wilson Baker, and Marian Baker; a brother, Richard Baker; a niece, Ruth Ellen Baker; seven grandchildren; and six great-grandchildren.

Cory—*Sara Elizabeth (Sally) Pettit Cory*, 91, on September 12, 2000, in Falls Church, Va. Born on

May 4, 1909, the eighth of nine children of Carroll L. and Mary Smith Pettit, Sally was raised on a dairy farm in Woodstown, N.J. In 1931 she graduated from New Jersey College for Women, now part of Rutgers, earning a degree in Home Economics. For ten years she managed a cafeteria and taught in New Jersey schools. She participated in summer Quaker workcamps, where she often served as cook. While cooking at a summer session of Pendle Hill, she met Robert Cory. In 1942 both found jobs teaching at Westtown School. During this time Sally joined Women's International League for Peace and Freedom. After their marriage in 1943, Bob found several jobs teaching social science at the college level, and they moved to Vermont and Ohio. Later the couple resided in Scarsdale, N.Y., and Washington, D.C., and after 1951 were summer residents of Weld, Maine. In the late 1950s Sally took part in one of the first nonviolent demonstrations against germ warfare outside the gates of Fort Detrick in Maryland. In 1966 the couple moved to Washington, D.C., to found William Penn House, which hosts dialogues about peace and justice for social activists, Congressional staff members, and students and provides hospitality for Quakers on missions to the city. The Cories used their own funds to purchase the former private home five blocks from the Capitol that became William Penn House. While working as codirector, Sally organized the meals and cooked many of them. Sally also led the Pathways Discussion Group that provided an opportunity for local women to share selected books and experiences dealing with spiritual life. By 1975 William Penn House had become "the focal point for more than 100 meetings a year for Congressional staff and college students, and the location of many strategy sessions of nongovernmental organizations with headquarters in Washington, often about Vietnam," according to E. Raymond Wilson, former executive director of FCNL, in his book *Uphill for Peace*. During those years, Sally was arrested several times for protesting. Once she was arrested during a vigil on the east steps of the Capitol while reading aloud the names of the war dead in Vietnam. In 1977 she retired as codirector of William Penn House. In 1985 she sewed a fabric panel that became part of the 15-mile ribbon that was put up around the Ellipse, Capitol, and Pentagon to commemorate the bombing of Hiroshima. For about two weeks in 1986, when she was 77, she was part of a delegation of observers from Witness for Peace who traveled through Nicaragua during the civil war. According to a biography by Ellen Lyon, she returned "angry at what she called the 'ridiculous' fears of a Communist takeover propagated by the U.S. government and the media." In their years after leaving William Penn House, she and her husband stayed on Capitol Hill, renting a small house nearby, and she remained active in Friends Meeting of Washington. After Robert, whose work had included serving as one of the Quaker representatives to the United Nations, died in March 1999, she moved to Powhatan Nursing Home in Falls Church, Va. She is survived by four children, Eric L. Cory, D. Lincoln Cory, Lois Cory Nashorn, and Bart Cory; and six grandchildren.

Lyon—Robert Arneson Lyon, on August 19, 2000, in Asheville, N.C. Bob was born in Waltham, Mass., on March 4, 1921, and was raised an Epis-

copalian. He entered Piedmont College in Georgia, but at the onset of World War II, after only three years of study, he was drafted into the military. Unheard of in his college or his family, he chose to be a conscientious objector, and he began his alternative service with the United States Forest Service in far western North Carolina. He then traveled to Oregon to fight fires and to an AFSC-administered program in the wards of Philadelphia State Hospital, where he became the barber for 2,000 male mental patients. Here he met his future wife, Patricia Ernst, who was also working on an AFSC-sponsored project. Pat returned to college and Bob was shifted to work in the clothes room of AFSC's material aids program. After Bob was discharged, he joined the staff of AFSC and at a Quaker party re-met Pat Ernst, who was then working in New York City. They were married under the care of Rochester (N.Y.) Meeting. After a brief stay in Philadelphia, the couple moved to Richmond, Ind., where Bob received his bachelor's degree from Earlham in 1949. He then earned an M.R.E. degree from Boston University School of Theology, with a major in Comparative Religion. The couple returned to Philadelphia, where Bob became college secretary for AFSC. When Bob became director of the New England Regional Office of AFSC, the couple moved to Cambridge, and when he took a post with the Quaker United Nations Office (QUNO), the couple and their four sons moved to Geneva, Switzerland. While working for AFSC during the Cuban revolution, Bob was sent to check on the welfare of the population and arrived in Havana just three days before the conquering forces of Fidel Castro. During his QUNO years, Bob organized the first AFSC diplomatic conference held in an Eastern Block country (Hungary, 1965). Returning to the United States, Bob again became secretary of the AFSC New England Regional Office until 1973, when he became vice president for development at Earlham College. After six years there, the Lyons moved to Wallingford, Pa., where Bob became director of Pendle Hill Study Center, serving from 1979 until 1985. Following retirement, Bob and Pat began a 15-year period of active retirement in Asheville, N.C. During this time Bob served on the boards of AFSC, Fellowship of Reconciliation, FWCC, and Pendle Hill. He served in many posts with Asheville (N.C.) Meeting, including clerk of the meeting. Bob is survived by his wife, Patricia Ernst Lyon, sons and wives Jonathan and Kathy Lyon, James and Lynn Lyon, Stephen and Lori Lyon, and Christopher and Beth Lyon; six grandchildren; and a brother, Elliot Lyon.

Perry—Sylvia Stokes Perry, 78, on January 3, 2000, in Boston, Mass. She was born Sylvia Stokes in Moorestown, N.J., on September 5, 1922. Descended from several generations of Quakers, she was the daughter of Francis C. Stokes (who was profiled in Robert Lawrence Smith's *A Quaker Book of Wisdom*, p. 129-30) and Agnes Nicholson Stokes. Her father owned the Stokes Tomato Company. Her mother, prior to her marriage, had been a nurse in France during World War I. Sylvia grew up in Moorestown and attended Moorestown Friends School, graduating in 1940. She graduated from Vassar College in 1944. In September of that year she married Finley Hutton Perry of Dover, Mass. He, too, was descended from an old

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Quaker family, with roots in Westerly, R.I., and Boston, Mass. In 1945 Sylvia and Finley moved to Dover, Mass., and were among the earliest members of Wellesley Meeting, which they attended together for over 50 years, until Sylvia's death. During those years she served on dozens of committees and offices in both the monthly meeting and New England Yearly Meeting. She served as clerk of the yearly meeting for a time in the 1970s. Sylvia is survived by her husband, Finley; sons Finley Hutton Perry Jr., Francis Stokes (Sandy) Perry, and Thomas Perry; a daughter, Faith Perry; and six grandchildren.

Salerno—Kevin Lyle Salerno, 48, of Pompano Beach, Fla., on August 18, 2000, in Fort Lauderdale. Born on August 12, 1952, to a large family in Newark, N.J., Kevin was a longtime resident of Wilton Manors, Florida, and well known throughout the state for recaning chairs and restoring antiques. During the 1980s he was active in organizing volunteers for home care for AIDS patients. He had a lifelong commitment to the study of world religions, delving deeply into eastern and western studies. He was a member of Palm Beach and Ft. Lauderdale Meetings. Friends will miss his lively sense of humor. In the last months of his life he stayed at a friend's house, where friends gathered to drink tea, eat chocolate cake, sing, and laugh. He faced illness and death with a straightforward attitude, living life to the fullest right to the end.

Shideler—Mary McDermott Shideler, 83, at her home in Boulder, Colo., on June 28, 2000. She was born on June 17, 1917, in Topeka, Kans., and earned a Bachelors degree with high honors in Psychology from Swarthmore College in 1938. Mary became a Quaker and was greatly influenced by the two summers she spent with Henry Burton Sharman's seminars on the records of the life of Jesus. In 1939–40 she attended Chicago Theological Seminary, where she met fellow student Emerson Shideler, whom she married. Although she left the seminary, Mary remained a lifelong student of theology and psychology. When Emerson became a Church of the Brethren pastor, Mary struggled to adjust as the pastor's wife in a small town. Later, when Emerson became a professor of religion at Iowa State University, she became active at Ames Meeting and served as its clerk. A great sadness of her life was that they could not have children, but in her home Mary created a welcoming haven for Emerson's students. She found her calling in translating her knowledge of psychology and religion into scholarly yet accessible writings. In 1962 she published her first book, a study of Charles Williams's theology titled *A Theology of Romantic Love*. Her book *Consciousness of Battle* described her own theological journey with a simple openness that encouraged her readers to explore, understand, and accept their own journeys. *In Search of Spirit* explored the many means of spiritual development, without advocating a specific path or religious tradition, encouraging readers to see the potentials of living their everyday lives "under the aspect of eternity." She wrote ten books and some fifty articles that appeared in theological and psychological journals. In 1972 Mary and her husband moved to Boulder. Here she transformed "High Haven," their home in the mountains, into a place of retreat and refreshment for friends who

would come for an afternoon or a week and leave restored. Mary sought all her life to have space and quiet for her creative work, and she rejoiced in providing that opportunity for others. In the last decade of her life, Mary pulled together her voluminous correspondence, journals, and other records into a five-volume autobiography that is a record of the times as well as her personal search to discern "the form of her life." Her open, loving heart, keen intellect, and wonderful wit will be missed by all whose lives she touched. She is survived by her sister, Jane Hergenreter.

Smith—Patricia Smith, 57, at her home in Lafayette, Colo., on August 15, 2000. Born in Washington, D.C., on July 13, 1943, she grew up in the Midwest and earned a B.A. in Mathematics and Chemistry from Milliken University in Decatur, Ill. After graduation she worked as a programmer for IBM and went on to earn an M.S. in Computer Science at Syracuse University. In New York she became a member of Bulls Head-Oswego Meeting. After Pat came to Boulder with IBM, she transferred her membership to Boulder Meeting in 1990. She served on Ministry and Counsel and on the Library Committee and was a trainer for the Alternatives to Violence Program. Pat took her commitments seriously, performing any job she undertook with profound dedication. After retiring from IBM in 1993, Pat established a reading improvement program for several public school districts, taught computer programming classes for Regis University, conducted genealogical research, and became a volunteer tax preparer at the Longmont Senior Center. She loved to hike in the outdoors and served as a volunteer ranger for Rocky Mountain National Park. After living a full and productive life, Pat finally succumbed to the heart condition that she had battled since childhood. Friends will miss her dedication and the radiance of her smile. She is survived by her parents, Kerwyn and Mae Smith, and two sisters, Nancy Sheinbaum and Carol Meadows.

Thornton—Donald Bruce Thornton, 82, on May 24, 2000, in Charlotte, N.C. He was born in Philadelphia, Pa., on July 25, 1917, to George Harold Thornton and Mary Louise Bickings Thornton. Throughout his childhood his family occupied two houses. In Philadelphia his mother conducted a medical practice and commuted to Temple University School of Medicine, where she taught anatomy and physiology. A farmhouse outside the city was the base for his father's work as a stained-glass artist and maker of church windows. Until the age of 16, Bruce spent most of his time at the farm, where his mother and sister Virginia would come each Wednesday afternoon or evening. On Saturdays the men of the family would head into town bearing farm produce and flowers. At 16 Bruce battled rheumatic fever for a year, losing 55 pounds and weakening to the point that he lacked the strength to lift an average-sized book. He attributed his survival to his mother, who set aside her other duties to nurse him. Although plagued with periodic relapses into middle age, Bruce recovered his health and completed college preparatory work at Friends Select School in Philadelphia. He earned a Master's in Chemistry at University of Pennsylvania, where he began doctoral studies, taught classes, and met Mildred Day in October 1946. They were married the next June, and their



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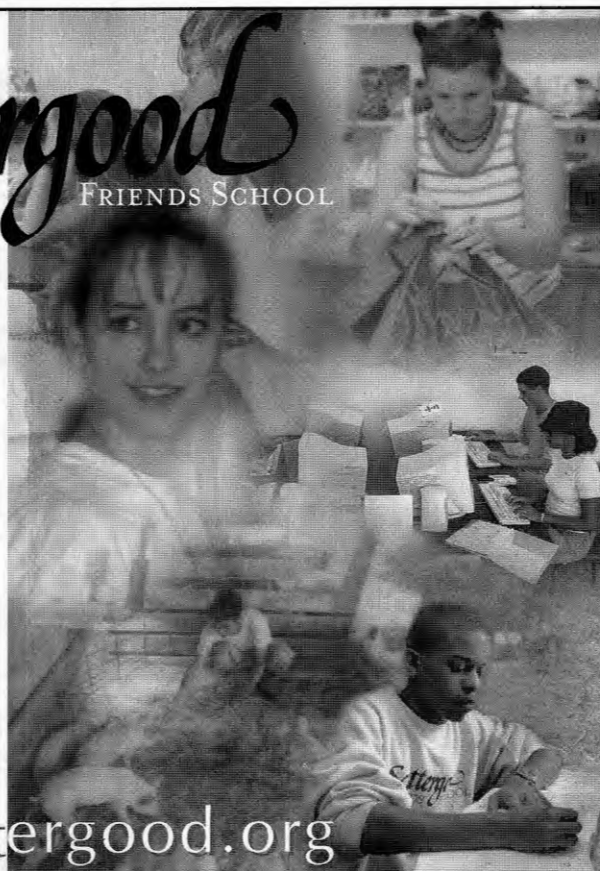
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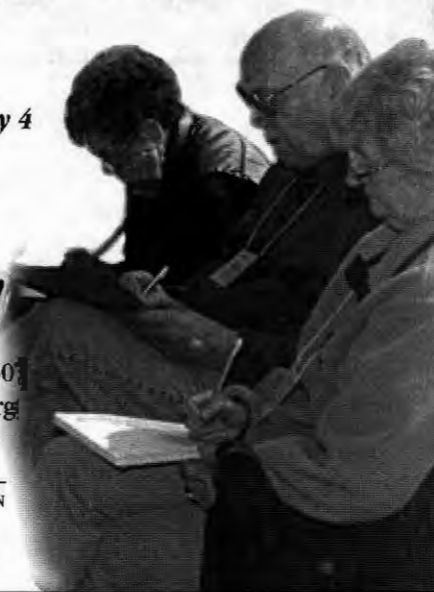
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son, John, was born in 1948. At this time Bruce joined the Religious Society of Friends. In 1950 he took a job selling processing chemicals to textile plants from a home base in Chattanooga, and in 1954 he became a research chemist at the Celanese Corporation in Summit, N.J. A quiet and humble man, he referred to his name on company patents only by remarking to his family, "I got another dollar in my paycheck today." In 1959 Bruce and his family moved to Charlotte, where they began their association with the newly formed Charlotte Friends Fellowship. Bruce served as the first clerk when it became a monthly meeting, and again some years later. As the Vietnam War escalated in the 1960s, Bruce became a community leader in protesting the war and counseling young men who were in conflict about military service. His deeply held conviction that war was immoral and his patience, gentleness, and willingness to talk things through had lasting impact on those within and outside of meeting. He was always prepared to wait for hearts and minds to change. His sense of humor and resourcefulness were helpful when he and several of his colleagues at Celanese were suddenly and summarily dismissed. Bruce marshaled his talents, remarkable intellect, and cheerful, optimistic outlook on life and began a program of education in the field of real estate. He earned his broker's license, became a graduate of the realtor's institute, and taught real estate at the community college. He gained a reputation for dealing honestly with his clients and for keeping his associates focused on "the right thing to do." Bruce lived his life with steadfastness, fortitude, and diligence. These traits were clearly seen in the last several years as he nursed his wife Millie when she suffered a recurrence of cancer. When she died in the spring of 1999, Bruce went ahead with their plans to move into a retirement community, leaving the family home to son John. Bruce's health had begun to fail, and he died a year later. He is survived by his son, John Thornton.

Tinker—Charlotte Ann Tinker, 91, on May 1, 2000, at home in Wayne, Pa. Born in Nashua, N.H., on August 26, 1908, she was the daughter of Willis H. and Charlotte R. Tinker. In 1930 she graduated from Wellesley College. She was introduced to the Religious Society of Friends through lectures given by Rufus Jones. After she came to Philadelphia to work at Curtis Publishing Company, her interest in Quakerism led her to work with children and education, including work as a record clerk at Sleighton Farms, as well as work in admissions at Mount Holyoke College and Western College for Women. She also worked for AFSC in Philadelphia and for a period served as Anna Brinton's secretary. As director of admissions at the Shipley School, she was a pioneer in breaking down barriers based on race, color, and creed. For many years Charlotte was a trustee and president of the Richard Humphries Foundation and was active in the affairs of Cheyney University. She helped to redefine the mission of the Humphries Foundation in educational service to African American youth. She served as Cheyney's representative to the College Entrance Examination Board. Charlotte put her Quaker belief into action at home in Valley (Pa.) Meeting and in Philadelphia Yearly Meeting. Her messages at meeting for worship were backed up by the tender, loving care she freely gave to all she encountered.

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She served in a wide variety of capacities ranging from clerk to clean-up committee, and on most meeting committees. She was on the staff of Wider Quaker Fellowship and during that time helped ready Michael J. Sheeran's book *Beyond Majority Rule* for publication. She also helped with the recent revision of *Faith and Practice* for the yearly meeting. She played the piano for the Valley hymn singing. She remained intellectually curious, enjoyed exercise at the Wayne Senior Center, read to people at Waverly Heights, and kept a lively interest in religion as well as in the affairs of the world. She is survived by two sisters, Rebecca I. Tinker and Janet T. Hebb; two brothers, John R. Tinker and Joseph W. Tinker; and several nieces and nephews.

Young—Robert T. (Bob) Young, 83, on April 29, 2000, in Pasadena, Calif. Bob was born on June 3, 1916, in Whittier, Calif., and spent his childhood there. He attended Pasadena Junior College, where he met Asenath Kinnear, the young woman he would marry. The couple liked to joke that they met in the rumble seat of the car driven to and from school by a mutual friend. Bob and Asenath came to Orange Grove Meeting by way of the Pasadena Food Cooperative, which they both supported in the 1930s, when Bob was completing his training as an accountant at Southwestern University in Los Angeles. He served as Certified Public Accountant for many organizations in Whittier and Pasadena. Bob was a conscientious objector in World War II. The draft board in Monrovia resisted granting him CO status, threatening him with jail, then insisting on designating him as medically unfit rather than committed to pacifism. His patient persistence in explaining his position finally wore down the Monrovia board, which transferred him to the Temple City board, where CO status was granted. Bob, Asenath, and six other Quaker families founded Pacific Oaks College and Children's School in the 1940s, now a college upper division and graduate school dedicated to training professionals in early childhood education and serving families and children in a Quaker-based philosophy. Bob and Asenath were active around the same time in the founding of Pacific Ackworth Friends School in Temple City, a parent cooperative school, where they participated as parents for several years. Bob and Asenath were also participants in the founding of the AFSC office in Pasadena in the early 1940s. Bob served on Orange Grove Meeting committees during six decades, at times as treasurer, often on the Finance Committee, and most recently on Worship and Ministry. He was treasurer of Pacific Yearly Meeting for many years and facilitated its shipment of medicine to both North and South Vietnam during the war. Among his other community service activities were Rotary International, the board of trustees of Metropolitan State Hospital, and active support of Villa Esperanza, a facility for developmentally disabled children and adults. Bob was known for the reliability of his commitments and for a sweet disposition. He is survived by his wife of 61 years, Asenath Young; their children Steve Young, Margi Young, and Leslie Young; daughter-in-law Sylvia Young; grandchildren Michael Young, Lissa Klanor, and Cara Fennessey; and great-grandson Riley Shepherd.

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Read "QUAKER THEOLOGY"—Issue #2 now out. Subscription: \$20/yr. And join us for a weekend seminar, "A Quaker Introduction to Theology," January 12-14, 2001, in State College, Pa. Details from: **QUEST** (Quaker Ecumenical Seminars in Theology), P.O. Box 82, Bellefonte PA 16823. E-mail: <QUEST@quaker.org>; Web: <www.quaker.org/quest>.

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

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Opportunities

The Young Adult Leadership Development Program at Pendle Hill: a service-learning and spiritual enrichment internship for 10 young people ages 18-24. Experience community life at Pendle Hill, explore service opportunities both individually and as a group, participate in workshops with experienced Friends, worship and reflect together. June 13–July 29, 2001. Modest stipend. Contact Julian O'Reilly at extension 129, (610) 566-4507 / (800) 742-3150, or at <youthprogram@pendlehill.org>.

Conferences at Pendle Hill Winter 2000-01

February 9-11: **Limitless Creativity! For Everyone**, with Niyonu D. Spann
February 11-16: **Unearthing the Friendly Past: Quaker Historical and Genealogical Research**, with Patricia O'Donnell
February 16-19: **The Myers-Briggs Type Indicator™**, with Katharine Myers & Caroline Jones
February 16-18: **Couple Enrichment**, with Jacob and Gretta Stone
February 25-March 2: **The Buddhist Way: An Exploration**, with Mary Orr
March 2-4: **Mindfulness Meditation Retreat**, with Mary Orr
March 4-9: **Prayer: No Strings Attached**, with Chris Ravndal
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

Friend in Residence: Seeking a resident friend or couple for Cleveland Friends Meeting. Attractive apartment in large house in University Circle area near museums, orchestra, libraries, university. Meeting attendance of 30-40 adults and children. Lake Erie YM affiliation. Start summer 2001. Prefer two year commitment. Apply to 10916 Magnolia Dr., Cleveland, OH 44106.

Woolman Hill, New England Quaker Center offers cabins for individual and family sojourns year-round. Group workshops and retreats include Feb. 2-4: **Feeding our Bodies and Souls** with Debbie Humphries and Molly Anderson; Mar. 2-4: **American Confusion from Vietnam to Kosovo: Coping With Chaos in High Places** with Bill Taylor; Mar. 30-Apr. 1: **Friends in the Classroom: A Gathering of Spiritually-Minded Educators**; Apr. 13-15: **Renewing Ourselves in Silence** with Susan Lloyd McGarry; May 4-6: **Emerging Ministries** with Jan Hoffman. Contact: Woolman Hill, 107 Keets Road, Deerfield, MA 01342; (413) 774-3431; <WoolmanH@gis.net>.



Join the FRIENDS JOURNAL family! FRIENDS JOURNAL occasionally needs **graphic design/production help**. Must be comfortable working in Pagemaker and Photoshop on a Mac and available to work in our office. Layout and typography experience, as well as familiarity with the JOURNAL, is desirable. Great workplace. Send résumé and work samples to FRIENDS JOURNAL, attention Barbara Benton, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

Travel to Tuscany and Provence

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Travel For The Socially Concerned

Join Quaker anthropologist in small-group 2001 travel/study to Sweden/Finland 6/20-7/11, Peruvian Amazon and Cuzco/Machu Picchu 8/24-9/8, Nova Scotia 9/21-10/3, or Guatemala February 2002. For distinctive study vacations, write **Hinshaw Tours**, 2696 W. 160 Terrace, Stilwell, KS 66085. (913) 685-2808 or <robinshaw@dellnet.com>.

Friends Center with unprogrammed Christian orientation at Barnesville offers personal retreats with spiritual consultation available. Also March 2: **Reading the Bible with Quaker Eyes** with Tom Gates; March 30: **Silent Retreat** with Jean Cooper and Frances Taber; April 27: **Nurturing the Spiritual Life: Eldering** with Susan Smith and Frances Taber; June 1: **Spiritual Guidance from the Writings of Isaac and Mary Penington** with Virginia Schurman. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713, or phone (740) 425-1248.

Consider <www.arizonafriends.com> community of F/ friendly homeowners who help one another live in a sunny place. <rlstuckey@earthlink.net>.

Teachers desperately needed in northern Ghana. All schools, primary to secondary, need adults, retirees, college students willing to teach. A term is 3 1/2 months. Write or call Rich Hiller: 46 High Street, Brattleboro, VT 05301. (802) 258-2257.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership: \$22/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqa@quaker.org>. Web: <http://www.quaker.org/fqa>.

Quaker House Ann Arbor has periodic openings for six-person intentional community based on Friends principles. (734) 761-7435, <quakerhouse@umich.edu>, <www.ic.org/qhaa>.

Personals

Concerned Singles

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

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

Positions Vacant

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Wanted: Live-In Companion/Assistant for Summer on Coast of Maine. Active 90-year-old Quaker woman seeks to share barn-home for summer months with live-in companion/assistant. Small child and/or pet welcome. Rent free with small salary. Car needed. References required. Call Chouteau (207) 729-9896.

State College Friends School seeks candidates for **Head of School**. State College Friends is located in State College, Pa., home of Penn State University. It is a K-8 school of 120 students, located in a new facility constructed in 1998.

Applicants must have a commitment to Quaker values and practices, a dedication to progressive education, and experience in long-range planning, staff development, and academic program planning.

Applications will be accepted until February 15, 2001, or until position has been filled. Send letter of interest, résumé, references, and statement of educational philosophy to: Search Committee, State College Friends School, 1900 University Drive, State College, PA 16801.

Friends Camp needs talented counselors who can teach crafts, pottery, drama, sports, canoeing, and sailing. Also need an E.M.T. or Nurse, W.S.I., certified lifeguards, assistant cooks, and maintenance staff. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan F. Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935; (207) 923-3975; e-mail: <smorris@pivot.net>.

Pendle Hill High School Youth Camp Leaders (3): Lead and be a part of the planning process for a weeklong Quaker service-learning program for ages 15-17. Facilitate work projects, field trips, discussions, games; teach Quaker values and history. Dates: July 7-16, 2001 plus one planning weekend in May. Room, board, and honorarium. Contact Julian O'Reilly, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099; (610) 566-4507 / (800) 742-3150, ext. 129; <youthprogram@pendlehill.org>.

Friends House Moscow seeks to add a third full-time position to the staff in Moscow. Fluent Russian is required. Duties may include oversight of projects (COs, refugees, disabled children and their families, restorative justice, etc.), bookkeeping, office management, and spiritual nurture of local Friends. AVP training is a plus. Request an application from Julie Harlow at 1163 Auburn Drive, Davis, CA 95616 or at <fhmus@aol.com>.

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

First-day School Teacher needed. Buckingham Friends Meeting K-6th Grade. \$50 per 45-minute class session. Teaching and Quaker background preferred. Send résumé c/o Karen Kay, 5316 Mountain Top Road, New Hope, PA 18938. (215) 794-5543.

Legislative Interns: The Friends Committee on National Legislation (FCNL), a Washington-based lobbying organization that works to bring Quaker values to bear on national policy, seeks applicants for its legislative internship program. Legislative program internships are 11-month, full-time positions that run from September 1 through July 31. Interns participate in advocacy, research, writing, and other work to support FCNL's efforts on a wide range of peace and social justice issues. Interns attend seminars related to FCNL work, Congressional committee hearings, and meetings of relevant interest groups. Interns receive a subsistence-level stipend plus benefits (health coverage, vacation, and sick leave). Internships are open to individuals with a college degree or equivalent experience. For application materials, contact Portia Wenz-Danley at FCNL, 245 Second Street, NE, Washington, DC 20002. Phone (202) 547-6000; fax (202) 547-6019; e-mail <fcnl@fcnl.org>. Application deadline is March 1. For additional information about FCNL, contact Portia Wenz-Danley or visit our website at <www.fcnl.org>. FCNL is an equal opportunity employer.

Intern Position—AFSC Washington Office: Starting September 1, 2001, this full-time, paid, nine-month position is usually filled by a recent college graduate. The Intern will assist in varied program and interpretation tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house. **Applications close March 19.** Full job description and application from: AFSC, 1822 R Street, N.W., Washington, D.C. 20009.

Resident. Redwood Forest Friends Meeting, Santa Rosa, Calif. Residents performing hospitality and caretaking duties are sought for a dynamic Friends meeting north of San Francisco. Post inquiries to Resident Committee, RFFM Box 1831, Santa Rosa, CA 95402.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2001-2002 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: Nicole Delcogliano or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Quaker House of Fayetteville, North Carolina, seeks a director to counsel military personnel who want a discharge, information about their rights, or who are AWOL. Serving the Southeastern U.S., the director works with a nationwide organization of counselors as part of the GI Rights Network. The director must have a commitment to Quaker faith and practice. The work involves frequent phone contact with service members, sometimes in crisis. An ideal candidate will have good organizational skills, a sense of humor, speak and write well, deal comfortably with a diverse range of Friends, be comfortable on a computer, and be able to live and work in a predominantly military area. Applicants need not be experienced military counselors, but will need to learn rapidly. The director is responsible for daily operation of the office, written communication (including newsletter), representing Quaker House to the public, training and supervising volunteers, and supporting the life of Fayetteville Friends Meeting. The director may also pursue projects that support nonviolence and justice in ways compatible with personal leadings and Quaker testimonies.

House provided (which is also the office and meetinghouse), use of a car, utilities, insurance, and small salary. Fayetteville is adjacent to Fort Bragg Army Post (one of the largest in the world) and Pope Air Force Base. Since 1969 Quaker House has been a presence for peace in Fayetteville, supported by Friends Meetings and individual donations. Send letter of intent, résumé, name, address, and phone of three references (one of which is to address the applicant's involvement in his/her meeting and Friends activities) to Search Committee, Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301 or <bethguy@acpub.duke.edu>.



Sidwell Friends School, a coed, pre-K-12 Quaker day school located in Washington, D.C., invites qualified applicants for staff and faculty positions that may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Sidwell Friends, students, and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and résumés to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016.

retreat and conference center near Santa Cruz, Calif. Residential, one year beginning August. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Singles and couples both welcome. Application deadline April 1: call (831) 336-8333, e-mail <mail@quakercenter.org> for info.

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

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Meetings

A partial listing of Friends meetings
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Notice: A small number of meetings have
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BOTSWANA

GABORONE-phone (267) 347147 or fax 352888.

CANADA

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

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

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

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

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

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

EGYPT

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

EL SALVADOR

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

FRANCE

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

GERMANY

HAMBURG-Unprogrammed meeting 10:30 a.m., second
and fourth Sundays. Winterhuder Weg 98. Phone 04531-
806211.

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

GHANA

ACCRA-Unprogrammed meeting 10 a.m. Sundays. Hill
House near Animal Research Institute, Achimota Golf
Area. Phone: (233 21) 230 369.

GUATEMALA

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Call Mary Thompson: 2014251, Nancy España: 8392461.

INDIA

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

MEXICO

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

MEXICO CITY-Unprogrammed meeting Sundays 11 a.m.
Casa de los Amigos, Ignacio Mariscal 132, 06030,
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NICARAGUA

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

UNITED STATES

Alabama

AUBURN-Unprogrammed meeting, Sundays 9 a.m. Room
205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

BIRMINGHAM-Unprogrammed meeting.
10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL
35222. (205) 592-0570.

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

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

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

Alaska

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

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

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

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

Arizona

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

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

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

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

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

Arkansas

CADDON-(Ark., La., Okla., Tex.). Unprogrammed. Call (El
Dorado, Ark.) (870) 862-4179, (Mena, Ark.) (870) 394-6135.

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

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

California

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

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

BERKELEY-Strawberry Creek, P.O. Box 5065, (510) 524-
9186. Unprogrammed worship and First-day school 10
a.m. At Crowden School, 1475 Rose St. (at Sacramento),
Berkeley.

CHICO-9:45-10:15 a.m. singing; 10:30 a.m.
unprogrammed worship, children's classes. Hemlock and
14th Ave. (530) 897-3638.

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

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

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

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

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

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

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

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

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

OJAI-Unprogrammed worship. First Day 10 a.m. For
meeting place, call Quaker Dial-a-Thought (805) 646-
0939, or may be read and heard on <http://
home.earthlink.net/~vals/OjaiFriends/OjaiFriends.html>.

ORANGE COUNTY-Meeting for worship 10 a.m. 117 W.
4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-
6355.

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

PASADENA-Orange Grove Monthly Meeting, 520 E.
Orange Grove Blvd. First-day school 10 a.m., meeting for
worship 11 a.m. Phone: (626) 792-6223.

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

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

SAN DIEGO-Unprogrammed worship, First Days,
10:30 a.m. 3850 Westgate Place. (619) 672-3610.

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

SAN JOSE-Worship and First-day school 10 a.m.,
discussion 11:30 a.m. 1041 Morse St. (408) 246-0524.

SAN LUIS OBISPO-Two worship groups in area: (805)
239-9163, 528-1249, or 528-6487.

SANTA BARBARA-Antioch Univ., 801 Garden St., 10
a.m. children's program and childcare. P.O. Box 40120,
Santa Barbara, CA 93140-4012. Phone: (805) 965-0906.

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

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

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

SEBASTOPOL-Apple Seed Friends. Unprogrammed worship 10 a.m. Garzol/Duffield Building, Libby Park (corner of Valentine and Pleasant Hill Rd.). Contact Ron Higgins (707) 887-1160.

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

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (559) 734-8275.

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

Colorado

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

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

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

DURANGO-Unprogrammed worship, First-day school, and adult discussion, 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.

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

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 469-0855, e-mail: <coloradopiedmont@yahoo.com>.

Connecticut

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

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

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

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

NEW MILFORD-Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 354-1346.

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

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

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

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

Delaware

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

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

HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

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

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

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

District of Columbia

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

MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m., 11 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

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

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

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

CAPITOL HILL WORSHIP GROUP-at William Penn House, 515 E. Capitol St. SE, at 10:30 a.m. First Days.

Florida

CLEARWATER-Clerk: Priscilla Blanchard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.

DELAND-Worship and First-day school 4 p.m. Unitarian Church, 820 N. Frankfort. Info: (904) 734-8914.

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

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

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

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

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

LAKE WALES-Worship group, (863) 676-2199.

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

MIAMI-CORAL GABLES-Meeting 10:30 a.m. 1185 Sunset Dr., 661-7374. Clerk: Gerry O'Sullivan, (786) 268-0556.

OCALA-11 a.m.; ad hoc First-day School. 1010 N.E. 44th Ave., 34470. George Newkirk, contact. (352) 236-2839.

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

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

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

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

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

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

Georgia

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

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

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

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

AUGUSTA-Worship 10:30 a.m. at meetinghouse, 340 1/2 Telfair St. (706) 796-0970 or (803) 278-5213.

ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 638-1200.

Hawaii

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

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

MAUI-Friends Worship Group. Contact: George R. Harker, (808) 879-4160, P.O. Box 1137, Kihei, HI 96753; or (808) 572-9205 (Vitarelis).

Idaho

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

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

SANDPOINT-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. Call for summer schedule. Call Elizabeth Willey, 263-4788.

Illinois

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

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

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

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

DECATUR-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 872-6415.

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

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

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

LAKE FOREST-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (847) 234-8410.

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

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

OAK PARK-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, CO 60303-3245. (708) 386-6172—Katherine.

ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

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

Indiana

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

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

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

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

INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Bunner, pastor. Call (317) 856-4368 for meeting times. Web page: <http://vmfriends.home.mindspring.com>

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

RICHMOND-(HA) Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 966-3752.

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

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (219) 462-9997.

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

Iowa

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

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

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

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

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

Kansas

LAWRENCE-(HA) Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 843-3277.

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

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 232-6263.

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 729-4483. Carry-in lunch and business following worship on last First Day of month.

Kentucky

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

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

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

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

Louisiana

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

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave., New Orleans, LA 70118. (504) 865-1675. Visit us at <www.tulane.edu/~quakers>.

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

SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-6823.

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

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

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

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

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

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

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

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.

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

Maryland

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

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

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

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 472-4583.

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

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

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

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

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

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

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

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

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

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

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

TAKOMA PARK-Preparative Meeting. Unprogrammed worship 4:30 p.m. Sunday, 301 Tulip Ave. (at Maple), P.O. Box 11365, Takoma Park, MD 20913. (301) 891-8887.

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

Massachusetts

ACTON-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Jim Thoroman, (978) 263-8660.

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

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

ANDOVER-Worship and First-day school, 10 a.m., 65 Phillips St., SHED kindergarten, (978) 470-0350.

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

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

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

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

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

GREAT BARRINGTON-(HA) South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 Main Rd. (Rt. 23). Phone: (413) 528-1230.

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

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

NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 228-0136.

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

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

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

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

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

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

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

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

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

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

Michigan

ALMA-MIDLAND-MT. PLEASANT-Unprogrammed meeting 10 a.m. Discussion 11 a.m. Clerk: Nancy Nagler, (517) 772-2421.

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

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre, N.E. corner Lone Pine Rd. and Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. (248) 377-8811. Clerk: Marvin Barnes: (248) 528-1321.

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

EAST LANSING-(HA) Red Cedar Friends Meeting, unprogrammed worship and First-day school, 12:30 p.m. All Saints Episcopal Church lounge, 800 Abbott Road. Worship only, 9:30 a.m. except first week of month, Sparrow Wellness Center, 1200 East Michigan Ave., Lansing. Both accessible. Call (517) 371-1047 or 371-1754.

FLINT-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.

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

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

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

Minnesota

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

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

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

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

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

ROCHESTER-worship First Day 9:30 a.m. Assisi Heights (1001 14 St. NW) in Canticle Hall at the back of the building. First-day school. Phone (507) 287-8553.

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

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone: (651) 777-1698, 777-5651.

Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.

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

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

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

Montana

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

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

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

Nebraska

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

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

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.

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

New Hampshire

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

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Sara Hubner, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908.

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

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Hugh MacArthur, (802) 785-4948.

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

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

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

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

New Jersey

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 894-8347.

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

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

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

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

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

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

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

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

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

MARLTON-See CROPWELL.

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

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

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

MOORESTOWN-118 E. Main St. For meeting information call (856) 235-1561.

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

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

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

NEWTON-Meeting for worship 10 a.m. 1st and 3rd Sundays. Haddon Ave. and Cooper St., Camden. (856) 232-8188.

PLAINFIELD-Meeting for worship and First-day school 10 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.

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

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

LAS CRUCES-622 N. Mesquite. Contact: David Richman (505) 525-8322, Patricia Morrison (505) 525-2412, Jean MacDonald (505) 647-1943.

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

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

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

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

TAOS-Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Taos Mental Health Building, cr. Salazar and Sipapu. Call (505) 751-1778.

New York

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

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

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 469-8549.

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

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

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

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

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

CENTRAL FINGER LAKES-Geneva, Sundays: meeting and First-day school. Call for time and place: (716) 394-6456.

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

CLINTON-Mohawk Valley Monthly Meeting. New Swarthmore Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

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

EASTON-Unprogrammed worship and First-day school 11 a.m. Rt. 40, 20 miles N of Troy. (518) 664-6567 or 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 962-4183.

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

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

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

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

LONG ISLAND QUARTERLY MEETING-meetings normally at 11 a.m.

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James

FLUSHING M.M.

JERICHO M.M.

MANHASSET M.M.-10 a.m. June to August

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-Southampton College and

Southold

SHELTER ISLAND E. M.-10:30 a.m. May to October

WESTBURY M.M.

Contact us at <longislandquaker@netscape.net> or (631) 271-4672. Our website is <www.nyym.org/llqm>.

NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (845) 255-5791.

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6:30 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; and Morningside Meeting at Earl Hall, Columbia University: unprogrammed worship every Sunday at 11 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

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

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

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

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

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

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 946-0206 (answering machine).

QUAKER STREET-Worship 10 a.m. Easter to Thanksgiving. Rte. 7, Quaker Street, New York 12141. For winter schedule call (518) 234-7217.

ROCHESTER-(HA/hearing loop) 84 Scio St. (one block north of East Avenue across from East End Garage downtown). Meeting for worship weekly at 10:30 a.m. (ASL-interpreted). Religious education for children and adults 9:15 a.m. Call ahead for summer schedule. (716) 325-7260.

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

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

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

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

SCARSDALE-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. John Randall, clerk, (914) 968-5312.

SCHEENECTADY-Meeting for worship and First-day school, 10 a.m. 930 Albany Street. (518) 374-2166.

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

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

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (828) 258-0974.

BEAUFORT CITY-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Bob (252) 726-2035; Tom (252) 728-7083.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 669-9198.

BOONE-Unprogrammed meeting for worship 10 a.m. First Days. Sharon Kellam's house, 505 Green St., Boone, N.C. Dick Elzay and Michael Harless, clerks, (910) 667-4354.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (828) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 675-4456.

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

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

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

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

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

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

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

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

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

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

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

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

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3911.

North Dakota

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

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

Ohio

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

ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636.

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

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

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

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

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

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

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

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

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

DAYTON-Friends Meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

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

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

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

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

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

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

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

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

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Richard Eastman, (937) 767-1511.

Oklahoma

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

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

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

Oregon

ASHLAND-Rogue Valley Friends Meeting. Unprogrammed worship and children's program meet First Day mornings. In transition—call (541) 482-0814 anytime for time and place. Or call (541) 482-4335 till 9 p.m. PST.

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

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

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

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

BRIDGE CITY PREPARATIVE MEETING-Worship at 10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., First-day school at 10:15 a.m. Contact Janet Jump, (503) 828-0213.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road. Contact Margie Simmons, (503) 644-0501.

HOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

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

Pennsylvania

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

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

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

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

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

CHELTENHAM-See Philadelphia listing.

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

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

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

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

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

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

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

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles north of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Winfield Keck (610) 689-5509.

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

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

GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.

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

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

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

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

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

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

INDIANA-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (724) 349-3338.

KENDAL-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 1 1/4 mi. N of Longwood Gardens. Kitty Eckfeldt, clerk.

KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

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

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

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

LEWISBURG-Worship 10:30 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926, 5 miles W of Kennett Square. (610) 268-8466.

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

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

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

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

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

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

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

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

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

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

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

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

PHILADELPHIA-Meetings for worship Sundays 10:30 a.m. unless specified otherwise. *indicates home phone of clerk.

BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. Worship 11 a.m. (June-Aug. 10 a.m.)

CENTRAL PHILADELPHIA-15th and Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)

CHELTENHAM-7600 Central Ave. (Jeanes Hosp. grnds.) (215) 342-4544. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627

UNITY-Unity and Wain Sts., 19124. (215) 925-2888. *Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Meeting, Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

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

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

POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.

10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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

Puerto Rico

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

Rhode Island

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

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

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

South Carolina

CHARLESTON-Meeting for worship Sundays. Stern Student Center (4th floor student community room), College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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

GREENVILLE-(unprogrammed) meets each First Day at the First Christian Church or in homes, at 4 p.m. EST, i.e., 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallicross at (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

South Dakota

RAPID CITY-(605) 721-4433.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

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

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

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 762-8130.

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

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

Vermont

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

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

BURLINGTON-Worship 10:30 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

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

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

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

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

WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Carl and Ann Buffum, (802) 446-2877.

Virginia

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

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

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

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

HARRISONBURG-Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

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

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-3818 or 357-3855.

PORT TOWNSEND-10 a.m. Sunday. (360) 385-7981.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

SULTAN-Sky Valley Worship Group. (360) 793-0240.

SPOKANE-Friends Worship Group. Meets monthly at 11 a.m. Call (509) 326-4496 or (509) 535-2464.

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

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

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

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Mininger (304) 756-3033.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

EAU CLAIRE-Worship at 10:30 at 3131 Stein Blvd. preceded by singing. Call (715) 833-1138 or 874-6646.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 235-2886.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.



A simple charitable bequest can provide very meaningful support to our mission as well as reduce the amount of estate and inheritance taxes paid. Bequests may be specific, proportional, or residual in nature.

SAMPLE LANGUAGE FOR CHARITABLE REQUESTS

Specific Bequest

I give and bequeath to Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, the sum of \$_____ [or specific property]** to be used for its general purposes.

** To maximize tax savings, consider a gift of Savings Bonds, Individual Retirement Accounts or other tax-deferred retirement funds which produce "Income in Respect of a Decedent."

Percentage Bequest

I give and bequeath to Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, ____% of my estate to be used for its general purposes.

Residuary Bequest

I give and bequeath to Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, the rest, residue and remainder of my estate to be used for its general purposes.

Contingent Bequest

In the event that any of the above named beneficiaries shall not survive me, or shall die during the administration of my estate, within ninety (90) days from the date of my death, or as a result of a common disaster, then I give and bequeath that beneficiary's share of my estate to Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, to be used for its general purposes.

For assistance in determining how to best make your bequest, please write:

Richard Barnes
Director of Development
338 Plush Mill Road
Wallingford, PA 19086;
or phone (800) 742-3150, ext. 132;
or email contributions@pendlehill.org