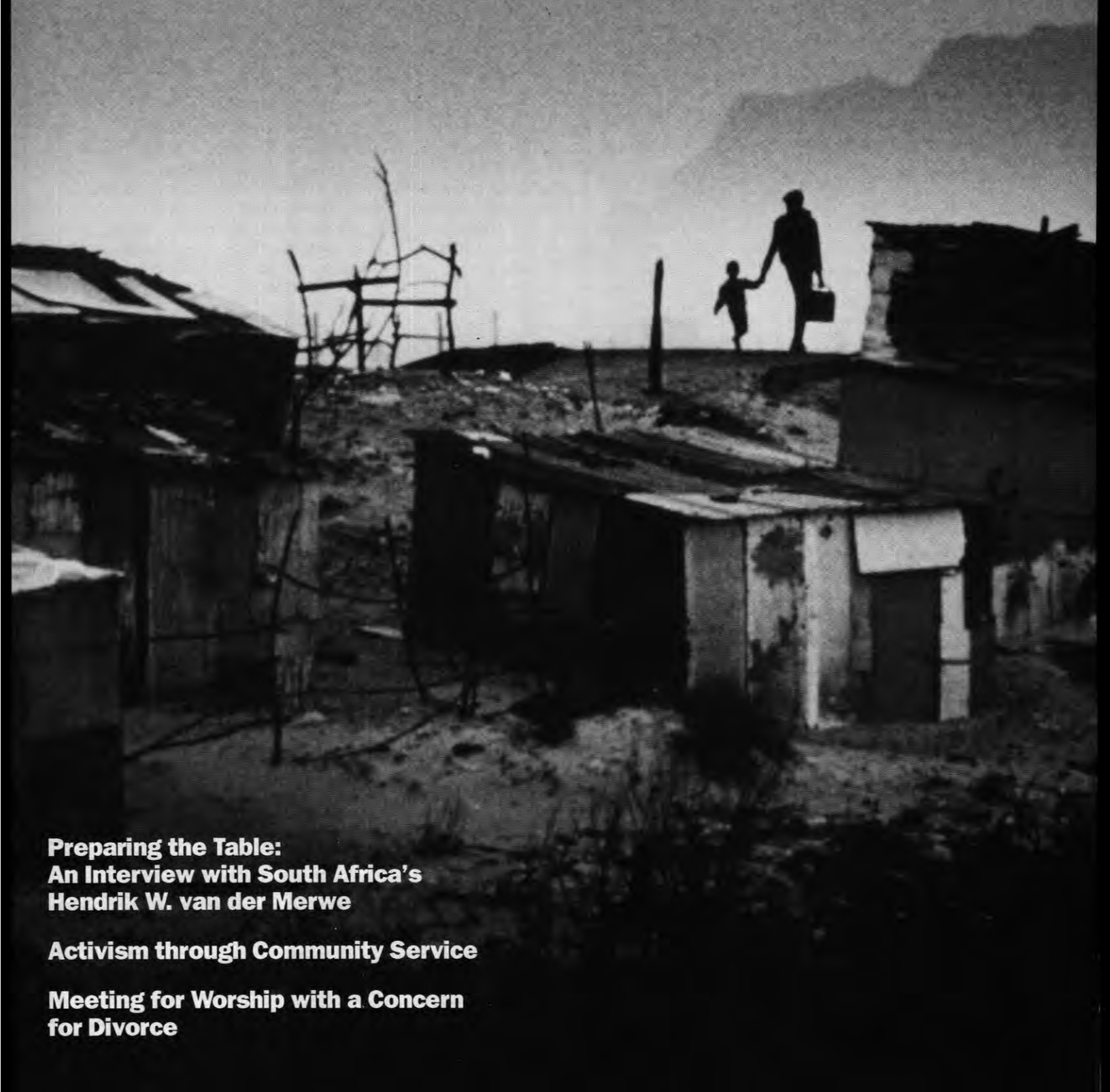


April 1997

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**Preparing the Table:  
An Interview with South Africa's  
Hendrik W. van der Merwe**

**Activism through Community Service**

**Meeting for Worship with a Concern  
for Divorce**

### The April Fools:

#### Traveling Salesman

Vinton Deming

#### Jack of All Trades

Kenneth Sutton

#### Merry Prankster

Timothy Drake

#### Capt., Starship Enterprise

Claudia Wair

#### Metre Maid

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## Among Friends

# Music, Movement, and MGOF

The invitation was simply too good to pass up: "Bring an instrument, bring a drum or a percussion instrument; bring a voice, bring a tape, a CD; bring your copy of *Rise Up Singing*; and help us make a joyful noise."

Those who decided to heed the call, some 50 Friends in all, came from across Montana and beyond: from Deer Lodge, Dixon, Dillon, and Red Lodge; from Helena, Missoula, Billings, and Butte. Several of us came from out of state as well: from Wyoming, Oregon, Washington . . . and, yes, Philadelphia, Pa. Not all of us were polished musicians. Some of us could sing, others could hum along or tap a foot or strum. But for all it was an opportunity to make a joyful noise.

How could I resist being there? I first attended a Montana Gathering of Friends four years ago, and the memory of good friends being together drew me back for my second MGOF. Music is particularly important to me, as well. I crave more opportunities to share religious music with Friends and wonder how other Quakers incorporate music into their worship.

It was amazing how many activities could be packed into a weekend around the theme of music. On the lighter side on Friday night, there were musical charades and games. On Saturday morning fiddler Tom Robison led an Orff-based session with emphasis on rhythm and movement. This was followed by a musical meeting for worship. While musicians Matthew Lyon and Christine Dickinson performed quiet, reflective music by keyboard, wood instruments, and voice, Friends settled into an extended period of worship. Some felt led to express themselves through creative dance or motion; others made use of art materials or entered into the music through meditation. That afternoon Missoula Friend Judy Visscher worked with Friends to make simple musical instruments.

There was good opportunity as well for worship sharing in small groups around a series of queries: How do I acknowledge difficulties and stay joyful? What helps us to listen and keep open to song? How do we experience our joy? How are movement and music used to create joy among ourselves or to get in touch with the Spirit? How is movement a part of worship?

Music is perceived as harmonious or dissonant, based on what we've been taught to hear and on cultural norms. How do we open ourselves to music that feels different or unfamiliar, and how do we do the same with relationships?

The worship-sharing group I participated in was excellent; the sharing was deep and personal. I appreciated the chance to speak to the queries above and to hear others in my group share as well.

I am impressed with the life and spirit among Montana Friends. Few in number, with ten meetings and worship groups scattered across the state and fewer than 100 or so members, they are a lively and friendly group. MGOF as a body and as individuals wrestles with difficult issues. Environmental concerns seem of particular importance. Friends have been outspoken as well in advocating justice for gay and lesbian people. A minute approved by MGOF this weekend read in part: "The State should permit gay and lesbian couples to marry and share fully and equally in the rights, responsibilities, privileges, and commitments of civil marriage."

I look forward to keeping in touch with Montana Friends. To quote one of the songs we sang together over the weekend: "How could anyone ever tell you, you were anything less than beautiful./How could anyone ever tell you, you were less than whole./How could anyone fail to notice that your loving is a miracle;/That you are deeply connected to my soul."

Vinton Deming

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Seeing Wales through a Quaker Filter  
Dancing Cheerfully over the World



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"Isn't silence wonderful?"

Cover photo by Susan Winters: Khayelitsha squatter camp outside Cape Town, South Africa, 1990

## Attracting minorities

Perhaps neither we nor our ancestors were directly responsible for the grosser violations of slavery and racism, but by growing up in and living in a racist world, we cannot help but have internalized plenty of racist thinking without even knowing it. One way this manifests is in assumptions that white culture is the norm and the whole. We have not been taught to think of how something might appear to and affect people from other cultures. For me as a white person, a concern for race relations means learning to have that sensitivity. It does not come naturally to me; I have to constantly work at it, to remember.

It seems to me that Friends of color do not have to be present on committees for racist mistakes to be averted. It is necessary for all of us to become more aware.

Peli Lee  
Santa Fe, N.Mex.

## Gambling

After the article by the Friend investigating Casino gambling among Native American reservations (Viewpoint Jan.), I felt a little perspective is in order.

First, white people, including my ancestor John Mason, "bought" the town of Mystic, Conn., and surrounding areas and finished the Pequot tribal presence by burning their villages and rounding up and confining to the stockade mainly women and children and old folks (shades of Vietnam). The irony of this is that the Pequots have been buying back every inch with the money they have been making with their beautiful and extremely successful casino. All these Indians' other enterprises failed until they began the casino ventures. The same pertains to the Narragansetts across the Rhode Island line who are not allowed to build a casino, and who are too poor so far to fight to build.

Those Native Americans with whom I have spoken say they are saddened that gambling seems to be the only way they can assert their "sovereign nation states" within our own. They are also not just raking in money for themselves alone, but have been making substantial donations to community, civil, and charitable projects such as scholarships and houses.

What can be the equitable solutions for these persons of Native American descent who are and have been struggling to survive as entities, cultural and personal? Why has all they have done previously failed over and over for 300 years and more?

We brought them disease, often deliberately inflicted; we drove them from their woodlands to barren deserts; we drove them away from their fishing and hunting

grounds; we destroyed the buffalo herds; and we committed other endless crimes against them and their own customs, languages, and religions.

Where do we as Friends or U.S. citizens get the right to tell them they have no right to live this way? So we don't like gambling; we do not need to patronize their casinos. It is too bad that we Quakers were not so eager to help them find other methods of making a living as we are to condemn them for their gambling casinos. What hypocrites we are!

Patricia L. Quigg  
Pawcatuck, Conn.

What is a Quaker definition of gambling? Aware that it is frowned upon by Friends, I looked up the word in *Webster's New Collegiate Dictionary*. Webster seems to agree with my past belief that putting money in stocks and bonds came under that heading. But after talking to a Quaker broker, and living in a retirement community run by Quakers, I wondered.

Many of us live our final years financially dependent on profits from investments. But recent profits in mutual funds and stocks seem to be in direct proportion to loss of jobs and/or downsizing in pay. This results in additional burdens for workers with loss of security, a minimum of childcare, a less viable workplace or product, and growing unemployment for those considered redundant.

A few days ago, a front page article in the financial pages of the *New York Times* tackled the danger inherent in having so much of our money and security resting in mutual funds.

In our present time of lottery tickets benefiting social agencies, of paying in for poetry prizes, etc., it is difficult for the individual to draw the line. It would be easier if we share mutual guidance.

Dorothy Pierce  
Medford, N.J.

## A positive approach

Several monthly meetings have been asked to approve same-sex marriages. One rationale for this request is that meetings need to help assure the civil rights of men and women who are homosexual.

Marriage brings with it, as well as certain responsibilities, certain benefits that are sometimes called "rights." Examples are Social Security benefits, insurance benefits, and right of inheritance.

Those who advocate legalizing same-sex marriage might consider redirecting their efforts. It is possible to request that couples of the same sex be accorded the same benefits as married heterosexuals without insisting on the designation "married."

Demanding that the word "married" be redefined frequently causes an antagonistic response and does nothing to address the basic concern.

A positive approach would be to persuade members of the congressional and executive branches of our national government to approve legislation that includes the following:

1. All states must recognize the legality of a ceremony by which two persons of the same sex are declared spouses one to the other. The ceremony may be conducted by a civil official who is authorized to conduct a marriage ceremony, or it may be conducted according to the practices of a recognized religious organization. An official record of the ceremony is to be maintained with the records of marriages in the appropriate local governmental office.

2. All benefits and/or rights that are accorded to "married" persons, their descendants, adopted individuals, and heirs must be accorded similarly to persons of the same sex declared spouses one to the other, their descendants, adopted individuals, and heirs.

Those who are likely to be most affected by such a law will have to make up a suitable word for the ceremony and resulting union. This would be useful because the attempt to broaden the meaning of marriage is not a productive endeavor.

Norval Tucker  
Iowa City, Iowa



Photo courtesy of Jeanne Nash

## A little jeep

I have a small, home-based "museum" of international dolls, toys, and doll houses, which I share with the community and out-of-town visitors. (Any monetary donations go to the Nicaragua Book Project, *FJ* Nov. 1996.)

Long-time friends Augusta ("Gus") and Carl Levine gave me a little jeep. They thought it should be shared with more people than would see it on their bookshelf. Gus and Carl, who celebrated their 60th wedding anniversary several years ago, have been active in American Friends Service



# Deepening Our Spiritual Roots— A Vision of One People

I want to wish you all that is good in bringing a deep-rooted spiritual life to your secular and worship communities. There is always a struggle that both challenges that quality and lifts it into a more meaningful focus. I find the upholding of spiritual life is where we must be, wherever we are on our journeys.

I believe that we continually deepen our spiritual roots. However, there is a challenge before us to further nurture these roots and enhance our lives with dignity and spirituality. I believe that each individual possesses gifts of the Spirit to help achieve this through opening our hearts to the Light from God so this Light flows through us.

This is where unity through diversity comes into focus as we move out across other barriers and communities to "answer that of God in each person" as a "vessel" for the Light to flow to others on our path.

As we progress, I believe that life and Light for the community and the yearly meeting will come only through a continual spiritual relationship. How does this happen? I would suggest we first need to

redefine who we are, what our vision is, and how we can all walk our journeys toward that vision. Why are we gathered? What is our mission throughout the year? How best can we let our "lives speak"? How can each of us find paths to "walk the world, answering that of God in each person"? How do we root our peace and justice action plans into the seedbed of God's garden? Is the Holy Spirit sought in our discernment?

God has created us to establish a "loving spirit" as we walk our path toward a vision of the Peaceable Kingdom. It is on this walk that we unite and become present with each other. It is here we serve as "vessels" of the Light to bring our loving attitudes and relationships so they are the fruits of the spiritual roots. Note the examples set by Gandhi and Jesus to show how strength comes through a "loving spirit."

It is here we can begin to set aside our differences and find the courage and faith to grant and ask for forgiveness through the love from God. Peace and justice will be achieved through resilient and firm action with spiritual energy from these roots and the Holy Spirit.

Our mission should be to keep this vision of unity as one people before us. We need to

come back to it frequently to be certain we are acting in accordance with it. We know that our lives do speak. If our hearts are full of the Light from God, then our journeys and presence will reflect these positive and creative attitudes.

How do we perceive ourselves? Are we not a community of worshipers? Are not our spiritual roots planted in the soil nurtured by the living waters of God? If this is so, then should not our actions be prompted by God's grace, love, and forgiveness? Should not the peace and justice actions also be planted and watered in this same "garden"? What about our behavior in the face of injustice? Doesn't it still call for a living spirit coupled with clear, firm statements that lead to mediation and discussion, as shown by English Friend Adam Curle?

It is a complex world, full of human tragedies, joyful outcomes, and challenges, where peace and justice are inspired by God's loving spirit and the models set by Jesus through peace, love, forgiveness, and renewal.

Donald Laitin  
Orangeville, Ontario

Committee work, peace and justice, mental health projects, and currently support the work of Neve Shalom—the School for Peace in Israel. The jeep story was written by Augusta Levine.

Jeanne Nash  
Fort Collins, Colo.

After World War II (1947), Carl Levine represented the American Friends Service Committee in the Bremen staging area, the camp for displaced persons leaving for the United States and a new life.

During a lull in the emigration process, he had the occasion to visit the AFSC team in Vienna. Wandering the streets of Vienna, Carl spotted in the window of a toy shop this little jeep with the Quaker Star painted on its hood. On inquiry of the owner, Carl learned that the man was fed up with war toys—the only kind available—and persuaded a friend to make some miniatures of the AFSC jeep he had seen passing his window.

To him that jeep was a symbol of the hoped-for peace and tranquillity after the long years of war. Primitive as the little jeep is, with its whitewash almost rubbed away, to that shopkeeper it represented his hope for a better, more peaceful world to come.

## War's effect

For a two-year study by Graça Machel, appointed by UN Secretary-General Boutros Boutros-Ghali, titled *Impact of Armed Conflict on Children*, go to this world wide web site: <<http://www.unicef.org/graca/>>

In a personal note to her study, Graça Machel says:

In the past decade two million children have been killed in armed conflict. Three times as many have been seriously injured or permanently disabled. Millions of others have been forced to witness or even take part in horrifying acts of violence. . . . It is clear that increasingly, children are targets, not incidental casualties, of armed conflict. . . .

In some countries, conflicts have raged for so long that children have grown into adults without ever knowing peace. I have spoken to a child who was raped by soldiers when she was nine years old. I have witnessed the anguish of a mother who saw her children blown to pieces by landmines in their fields, just when she believed they had made it home safely after the war. I have listened to children forced to watch while their families were brutally slaughtered. I

have heard the bitter remorse of 15-year-old ex-soldiers mourning their lost childhood and innocence. . . . These are the stories behind the figures given in this report—figures of such magnitude that they often hide the impact of these horrors on each child, each family, each community.

Friends who are concerned that we are sowing the wind and will be reaping the whirlwind will do well to study our relationship to these wars against children. Certainly, our children will be reaping the consequences of them.

Errol Hess  
Bristol, Tenn.

Carol Bellamy, executive director of UNICEF, states that approximately 4,500 Iraqi children die every month of hunger and disease; others are ailing and suffer from stunted growth. The International Action Center in New York informs us that over 750,000 Iraqi children have died since 1990 when the United Nations sanctions, which were instigated by one of the permanent members at the UN Security Council, were implemented. This is a genocide of the Iraqi children.

We cannot think of a child as an enemy,

and we must demand that these sanctions be lifted and that in the future no sanctions can be put into effect that will inflict death and sickness on an entire population.

As of late January, UN Resolution 986, which would allow Iraq to sell \$1 billion worth of oil every six months, is not implemented. Once it is enforced, it will have only a slight effect on the result of the sanctions since first of all Turkey will profit from the transfer of the oil. Then Kuwait and the Kurds will have to be paid reparations before any funds can go to the Iraqis. Each Iraqi may end up with one additional handful of rice per day.

Ingeborg Jack  
Swarthmore, Pa.

## A gathered meeting

Some months ago, I read Kenneth Sutton's report about the Friends United Meeting Triennial (*FJ* Nov. 1996). Kenneth's article was very accurate. When I first heard about the Triennial about a year ago, I was strongly led to be there. You see, I'm a Friend who happens to be gay. I'm 43 years old and have been blessed with a loving and tender male partner, my spouse for 23 years. My life is happy and I'm grateful. I was a member of New York Yearly Meeting and was present and felt the pain of growth as NYYM, a dually-affiliated yearly meeting, struggled with the same-gender issues of marriage, partnership, or covenant relationships.

When I was at the Triennial, the belief among some FUM Friends that homosexuality is a disease was the most troublesome for me. It came up during the closing message from a minister working at a Friends church in Indiana. The minister's church does many good works. Sadly, as he listed the different types of ailments and recoveries his members have experienced, homosexuality was on the list. The Spirit led me to stand and witness that homosexuality is not a disease. Sexuality is a spectrum, and some travel along that spectrum and arrive at different points through their life.

The Friends for Lesbian and Gay Concerns workshop I led was scheduled right after those closing remarks. To use a much-used cliché, "the Spirit does work in mysterious ways." It was good the workshop was scheduled. It was a rich workshop. Many shared. Some cried.

I'm glad I was at the Triennial. It felt right. I did feel the gatheredness as members did their work. I did spend time getting reacquainted with old friends, and I made new ones. I do hold the folks who attended the Triennial close to my heart and in the Light.

Bill Hendricks  
Minneapolis, Minn.

## Wants response

Over the past two years I have been trying to understand the core reason to explain why the world's economic system exacts such violence on people, other creatures, and the planet. I have come to the conclusion that the key cause for (all?) our problems was the introduction of usury into the Christian world—the notion that money has to be lent at interest and compound interest.

Without coloring anyone else's views with my accumulated evidence, I am writing to ask Friends who are sympathetic or opposed to this position to write to me (briefly, at length, with or without supporting evidence) so that I can clarify a view.

John Courtneidge  
13 North Rd., Hertford  
Hertfordshire, SG14 1LN England

## Peace is the way

There's an old story about the longtime peace activist and pacifist A. J. Muste that goes something like this: He was marching in front of the White House, back and forth, a placard raised high. He was all alone in his protest.

A passerby watched him for a time, then finally asked, "Do you really think you can change them?"

Muste smiled. "I'm not trying to change them," he said. "I'm trying to make sure they don't change me."

The humor, commitment, and sadness underlying that story are reflected in the recent news about the self-immolation of

protester Kathy Chang on the University of Pennsylvania campus in Philadelphia, Pa.

The humor comes through in remembering the colorful, and sometimes off-color, methods Kathy used to bring attention to her causes: wearing just a G-string and bikini top, carrying around a large U.S. dollar sign. She demonstrated her commitment well by protesting regularly at Penn for 15 years.

The sadness? That Kathy didn't believe she was being heard, as so horribly illustrated by this last attention-getting stunt that she hoped would initiate a societal transformation.

Maybe now she's found the peace she wished for society at large. And maybe before the news of her death fades with yesterday's headlines, we can take a moment to thank those like Kathy Chang who set themselves apart from the mainstream, who stick with a cause and a set of beliefs and hope for the best, even when, day after day, they receive only ridicule in return.

And after thanking those seeking nonviolent social change, let's remember that those of us who are in the mainstream and those who are not may not necessarily be enemies. My cause may not be your cause; my beliefs may not be your beliefs. Within each lies a grain of truth. (And, yes, each may also possess its share of falsehood.) It is that truth we should be seeking, to bring out the best of each other, to lay the foundation for the society that each, in his or her own way, is trying to build.

I wish I could have reminded Kathy Chang that A. J. Muste also said, "There is no way to peace, peace is the way."

Kevin Ferris  
West Chester, Pa.



FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.



## CHAINED TO THE FUTURE:

# A Quaker Woman's Activism through Community Service

by Abigayle Fredrickson

**I am out in the woods and can hear the loud grating sounds of an approaching logging machine. My senses are alert to how vulnerable I am, chained to this 30-foot pine tree, hugging a fraction of its base. The enormous tires of the vehicle, crunching over already felled and discarded trees, come into my vision, upturning topsoil and leaving behind marks both deep and wide. I am an activist, putting my life on the line for a cause I believe in, using my body as a barrier to stop the logging of these trees. . . .**

**T**his is a compelling story but it is not my own. At times I have wished for involvement in direct action, feeling that it is the only form of action that is validated and considered a hard-core investment. But upon recent reflection on my experiences with community service, I find that I *am* a hard-core activist. As a 26-year-old Quaker woman, I am an activist willing to live my life with the aim of making change for the betterment of the future.

I do not see direct action and community service as two separate concepts. I see them, rather, on a continuum, with direct action and pure service at opposite ends under a common heading of "activism." Both are rooted in the same two precepts: deep-seated beliefs for which people are willing to risk many things and the desire for change. All types of activism are needed, but the service approach can often be overlooked because it is less dramatic and conspicuous than direct action.

My name will probably not make the headlines because of my volunteer hours,

but this is not necessarily what I want. Perhaps my struggle is that direct action demands attention and my activism is so subtle; this subtlety seems somehow to invalidate it. It is my desire to encourage all those involved in activism to consider themselves hard-core. From now on I will allow myself to sing the praises of effective action of all kinds.

I am currently in the second year of the Audubon Expedition Institute, a graduate program of environmental education based on experiential education. We often discuss the roles we play in our communities and our involvement in working for change in the world. It was a faculty

member in this program, Louie Carl, who first posed the question to me about seeing myself as an activist. She said: "Don't discredit the great works that you have done because they're not flashy! Affirm your involvement in social issues and consider the possibility that you are an activist." Until that point I had usually looked over my life experiences with only an eye for their educational value. At Louie's prompting I explored my past involvement in community service, and though not at either end of the spectrum, I found myself solidly on the activism continuum, rooted firmly in the service aspect of life as a Quaker.

The year after I graduated from Earlham College, I spent nine months with the Quaker Experiential Service and Training internship program in Seattle, Wash. I lived with four other interns in a communal apartment in Quaker House, which is next door to the Quaker meeting. My intern placement was at a homeless shelter for single women with children called Pathways For Women. I began my time there in the housing department, coordinating donations and working as a case manager for homeless women.

I soon found my attention drawn to the children who were housed with their mothers, and I became concerned about whether the children's needs were being met. I felt that fulfilling the basic requirement of housing was a wonderful goal for the shelter, but the help provided for the children could be taken several steps further, continuing the positive effects. I met with children's advocates at several nearby women's shelters



Bonnie Acker

*Abigayle Fredrickson, a member of Egge-moggin Reach (Maine) Meeting, attends North Side (Ill.) Meeting in Chicago. She is currently doing her graduate practicum at the Chicago Children's Museum.*

and homes for battered women to gather information about their children's programs.

After doing this, I put together a coloring book to be given to each child upon entering Pathways For Women. It welcomed them to the shelter, validated any fears that they brought with them, and allowed the children to explore their feelings about being homeless. The book strongly suggested that they talk about those feelings. I then began contacting public elementary schools near the shelter to encourage them to educate about homelessness, bringing the realities of these children's lives into the awareness of other children. I also discussed the possibility of moving the school bus stop from in front of the shelter, explaining that it made the children from the shelter feel vulnerable and exposed. My internship ended before projects were complete, but I felt confident that these programs had the momentum to continue on their own.

As I reflect on my experiences, I find a theme within my activism involvement. Often my activism involves discovering areas in a program where continued development will create help that is really needed. My work at the shelter is one example of this. To me, activism is striving to be a catalyst: being able to see those



Bonnie Acker

places in a program that, with additional attention, can develop the momentum to deepen and continue. Ultimately, the catalyst may no longer be involved, but the need encourages the program to bloom.

My involvement with the shelter laid groundwork for my role as coplanner and facilitator of a college-age community service pro-

gram at Pendle Hill in Wallingford, Pa. My co-facilitator, Jennifer Hurley, my supervisor, Peter Crysdale, and I felt that college-age Quakers seemed absent at Pendle Hill, yet Pendle Hill offered several programs that would nurture those students. In response to this, the three of us created an internship program directed towards college-age Quakers. This program also helped to strengthen community ties between Pendle Hill and the nearby city of Philadelphia. Interns were placed as volunteers in several area community service agencies while they lived, worked, and participated in the intentional community of Pendle Hill. Three years later this internship program continues with adaptations being made each year, clearly fulfilling a need.

Though I feel very attached to all of my community service work, an important lesson that I learned as a catalyst is the importance of letting go and of having humility about my involvement. One must allow the momentum behind a blooming program to take over and be willing to give the reins over to someone else. Hard-core activism can be short-term direct action or more long-term service involvement. Chaining oneself to a tree is activism, as is working at a soup kitchen or homeless shelter. Both require time investment and risk, and we should allow both to catch our attention. I have seen many changes occur due to activism. I think it is essential to celebrate and be caught up by the whole spectrum of activism.

**I am at a homeless shelter and can hear children running past my office window. My senses are alert to how endangered they are by cars passing on the street just in front of the shelter. There is no one watching them, so I go outside to offer a suggestion about a playground behind the shelter. Their excited voices carry from the playground, but I am all too aware of the precariousness of their day-to-day lives. Tonight I will go to a meeting with the local school board to discuss the needs of the children at the shelter. I am an activist, putting my life on the line for a cause I believe in, using my body as a barrier to stop the emotional trauma to these children. . . .** □

## Another Spring

by Margo Waring

Why is it that each year  
I am surprised by spring?  
It is not that winter is too short  
Nor that I do not ache for spring.  
Yet each year I am pierced  
By the lime-green light that  
Spills through the new leaves.  
By the untouchable sweetness  
Of cream and lemon daffodils.  
In wonder that a soft tulip petal  
Can hold so much red.  
Memory can't hold  
What is always new to the heart.



Kenneth Sutton

Margo Waring is a member of Juneau (Alaska) Meeting.



Khayelitsha squatter camp outside  
Cape Town, 1990



## PREPARING THE TABLE

### An Interview with Hendrik W. van der Merwe

by Vinton Deming



Hendrik W. van der Merwe

**A**t the time of the national democratic elections in South Africa in the spring of 1994, an article appeared in one of that nation's papers, the *Weekend Argus*, headlined, "The Man That Got the Ball Rolling." The report said, in part:

One man's hard work as a mediator in the 1980s came to fruition this

*Vinton Deming, a member of Central Philadelphia (Pa.) Meeting, is editor-manager of FRIENDS JOURNAL.*

week with the elections. Ten years ago, when it was unthinkable that the [African National Congress] and National Party would ever talk to each other, peacemaker Hendrik van der Merwe was working towards getting them together. His efforts have been rewarded as parties across the political spectrum prepare to form a government of national unity, following this week's historic election brought about through months of negotiation.

The subject of that profile, named by the *Weekend Argus* as "Peacemaker of the Week" and known to his fellow Quakers in South Africa as "HW," visited my office this past November. I invited him to talk with me about the enormous changes that have occurred in South Africa since the days of apartheid. I was interested as well to understand the personal changes that had occurred during his own life, growing up, as he had,

an Afrikaner and member of the very conservative Dutch Reformed Church. Had he always had an open-minded view toward race relations in his country? "I grew up on a farm, very conservative, nationalist, exclusively Afrikaans speaking," he told me. "After my father died, I left the farm to become a missionary for the Dutch Reformed Church in Southern Rhodesia (now Zimbabwe). I returned from there at the age of 21, and I still refused to shake the hand of a black man, for I believed it was God's will that we were created separately."

What led him to change these views? I asked. "If I were to single out the major incident that had impact on my life: When my elder brother came back from Holland and I came back from missionary work, I heard him refer to a colored woman as a *vrou* ('a woman') instead of *meid*, which is a



derogatory word like 'nigger.' I had heard others using the more respectful *vrou*, but *never* in my own family." Following that incident, HW came to have a new vision: "A black woman for me became a woman, not a nigger."

We settled into our chairs in my office and continued the conversation. I wondered if there were other things that affected HW's attitudes toward race relations.

**HW:** Another important personal influence was the ideas of Ben Keet, a very bright and influential professor of theology, whom the Dutch Reformed Church would call a heretic. He argued that apartheid was not based on the Bible. This was considered pure heresy. Everyone in the church believed that God wanted us to have apartheid. This was in the early 1950s. So there were a few such influences that made me question the traditional politics in the country and my views on race.

**FJ:** When did you come into contact with Quakers?

**Right:**  
**Hendrik van der Merwe (center) with Carel Boshoff (left), leader of the Afrikaner Freedom Foundation, and Nelson Mandela, President of the African National Congress, March 1993**



Photo courtesy of H.W. van der Merwe

**HW:** When I went to study at the University of California, Los Angeles, my wife and I were appointed host and hostess at the International Student Center at UCLA, which was actually a Friends Center, started and run by the Quakers. In the true spirit of Quakers, they never tried to recruit us! After one year at this center they said to us, "Why don't you come to our meeting for worship?" When we went, there were no pamphlets or instructions. My wife and I sat there for one hour waiting for the minister to appear! And we never went back.

**FJ:** (laughing) Yes! How often this happens in our meetings.

**HW:** This was Santa Monica Meeting. Twenty years or so later I attended the meeting again and on every chair there was a little pamphlet telling you what Quakers are and the meaning of the silence. I stood up that day, and I said, "If you had this thing on my chair when I attended 20 years ago, I would have become a devoted Quaker long ago!"

**FJ:** And when did you first come among Friends in South Africa?



**Left: Members of the Pan African Congress, King William's Town, 1993. Tensions were running high when negotiations were stalled and the country's future was tenuous. The PAC was more inclined to promote revolution than negotiation.**

**HW:** Well, my wife and I returned to South Africa as members of the Dutch Reformed Church. I became an elder, but always was seen as something of a rebel. I opposed our church's positions on race, for instance, and the exclusion of black people. But always they brushed me aside.

In 1973, with the permission of my family, I decided to join the Colored branch of the Dutch Reformed Church. So I went to the nearest congregation. That minister, however, said no, he wouldn't take me in, because, he said, I would just be doing this for "political reasons." I said, this is my testimony, my demonstration that I identify with you. I do it on religious grounds. But he said, no, this will create too much trouble in the church. At the time they had no other white members.

Well, at this same time, in Cape Town, I became involved with the work of Quaker Service. I was so struck with the *quality* of these people! They drew me into their little organization, and at the next election they elected me chairman! In 1974, when my period as elder in the Dutch Reformed Church ended, it was the last time I went there. I then began attending the Quaker meeting regularly. I just made a clean break. I was not a rebel in the church, I was a dissident. I just drifted away from it, rather than resigning in a public fashion like others chose to do. Subsequently, I tried to keep my contacts with the church and was able to stay on good terms with the leadership.

**FJ:** Tell me a bit about your friendship with Nelson Mandela and how it came into being.

**HW:** In the nature of my work, I brought people together who were not talking. When there is a conflict, people tend to take sides. That is the natural inclination. I always tend to intervene. And so when I read about Winnie Mandela being

banished to a small town in the middle of the country and placed under house arrest, isolated from professional people and in a hostile environment, I just told my wife, look here, we must visit this woman and show our friendship. The first time we went there the local magistrate said I must just give him time to get permission; he assumed that I was OK. But 20 minutes later he was very embarrassed and said the security police said I was on their black list, and I could not visit her.

A year later I heard that things had changed, that I no longer needed the magistrate's permission, that I just needed permission from the police to get into the

in our home against police permission. The security police during this time would trail us everywhere. She told Mandela that she had found an Afrikaner whom she could trust, and he asked to meet me. I met him in 1984, when he asked me to be a guardian for his daughter. I was able to get her tested for aptitude and intelligence and got her into a university. So we established a long and special friendship with the whole family. Later, a granddaughter needed the same kind of support. I helped to manage her funds, and over time she had a bright university career.

In 1989, when my wife Marietjie was in declining health with a brain tumor, Mandela invited us for lunch with him in



**Participants in a workshop at the Centre for Conflict Resolution, which included members of all race groups even during the height of apartheid**

prison, and we spent a few hours together. We talked about family and about politics. At first, in 1984, I was given orders to talk only about family business.

Mandela wrote us wonderful letters thanking us for what we meant for his family. Sometimes his whole family stayed at our home in Cape Town. We took them to the beach with us, and he was always very appreciative. He phoned me the day that my wife died in 1992.

**FJ:** Nelson Mandela is not a young person. At some point he is going to retire from leadership. Will this be an easy process, or will it be difficult?

**HW:** I believe that we have *such* a core of competent leaders, black and white, that there will be a very smooth transition. Nobody denies that there is nobody near Mandela's qualities and stature. Surely, a lot of things will not go as well. Especially in keeping people together. Mandela chose as his successor Thabo Mbeki, by appointing him deputy president. Thabo was the key spokesman for the African National Congress (ANC) in exile in

location. So I drove up there again with my family and secured a police permit. The place where Winnie Mandela was staying under house arrest was just a little shack. My wife sat in the car since we knew we both could not talk to her at the same time. So I knocked on the door and introduced myself. Winnie told me to go to the gate. I stood outside the gate and she stood inside and we talked. In half an hour or so she asked to meet my wife. They embraced, and by the time we left there we kissed each other and we formed a very wonderful friendship. This was in 1982.

**FJ:** When did you meet Nelson?

**HW:** Well, later Winnie came to Cape Town to visit her husband in prison once a month, and I took her there on many occasions. Eventually my wife and I asked her if she would come and stay with us. The police refused, but she came to stay

Lusaka when I arranged the first meetings there in 1984.

**FJ:** We in the States do not hear much about South Africa in the news these days. What are race relations like at this time?

**HW:** Race prejudice in both directions and conflict will remain for generations, there is no doubt. I believe that most will agree, however, that in the last five years race as a source of conflict or division has diminished substantially. Quite remarkably. But one would have to qualify such a statement by saying that it continues to work under the surface.

**FJ:** Where do you think the real challenges are in the country at this point?

**HW:** The thing that most people mention is the lack of control. The crime situation permeates both private and business life. Apart from ordinary crime, there is corruption and a general breakdown of law and order. The apartheid government could not enforce a culture of order and of obedience to authority. On the other hand, the ANC must accept responsibility for the fact they advocated a culture of nonpayment; they propagated the overthrow of the government and the rejection of *all* local authority.

During apartheid there was no discipline in the townships; the police were not acknowledged as legitimate because they were enforcing apartheid. Communities set up their own street committees to control crime in their area. The government actually made it much worse by setting up systems in such a way that only political stooges would stand for elections. Therefore, we ended up with thoroughly incompetent, unacceptable people of no consequence as community counselors. Now, these people were not in a position to enforce law and order and they did not demand respect.

People have grown up for decades in an atmosphere of total defiance, and now we have a culture of nonpayment. People don't pay rent for their houses, for instance. The new government, despite its efforts, cannot get people to make such payments. Likewise, they don't pay for services such as electricity and water. Such nonpayments have run into *millions*.

**FJ:** And the current economic situation?

**HW:** This is a real concern, of course. Many people would argue that this is much more important than the political situation, especially because we have a fairly stable political relationship at the

moment, but the lack of economic resources will bring turmoil and perhaps even bloodshed.

Another important matter is the position of the Zulus. There are seven million of them. That's more than any other group. They have a very strong traditional element and a long history of violence. In this culture, if a man commits an act against your family, you are honor bound to take revenge. So even if you make peace between *political* leaders, some family member may sneak out and do what he feels honor bound to do. An ongoing source of tension is the demand for greater regional autonomy by the Inkatha Freedom Party.

**FJ:** What are your thoughts on the work that has been undertaken by the Truth and Reconciliation Commission? What is the background to the Commission's work?

**HW:** The thing that has interested me most was my contact with the top political leaders. I always felt these people want to change. They don't want to fight. If the social circumstances can just help them to back down on their earlier harsh statements—the Nationalists, for instance, saying, "we will never talk to the ANC," and the ANC saying, "we will never talk to the Nationalists." That's why I made a big thing saying publicly, and also in my writings and speeches, that of *course* they will talk. And this actually did happen. The situation began to change, and they did start talking.

In 1992 I was offered a fellowship with the United States Institute of Peace. I began to think and write about the fact that now that we have reached a stage of negotiations, how do we deal with the wrongs of the past? I came to the conclusion that we need a form of what I call restitution, which must include the full range of responses of both the people who have been victimized and the offenders—so that some restitution and overall healing process can take place.

I found that I could arrange the whole thing in a sort of continuum: On the one hand I had revenge, retaliation, retribution; then in the middle I had compensation, which is kind of a neutral act; and then on the other end I had forgiveness. I argued that you can never compensate enough for what you have done, you cannot compensate for the psychological damage you have done, and therefore you need forgiveness. That was the theme of my work at the Institute of Peace.

Then the Truth Commission was ap-

pointed, and they divided into the same three categories: one is for the public hearings on the violations of human rights especially where white people who have committed atrocities are called in to testify, to come and confess and say yes, this is what we did. There is no legal punishment, there is no court, but I argued that this is punishment, it is such an embarrassment for them; they were so *proud* of what they did, how they kept the "Kafirs" in their place. They had boasted to their friends and to their colleagues, and now suddenly it became a shame. Of course, it is still possible for the courts to take it further. I make a big case for compensation, and I don't need to say more about that. And I make a big case for forgiveness. Without forgiveness, we can get nowhere. I also made quite a point that we must not expect all black people to be able to forgive; we must allow for those people who will find it impossible to do so. For them there is too much pain, too much hatred.

**FJ:** How can this need be addressed by the Commission?

**HW:** The whole restitution process in the Truth Commission must not only focus on the fact that people must be expected to forgive, they must also deal with people who still want their pound of flesh. This has not been acknowledged by the Truth Commission. I think they are not going to do justice to this need. That's why the radicals still fight the Truth Commission; they want punishment, they want court cases, they want the guilty people to be executed. My argument is that we must acknowledge that there are hundreds of thousands of people who are not willing to just say "we accept your apology, we forgive you." They still have a need, an anguish, an anger, a psychological process they have to work through. I don't know how to deal with it, but the Truth Commission does not deal with it. I believe that the Commission is doing very good work, I support it. They have made many mistakes, of course. They have appointed some of the wrong people, and left out very good people for political reasons—and Mandela himself is responsible for that—but it would be a disaster if we didn't have something like the Truth Commission.

**FJ:** I know that you served as clerk of South Africa General Meeting for some years and have very close associations with Quakers in both South Africa and



internationally. How are Friends engaged at present in the work for reconciliation in South Africa?

**HW:** There are about 100 Quakers in the whole country; two meetinghouses, one in Cape Town, one in Johannesburg. Each one has about 25 members. Then there are outlying areas in the Eastern Cape where there are a few Friends, and a few in Durban who meet regularly. Only Cape Town and Johannesburg have enough people to constitute an operating body. In the Eastern Cape there is a welfare body that is run virtually by one woman, Rosemary Elliot, but in Cape Town and Johannesburg we can at least put together a committee of five, six, seven, eight people. In Cape Town, there is Quaker Service, which is a small organization with one part-time staff. We also have a Quaker Peace Centre, which is the tail wagging the dog, because the center has more staff than all members of the Society in Cape Town. And I think that is about 30 now.

Of course, as usual, it is very difficult to find Quaker staff. It is such a small community. Almost all available Quakers who do not have other jobs are at the Quaker Peace Centre. And then there are a lot of black staff and people from the local community. In terms of welfare, development, education, Cape Town is very active compared to anywhere else in the country. Johannesburg used to have a social worker, Olive Gibson, sponsored by the British Quakers over many, many years, but she has retired. I don't think they have much activity there now. They have retreats and workshops and discussions. They have a number of people there, particularly Jennifer Kinghorn, who's been clerk of yearly meeting, and a very spiritual woman. In Cape Town we are more likely to have more practical things. For instance, we have a Social Concerns Committee of three people who, whenever there is a social issue or political issue where we feel the Quakers must make their voice heard, we have a quick meeting and have the authority to make a public statement. In the days of apartheid, this committee was very active. Cape

Town is dynamic because of our activities, which include many young people.

**FJ:** To what degree can Friends outside South Africa play a useful role at this time? Or is it more important for the work to come from those within the country?

**HW:** We are dependent upon outside funding. Actually, for all nongovernmental

just to preach the Gospel, but sometimes they came to assist the Boers at the time of the Boer War, because the Quakers sympathized with the Boers as the underdog. And then we had the long history of support for black people during the early years of apartheid, and then in the more recent years there was a lot of activity on a high level with the various authorities.



Susan Winters

organizations (NGOs) and welfare groups, that's been more of a problem since independence than before, partly because overseas groups and governments liked to give money for the fight against apartheid. That has fallen away partly because overseas governments have decided on a policy that I do not understand at all, to give their money to the South African government instead of to NGOs. I see that as quite contrary to the whole democratic spirit and growth of the country. So there is tremendous competition for funds.

With regard to overseas personnel and support, the whole South African history, and specifically the Quakers, is that of foreigners coming to the country—bringing the message, setting up meetings. Our first Quakers were Nantucket whalers who were based in Cape Town. And we had the British Quakers. Sometimes they came

**Schoolgirls carry their school desks that were delivered to the wrong location, Umzimkulu, 1995.**

**FJ:** You and the American Friends Service Committee had your differences in years past. What do you believe underlay those differences?

**HW:** In 1974, when I was here in Philadelphia, it was the first time I met the AFSC. Until that time I didn't know there was such an organization. But they must have heard things about me from South Africa, that I was active with Quaker Service. Lyle Tatum sent to me a proposal for a program in South Africa. My comments about it were that in the first place if you want to do something in South Africa you must do it *in* the country. And they said no. They would work

outside the country, because they boycotted South Africa.

My second comment was that if you want to have justice, that's fine, but you must also do something about peace, because you cannot have one without the other. By contrast, when British Quakers many years later decided in favor of a boycott, it was a very restricted one, very cautious. They said it was to drive the South African government to the negotiating table. I supported that 100 percent. Even though it was illegal in South Africa for me to do so, I made a strong statement.

As I recall, I said to the AFSC, look here, if you just threaten them to drive them, you drive them up the wall, not towards the table. And I said, "Who is preparing the table where they must sit down? And if you don't do it, who else will? The Quakers are the *most* likely people to do it." And so that's where my peace and justice comes in. I had the same argument with British Quakers. They agreed, they kept their efforts to influence the South African leaders, but the AFSC group just made a flat statement saying, "We cannot talk to the South African government. If we did talk to them, the blacks won't talk to *us*, and we *refuse* to visit South Africa at this time." I found it necessary to share my comments in writing. South Africa Yearly Meeting invited me to address them, and so I became the South African spokesman against the AFSC program on Southern Africa.

**FJ:** This must have been a very difficult time for you.

**HW:** Yes, it was. There were many, many meetings. I visited here, and they sent out an AFSC delegation. The essence of the whole thing is that I am arguing that a good Quaker program cannot be just for justice, for estrangement, for pushing away as they call it, or "total isolation for South Africa," which was their slogan. The AFSC staff argued that I was selling out to the government. They wrote a document describing me as a friend of apartheid, unacceptable to the black people, Tutu, and Mandela. They could not accept the work for peace at the time when they were fighting for justice.

**FJ:** How do you view the work being done just now in the area of peace studies internationally? Quaker attitudes toward peace making, how do they translate into other settings?

**HW:** In my book, *Pursuing Justice and Peace*, I argue that peace and justice are complementary. You can't have one without the other. Also, they are in tension with each other, in the sense that peacemakers are trying to overlook injustice because they want peace at all costs. The prophet who is for justice is not a good peacemaker because he estranges the party that he attacks. The third point I make is that they are unattainable. You can strive towards them but you can never get there. You will never get peace unless you are in Heaven. I am arguing that none of us can really keep a good balance between the two. Our personality inclines us toward the one or the other, circumstances incline us toward one or the other. When I gave a talk like that years ago, T. Canby Jones said Jesus reconciled the two, and Gandhi. So now I always say, Jesus and Gandhi managed, but I as an individual cannot.

As we strive toward these two, we must strive for a balance. In my work I make the case for conflict intervention, not conflict resolution. Conflict intervention is the generic term for intervening where there is conflict. If there is a grave injustice, an inequality, then I choose to help the weaker party. That is empowerment. It is partisan, not neutral. It is not mediation. If I find that it's a matter that can be settled, and it is not going to leave the one party at a great disadvantage, I work to make a settlement. That's mediation.

**FJ:** What other observations do you have about the developing field of peace studies?

**HW:** From my work at Woodbrooke [College in Birmingham, England], especially, I found in reviewing peace studies in the whole of England, all peace studies were actually anti-government. All peace studies were against war. As soon as you are against war, you are against the Department of Defense and you are against the government. At the time when I was at Woodbrooke the British Department of Education *forbade* peace studies in their schools. And I said, I'm not surprised. Because "peace studies" is not peace studies. It is activism. It is anti-government, anti-military industrial complex as in this country. If you looked here at peace education programs, if you look through their materials, it is largely peace education against *armament*. I argue that this is doing the words "peace studies" more harm than good. Because peace studies is much more comprehensive. That is changing in

general, at universities and so on. As the discipline developed, it became much more academic and broader. And so now we talk about conflict and peace studies. That's how I refer to my field.

**FJ:** Are you feeling hopeful about this direction?

**HW:** Before de Klerk unbanned the ANC, there were very few organizations doing what we call mediation and bridge building. It was so unpopular. To do so, you were suspect on both sides. As Rommel Roberts said, the peace maker gets it the worst; he gets the fire from both sides! He and I once mediated between two warring factions who were shooting each other in Cross Roads. And that's when Rommel said to me, you'd better watch, because you don't know where the bullets will come from!

Anyway, when de Klerk changed, suddenly talking and mediation became popular. The whole country exploded. The government's own peace committee and overseas groups, governments pouring money in, local people setting up organizations, training people, mediating, and so on. So I would say that this is one of the strongest elements that will help keep our democracy alive. In South Africa this is now a very popular pastime for former enemies to talk and for people to be trained. The only place we are not working in is in the prisons, and I think in time we will be working there too. So South Africa is doing extremely well, thanks to Friends and to people from abroad. This impact is very, very important.

**FJ:** I have enjoyed this conversation. Are there other thoughts you would like particularly to share with our readers?

**HW:** The thing that people often ask, what is there that we can do? I like to emphasize what I have said, that the tremendous infrastructure in South Africa today dealing with conflict resolution is thanks largely to foreign input. Ten to fifteen years ago we had quite a debate in South Africa about foreigners, Quakers coming in to work. Our leadership was divided. There were some who said, look here, these people who come in and don't know the local situation do more harm than good. I took the opposite side. I took the side for bringing in skilled people. Now there can be no doubt if it hadn't been for foreign input, South Africa would not nearly have been in such good shape. So I encourage participation, and also financial support. □



# Circle of Leaves

by Judith Dutton-Shen

I can't find the baby's heartbeat," Jennifer says, staring at the ultrasound screen intently. "By eight weeks, there should be a heartbeat."

"Is that it?" I ask, pointing at some movement on the screen. "No, that's the movement of your bowels," she explains. "How about there?" I ask. Jen remains silent, her nose within an inch of the screen, willing the heartbeat to be there.

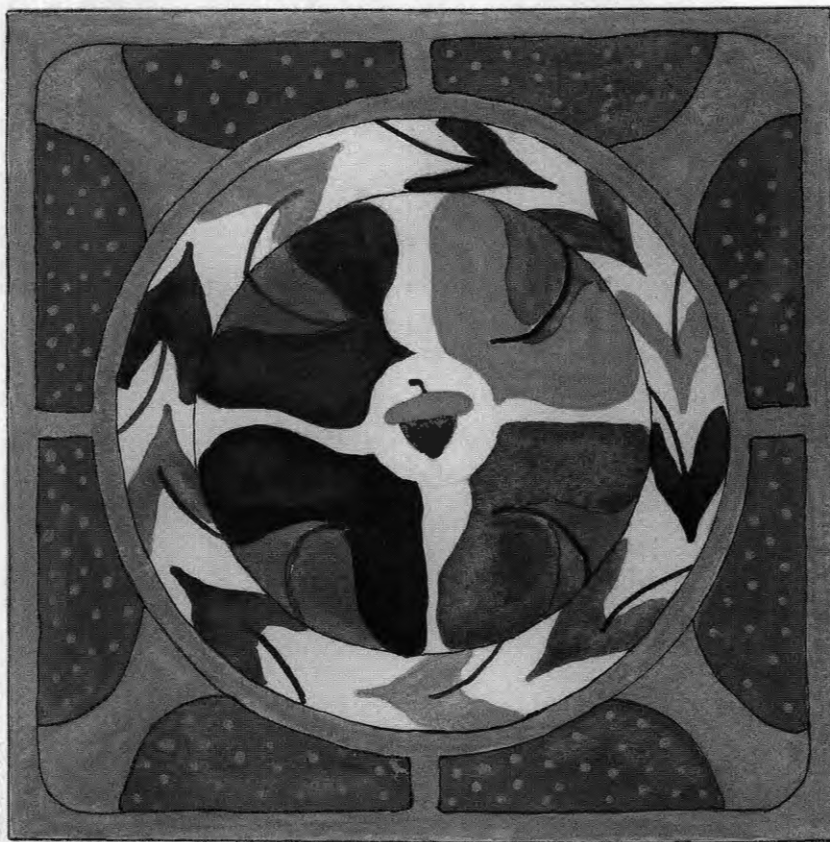
I look at the screen nervously. It has to be there, I think. It has to be. Jen keeps trying and trying to find it. I have to remind myself to breathe, breathe. She'll find the heartbeat. "I can't find a heartbeat," she says again. She turns the ultrasound machine off.

"What does this mean?" I ask her. I know my voice is trembling with fear and hope. "Maybe your dates are wrong," she suggests. But no, this being a planned pregnancy, I know the exact date of conception. My dates are not wrong. Adding to my fear is the deep, painful cramping I have been feeling for two days. Jennifer advises me to call my midwife as soon as possible.

The next morning, when I go to the bathroom, I notice some blood. I call my midwife, Libby, to tell her what is happening. "I'm so sorry," she says immediately. I start to cry. That isn't what I want to hear. I want Libby to tell me it is too early to give up hope. "I'm just so sorry," she says again. She does not offer me hope.

I have two choices, Libby tells me. I can have a surgical procedure under gen-

*Judith Dutton-Shen and her husband David are members of Central Philadelphia (Pa.) Meeting.*



eral anesthesia, or I can let the miscarriage take place naturally. Both will be somewhat painful. I decide to let my body go through the process at its own pace, and I call work to tell them I will not be in for four or five days. My coworkers mourn with me. I can hear the tears in their voices as they try to console me, and themselves, over the phone.

David, my husband, is with me. Placing his hand gently over my abdomen, he softly massages it to ease the cramping. He holds me close and touches my hair. I cry like a baby and prepare myself to mourn.

Thursday, the first day that I am bleeding, is a glorious, sunny day. I take a chair and go outside to sit in the sun and look at the trees. I bring my drawing paper and start to work on a mandala, a spiritual drawing that will express what I am feeling. Against the blue of a cosmos that is sprinkled with gold stars, I draw leaves in a circle that turn and turn, forever turning, forever changing. I remember the Buddhist teaching, "Nothing is born,

nothing dies."

Friday I wake up at 3:30 in the morning. The cramping is deep and severe. I fill the tub with hot water and lie in it for over an hour. When even that does not help to ease the pain, I turn on the shower overhead. With the hot water pouring down on me, for a few moments I am able to practice the Buddhist Tonglen method of "taking in and sending out." Breathing in, I take in the darkness and heaviness of my pain, not trying to escape it. Breathing out, I try to create space around the pain. "You are not your pain," I tell myself over and over again. To my surprise, I feel the cramp-

ing ease, and I am able to get out of the tub and go lie down on the couch. David comes downstairs and holds me close.

Late Friday night, my body expels the product of conception that had refused to grow inside of me. I open the Bible, looking for comfort, and read Isaiah 54, "Sing, o barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." How, I wail to God, can I sing? How, I cry aloud, do I celebrate this sorrow? I do not understand what I have read in the Bible. It is no comfort.

The weekend passes slowly, filled with emotional ups and downs. Saturday night, David takes me for a drive in the neighborhood. We find a place to park the car and I lean my head out the window to look up at the sky. The clouds are moving so fast, I feel dizzy gazing up at them. David gets out of the car and starts to chase after falling, burnt-orange leaves, trying to catch them as they float down

around us. I love to watch his grace and child play. I smile often.

Sunday morning I do not feel well. I am still bleeding, and the cramping has resumed. I decide to go to meeting for worship, where I share the bad news and feel the comfort of hugs and words of love.

By the end of Sunday, David has adjusted to the loss. Although he is concerned for me, he no longer appears sad. He talks about everyday things and laughs easily. I am angry at him for healing so quickly.

Monday is my worst day yet. Although the bleeding and cramping have all but stopped, David has gone to work, and it is my first day alone. At 12:00 I have an appointment with my midwife, and I dread the closure it will provide. After my checkup, the "event" will be officially over. I will have to get back to the routine of everyday life. How is it possible for the routine of life to continue, when so much has changed?

I find myself fighting the transition. My head pounds with a migraine, my stomach aches with an ulcer. I resist the very change I first acknowledged when I drew a mandala of changing leaves in the universe. I do not want this change. I do not want to resume the routine of life. I open up my book of daily meditations and turn to October 20th, the day of the miscarriage itself. I read, "Simple acceptance of My Will is the key to Divine Revelation. It will result in both Holiness and Happiness."

Accepting the routine of life is difficult for someone in a crisis. We want the whole world to stop and acknowledge our suffering. But, as the Buddhist monk Thich Nhat Hanh explained when he set fire to a piece of paper, "The smoke rising from the burning paper has become the cloud which tomorrow may be a

drop of water on your coat." The world does not stop.

Tuesday morning I go for a walk. Looking for some colorful autumn leaves to bring home with me, I notice that every day there are more leaves on the ground from which to choose. It is, I realize, the routine of nature for leaves to change

from green to gold to brown.

Holding a red leaf up to catch the light of the sun, finally, I am ready to thank God for the simultaneous routine and change of life that enables everything to exist and nothing to die.

Goodbye little life that was not born but did not die. □

## No Way to Run a Railroad

by Judson Jerome

i

Egoist, bloom, spreading your peacock plume.  
Drench with your breath this thin and chill spring air.  
Drunk on the liquor of earth, drug-drenched by sun,  
sucking old snow, you open your petals like thighs,  
exposing your tender pistil.

O soft explosion,  
you invade my senses like sleep.

Your prodigal scarlet  
is squandered on the fumbling bee, your bounty  
could choke these acres with flowers, your roots could snarl  
life from the loam with their infinite hairy extension.

Too much, too much.

Nature does nothing by halves—  
for every egg a million willing sperm  
swarming the walls like bolsheviks, driven  
by need, drowning all need in waste.

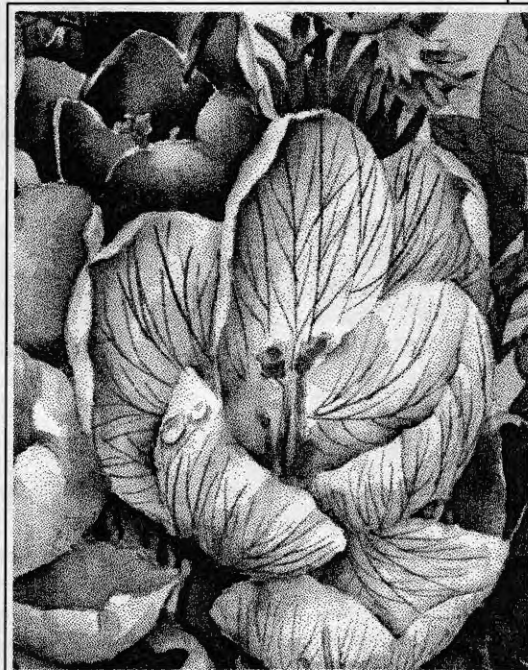
Oh God,  
is this a sound economy? Is this  
logical? Just? Has providence no sense  
of careful planning? Fear of blind excess?  
O drouth, O flood, O storm, O scorching sky!

ii

So bombed by blooms blooms blooms,  
why then am I  
so held in check, so cursed by body juices,  
calculating, counting, regulating,  
mounting my life

to ride with so tight a rein?  
O bloom, most selfish when most generous,  
most joined when most apart,

why do I measure  
my ebb and flow? Why close these valves? Why send  
this hardhat down to engineer my heart?



*Prior to his death, Judson Jerome lived in Yellow Springs, Ohio.*



by Jim Atwell

Lately I've been spending plenty of time on my knees. Though it's been among vegetable rows, I'm pretty sure I've been praying.

Spring was slow in coming to tide-water Maryland this year. Late heavy snows kept the ground wet, and April was half past before I could turn the earth. It's pleasant to spade my garden plot, freeing it of winter rigidity. I like the stolid weight raised on the shovel blade, the pull on sinews in forearms and shoulders, the sweat in the small of my back. I like to wield the five-tined cultivator, breaking clods and then raking the surface smooth. I like preparing the way.

In mid April I placed onion sets and seeded for lettuce, turnips, and beets. Half past May it was safe to set out peat pots of tomato, pepper, eggplant, and basil. I knelt on the soil, now warm and cushioning, to do all the planting, and through denim I felt pliant earth shape itself to the bones of my shins and knees. Rocking forward, I reached through my shadow to lay white bean seeds three inches apart along a shallow furrow, then closed loamy soil over the pearl-like chain. It seemed a holy moment.

To garden is to assist at mystery, after all. For though we plant and tend, we don't really grow the vegetables. They do that themselves, answering



a Creator's call as deep in them as in me. In them burns the same blind, single-minded will to live that burns in me and all matter raised to brief life. Like me, my plants feed themselves, repair damage, strive to mature and beget their kind. And however much I want them to prosper, I suspect they want it for themselves much more. Anyone knows this who's seen honeysuckle reach across empty air to grasp a sapling, or crabgrass crack through solid asphalt.

Good gardeners know we don't grow vegetables. We only assist, filling hollows and making rough places plain. We know we can't force growth, only foster it.

There's added humility in knowing that our plants are growing toward their own goals, not ours. Though I define vine-ripened tomatoes as human food, the vine's intention for them lies in what I may scrape out before cooking: the seeds hold the real meaning, and that rich redness is meant to feed new vines, not me. The meaning of a tomato, like that of a chicken or a fish, doesn't lie in what I make of it. It lies in itself. Knowing that ought to make me grateful, humble. It should put me in my place.

That's why, I think, gardening quiets the soul and is a kind of prayer. We're put in our place. An old story says that the

first humans were assigned their places in the beautiful new creation. They were told to tend the garden, promote its bounty. They were to help it produce, and to use it, yes, but the command was to *tend, to watch over it*. . . .

Gardening is prayerful because it's that first duty, writ small. We can be recalled to our place in creation by tending one plant on a windowsill; that will do it, of course. But a garden is best. We tend a potted plant by bending over it, and that better mirrors God's role in creation. But I must work my vegetable plot from *inside*, a stronger reminder of how I fit in living creation. In it, of it, dependent on it.

So it's apt that I knelt in warm soil—the stuff I'm made of—to place the bean seeds. I'll soon kneel by the same furrow again, snipping off every second sprout, promoting the others' growth. And in hot late July I'll kneel again to fumble among luxuriant leaves, gathering a handful of pods at a time and, holding the plant steady with my other hand, snapping them free. (I'll feel a resistance: from the plant's perspective, it's not time to let them go.) The pods will be firm and cool to my touch, their green cloaked in the most delicate silver down.

On my knees, I'll work my way along the line of plants. And when finally I rise stiffly, a full split-oak basket on my arm, I'll feel the same inclination I did back in May when I closed and smoothed the soil over the seeds. It was to say, "Amen." □

*Jim Atwell now lives in Fly Creek, near Cooperstown, N.Y., and writes a weekly column for the Cooperstown newspaper. He attends Butternuts (N.Y.) Meeting.*  
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# Garden Growth

"From a Seed," by Lucy Sikes

# Fieldguide to Quaker Ministry

(unprogrammed)

Common  
(Heard Weekly)

by SIGNE WILKINSON

Occasional  
(Spontaneous Eruptions)



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"The New York Times  
This Morning reminds  
us how REALLY bad  
things are in..."



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'To be or not  
To be!'"



## WEEK IN REVIEW

"...and after THAT  
meeting my niece  
visited and then my  
friend Isabel called  
which reminds me how..."



## ALL QUIET ON THE SPIRITUAL FRONT

"Isn't silence  
wonderful? Silence  
IS wonderful. I  
come for the  
wonderful silence..."



## IN CLOSING

"While each of our  
speakers had a  
point, they could  
all be summed  
up by the Verse..."



## SHRINK RAP

"As I was saying  
to my therapist  
before he went  
to sleep..."

## Random Sightings



## DROP-IN

"This meeting  
means so much  
to me though I'll  
never join, con-  
tribute or show  
up on work days..."



## OLD CHESTNUT

"Like the tree  
out front ...  
(the roots)  
(the branches)  
(the leaves)  
remind us that..."

## Your Favorite



clip and send to the Journal

Signe Wilkinson's own mangled ministry is tolerated by the patient Friends of Chestnut Hill (Pa.) Meeting.



# Nobel Peace Prize Winner Philip Noel-Baker, 1889-1982

by Claudia Wair

One of Friends' most recognized features is our peace testimony. In 1959 the world's most prestigious peace award, the Nobel Peace Prize, was awarded to lifelong peacemaker Philip Noel-Baker. As Friends look to the future of our peace efforts in this changing world, it behooves us to remember this British Friend's relentless pursuit of international peace.

Born in 1889 in London, Philip was the son of a prosperous Quaker manufacturer, Allen Baker. Philip's father was led to join a radical movement within the Liberal Party determined to improve housing and education policies for the working poor. The teenaged Philip accompanied his father to rallies and helped write speeches. When Allen Baker became a Member of Parliament, Philip assisted his father in an international effort to limit armaments in 1909. The combination of his Quaker upbringing and his early introduction to international politics formed the foundation of his activities the rest of his life.

After a year at Haverford College in Pennsylvania, Philip returned to England to attend Kings College, Cambridge, where he excelled at sports as well as academics. He received honors in history and economics, and his athletic prowess earned him a place on the British Olympic team in the 1912 Stockholm Olympics. Philip's academic work led to a high-level position at Ruskin College, Oxford, in 1914.

With the outbreak of WWI, Philip supported the Allied effort, though his Quaker principles necessitated that support be non-violent. His father, too, wanted an active nonviolent support, and with his sons and other Quakers, the seeds of the Friends Ambulance Unit were sown. Following appeals for funds and volunteers in *The Friend*, almost 80 young people joined the FAU and accompanied the British

Expeditionary Force to France. The declaration and agreement that volunteers signed upon joining illustrates the dedication to nonviolent action:

I, (name), in undertaking service with the Friends Ambulance Unit, hereby agree to comply with the conditions which entitle me to the protections under the Geneva Convention, and to observe the rules, regulations, and orders issued by the Officer commanding or by the Committee [in London] provided that I am not called upon to enlist; and that my conscientious objection to military service is respected.

At 25, Philip Baker was the leader of that first Unit. Upon arrival in France the young volunteers were abruptly thrown into the horrors of war. One of the first sights on reaching Dunkirk was that of wounded and dying soldiers on stretchers. The FAU volunteers were immediately put to work driving ambulances and tending the wounded. In the first 24 months of the war, about 100,000 injured were served by the FAU.

While supervising the FAU hospital at Dunkirk, Philip met Irene Noel, a volunteer who oversaw the domestic operations of the hospital. When their engagement was announced, Irene's friend Virginia Woolf was not at all pleased and vocally objected to the impending marriage. Philip and Irene were married in Sussex in 1915 and later changed their name to Noel-Baker.

Philip's early theoretical objections to war were strengthened considerably by his personal experiences of WWI's devastation. Daily service to the victims of war, often in frontline conditions, led both to various honors and to bouts of depres-

sion. The lessons learned as commander of the FAU's first unit would provide the practical foundation to his later efforts at international disarmament.

In 1919 the British government sent Lord Robert Cecil to Paris to prepare for the Peace Conference, and Philip Noel-Baker was part of the delegation. His work and that of his father had brought him to Cecil's attention, who was then developing the idea of a League of Nations. In Paris, Philip assisted in research and writing proposals for the League. At one point he was summoned to London to accept a position on the Prime Minister's personal staff. Philip refused, to the astonishment of those in the Prime Minister's office, feeling that his work toward the League of Nations was more important.

From 1920 to 1922 Philip was a member of the Secretariat of the League of



**Philip Noel-Baker, Minister of State in the British Foreign Office, 1946**

Photos courtesy of William Sessions Limited

*A member of Langley Hill (Va.) Meeting, Claudia Wair is the editorial assistant at FRIENDS JOURNAL.*

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**Noel-Baker receives a papal knighthood from Cardinal Hume, 1977**

Nations and assistant to its first secretary general, Sir Eric Drummond. He served in various positions at the League during its existence, including assistant to Nobel Peace Prize laureate Arthur Henderson, chairman of the Disarmament Conference.

While working towards international disarmament, Philip continued to serve in national politics. He sat in the House of Commons as a Labor member and was elected to the National Executive Committee of the Labor Party in 1937. In 1946 he became chairman of the Labor Party. From 1945 to 1946 he served in various positions at the Foreign Office, during which time he led the British preparatory work for the United Nations. He was a member of the British delegation and helped draft the UN Charter in 1945.

Philip's lifetime of involvement in international issues led him to write several books. *The Arms Race: A Program for World Disarmament*, published in 1958, summarized his immense experience. In *The Arms Race*, Noel-Baker demonstrates that unilateral disarmament is useless; that only full cooperation of nations for multilateral disarmament would ensure a safe and peaceful world. His work with war refugees and his background in economics added to his arguments for the futility of war.

In 1959 Philip Noel-Baker's 50 years of nonviolent approaches to international conflict and his unyielding position on worldwide disarmament were recognized and awarded the Nobel Peace Prize. His Nobel lecture detailed the arms race, providing history, statistics, and a passionate plea for immediate international disarmament:

To achieve this goal, all nations must cooperate to establish an open and substantially disarmed goal, in which armed forces and armaments will be reduced to such a point that no state will be in a state of armed preparedness to start a war.

Philip Noel-Baker's peace efforts continued until his death in 1982. David Ennals, in his introduction to David J. Whittaker's biography of Noel-Baker, described him as a man who "saw compromise as another word for prevarication or inactivity." The ceaseless efforts of Philip Noel-Baker, his uncompromising Quaker values, and his vision of nations united in peace should stand as inspiration and challenge to modern Friends as we face the next century. □



# A Meeting for Worship with a Concern for Divorce

by Betsy Griscom

**W**hen I married in 1982, my fiancé and I chose to be married in a Friends meeting for worship. Ten years later, going through the agony of our divorce, I felt a need for a similar ceremony to help me through the dissolution of that commitment. Sandpoint (Idaho) Friends Worship Group held such a meeting for me.

By 1993 my husband and I had been physically separated for over a year and had, with the help of a mediator, worked through our financial and material and legal separation. As the date when we could file for a divorce came closer (New York State requires a one-year legal separation for a no-fault divorce), I realized I was not ready. Even though I had moved from New York to Idaho, I still felt emotionally connected to the man to whom I had been married for ten years.

I started to resent the fact that a judge in New York could declare our marriage over without knowing either of us, or even having either of us present in the court. To me, marriage had been more than our legal connection; it would take more than a legal dissolution for it to be over.

Arlene Kelly writes in *FRIENDS JOURNAL* (Feb. 1991) of how a meeting can support a couple as they try to find clearness on whether to separate. I was past that; I needed clearness on how to proceed through a divorce.

The Sandpoint Worship Group had been my spiritual community since I had moved to Idaho, so I turned to them for support. I had a clearness committee that helped me affirm that a ceremony of divorce after the manner of Friends was what I needed. (North Pacific Yearly Meeting *Faith and Practice* actually suggests this, but I didn't discover that until later.) But what would this procedure entail?

Perhaps my worst fear was that a ceremony centered on divorce would be an opportunity for vindictiveness and hate. So many people think of divorce as a terrible misfortune, fraught with anger and bitterness, something to be hidden away. Many of the people I consulted

*Betsy Griscom is a member of Sandpoint (Idaho) Meeting, which became a monthly meeting in April 1996.*

were sorry that I felt I had to "make such a big deal of it." They thought I was wallowing in my misery and bitterness, and I was not sure they weren't right.

As I struggled with what it was I was trying to do, Jewish friends gave me the

very similar to a wedding after the manner of Friends. I would gather with friends in silence and, when moved, would rise and read the divorce document, then sign it. There would be a period of worship when people could speak from the si-

**I was only now realizing that what I was embarking on was a spiritual healing process.**

text of a suggested divorce document, used in some liberal Jewish divorce rituals, and as I read it, I knew that I had found a clear goal. The document read:

I, \_\_\_\_\_, son/daughter of \_\_\_\_\_ and \_\_\_\_\_, of my own free will grant you this bill of divorce. I release you from the contract that established our marriage. From this day onward you are not my husband/wife and I am not your wife/husband. You belong to yourself and you are free to marry another.

I read this over and over, and prayed over each line. I began to understand what divorce was in a way I hadn't before. I had to give up all hold over my ex-husband and give up any expectation of his love toward me.

I had started with a vague feeling of incompleteness and was only now realizing that what I was embarking on was a spiritual healing process. It became clear that the divorce ceremony would be a gift from me to him, not a demand for him to release me from my vows, or even a defiant declaration of independence. I was being led to turn my despair and loss into a deeper love, a love that forgives and celebrates what is.

I revised the Jewish document to fit what I needed to say:

I, Elizabeth Starr Griscom, before God and these my friends, grant you, (my ex-husband), this bill of divorce. I release you from the vows you made when we established our marriage, and I return to you the ring that you gave to me as a token of those vows. You are no longer my husband, and I am no longer your wife. You belong to yourself, and you are free to marry another.

The ceremony I came up with was

lence, and then, after the clerk broke meeting, everyone present would sign the document as witnesses.

I made two copies of the document, one for me and one for my ex-husband, and I threaded a blue ribbon through his copy to tie my wedding ring to.

And, of course, we would have a potluck after—standard North Idaho Quaker procedure!

I asked my ex-husband if he wanted to be part of the ceremony. He did not understand my need to bring Spirit into our divorce—he felt the legal procedure was sufficient. So I proceeded on my own. (After I sent him the signed document, he sent me his own document, saying that he released me emotionally from the marriage, subject to the legal process.)

When the day of the meeting for worship with a concern for divorce came, I still was not sure what I was going to say. I spent the time before the meeting meditating about the marriage, rereading the divorce document, and praying that I would be given the right words.

In the meeting, the words that came to me were of praise and love and honor for my ex-husband and gratitude for our marriage. I said I had been climbing out of the valley of my past life and now stood at the pass, looking back one last time before I stepped into my new life. My ex-husband has taken another path out of that valley, and this meeting was a chance for me to honor him and his path, wish him God-speed, and then turn to continue my journey.

It is clear to me that the process of preparing for the meeting for worship with a concern for divorce, and the worship itself, have turned my divorce from an experience of rejection and loss into an act of acceptance, love, and growth. □



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## Life in the Meeting

# The Business of Meeting

by Marty Grundy

I've heard Friends complain that they can't be bothered with meeting for business, that the spiritual dimension is the heart of the meeting. Therefore the "housekeeping" chores of the meeting are, to them, a distraction from the real business of the meeting. I must respectfully take issue with this perspective.

Each meeting is a faith community. As



Lucy Sikes

such we have been given certain strengths, which it is our responsibility to bring to God, seeking instruction in their right use. These strengths include such things as our time, our relationships with each other, our real estate, our finances, our various abilities, and our faith and the way we witness to it. Friends have understood that the Spirit of Christ is present in our midst to lead us in the right use of all these things that we bring together and offer to God. It is the responsibility of each of us to pay attention that our group makes decisions with good discernment of God's instruction.

How do we use our strengths? This is not a secular or worldly matter, although we can choose to deal with it that way. It is not an opportunity to roll our eyes and moan, "I can't do numbers," but to prayerfully consider how our use of our money reflects what we have learned from God. Why not think of our "strength" in terms of the way in which Jesus rephrased Jewish teaching, that we are to love God with all our mind and soul and strength, and our neighbor as ourself. In some ways our finances are our "strength."

Are questions of upkeep of our house seen as unspiritual and therefore to be ignored? That is analogous to neglecting our physical bodies in which God dwells. Our meeting place is the space in which we are able to come together, which makes possible many of our activities. Why should its care be neglected any more than the care of our physical

bodies? If Brother Lawrence could pray while scrubbing pots or picking up a straw from the floor, perhaps we can learn to pray while vacuuming the meeting room or straightening the First-day school toys and supplies. Perhaps our view of ministry can grow to include the humble tasks as well as the ones that seem more central to religious experience.

Friends have long understood that the way we live our lives in the wider society testifies to the work God has done within us, transforming us and making us more Christlike. As corporate bodies, most meetings have a committee to oversee the ways in which we, as a faith community, witness to the wider world what we have learned from God about peace, justice, and the integrity of creation. Does it not behoove us to listen carefully to that committee as it reports its deliberations and findings? What is the right relationship between the Peace and Social Concerns Committee (or its equivalent in your meeting) and the rest of the meeting?

These things also constitute the "real business" of the faith community. Friends understand that the Spirit has instructed us to hold meetings once a month to gather in a spirit of waiting worship to lay items before God to discern God's will for our group at this time on each matter before us. This is not irrelevant or secular or mundane work. Nor is it similar to the many other meetings we attend in the secular world. We do not come together to hammer out some accord to which we can all consent. We seek to discern God's will for us.

Traditionally, Friends have asked one of their number with a gift for discernment and organization to clerk the meeting, which means to organize an agenda and see that we move through the various items in an orderly and timely manner, paying attention to God throughout. We have also chosen a Friend (originally the same person) with a gift for discernment to record the group's decisions, that is, the sense of what has been discerned corporately as God's instruction on a given item of business.

We can come together with a sense of adventure. Perhaps at this meeting we will fall into the presence of the living God, in which we experience deep and wordless unity. This is not to be confused with uniformity. It is a deep inward knowing, shared by all those present, that we are held by God. The decision as to a particular item of business becomes clear. Having once experienced this, we keep returning to meeting for business, like thirsty travelers to a well, hoping for another drink. □

Marty Grundy is a member of Cleveland (Ohio) Meeting who has served on the FRIENDS JOURNAL Board of Managers.



# Native American Sovereignty and Gaming

Over the past decade, many tribes have exercised their sovereignty in economic affairs to develop gaming enterprises on their land. Proceeds from Indian gaming are required by law to support basic needs of the tribal communities. Income from gaming has been used to build much-needed schools, housing, health clinics, and community centers and to provide educational scholarships and social services for Indian people. For some tribes, gambling revenues have brought the first and only real relief from more than a century of poverty.

Recent federal legislative initiatives and judicial decisions have sought to curb or tax Indian-sponsored gaming or to shift regulatory authority for Indian gaming from the federal government to the states. Many cash-strapped states are seeking to cash in on the success of Indian gaming enterprises or to limit competition with state or other private gaming operations. Many Native Americans are concerned that these initiatives would violate tribal sovereignty and intrude inappropriately into Indian affairs. They believe that these initiatives would constitute yet another instance of the U.S. government renegeing on its commitment to tribal sovereignty and its support for tribal economic development.

Many Friends have been staunch defenders of Native American sovereignty. They have called for the fulfillment of the U.S. government's trust responsibilities and have worked to help tribes rise up from a legacy of poverty and despair. Friends have witnessed the historic failure of the U.S. government to respect Indian sovereignty and its failure to fulfill its obligations. Friends have witnessed the suffering that this has caused for many tribes. Consequently, for these Friends, the issue of whether Indians build casinos is solely an issue for tribes to decide; it is no one else's business. And, many are pleased to see the tribes benefiting so well from this development.

However, the growth of legalized gambling in the U.S. keenly troubles many Friends. These Friends believe that gambling erodes the human spirit by raising false expectations for the thousands who inevitably lose so that a few may win. It promotes and exploits the false hope that one can get something for nothing. It fosters addictive behavior that may

lead to poverty and emotional breakdown. Families suffer as resources are squandered and family needs go unmet. For all of these reasons, many Friends today are working to halt the growth of gambling enterprises in their states and communities.

## FCNL Advocacy

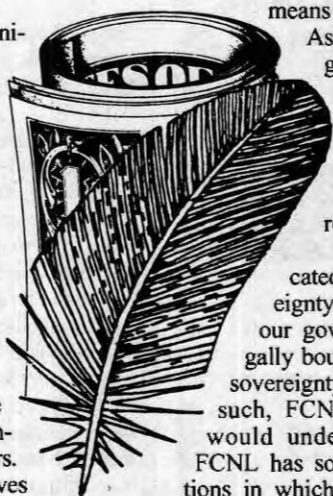
Thus, a challenge has emerged for Friends where these two concerns meet. FCNL's *Statement of Legislative Policy* explicitly opposes government-sponsored gambling as a means to generate public revenues.

As a corollary, we believe that government should not promote private gambling as a means of stimulating economic growth and employment and for the purpose of expanding government tax revenues.

FCNL also has long advocated for Native American sovereignty, based on the conviction that our government is morally and legally bound to recognize the inherent sovereignty of these first nations. As such, FCNL opposes legislation that would undermine self-determination. FCNL has sought to promote the conditions in which the potential of all Native Americans can be fulfilled in accordance with their own vision. FCNL lobbies for full funding for Indian nutritional, health, educational, and housing needs (fulfillment of U.S. government trust responsibilities) as a way of creating these conditions.

On the issue of Indian gaming, however, the FCNL General Committee asks, how can Friends "reconcile our historic opposition to gambling with our historic support for the rights of Indian nations to determine their own forms of economic development?" (FCNL's *Statement of Legislative Policy*) Today, this query remains before us. Should Friends oppose gambling on Indian lands, in ways that would intrude upon the sovereignty that Indian people and many Friends have struggled so long to uphold? Should Friends oppose gaming, knowing that it is providing the vital resources and hope that tribes have lacked for so long? Or, should Friends continue to support Indian sovereignty, which includes the authority for Indians to determine their own destiny in economic affairs? □

(Reprinted from the FCNL Washington Newsletter, Nov. 1996)



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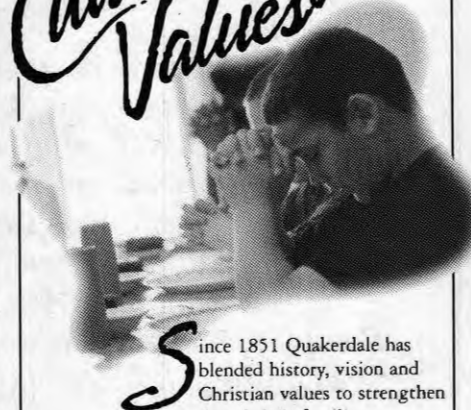
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## Reports

### Renewing Our Peace Witness, 1997 Pendle Hill Quaker Peace Roundtable

*During the weekend of Jan. 17-19, Friends of different traditions and from several yearly meetings gathered at Arch Street (Pa.) Meetinghouse in Philadelphia for "Renewing Our Peace Witness," the 1997 Pendle Hill Quaker Peace Roundtable. While workshops and keynote speakers were a significant part of the weekend, the enthusiasm that Friends took home to their meetings' peace committees was just as important. Many Friends found the sharing that took place, both formally and informally, to be one of the highlights of the weekend. What follows are excerpts from the papers presented at the Roundtable.*

**Ron Mock**, director of the Center for Peace Learning at George Fox College, Newberg, Oreg., on "Tapping the Peacemaking Potential of Evangelical Friends":

The relatively orthodox faith shared by Evangelical Friends brings to their lives three essential teachings which . . . should uniquely equip and motivate them for the peacemaker's work. These teachings are embodied in three doctrines: . . . the belief that they are intended by God to have an eternal loving relationship, even with their enemies; the belief that forgiveness is even more central to relationships than is justice or revenge; and the belief that an omnipotent loving God will always, without exception, provide a way to give everyone means to meet their needs, if we can only find it and follow it. . . .

I do not pretend that the evangelical track record in peacemaking is yet even a glimmer of the potential I believe it has. . . . So how can we encourage Evangelical Friends to dive more wholeheartedly into peacemaking? Here are some things we are doing at the Center for Peace Learning: exposing evangelical college students to the New Testament concern for peacemaking and nonviolent conflict resolution; bringing a regular stream of peacemakers onto campus for monthly peace suppers; providing resources for research; nurturing students' callings to peace work; coordinating a peace studies minor and a special program in conflict management; creating roving "peace trunks," filled with children's peace literature and activities, which are loaned to schools and churches.

**Jennifer Elam**, Pendle Hill Issues Program research intern and member of Berea (Ky.) Meeting, and **Chuck Fager**, Pendle Hill Issues Program staff member and member of Langley Hill (Va.) Meeting, on "Renewing Our Peace Witness: What Quakers Can Learn from Mennonites, Brethren, and Buddhist Activists":

It is an intriguing and unexpected fact that



of the three groups we examined, the situation of Friends today [in regard to our peace work] seems to resemble most that of the engaged Buddhists rather than that of the Mennonites and Brethren, whom we usually think of as our "sister" peace churches. . . . Like Quakers, the Buddhist activists have no central organization to whom they refer for opportunities of service. . . .

In strictly religious terms there are widely divergent understandings of the origins and implications of foundational Quakerism and Buddhist convictions. The different branches of the Religious Society of Friends can, we think, be usefully compared to the differing schools of Buddhist thought and practice. Another important resemblance is the emphasis on individual inner work as the basis and main support of outer work. Dharma, enlightenment, that of God, and the Light of Christ—these are not all the same thing; but there are many parallels, and all are approached in a similar context, from a common inward-oriented quest. . . .

[Some things learned from the Mennonites include:] developing a sense of communal "ownership" is vital; the religious basis of the service work needs to be examined and elaborated on an ongoing basis; strategic thinking and discussion are crucial; the level of Quaker [financial] giving for Quaker efforts is much less than many other groups; and telling the story of the witness is a major part of the witness.

**J. William Frost**, a member of Swarthmore (Pa.) Meeting and a professor of Quaker History and director of Friends Historical Library at Swarthmore College, Swarthmore, Pa., on "Reconsidering an Activist Peace Witness" (J. William Frost's workshop was based on his paper entitled "Christian Religion and War," presented at the 1995 Peace Roundtable):

What then can the church do about the problem of war? My conclusion is that the best it can do is to pray for peace and leave the issue in God's hands. It cannot prevent war, because it has neither theology, mission, nor the leverage in society to do so. . . . For Friends, the lessons . . . are disturbing. . . . Given our small numbers and lack of power . . . Friends are in no position to influence the general society. The price of our failure to proselytize successfully is social weakness. Today the mainline churches can lobby effectively for legislation only if the evangelicals also support it. Despite all the peace activity of recent years, pacifism has little credibility with either mainline or evangelical religion. Even if Friends knew truth to speak, they have little access to power. Granted our past and continuing history of schism and animosity toward each other, Quakers do not even provide a vision of what Reinhold Niebuhr called an eschatological kingdom of love.

Friends' practices do not provide useful lessons for clubs, neighborhoods, businesses, let alone states and international organizations. To say that Quakers have learned something about peace to teach the world is an act of hubris comparable to Satan's defiance of God in *Paradise Lost*.

**Lon Fendall**, a dean at Tabor College in Kansas and an Evangelical Friend, on "Opportunities for Involving Evangelical and Non-Evangelical Quakers in Working Together for Peace":

My first suggestion is that we respond to the spiritual, physical, and emotional needs of people who are suffering in the midst of serious violence . . . to identify and give support to those with expertise in peacemaking, paying particular heed to areas where Evangelical Friends are in the majority and where the need for reconciliation is great . . . [and to widen] efforts in peacemaking . . . in the field of education. . . .

I have several times lamented that Quakers have been relying on Mennonites for staffing and resources for important initiatives. . . . I don't think we should wait for other denominations to step in and do our work for us. We should realize, though, that one of the reasons Mennonite Central Committee staff have been a valuable resource, more so than some others, is that they are people who are comfortable dealing with peace issues in a way that directly connects with the spiritual values of Christians. Some who are the most adept at peacemaking skills among Quakers have a hard time relating to Friends who talk a lot about peace being based on loving Jesus.

**Mark Walsh**, a retired U.S. Army Colonel and staff member at the U.S. Army War College, on "The U.S. Military 'Peacekeeping' Missions" (Mark Walsh's workshop was based on his paper entitled "The Development of Peace Operations," presented at the 1995 Peace Roundtable):

Much has been done . . . to bring needed reforms to the U.S. military and the United Nations peacekeeping operations in order to . . . relieve the suffering of peoples and nations experiencing the profound hardship of complex emergencies. . . . While great strides have been made to maximize the world community's response to complex emergencies, much is still to be done. The challenge is to focus on the accomplishments and the reforms that will make future interventions easier rather than more difficult. By accenting the positive and by making steady improvements in the United Nations' capacity to constructively respond to the world's crises through efficient peacekeeping operations, the organization will strengthen its case for continued international confidence and make more compelling its argument for resolution of the U.N.'s financial problems.

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**Maya Wilson**, Pendle Hill Issues Program  
research intern, on "Quaker Peace Witness in  
the Twentieth Century":

Curiously . . . there is as yet no detailed  
chronicle or analysis of Quaker peace work.  
Mennonites have produced a detailed history;  
Brethren have a study; but thus far, Friends  
have only scattered bits and pieces, despite  
the fact that the Quaker record is likely the  
most rich and varied of the three. . . . We need  
the benefit of [a comprehensive history of  
Friends peace witness] as we labor to cope  
with the challenges of a new millennium.  
This story must not be allowed to slip from  
our community memory. And if Quakers fail  
to preserve and tell our own story, who will?

**Hendrik W. van der Merwe**, a South  
African Friend and peace activist, on being  
"An Honest Quaker Broker" while mediating  
between the African National Congress and  
the South African government:

One of the many things which appealed to  
me in the Quakers was their balanced pursuit  
of both peace and justice. . . . I became pain-  
fully aware of the growing animosity on both  
sides of the conflict and the erosion of the  
middle ground. The Quakers provided a phi-  
losophy and atmosphere that made it possible  
to continue to protest the injustices of the  
system, but with a caring and concern for both  
parties, perpetrator and victim. Among the  
Quakers I found a fellowship supportive of a  
synthesis between the coercion on the estab-  
lishment required to bring about change, and  
also conciliation between the adversaries to  
bring about a negotiated settlement. . . .

ANC leaders wanted to know from me, as  
an Afrikaner with personal contact with Na-  
tionalist leaders, what was going on in the  
inner circles. I assured them that there was a  
change of heart and a genuine desire among  
many top leaders to come to a negotiated  
settlement with the ANC, even though they  
were not yet ready to admit it in public. Then  
Thabo Mbeki [then the shadow minister of  
foreign affairs and now Deputy President of  
South Africa] said, with a big frown reflecting  
his scepticism: "If this is all true you are  
telling us, they must be willing to talk to us?"  
Without hesitation I said, "Yes." Then Alfred  
Nzo [then the Secretary General of the ANC  
and currently Minister of Foreign Affairs] said,  
"Will you help us talk to them?" . . .

The intervention of the change-agent  
is partisan, in favor of the deprived. It is  
inevitable to become estranged from the gov-  
ernment, the perceived oppressor. The inter-  
vention of the mediator is relatively more  
neutral. . . . [Working] as a mediator rather  
than an anti-apartheid activist probably ac-  
counts for the fact that I could continue talk-  
ing to the government during all those years  
that I was openly talking to the ANC and, in  
articles and public talks, advocated a nego-  
tiated settlement. □

## News of Friends

**Members of North Dartmouth (Mass.) Meeting and others bade farewell to their historic meetinghouse** in a final meeting for worship on Sept. 22, 1996. The building, which was constructed in 1849, had hosted worshipers regularly until two years ago, when a dwindling membership and an encroaching highway forced the meeting to close its doors. The meetinghouse, however, was not demolished; instead it was carefully disassembled and moved to its new home at Woolman Hill Quaker conference center in Deerfield, Mass., where it will be reassembled on a new foundation. The work of disassembling the meetinghouse, numbering each piece, and transporting the structure took about four months and was supervised by architectural specialist Stephen Taylor. The sale of the land on which the building was located helped fund the project. The meetinghouse, which can accommodate 100 people, will be listed on the historical register at its new location. This historical designation will aid Woolman Hill in seeking further grants to reassemble the building at the conference center. Katherine Kirk Stern, clerk of North Dartmouth Meeting, presided at the final meeting for worship attended by 45 people, including representatives from Woolman Hill, New England Yearly Meeting, and other monthly meetings in the area. North Dartmouth Meeting was founded by Wilburite Friends—one person delivered part of her message in the sing-song, chanting fashion that marked Wilburite sermons in the past.

**President Jimmy Carter was nominated for the Nobel Peace Prize** by the American Friends Service Committee for a second time on Feb. 5. "President Carter continues to demonstrate how a former president can make a unique contribution to ending armed conflicts and building the foundation for a peaceful world," said Kara Newell, executive director of AFSC. Jimmy Carter leads the Carter Center, founded at Emory University in Atlanta, Ga., in 1982, in its worldwide efforts of international peacemaking and negotiation and its programs in developing countries to aid democracy by monitoring elections and to improve human rights and health conditions. In January 1996 Carter led a team to Israel's West Bank to monitor Palestinian elections and prevent the intimidation of voters. In March he was instrumental in bringing together five heads of state in the Great Lakes region of Africa for a second summit meeting. In October Carter joined former Costa Rican President Oscar Arias Sanchez and others to broker an election agreement in Nicaragua when the Sandinistas questioned the results. The AFSC Nobel nomination also recognized Jimmy Carter's work to address the problems of urban poverty, through his involvement with the Atlanta Project, and his concern for world health, since in July Carter's





Global 2000 project celebrated its successful efforts to significantly reduce the cases of guinea worm disease in 16 African countries. In her letter to the Nobel Peace Prize committee in Norway, Kara Newell affirmed the spiritual underpinnings that guide the work of Jimmy and Rosalyn Carter, and stated, "Carter's work reflects the Quaker concerns for mutuality and respect for all persons."

**Friends Committee on National Legislation approved its list of Legislative Priorities for the 105th Congress** on Nov. 9, 1996. Following a months-long process of considering suggestions from monthly meetings and individual Friends of which areas to concentrate its efforts with the new Congress, FCNL agreed that its staff will address the following priorities:

- Shift budget priorities to promote economic justice and meet human needs at home and abroad in ways that respect human dignity and that of God in everyone;

- Reduce military spending and promote disarmament; stop production, testing, and proliferation of weapons of mass destruction; and end military aid and trade in weapons of all kinds;

- Promote institutions and processes for international cooperation, peaceful conflict resolution, and the prevention of violent conflict; advocate full payment of U.S. obligations to the United Nations.

FCNL staff and Policy Committee have the flexibility, within the Statement of Legislative Policy, to respond to crises and important legislative priorities. FCNL will continue its long-standing work for the rights of conscience, for the abolition of the death penalty, and with Native peoples. In addition to the issues that FCNL has the resources to address, many other deep concerns will continue to receive attention from individual Friends, monthly meetings, churches, and yearly meetings.

**Harrisburg (Pa.) Meeting** Friends gathered on Jan. 12 to dedicate renovations to the Harrisburg Meetinghouse that ensure the entire facility is accessible to physically challenged individuals. With singing, instrumental music, prayers, poems, and vocal ministry, the group celebrated the completion of work on several areas inside and outside the building. The major feature of the \$150,000 project was installation of an electric lift between the lower and upper levels of the meetinghouse.

Other changes included a barrier-free lavatory, improvements to the stairs, replacement of door hardware, establishing a dedicated handicapped parking space, regrading a walkway, and installing a barrier-free water fountain. Perhaps the highlight of the day was the broad smile on the face of the meeting's oldest attendee, age 98, as he exited the lift and entered the meeting room for meeting for worship. Funding for the renovations came from meeting members and attendees, people and organizations in the greater Harrisburg community who use the building for meetings, and the wider Quaker community through Philadelphia Yearly Meeting.

**University (Wash.) Meeting in Seattle** recently installed a sound system to help the

community hear messages in meeting for worship. "Sound system notwithstanding, we continue to puzzle about why, if the Spirit would speak, the Spirit sometimes mumbles."

### Please Speak Up

O Friend who mumblest when thee speaks  
We urge, we beg, entreat you,  
Shriek!  
Rather than have one precious word  
Be lost  
Be sure, when thou art moved  
To speak  
Thou wilt be held  
In Light  
Endearing  
By those of us with  
Impaired hearing.

—Sybil Bayles, University Meeting  
(From the 1994-95 State of the Meeting  
Report and the May 1996 issue of  
Friends Bulletin)

## The FRIENDS JOURNAL Campaign

### Amount Raised to Date

As of late February, more than \$730,000 has been committed to the FRIENDS JOURNAL Campaign.

### Travels Among Friends

While most of 1996 was spent on the East Coast, the focus of activity for the Campaign has broadened to include extensive travel among Friends throughout the country. In early January, Vinton Deming spent two days visiting with individual Friends and small groups in Richmond, Indianapolis, and Bloomington, Ind. We are particularly appreciative to Sam and Ruth Neff for hosting a large gathering of Friends January 20th at their home in Richmond.

February was an equally busy month, beginning with the winter meeting of the FRIENDS JOURNAL Board of Managers, February 1-2. On February 14 Vint ventured west to participate for a second time in the annual Montana Gathering of Friends in Great Falls, Mont. He then traveled to Boulder, Colo., where Jan and Ken Wood hosted a gathering of Friends on February 17. Other meetings included several days in mid March with Friends from the metropolitan Chicago area.

While the schedule for the remaining three months of the Campaign is still being planned, April 7, 8, and 9 will take

Vint to North Carolina, where board member Robert Kunkel will host a gathering in Chapel Hill on the evening of the 7th. We also anticipate a week-long trip to the West Coast later in the spring for Campaign gatherings in Washington, Oregon, and California.

### Planned Gifts

One of the surprises of the Campaign has been the strong and generous response of Friends to the JOURNAL's Planned Gift Program. While as recently as two years ago it was rare for the JOURNAL to receive an inquiry regarding a planned gift, in 1996 over 100 individuals requested information about how to support the JOURNAL through an estate gift, a charitable remainder trust, a gift of property, or participation in the JOURNAL's Gift Annuity Program.

One important point to note is that beginning March 1, new rates were established by the American Council on Gift Annuities. For more information about the rates now available and the JOURNAL's Gift Annuity Program, please contact us. □

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## Bulletin Board

"Be Open, Be Transformed, Be Faithful" is the theme for the 1997 Friends General Conference Gathering, June 28-July 5, at James Madison University in Harrisonburg, Va. The Gathering will feature a variety of workshops examining social, personal, and Quaker concerns, plus opportunities for worship, worship-sharing, Bible study, and fun and fellowship for all ages. As in past years, a complete children's program will be offered for young Friends. Programs also are planned for high schoolers and Adult Young Friends, ages 18-35. Evening programs will include presentations and an intergenerational folk concert featuring Pete Seeger and Friends. Deborah Saunders, an African American Friend, will address the Gathering's theme, and Sallie King, a Harrisonburg, Va., Friend, will speak on "Creative Nonviolence and Engaged Buddhism." The FRIENDS JOURNAL Cadbury Event will feature Douglas Gwyn, author of *The Covenant Crucified*. Detailed information, including registration forms and an Advance Program, will be mailed this spring to all Friends of FGC-affiliated yearly meetings. For more information, contact FGC Gathering, 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (215) 561-1700, fax (215) 561-0759, e-mail gathering@fgc.quaker.org.

The annual Weed Lecture will be delivered this year by Friends United Meeting General Secretary Johan Maurer at Beacon Hill Friends House in Boston, Mass., on May 11th. Johan, who also is a past director of Beacon Hill Friends House, will speak on "2002—A Quaker Odyssey: Friends Move Beyond the Atlantic Culture." 2002 will mark the 100th anniversary of Friends outreach to Africa. For more information, contact Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, telephone (617) 227-9118.

Friends Conference on Religion and Psychology is sponsoring its annual gathering, May 23-26, at Lebanon Valley College, near Hershey, Pa: Carol Pearson, author of *Awakening the Heroes Within*, *Return of Merlin*, *Magic at Work*, will discuss "Embracing the Mystery of Change," using the story of Demeter and Persephone and evoking the Eleusinian mysteries. To request an information brochure, contact Lucy Eddinger, Registrar, 3901 Connecticut Ave. NW #109, Washington, DC 20008.

The National Campaign for a Peace Tax Fund advocates for legislation enabling conscientious objectors to war to have the military portion of their federal income taxes directed to a special fund for projects that enhance peace. In 1995, 45 percent of each tax dollar was spent on military programs. As the April 15 income tax day approaches, individuals choosing to resist paying war taxes may wish to contact the Campaign for its analysis of the federal government's actual

spending for 1996. The organization also has available a "Peace Tax Fund Activist Guide" that includes materials to assist Peace Tax Fund supporters with local education, outreach, and lobbying. For more information, contact the National Campaign for a Peace Tax Fund, 2121 Decatur Place NW, Washington, DC 20008-1923, telephone (888) PEACE-TAX, e-mail peacetaxfund@igc.org.

Nominations are open until May 1 for the 1997 International Pfeffer Peace Prize. Awarded by the U.S. Fellowship of Reconciliation, the prize honors persons and organizations anywhere in the world working for social change through nonviolent means. The annual prize was established in 1989 by Leo and Freda Pfeffer to recognize people who dedicate their lives to nonviolently building structures of peace. The prize consists of a commemorative scroll and \$2,500. Nominations must be submitted on a special form, available from the Awards Coordinator, and should include no more than ten pages of supporting material. Current staff of the FOR are not eligible. For more information, contact Fellowship of Reconciliation, Pfeffer Peace Prize, P.O. Box 271, Nyack, NY 10960, telephone (914) 358-4601, fax (914) 358-4924.

National TV-Turnoff Week will take place April 24-30. Sponsored by TV-Free America and endorsed by over 25 national organizations, the coordinated effort is in response to research that found individuals in the United States watching an average of six hours of television a day—about nine years of TV-watching by the time he or she has reached age 65. For a \$10 donation, TV-Free America is offering an "Organizer's Kit" that includes a guidebook, information packet, posters, bumper stickers, and pledge cards. For information on organizing a TV-Turnoff in your community, contact TV-Free America, 1611 Connecticut Ave. NW, Suite 3A, Washington, DC 20009, telephone (202) 887-0436, fax (202) 518-5560. (From the Nov. 1996 issue of *Christian Social Action*)



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## Calendar

### APRIL

3-6—Ireland Yearly Meeting, in Dublin, Ireland. Contact Ireland Yearly Meeting Office, Swanbrook House, Bloomfield Ave., Dublin 4, Ireland, telephone (353-1) 6683684.

4-6—"Scripture as Radical Handbook," a retreat led by Ched Myers, American Friends Service Committee Regional Program Director for the Pacific Southwest region, at Quaker Center, Ben Lomond, Calif. Participants will examine stories of the Bible that address and offer possible responses to oppression, that uphold communities struggling to embody justice, and that pose penetrating queries for our world today. Contact Quaker Center, P.O. Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

18-20—Piedmont Friends Fellowship, at Quaker Lake, Climax, N.C. Contact David Bailey, Clerk, 1712 Lakemond Dr., Greensboro, NC 27410, telephone (910) 854-1225.

18-20—A national conference on volunteer service, training, and witness at the Burlington (N.J.) Meetinghouse conference center. Friends from diverse yearly meetings who are engaged in service projects will consider establishing an ongoing network on service and witness, develop queries concerning how beliefs connect with service and work, and exchange resource ideas for training and development. The conference is sponsored by Illinois Yearly Meeting's Quaker Volunteer Service and Training Committee, whose goal is to revive and encourage Friends' volunteer service, especially in workcamps. Contact Judy Jager, clerk, Quaker Volunteer Service and Training Committee, 1002 Florence Ave., Evanston, IL 60202, telephone (847) 864-8173, e-mail miler123@aol.com.

24-27—Aotearoa/New Zealand Yearly Meeting, in Auckland, New Zealand. Contact Derry Gordon, 22 Mt. Pleasant Rd., Christchurch 8, New Zealand, telephone (64-3) 384-9298.

25-27—"Training for Social Action Trainers," led by George Lakey in Greensboro, N.C. Participants will develop skills in facilitation and workshop design, learn new techniques, and network with other trainers. Contact Lou Zeller, Blue Ridge Environmental Defense Fund, P.O. Box 88, Glendale Springs, NC 28629, telephone (910) 982-2691.

26-27—"In the Spirit: Community, Witness, and Change," the theme for the midyear meeting of Iowa Yearly Meeting (Conservative). Resource person for the weekend will be Gordon Browne. Contact A. M. Fink, 222 S. Russell, Ames, IA 50010, telephone (515) 232-2763, e-mail fink@math.iastate.edu.

In April—Bolivia Yearly Meeting, Amigos Central, in Ciudad-Viacha, Bolivia. Contact Eladio Justo Sipe, Calle Apumalla 1425, Zona Villa Victoria, La Paz, Bolivia, telephone (591-2) 37-31-82.

In April—India Yearly Meeting, Bundelkhand, in Chhatrapur, India. Contact Samuel K. Prasad, Bundelkhand Masihi, Mitra Samaj, Chhatrapur, MP 471001, India.

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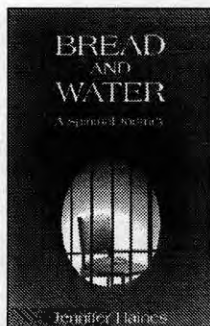
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## Books

### The \$30,000 Solution

By Robert R. Schutz. Fithian Press, Santa Barbara, Calif., 1996. 160 pages. \$12.95/paperback.

At a time when political parties vie with one another to see which can change welfare and the IRS as we know them the most, Bob Schutz puts them all to shame. He attacks head-on the problem of the inequality of income distribution that liberals believe to be the greatest defect of U.S. capitalism—and mention of which conservatives consider an invitation to class warfare.

Schutz's solution is to guarantee every adult U.S. citizen \$30,000 a year whether or not she or he works for a living. The first child in a family gets \$15,000, and the second \$7,500. No compensation is paid for additional children. \$82,500 for a family of four, plus any earnings from work, Schutz believes, will go far to relieve the economic insecurity plaguing the typical family. Poverty, homelessness, the fear of unemployment, unemployment itself, and practically any other social ill you can think of will be eliminated or reduced.

To pay for this "fair incomes" program requires that all unearned income above a maximum \$30,000 be expropriated from those individuals making more and transferred to those making less. Unearned income is composed of interest, rent, profit, and any earnings other than those that come from applying human muscle and brain to production.

Wages and salaries are the source of most earned income. But not all employee compensation is earned income. Sixty percent of wages and salaries, Schutz claims, are really earnings of capital. Any excess of this unearned wage income over \$30,000 will be expropriated. Moreover, to squelch excessively greedy workers, allowable wage income will be capped at \$79,000.

Schutz does not think that a 100 percent marginal tax rate on excess income will drive economic activity underground. He does concede that workers will abandon dirty and unpleasant work, but undocumented workers

will take up the slack. If they don't, technological advance and increased investment will do the trick.

Unfortunately, there seem to be some fundamental problems with several of Schutz's theories, and the calculations on which they are based. His idea that banks could issue unlimited credit lines to entrepreneurs would result in a greater supply of money bidding up the price of existing resources. This, in turn, would guarantee inflation and upset the delicate economic balance he seeks to create.

Schutz finds that aggregate unearned income in 1990 was \$6,850 billion. However, he does not add the allowable wage and salary share of national income to find the total claims on national product. Adding this amount and raising the understated national income by the uncounted amounts, using Schutz's figures, causes claims to be 63 percent more than the adjusted national income.

The tax and transfer activities of the IRS would require a doubling of its workload, Schutz guesses. How it will handle non-existent income is anybody's guess.

Schutz concludes that the guaranteed income is an idea "whose time has come." Perhaps he has not been following the course of welfare legislation since the 1994 elections.

—Herbert Fraser

Herbert Fraser, a member of Clear Creek (Ind.) Meeting and formerly a professor of economics and head of the department at Earlham College, is a self-employed economist currently writing a book to be titled *The Economics of Doing Good*.

### Worship in Song: A Friends Hymnal

Friends General Conference, Philadelphia, Pa., 1996. 404 pages. \$20/hardcover or spiral-bound paperback.

In the opening pages, the Hymnal Oversight Committee provides a well written account of the history of the "making" of the

## Quaker Quiptoquotes

by Adelbert Mason

The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.

ATK ALMTKS NLLF ON FLGLC BHNK,

XHJ'N DHBHCN MBB MCL IMNK....

MN KUL NHTB BOGLKU, OK NUMBB BOGL

ALSHFJ KUL SLMCN HI KOPL.

Answer on page 32



new book, which is the successor to the 1955 *A Hymnal for Friends*, now out of print. Other helpful written portions include "Guiding Principles for Hymn and Song Selection," "Using *Worship in Song*," "A Short History of

Hymns," and several indexes (author, composer, source, topical, Biblical, metrical, tune, and first line and title). But the most fascinating part of the book is the "Historical Notes" section encompassing nearly 30 pages of de-

tailed material. Each song is provided with enriching background about the origins of both words and music.

From the first song, "All Things Bright and Beautiful," to the final one (#335), "The Trees of the Field," based on Isaiah 55:12, the musical selections will surely be able to carry out the stated purpose to "enhance the individual and corporate spiritual life of Friends for some time into the future." The major groupings of hymns are "Celebrating Creation," "The Story of Jesus," "Encountering God," "Fruits of Worship," and "Witnessing to Our Testimonies." Many familiar hymns and choruses are here, along with a great variety of heretofore popular, but hard-to-find, tunes.

The readable quality of the print in the lyrics and the musical notes on the individual pages is excellent. The overall size of the book is quite manageable. The hardcover binding appears to be long lasting. A spiral-bound paper edition is available for accompanists. The color selection of medium-dark blue-green is pleasing, restful, and should wear well with continual usage.

Several Quaker authors (36) and Quaker composers (18) are represented. The exploration of the contents of this long-awaited hymnal is an exciting challenge. Many Friends will want to have a personal copy, or meetings have a few copies, even if it is not their principal hymnal, because of the availability of numerous songs with Quaker references.

—Peggy Hollingsworth

*Peggy Hollingsworth is a lifelong member of Russiaville (Ind.) Meeting, Western Yearly Meeting. She serves as historian of the United Society of Friends Women International.*

## Inner Tenderings

*By Louise Wilson. Friends United Press, Richmond, Ind., 1996. 205 pages. \$12/paperback.*

The founder of Virginia Beach (Va.) Meeting, Louise Wilson, has written her spiritual autobiography, and it is a remarkable achievement.

What comes through the pages of *Inner Tenderings* is the story of how her spiritual life was nurtured from her earliest days growing up in Woodland, N.C. As a little girl, she recognized "a special kind of hush" that came over her when she was with her family, with a Quaker who was traveling in the ministry, or even when she was alone in the attic.

Louise's "world expanded in every direction at school" she tells us. Her college experience was part of her preparation for the ministry she would be called to, and which would take her all over the world.

Her parents, David and Christine Brown, her Uncle Walter, and Harvey Newlin set the

# The Making of *Worship in Song*

by Joan Broadfield

Thank you, Friends and Friends General Conference, for allowing us, the Hymnal Selection Committee, to produce the new Friends hymnal, *Worship in Song*. Not only is it an important resource for Friends, it is an affirmation for those of us whose spiritual lives are fed by music.

For those of us active in the selection process, creating a new Friends hymnal was a real spiritual journey, rich with experiences of discovering and rediscovering the spirit in song and of building a small community of worship together. Our hope is that the process we have been through can be captured for others attempting similar types of work.

It took about ten years from the time FGC decided to encourage a group of Friends to explore the possibility of a new Friends hymnal until the first hymnal appeared. This initial process produced a weekend conference, to which Friends brought visions for a hymnal from small groups all over FGC. We were lucky to have the presence of one member of the last hymnal committee, the late Walter Felton, who shared a sense of perspective as well as a knowledge of music and hymnody.

Friends also brought their fears—fears about such diversity that powerful faith would not be reflected, fears about language, fears of exclusion and inclusion, fears that treasured hymns would not be treated with respect. These were the fears that, as many remembered, had made a hymnal impossible ten years before. We decided to keep our fears (written on 3x5 cards) in front of us, posted on an easel, while we continued to sing, listen, and share. In the end, we agreed that we needed to try to create a new Friends hymnal.

Out of this weekend came a folder of music and guidance for the oversight committee, which proceeded to put together guiding principles and to name a Music Selection Working Group: Musewogs!

Beginning about 1991, meetings for selection were held two or three times a year. We met around tables piled high with hymnals and sheets of music. Over

the years the group reviewed over 1,000 submissions, not including some which previously had been culled because it was clear that they did not meet guidelines of singability, language, or theology.

Our process of review consisted of singing, sharing feelings and information, then discerning whether each piece was a clear keep or discard, or if it needed to be put in a growing "wait and see" pile. A sheet on which we were to record key points did help us, but our recording discipline often got lost in the shuffle of listening to the music and the sharing.

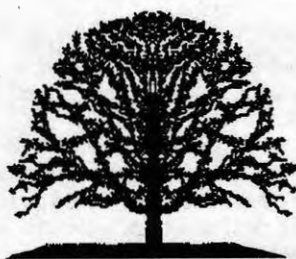
In 1994 we further developed our process by asking each member to pick 100 selections "that need to be in the hymnal." In the end we arrived at about 250 hymns by including all those picked by at least six of the fourteen people. Some of those that appeared had been previous discards. We met to review those selections, did some fine-tuning, then trusted the oversight committee to consider what else to include, aiming for 300 to 500 hymns. The oversight committee carefully reviewed the content of the hymnal so far and looked for areas not adequately represented. It also considered what areas might be over-represented. Members held the process and each other in the Light throughout.

As the selection committee ended its part in the process, the oversight committee began to focus on the arrangement of the hymnal, using ideas by two members of Musewogs to develop the current outline. This outline was then used to review the hymnal and assure a good balance.

It fit together in an amazing way and is a great testimony to the grace of the Spirit and to the goodness of staff and organization. □

*Reprinted from the winter 1996-97 issue of Types and Shadows: Journal of the Fellowship of Quaker Artists  
720 Pine Street  
Philadelphia, PA 19106*

*Joan Broadfield is clerk of Chester (Pa.) Meeting and served on the FGC Hymnal Selection Committee.*



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tone for her meeting, after she had a vision of a meetinghouse in Virginia Beach. Her book brings back the sense of the sacred, the Presence of the Christ as It moved among the meeting in her story so simply and beautifully told.

"I grew up in a home where there was little talk about Jesus and God," Louise writes. "These words were used in prayer, during Bible study, or in discussion. . . . The words spoken, both at home and in worship, made it clear to me that God was a Spirit. . . . Before I knew about Jesus, I seemed to have known about the Presence."

So Louise had been well prepared and was superbly qualified to found Virginia Beach Meeting and inspire its members in ways of the Spirit that were familiar to her.

She shares her very human yearnings as well: "I longed to have my mother look at me and say, 'Helen Louise, you are pretty.'" She also tells of her college romance with Bob, who was then the sports editor of the Guilford college paper.

Their wedding under the care of Woodland (N.C.) Meeting and her happy years as a young mother living in the country is the background for challenging experiences that came later in their marriage, when her desire to please her husband began to interfere with her soul growth. Her candor in revealing how she and Bob worked through a separation and resolved their differences is an inspiration.

I loved reading about their move to Virginia Beach and reliving with her the early days of the meeting and school, which remain a blessed memory for those of us who shared them.

I am deeply grateful to Louise for writing this book, for sharing her desire and struggle to be authentic. It is a courageous sharing that, as it helps readers understand her life, will also help them deepen theirs, and may lead them into inner tenderings of their own.

—Jane Dreifus Smith  
(Reprinted from Friend to Friend,  
Sept. 1996)

*Jane Dreifus Smith is a member of Virginia Beach (Va.) Meeting.*

### Answer to Quiptoquote

But beauty seen is never lost,  
God's colors all are fast. . . .  
As the soul liveth, it shall live  
Beyond the years of time.

John Greenleaf Whittier (1807-1892)  
"Sunset on the Bearcamp"



## Milestones

### Births/Adoptions

**Grossman**—*Hannah Fox Grossman*, on Nov. 6, 1996, to Judith Fox and David Grossman, of Herndon (Va.) Meeting.

**Hendrix-Jenkins**—*Isabel Elfrieda Hendrix-Jenkins*, on Sept. 18, 1996, to Ann and Stephen Hendrix-Jenkins, of Washington (D.C.) Meeting.

**Keener**—*Luke Giampaolo Keener*, on Aug. 30, 1996, to Alessa and Blaine Keener, of Stony Run (Md.) Meeting.

**Kintree**—*Anna Marie Kintree*, on Oct. 23, 1996, to Andrea and John Kintree, of St. Louis (Mo.) Meeting.

**Koenig**—*Austin James Koenig*, on July 2, 1996, to Michelle Hubble Koenig and Scott Koenig, of Stony Run (Md.) Meeting.

**Masteika**—*Isabel Faith Masteika*, on June 9, 1996, to Lisa Stoffer and Joe Masteika, of Alexandria (Va.) Meeting.

**Mattheiss**—*Theodore Henry Mattheiss*, on Sept. 24, 1996, to Robin and David Mattheiss, of Stony Run (Md.) Meeting.

**Melville**—*Helen Melville*, on March 31, 1996, to Judy and Martin Melville, of State College (Pa.) Meeting.

**Newell**—*Benjamin Somerville Newell*, on Oct. 23, 1996, to Catharine Krieps and James Newell, members of Arch Street (Pa.) Meeting.

**Parker**—*Reuben Parker*, on Oct. 31, 1996, to Dawn Einwalter and Elliot Parker. Dawn is an active attender of Reno (Nev.) Meeting.

**Stearns-Bruner**—*Michael Thomas Star Stearns-Bruner*, on Aug. 31, 1996, to Gloria and Kevin Stearns-Bruner, of Dunning Creek (Pa.) Meeting.

**Tucker**—*Haven Ash Gaffron Tucker*, on Sept. 7, 1996, to Rebecca and Scott Gaffron, of State College (Pa.) Meeting.

**Von Schmidt**—*Morgan Christine Von Schmidt*, on Dec. 4, 1996, to Jacqueline and Gordon Von Schmidt, of Moorestown (N.J.) Meeting.

### Marriages/Unions

**Baker-Holt**—*Richard Holt and Jan Baker*, on Oct. 14, 1996, under the care of Sandy Spring (Md.) Meeting.

**Ceppa-Crocker**—*Bevan Crocker and Kelly Ceppa*, on Sept. 7, 1996, under the care of Charlottesville (Va.) Meeting.

**Ericson-Waters**—*Rod Waters and Mary Ericson*, on Sept. 7, 1996, under the care of Annapolis (Md.) Meeting, of which both are members.

**Jester-Rusche**—*Steven Rusche and Kristen Jester*, on Oct. 12, 1996, under the care of Lansdowne (Pa.) Meeting.

**Kidder-Nalence**—*Peter Nalence and Katy Kidder*, on Oct. 12, 1996, under the care of Lansdowne (Pa.) Meeting.

**Pawlewicz-Pickens**—*Leo Pickens and Valerie Pawlewicz*, on Sept. 14, 1996, under the care of Annapolis (Md.) Meeting, of which Leo is a member.

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**FRIENDS JOURNAL**

## Deaths

**Bell**—*Sara Wolfe Bell*, 92, on Oct. 16, 1996, in Wilkes-Barre, Pa. Raised in Wilkes-Barre, she attended the Baldwin School in Bryn Mawr, Pa., where she first encountered Friends. Sara was one of the founders of the League of Women Voters of Luzerne County, Pa., and served as a delegate to the first National Conference on Human Services, plus White House conferences on children, youth, and the aging. In recognition of her work on behalf of the health and welfare of children, she received the Pennsylvania Outstanding Citizen Award and in 1960 was named a Distinguished Daughter of Pennsylvania. Sara and her husband George were deeply concerned about the plight of Palestinian refugees and supported various agencies including Americans for Middle East Understanding. In 1990 Sara, then 86 years old, was welcomed as a member of North Branch (Pa.) Meeting. She attended the meeting's worship group at a nearby state correctional institution. Sara was preceded in death by her husband, George T. Bell. She is survived by a daughter, Betsey Condon; a son, George Bell; five grandchildren; and seven great-grandchildren.

**Bernard**—*Jessie Bernard*, 93, on Oct. 6, 1996, in Washington, D.C. A member of Friends Meeting of Washington (D.C.), Jessie was born in Minneapolis, Minn. In 1920 she entered the University of Minnesota, where she studied sociology and later married one of her professors, Luther Lee Bernard. The marriage lasted 26 years until his death in 1951. Jessie taught at Penn State University from 1947 to 1964 and at various other colleges. She served as president of the Society for the Study of Social Problems, as vice president of the American Sociological Association, and was active in the Quaker Sociologist Group. Described as the most famous female sociologist in the world, she authored several books and articles including *The Future of Marriage* in 1972 and *The Future of Motherhood* in 1974. She received honorary doctorates from eight colleges and universities, was the first Visiting Fellow at the National Institute of Education, and later was Scholar in Residence at the U.S. Commission on Civil Rights. Jessie often broke new ground in both her professional and private life. She was described in the *International Encyclopedia of the Social Sciences* as a reasonable but unyielding rebel, a scholar and observer of the human condition who saw the need for radical change. Jessie is survived by a daughter, Dorothy Lee Jackson; and two sons, Claude Bernard and David Bernard.

**Dixon**—*Jessie Mercer Dixon*, 95, on Oct. 5, 1996, in Des Plaines, Ill. Jessie was born in Indiana, where she graduated from Friends Central Academy. In 1922 she married Wendell Hadley Dixon at Plainfield (Ind.) Meeting. Jessie attended Earlham College and Canterbury College and studied at the Metropolitan School of Music in New York City. Jessie and Wendell were charter members of Evanston (Ill.) Meeting, where Jessie served as meeting treasurer, secretary of ministry and counsel, and as the meeting pianist for 25 years. She loved her home and family, and was a devoted mother and homemaker in addition to working as a secretary with the Illinois Children's Home and Aid Society, and later with the Dixon Adding Machine Service. Jessie said she walked with God, and her leadership and strength enriched the spiri-





Mary Lou Goertzen

tual lives of those who knew her. At the time of her death, she was the oldest member of the meeting. Jessie is survived by two daughters, Marjorie Zamora and Ruth Wagerer; and a grandson, Daniel Cornelio Zamora.

**Elsbree**—*Elizabeth Sellers Elsbree*, 95, on Oct. 31, 1996, at Kendal at Longwood, Kennett Square, Pa. Elizabeth was a long-time member of Swarthmore (Pa.) Meeting. She graduated from Swarthmore College in 1922 and did graduate work in education at Teachers College of Columbia University. She taught for many years at the Bank Street School in New York City and wrote numerous children's books and stories, as well as musical compositions to accompany the stories. Elizabeth was preceded in death by her husband, Willard S. Elsbree, in 1991. She is survived by several nieces and nephews.

**Greene**—*Rosalie Greene*, 83, on Dec. 7, 1996, in Los Angeles, Calif. Rosalie was born in Brookline, Mass., and later moved with her family to Los Angeles. She attended the University of California, Los Angeles, and received her MA in early childhood education from Goddard College. Rosalie married Lester Greene in 1930. She dedicated her life to working with children and promoting early childhood education. She was a faithful attendee at Santa Monica (Calif.) Meeting, of which her husband was a member, for almost 30 years. She is survived by her husband, Lester S. Greene; a son, Jon S. Greene; and a grandson, Matthew V. Greene.

**Haussermann**—*Mary Haussermann*, 75, on June 14, 1996, at home in Delray Beach, Fla. Mary was born in Boston, Mass., and moved to Delray Beach in 1955. There she taught grade school and was very active in the community. She became a member of Palm Beach (Fla.) Meeting in 1962, and was active in the meeting's peace and social concerns committee. Her sense of community inspired many. As the ethnic composition of her neighborhood



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changed over the decades, Mary continued and expanded her care of her neighbors, watching children, driving those without cars, helping with household tasks, and giving away food and clothing to those in need. Even a few weeks before her death from cancer, she joined in preparing sandwiches for participants in the "Walk for the Earth." She is remembered for her honesty, her forthright personality, her beautiful smile, and especially for her friendliness. "She had a social conscience, and she lived it." Mary was preceded in death by her husband, O. William Haussermann; and her sons Burgess and Richard Haussermann. She is survived by a granddaughter, Leeann Haussermann; a grandson, Burgess Haussermann; two brothers, Robert and Joseph Whitney; and a sister, Dorothy Nelson.

**Horton**—Katherine Horton, 87, on July 1, 1996, in Meadowbrook, Pa. Katherine was born and raised in Chicago, Ill., attended Taylor University in Upland, Ind., and graduated with a degree in English from Northwestern University in Evanston, Ill. In 1931 she married pastor Robert Horton in Chicago and assisted him in his pastorates in western New York and Pennsylvania over the next 35 years. She also taught school and played the organ at church. In 1957 Katherine and Bob moved to Concord Park, an interracial community in Bucks County, Pa., and Katherine worked in the personnel department of the American Friends Service Committee in Philadelphia until 1973. She also assisted Bob in his work in peace education for the AFSC. In 1968 they moved to the intentional community of Bryn Gweled Homesteads in Southampton, Pa. There they became members of Southampton (Pa.) Meeting. At that time Bob helped found the Prisoner Visitation Service, and Katherine corresponded with prisoners as Bob traveled to visit them. She is warmly remembered by PVS staff and prisoners alike. After Bob died in 1991, Katherine continued to attend meeting and particularly enjoyed the Christmas candlelight meeting. Her kind disposition and sweet smile will be missed. Katherine is survived by two sons, Joseph and Ewart; two daughters, Charlotte and Roberta; six grandchildren; and six great-grandchildren.

**Knight**—Ruth "Jere" Francis Brylawski Knight, 88, on July 6, 1996, at Pennswood Village, Newtown, Pa. Born in Philadelphia, Pa., Jere became a member of Richland (Pa.) Meeting in 1958. She received a BA in psychology and languages and an MA in political science from the University of Pennsylvania. She was awarded an honorary doctorate in 1995 from Lehigh University. Jere was secretary of the Philadelphia chapter of the League of Nations Association when she met Eric Knight. Both Quakers, they married in 1932. Eric wrote *Lassie*, who was modeled on one of their own collies, and Jere edited that story and the 1941 war novel *This Above All*, which was also made into a Hollywood film. When they moved to California, Jere was an editor for Selznick studios. After Eric's death in 1943, Jere worked as a teacher, served as a major in the Women's Army Corps, and edited a Pulitzer Prize-winning series of history books. She also wrote two children's editions of *Lassie* and a libretto for an opera. Jere served as clerk, overseer, and in numerous other roles in Richland Meeting. She had a great knowledge of Quaker philosophy and was active with Friends Committee on National Legislation and the American Friends Service Committee. Jere was preceded



in death by her first husband, Eric Knight; and her second husband, Frederick Lindtner. She is survived by a son, Jeffrey Lindtner; and a sister, Jean Jaffe.

**McKie**—*Elizabeth McKie*, 92, on Oct. 9, 1996, at Kendall at Longwood, Kennett Square, Pa. Born in North Carolina, she attended Radcliffe College in Massachusetts and did graduate work at the University of North Carolina. She was an English teacher and held positions at the Baldwin School in Bryn Mawr, Pa., at the Punahou School in Honolulu, Hawaii, and at Swarthmore High School in Swarthmore, Pa. Elizabeth was a devoted and active member of Swarthmore (Pa.) Meeting before she moved to the retirement community of Kendal at Longwood and joined Kendal (Pa.) Meeting. She was an enthusiastic traveler and made many extended trips to Europe.

**Robbins**—*Jhan Robbins*, 76, on Sept. 27, 1996, in Columbia, S.C. Born in Brooklyn, N.Y., Jhan was a freelance writer who coauthored numerous magazine articles with his first wife, June Stumpe Robbins. Jhan later wrote biographies of James Stewart, Helen Hayes, Jimmy Durante, and others. His biography of the Trumans, *Bess and Harry: An American Love Story*, was a best-seller, and his account of Robert Taft's final days, *Eight Weeks to Live*, was nominated for a Pulitzer Prize. Jhan was a frequent contributor to *FRIENDS JOURNAL*. He and June became convinced Friends in the 1950s and were members of Wilton (Conn.) Meeting, where Jhan later served as clerk. While working as a journalist in Vietnam, he was captured briefly by the Viet Cong and released unharmed. After he and June were divorced in the early 1970s, he married Sallie Prugh. They attended Brooklyn (N.Y.) Meeting and in 1981 moved to North Carolina, where they attended Goldsboro and Raleigh Meetings. They later moved to Columbia, S.C., and Jhan transferred his membership to Columbia (S.C.) Meeting. Jhan will be remembered for his unique sense of humor and his love of chocolate. He is survived by his wife, Sallie; his children, Penny, Tom, Meg, David, and Katie; and grandchildren, Maro, Bart, Peter, Gabriel, Xander, Nikki, Anna Rose, Lily, and Reuben.

**van der Walter**—*Betty Pennell van der Walter*, 78, on Sept. 29, 1996, in Doylestown, Pa. Born in Budapest, Hungary, Betty and her mother moved to the United States after Betty's father was killed. They settled in Muskegon, Mich., where Betty met her future husband, Eric van der Walter, in high school. Betty attended junior college in Muskegon and then received a degree with honors in early elementary education from Western Michigan University in Kalamazoo. The van der Walters moved to Philadelphia, Pa., in 1941. The couple worked in a settlement house and, as pacifists, practiced their beliefs through non-participation in the war effort. In 1956 the family moved to Hillside Village in Bucks County, Pa. Betty was active in working with children at Doylestown (Pa.) Meeting and as a Girl Scout leader. She continued her education at Temple University in Philadelphia and began teaching elementary school. After retirement, Betty did volunteer work at Doylestown Hospital. She loved nature, people, animals, the fine arts, travel, cooking, camping, reading, and music. Betty was preceded in death by her husband, Eric, in 1993. She is survived by a son, John van der Walter; and a daughter Rava (nee Nora Jean) Zee.

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**Chicago—Affordable guest accommodations in historic Friends meetinghouse.** Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

**Quaker House, Managua, Nicaragua.** Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English). For general information, call Pro-Nica (813) 821-2428.

**An oasis of calm in the heart of London?** Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-5648, fax: (0171) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

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

## Assistance Sought

**Ramallah Friends Meeting** needs financial help with their Play Center Program for 50 five-year-old West Bank refugee children. Dear Friends, we depend on you to help us plant the seeds of brotherhood, understanding, and love in the hearts of these children. Contact: Violet Zarou, P.O. Box 1180, Ramallah, West Bank, via Israel.

## Audio-Visual



**New Video Release! Of Lime, Stones and Wood: Historic Quaker Meeting Houses of the New York Yearly Meeting Region,** by Claire Simon.

Three historic Friends meetinghouses come alive with exciting stories of their past, including the Colonial period and Abolition: Flushing, Nine Partners, and Shrewsbury, N.J. Narrated by Friends who have intimate knowledge of these meetinghouses. Appr. 50 min. V.H.S. \$35.  
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## Books and Publications

Stimulating new resources from Pendle Hill's Issues Program on contemporary issues of Peace, Theology, and Community. These exciting collections of original essays, by some of our best writers and thinkers, can help Friends and meetings renew Quaker faith and witness for the 21st century.

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**"Quaker Profiles & Practices"** by William Kashatus is an "imaginative and creative text on Quakerism for middle school students;" "well-written and inviting" (PYM staff). Send \$9.50 plus \$2.50 shipping to PPress, POB 553, Northampton, MA 01061.

**Creating a Caring Community . . . The Story of Pennswood Village** details the founding of this Quaker-directed continuing care retirement community, as told by resident Gordon Manser. He spent three years researching the archives and interviewing the founders to capture this history, full of determination on the part of a few who faced many challenges as Pennswood grew from a dream to reality. The 100 pages of text with colorful illustrations recounts the period from 1973 through 1995. To order a copy, send \$15 plus \$2 postage to: Pennswood Village, 1382 Newtown-Langhorne Road, Newtown, PA 18940-2401, Attn: Helen King.

**Without Apology,** a new book by Chuck Fager. Assertive, upbeat liberal Quaker theology for the 21st century. 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 1771, Media, PA 19063.

**Worship in Song: A Friends Hymnal,** 335 songs, historical notes, indexes, durable hardcover, available early September. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.



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**Marketplace** available to you! Special Quaker items, commemorative plates, coffee mugs, T-shirts, wood products, Quaker dolls, and more. Write for **New Free Brochure.** Quaker Heritage Showcase, 10711 N. Kittatiny Ave., Tucson, AZ 85737.

## Opportunities

**Friendly Nudist Informal Get-Together** before FGC Gathering at Avalon in W.Va., June 26-28, 1997. For info call Kate or Ed, (603) 876-4562. E-mail: bababear@galaxy-g.mv.com.

### This Summer at Pendle Hill Spiritual Life Enrichment Program

For those hungering for a deeper experience of sacredness, this is a meaningful way to spend your summer vacation. Participants will meet with staff to discern personal goals. Options include: spiritual direction; workshops to develop skills in prayer, the Enneagram, and a spiritual appreciation of nature; daily meeting for worship; retreats in our hermitage houses; arts and craft explorations in our studio; community work projects; small group discussions; one-on-one spiritual friendships. \$450/one week, \$400/additional weeks. June 22-July 19. Wallingford, Pa. (near Philadelphia). For details contact Registrar, (610) 566-4507 or (800) 742-3150, ext. 142.

**Community of Hospitality,** a faith-based intentional community, seeks full-time volunteers to work at **Cafe 458**, a free restaurant for people who are homeless. Contact: Volunteer Coordinator, P.O. Box 89125, Atlanta, GA 30312; (404) 523-1239.

**General Gathering of Conservative Friends.** All are invited to gather with Conservative Friends and those of like mind at Stillwater Meetinghouse and Olney Friends School campus, near Barnesville, Ohio, on Sixth Month 20th-22nd, 1997. We look forward with joy to a full weekend of unprogrammed, waiting worship and fellowship, wherein we may wait to be gathered as one in Christ Jesus. To register, write to: Nancy Hawkins, 5190 Kirk Road, Columbiana, OH 44408.

### Study Vacations For The Socially Concerned

Tour Peruvian Amazon and Cuzco/Machu Picchu August 2-17, 1997, with Quaker educator, Robert Hinshaw. Also, in '98 to Guatemala in February, Sweden/Finland in June, and Nova Scotia in September. For travel with an anthropological focus, write Hinshaw Tours, 2696 West 160th Terrace, Stilwell, KS 66085. (913) 685-2808.

### Friends Association for Higher Education

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### Travel to Tuscany

**The Taste of Tuscany** trip program, an Italian seminar offered each April and October. Learn about Tuscan art, culture, and cuisine. Small groups of 8-12 people, excellent accommodations and food, and expert guidance. Guests stay at Villa Marzalla in the hills between Florence and Lucca. For information contact: Mark Haskell, Friends and Food International, Inc., 1802 Lawrence Street, NE, Washington, DC 20018, USA. Telephone/Fax (202) 529-3210.



**Working Horse Farm** is looking for interested person(s) for co-ownership, northern Chester County, Pottstown, Pa. For more information, please call Lorraine Clark, (610) 970-1373.

**Mexico City Volunteer Opportunities:** one-week, service-learning seminars; six-month internships; positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@laneta.apc.org.

#### Upcoming Conferences At Pendle Hill

**Poetry of Constantine Cavafy**, Eugenia Friedman, May 2-4.

**Healing Life's Wounds**, John Calvi, May 23-26.

**Tamar, Rahab, Ruth, and Bathsheba**, Elizabeth Watson, May 30-June 1.

**Knowing One Another in That Which Is Eternal: The Practice of Spiritual Friendship**, Margery Larrabee, June 13-15.

**Sources of Spiritual Renewal for Educators**, Paul and Margaret Lacey, June 23-27.

**Jesus**, Rebecca Mays, June 27-29.

**Transforming Ourselves: Finding Creative Responses to Conflict**, co-sponsored with Alternatives to Violence Project, June 27-29.

**High School Workcamp**, Alex Kern et al., July 6-13.

**Basic Quakerism**, Jonathan Vogel-Borne and Mickey Edgerton, July 11-13.

**Identity, Authority, and Community**, Friends World Committee For Consultation Pre-Triennial Gathering, July 17-20. Open to all.

#### Summer Arts and Spirituality Programs:

**Painting as Meditation**, Helen David Brancato, July 18-21.

**Shaping Thoughts and Dreams in Metal**, Gregory Zeorlin, July 25-28.

**Healing and the Arts**, Christine Linnehan, July 25-28.

**Journal-Making and Poetry by Hand and Heart**, Paulus Berensohn, August 1-5.

**Drama: Another Way of Knowing**, Judy Asselin, August 1-5.

**Ministry of Writing for Publication**, Tom Mullen, August 8-12.

**Psalms and Mixed Media**, Nancy Chinn, August 8-12. Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

The Mary Jeanes Loan Fund and the Anne Townsend Grant Fund for members of Philadelphia Yearly Meeting are now taking applications for financial aid for post-secondary school education for the 1997-1998 school year.

With interest income and repayments of earlier loans being our only funding sources, and increasing need being expressed by applicants, we have been able to help with loans and/or grants averaging about \$600.

**May 15, 1997, is the deadline for the submission of applications.**

For more information, please contact: Philadelphia Yearly Meeting of the Religious Society of Friends, Committee on Education, 1515 Cherry Street, Philadelphia, PA 19102. Telephone: (215) 241-7223.

#### Summer Youth Programs At Pendle Hill

**Community Service/Leadership Development Internship Program:** Come join a group of ten college-age students as we explore service, community, spirituality, and leadership in Quaker context. Interns will seek to balance action and contemplation as we volunteer in Philadelphia-area service agencies, work and live in Quaker community at Pendle Hill, witness for peace and justice, and participate in discussion groups, worship, and skill-training sessions. Expect to work hard, have fun, grow spiritually, and discern your own gifts for leading and serving. June 11-July 26 (tentative dates). Room, board, and stipend provided. Designed for ages 18-24; some knowledge of Quakerism required.

**Youthcamp:** If you are age 13-18 and are looking for a meaningful summer experience, this program may be perfect. Come meet young people from around the country and join in an inner-city workcamp, field trips and service projects, community building, arts and crafts, and much more. July 6-13 (tentative dates). Rides may be available from Friends General Conference Gathering. For more information on either program, or to apply, contact Alex Kern, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 x 129 or (800) 742-3150 x 129.

Consider investing in affordable retirement property in the Southern Arizona high desert. Write or telephone Roy Joe and Ruth Stuckey, care of Elaine De Manicor, Rt. 1 Box 170 #11, McNeal, AZ 85617. Telephone: (520) 642-9319.

**Quaker House Intentional community** seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@wwa.com.

**Right Livelihood Opportunity.** Part-time. Home-based. Organic food. Nurture health, be prosperous with ethical, visionary company. Requires commitment. Training provided. (800) 927-2527, ext. 01442.



#### National Conference.

Friends from varied traditions to meet April 18-20, 1997, Burlington (N.J.) Meetinghouse Conference Center. Acquaint ourselves with existing programs and those Friends carrying them forward. Share knowledge and skills. Look closely at religious basis for this work. Consider setting up ongoing network. Contact QVSTW, 1002 Florence, Evanston, IL 60202. (847) 864-8173, miler123@aol.com, http://www.uic.edu/~conant/qvstc.

## Personals

**I'm seeking to cut living expenses** by sharing my home or by sharing your home. I'm a mature, broadminded and receptive, semi-retired businessman/Friend with author, poet, and artist aspirations. Handy and security conscious. Excellent references. West Chester area preferred but not necessary. Please reply to P.O. Box 3073, West Chester, PA 19381. (610) 692-2226.

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

## Concerned Singles

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

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**Therapist with 20-plus years experience** wants to explore teaming with one or several therapists interested in having a managed care free practice with an educational rather than a medical model in the suburban area west of Philadelphia. Active Quaker. (717) 560-1605.

## Positions Vacant

#### Australia Yearly Meeting Secretary

This position becomes vacant on 1 April, 1998. The Search Committee invites expressions of interest and inquiries from interested Friends with a knowledge of Australia Yearly Meeting and its organization. Further information available from Richard Meredith, 31 Katomba Crescent, Glenorchy, Tasmania, 7010, Australia. Telephone: 61 362 722011. Closing date for applications will be 2 June, 1997.

**Need Counselors, Cook, and Counselor/Lifeguards** (18+) for Quaker-led farm camp near the Poconos. Help children (aged 7-12) with gardening, animal chores, nature awareness, arts and crafts, woodworking, pottery, etc. Teach skills you have to offer. Homegrown foods, woods, streams, fields, pastures. Join us for a cooperative, fun summer—family style. Carl and Kristin Curtis, Journey's End Farm Camp, RR #1, Box 136, Newfoundland, PA 18445. (717) 689-3911.

**Youth Program Leaders:** Pendle Hill, the Quaker Center for Study and Contemplation outside Philadelphia, seeks additional summer staff for the Youthcamp, a one-week, service-learning opportunity for young people ages 13-18. Leaders will receive room, board, generous honorarium, and free weekend sojourn at your leisure. To apply contact Alex Kern, 338 Plush Mill Road, Wallingford, PA 19086. (610) 892-3832, x 129 or (800) 742-3150, x 129.

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

**Art Department, Art History Search—Earlham College:** Part-time position in Art History beginning fall 1997. Assistant Professor, PhD preferred, ABD minimum. Total course load per year is three classes, with a two-year cycle of offerings to include two introductory level courses. Other courses will be defined according to the candidate's interests and departmental needs. We particularly welcome course offerings in non-western areas, i.e. African, Meso-American or non-traditional, cross-disciplinary offerings. Commitment to teaching excellence is required. Depending upon the candidate's interests and background, the position may also include additional part-time responsibilities involving curatorial work with the college's permanent collection.

Send letter of application, vita, and teaching statement to: Holly Goeckler, Art Department Convenor, Art History Search, Drawer 48, Earlham College, Richmond, IN 47374-4095. Review of applications begins immediately and continues until the position is filled.

#### Director, Community Involvement Program

Co-ed Quaker day school seeks Director of Community Involvement Program to supervise and administer the school's community service program. Dynamic, creative, well organized person needed to work with faculty and students and to organize programs and oversee the fulfillment of the community service requirement for high school students. Some experience required in a school or comparable setting. Begins July 1. Sidwell Friends School, Personnel Services, 3825 Wisconsin Avenue, NW, Washington, DC 20016.

**Full-time House Manager/Part-time Assistant Manager** for Pittsburgh Friends Meeting. Opening soon. Responsible for managing rental and physical maintenance of house and grounds. Near universities. Compensation: housing, health insurance, and/or salary. Contact Ruth Dymond, 5209 Dearborn, Pittsburgh, PA 15224. Telephone: (412) 361-7248.

**House Manager(s) at Casa de los Amigos.** We seek a live-in volunteer couple or individual to manage our 45-bed guest house in Mexico City. Requirements: familiarity with Friends, conversational Spanish, 1-2 year commitment beginning in May 1997. Benefits: private apartment, stipend, travel expenses. Contact: Tobin Marsh, Ignacio Mariscal 132, 06030 Mexico, DF; telephone: (52-5) 705-0521, Fax 705-0771, amigos@laneta.apc.org.

**Quaker House, Chicago** is seeking an individual or married couple for the position of **Program Director** of Quaker intentional community and hospitality center. Excellent opportunity for work among Friends and outreach. **Assistant Director** also sought. Under the care of 57th Street Meeting (Illinois & Western YMs). Contact: Residential Program Committee, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066. e-mail: q-house@wwa.com.

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

**Arthur Morgan School.** A small junior high boarding school seeks several **houseparents** for '97-98 school year. Positions also include a mix of other responsibilities—teaching (academics and/or electives—music, art, etc.), leading work projects and **outdoor trips**, maintenance, gardening, cooking, bookkeeping, and administration. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Shan Overton or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

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## Real Estate

**Wanted For Purchase Or Rental:** Woodland or country get-away house. Prefer close to Chicago; will consider greater distance. (773) 907-0732 or newedmu@aol.com.

**House and Land For Sale.** May be of interest to Friends. Retreat-like setting in the Blue Ridge, near Floyd, Va. 52.85 acres of rolling fields and woods, bordered by stream. Farmhouse with spacious rooms, built 1991. Greenhouse, woodworking shop/guest house, walled back garden with bearing apple trees. Meetinghouse nearby. Housekeeping and mowing services in place. Roanoke Airport 1 hour. Greensboro, N.C. 2 hours. Ann Martyn and Frank O'Brien, Rt. 2, Box 152, Floyd, VA 24091. Telephone: (540) 745-4340. Fax: (540) 745-4649. fobrien@swva.net. \$260,000.

**Cozy summer cottage** for sale. Quiet woods, Hunterdon County, N.J., 20-acre cooperative, swimming pond. 70 minutes from NYC, Philadelphia. \$35,000. (908) 832-7044.

**Four 1-acre lots and two 40-acre tracts** of valuable, scenic, rolling farmland in NE Pa. near I-80 and Quaker community/school. (717) 925-2342.

## Rentals & Retreats

**Cozy Maine Cottage.** On quiet island minutes across swing bridge from restaurants and shops of Boothbay Harbor. Great home base for exploring Maine coast. Sleeps 6. \$475/week. Homan (610) 828-3192.

**Nantucket,** four bedrooms, two baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June and August, two weeks minimum. Nonsmokers. (508) 462-9449 evenings.

**Vermont.** Comfortable housekeeping cabins at Forest Echo Farm in Mount Holly near Appalachian Trail. Simple, secluded, swimming, boating. Contact Caroline Bailey. (802) 258-4544. 1029A Upper Dummerston Road, Brattleboro, VT 05301.

**Bald Head Island, N.C.** Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bath room, beautifully furnished house with wrap-around deck, two electric golf carts. Fourteen miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

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

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

## Retirement Living



**New England Friends Home**  
Operated under the care of the New England Yearly Meeting, the Friends Home provides a home-like setting for elders in a gracious brick house high on a hill in Hingham, Massachusetts.

The exterior view of the changing New England seasons is breathtaking, and the interior atmosphere of warmth and community is evident to all.

For information about this small and surprisingly affordable alternative to larger, more institutional settings, please call or write: Gretchen Condon, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA 02043, (617) 749-3556.

## KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

All Kendal communities and services reflect our sound Quaker management, adherence to Friendly values, and respect for each individual. Full service continuing care retirement communities:

**Kendal at Longwood; Crosslands** • Kennett Square, Pa.

**Kendal at Hanover** • Hanover, N.H.

**Kendal at Oberlin** • Oberlin, Ohio

**Kendal at Ithaca** • Ithaca, N.Y.

Independent living with residential services and access to health care:

**Coniston and Cartmel** • Kennett Square, Pa.

Individualized skilled nursing care, respite care, Alzheimer's care, and personal care residences:

**Barclay Friends** • West Chester, Pa.

For information call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

## FRIENDS HOMES *West*

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

**Friends House**, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152.

**Foxdale Village**, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$42,000–\$147,000; monthly fees from \$1,205–\$2,437. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

## Schools

**Sandy Spring Friends School.** Five- or seven-day boarding option for grades 9–12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 475 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. E-mail: sssinfo@juno.com.

**Frankford Friends School:** coed, K–6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (614) 425-3655.

**Westbury Friends School**—Safe, nurturing Quaker environment for 100 children, nursery–grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 650 Post Avenue, Westbury, NY 11590. (516) 333-3178.

**Westtown School:** Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK–10) and boarding (9–12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

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

**United Friends School:** coed; preschool–8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

**The Meeting School:** a Quaker alternative high school for 30 students who want an education and life-style promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

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

**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.

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

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

## Services Offered

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

**Mediation Service Associates**—offers a professional alternative for resolving disputes in the areas of Family, Business, Organization, and Real Estate. Call (717) 393-4440 or email: mastros@juno.com or mirrormtn@juno.com. Michael R. Mastros and Barbara J. Spiegelberg, Mediators.

**Arborvitae Tree Care.** Jonathan Fairbrooks—Certified Arborist, specializing in tree preservation. Scientific Tree Care, beautifully done. 608 Green Ridge Road, Glenmoore, PA 19343. (610) 458-9756.

**Marriage Certificates.** Send for free package, "Planning your Quaker Wedding." Samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples welcome. Write Jennifer Snowolf Designs, 306 S. Fairmount Street, #1, Pittsburgh, PA 15232. Call: (412) 361-1666, any day, time before 9 p.m. E-mail: jsnow@cs.cmu.edu.

### Socially Responsible Investing

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

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

**Friendly Financial Services.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401).

**Wedding Certificates,** beautifully handwritten. Plain or fancy. Samples on request. Diane Amarotico. (541) 482-7155.



**Forum Travel**  

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

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

**Celo Valley Books:** Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

**Fine Line Studios**  

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

**Friends Helping Friends Grow.** Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

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

## Summer Camps

**Crystalline Camp and Camp Lookout**—small, northern Michigan camps for children, teenagers, and families. Non-competitive, informal, rustic lakefront camp communities for boys and girls featuring art, drama, sailing, windsurfing, SCUBA, sports, and wilderness trips. For details, schedules, and fees, contact David Reed, Crystalline Camp, 2768 South Shore Road East, Frankfort, MI 49635. (616) 352-7589. Fax: (616) 352-6609.

**Friends Music Camp:** Fantastic music-Quaker-community experience, ages 10-18. FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818.

**Camp Woodbrooke, Wisconsin.** A caring camp to make friends, have fun, develop skills, and learn about the environment. Quaker leadership. 36 boys and girls; ages 7-12; 2- or 3-week sessions. Jenny Lang, 795 Beverly Place, Lake Forest, IL 60045. (847) 295-5705, or e-mail: alang@xnet.com.

## Summer Rentals

**Maine coast:** Cabin in National Wildlife preserve sleeps 4-5. May-September two weeks \$650, \$30 utilities. June 15-August 15 Pierre Montoux orchestra, opera festival nearby. (610) 649-7037.

**Adirondacks**—housekeeping cabins on quiet, unspoiled lake; fireplaces; fully equipped; June thru September. (609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

**Maine Coast.** Attractive waterfront house near Wiscasset on Westport Island (with bridge). Deck, spruces, small point and cove, peace and quiet. Weekly rates: June \$350, July \$600, August \$650. (617) 696-6353.

**Prince Edward Island, Canada.** Seaside cottage on private peninsula. 180-degree sweep of sea and sky. Warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$450/week. Available late June and July. (610) 399-0432.

**Stone Cottage in rural mountains near Asheville, N.C.** Close to cultural treasures: Biltmore Estate, N.C. Arboretum. Also near whitewater rafting, hiking trails, Hot Springs. Sleeps 1-4, weekly or nightly. Cottage in the Hemlocks: (704) 689-5131.

**Summer Cottage in Rufus Jones' Country:** Lake-front cottage; 2 bedrooms, screened sleeping porch on China Lake in south-central Maine, one hour to Maine coast. Available for weekly or monthly rental June-August; \$400 weekly or \$1,400 monthly; two-week minimum preferable. Contact: Marilyn or Bob Clark, 5405 Purlington Way, Baltimore, MD 21212. Telephone: (410) 435-8683.

**Prince Edward Island, Canada.** Follow the blue herons to clear skies, berry picking, fresh seafood, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay-front cottage. 1 1/2 baths. \$550 per week. Available June and July. (902) 469-4151.

## Meetings

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

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

## BOTSWANA

**GABORONE**—Kagisong Centre. 373624 or 353552.

## CANADA

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

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

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

## COSTA RICA

**MONTEVERDE**—Phone 645-5207 or 645-5036.

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

## EGYPT

**CAIRO**—First, third, and fifth Sundays at 7 p.m. Call Johanna Kowitz, 357-3653 (d), or Ray Langsten, 357-6969 (d), 348-3437 (e).

## FRANCE

**PARIS**—Meeting for worship 11 a.m. Sundays. Centre Quaker International, 114 Rue de Vaugirard, 75014 Paris. Phone: 45-49-74-23. Office hours: Wednesday 2:30-5 p.m.

## GERMANY

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

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

## GUATEMALA

**GUATEMALA**—Unprogrammed. First and third Sundays. Call Trudie Hunt: 6343686, Nancy España: 8392461.

## MEXICO

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

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

## NICARAGUA

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

## UNITED STATES

### Alabama

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

**BIRMINGHAM**—Unprogrammed meeting, 10 a.m. Sundays. PATH, 409 21st Street North. (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. For time and place, call (907) 586-4409.

**MAT-SU**—Call for time and directions. (907) 376-8281.

### Arizona

**BISBEE**—Worship group (520) 432-7896.

**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) 642-3894 or (520) 642-3547.

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

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

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

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

### Arkansas

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

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

**LITTLE ROCK**—Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at 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, 524-9186. Unprogrammed worship and First-day school 10:30 a.m. Early worship 9 a.m. At Shelton's Primary Education Center, 3339 Martin Luther King Jr. Way.

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

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

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

**FRESNO**—Unprogrammed meeting. Sunday 10 a.m. 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: (916) 265-3164.

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

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

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

**LOS ANGELES**—Worship 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 Days 10 a.m. Call 646-4497 or 646-3200.

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

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

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

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

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

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

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

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

**SAN LUIS OBISPO**—Three worship groups in area: (805) 594-1839, 528-1249, or 466-0860.

**SANTA BARBARA** Marymount School (above the Mission), 10 a.m. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: (805) 563-9971.

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

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

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

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

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

**WHITTIER** 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 1020 Upham St., Lakewood, 10 a.m. Phone: (303) 777-3799.

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

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

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

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

## Connecticut

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

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

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

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

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

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

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

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

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

## Delaware

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

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

**HOCKESSIN** Worship 11 a.m. (10 a.m. in June, July, and Aug.). 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** First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0396.

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

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

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

## District of Columbia

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

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

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

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

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

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

## Florida

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

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

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

**FT. MYERS** Meeting at Lee County Nature Center First Days at 10:30 a.m. Telephone: (941) 336-7027.

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

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

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

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

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

**MARATHON** Worship group. December through April, first and third First Days 11 a.m. 69 Tingle Lane, (305) 289-1220.

**MIAMI-CORAL GABLES** Meeting 11 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

**OCALA** 11 a.m.; ad hoc First-day school; 1010 N.E. 44 Ave., 34470. Lovely, reasonable accommodations. (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 9:30 a.m., discussion 10:30 a.m., Cook Hall, New College. For directions, call (941) 342-1611 or Marie Condon, clerk, (941) 729-1989.

**STUART** Worship group. October-May. (561) 335-0281.

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

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

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

## Georgia

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

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

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

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

## Hawaii

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

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

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

## Idaho

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

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

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

## Illinois

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

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

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

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

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

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

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

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

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

**McHENRY COUNTY** Worship 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. (with First-day school and childcare) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 386-6172—Katherine Trezevant.

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

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

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

## Indiana

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

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

**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. Catherine Sherman, pastor. Call (317) 856-4368 for meeting times.

**RICHMOND** Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerks: Cathy and Larry Habschmidt (317) 962-3362.

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

**VALPARAISO** Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Opportunity Enterprises, 2801 Evans; (219) 462-9997.

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

## Iowa

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

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

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

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

## Kansas

**LAWRENCE** Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. (913) 843-3277.



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

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

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

## Kentucky

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

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

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

## Louisiana

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

**NEW ORLEANS**-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Freret St. (504) 865-1675.

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

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

## Maine

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

**BELFAST AREA**-Unprogrammed meeting for worship, 9 a.m. Phone: (207) 338-4476.

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

**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse always open to visitors, so. of Rt. 11 next to Hall's Funeral Home. (207) 627-4705, 627-4437.

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

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

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

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

**WATERBORO**-Unprogrammed worship, First-day school 9 a.m. For details call (207) 625-8034, 324-4134.

**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 Metzger, near U. of Md. (301) 445-1114.

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

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

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

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

**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: 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. Clerk, Nancy Paaby, (410) 877-7245.

**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.

**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.

**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: Sarah Jeffries, 371-1619.

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

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

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

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

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

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

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

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

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

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

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

**NANTUCKET**-Unprogrammed meeting each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.

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

**NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bess 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: (617) 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-MT. PLEASANT**-Unprogrammed meeting 10 a.m.; discussion 11 a.m. Clerk: Don Nagler, (517) 772-2421.

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

**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (610) 377-8811. Clerk: Kyo Takahashi: (810) 647-3927.

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

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

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

**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 6:30. Call: (218) 963-7786.

**DULUTH-SUPERIOR**-Unprogrammed worship and First-day school, 9:30 a.m. 1602 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.

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

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

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

## Missouri

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

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

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

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

## Montana

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

**HELENA**-Call (406) 442-3058.

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

## Nebraska

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

**OMAHA**-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 269-4156, 391-4765.

## Nevada

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

**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) 783-4921.

**DOVER**-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Constance G. Weeks, (207) 439-2837, or write: P.O. Box 98, Dover, NH 03820.

**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: Anne Baird, (603) 989-3361.

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

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

**PETERBOROUGH**-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 8 a.m. and 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

**MARLTON**-See **CROPWELL**.

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

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

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

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

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

**MULLICA HILL**-Main St. Sept.-May First-day school 9:45 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. (908) 846-8969.

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

**PRINCETON**-Worship 9 and 11 a.m. First-day school 11 a.m. Oct-May. 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: (908) 741-4138.

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

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

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

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

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

**WOODSTOWN**-First-day school 9:30 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.

**GALLUP**-Worship group meets Sundays 10:30 a.m. Call 863-8911 or 863-4697.

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

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

**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: 388-3388, 536-9565, or 535-4137 for location.

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

## New York

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

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

**AMAWALK**-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 669-8549.

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

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

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

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

**CLINTON**-Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-3035.

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

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

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

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

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

**HUDSON**-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@delphi.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 (QUEENS, NASSAU, SUFFOLK COUNTIES)**-Unprogrammed meetings for worship, 11 a.m. First Days, unless otherwise noted.

**PECONIC BAY**-Southampton; Administration Building, Southampton College. (516) 283-7590 or 283-7591; Sag Harbor, 96 Hempstead Street, 10:30, (516) 725-2547; Southold, call (516) 765-1132.

**FARMINGDALE-BETHPAGE**-second and fourth First Days, preceded by Bible study, 10:30 a.m.

**FLUSHING**-Discussion 10 a.m.; First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

**JERICHO**-Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

**LOCUST VALLEY-MATINECOCK**-10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

**MANHASSET**-Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June-August.) (516) 365-5142.

**ST. JAMES-CONSCIENCE BAY**-Friends Way, off Moriches Rd. Adult discussion, First-day school, and singing. (516) 862-6213.

**SHELTER ISLAND EXECUTIVE MEETING**-10:30 a.m. Summers: Circle at Quaker Marty's Monument, Sylvester Manor. (516) 749-0555. Winters, call (516) 324-8557.

**WESTBURY**-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. First-day school and child care during meeting. (516) 333-3178.

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

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

**NEW YORK CITY**-At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

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

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

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

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

**PURCHASE**-Meeting for worship and First-day school 11 a.m., Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

**QUAKER STREET**-Worship 10 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

**ROCHESTER**-Meeting for worship weekly at 8:45 a.m. and 11:15 a.m., 41 Westminster Rd. at East Ave. (near George Eastman House) First-day school and adult religious education at 10:15 a.m. On third First Days, children have junior meeting for worship (adult-guided) during but separate from second meeting. On fourth First Days, children join the adults in second meeting. (716) 271-0900.

**ROCKLAND**-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

**RYE**-Unprogrammed meeting for worship 4 p.m., 624 Milton Road. Phone (914) 967-0539.

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

**SARATOGA SPRINGS**-Worship and First-day school 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. William Bortree, clerk, (914) 738-2312.

**SCHENECTADY**-Meeting for worship and First-day school, 9:30 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. (704) 258-0974.

**BOONE**-Unprogrammed meeting for worship and First-day school, 11 a.m. 381 E. King Street. John Geary, clerk, (704) 264-5812.

**BREVARD**-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (704) 884-7000.

**CELO**-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

**CHAPEL HILL**-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

**CHARLOTTE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. at Sharon Seventh Day Adventist, 920 N. Sharon Amity Rd. (704) 399-8465.

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

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

**FAYETTEVILLE**-Unprogrammed. Phone 485-5720.

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (910) 294-2095 or 854-5155.

**GREENSBORO**-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (910) 292-5487.



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

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

**MOREHEAD CITY**-Unprogrammed. First and Third Sundays, 2:30 p.m., Webb Building, 9th and Evans Street. Discussion, fellowship. Bob (919) 726-2035; Tom (919) 728-7083.

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

**WENTWORTH/REIDSVILLE**-Open worship and childcare 10:30 a.m. Call: (919) 349-5727 or (919) 427-3188.

**WILMINGTON**-Unprogrammed worship 11 a.m., discussion 10 a.m., 313 Castle St.

**WOODLAND**-Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

## North Dakota

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

## Ohio

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

**ATHENS**-10 a.m., 22 Birge, Chauncey (614) 797-4636.

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

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

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

**TOLEDO**-Ruth Taber, (419) 878-6641.

**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. Franchot Ballinger, clerk.

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

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

**DAYTON**-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.

**DELAWARE**-Unprogrammed meeting and First-day school, 10:30 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. For summer and 2nd Sundays, call (614) 362-8921.

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

**KENT**-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stillwell, clerk. Phone: (216) 869-5563.

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

**MARIETTA**-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

**OVERLIN**-Silent worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (216) 775-2368.

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 523-5802 or (513) 523-1061.

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

**WILMINGTON**-Campus Meeting (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (513) 382-0067.

**WOOSTER**-Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.

**YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Bruce Heckman: (513) 767-7973.

## Oklahoma

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

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

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

## Oregon

**ASHLAND**-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (541) 482-4335.

**CORVALLIS**-Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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

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

**PORTLAND**-Multnomah Monthly Meeting, 4312 S.E. Stark. First-day school, all ages 10 a.m. Unprogrammed worship (child care available) 11 a.m. Phone: 232-2822.

**FANNO CREEK WORSHIP GROUP**-Contact Robert Keeler at (503) 292-8114. Meets at Oregon Episcopal School, Portland.

**MOUNTAIN VIEW WORSHIP GROUP**-Contact Lark Lennox at (503) 296-3949. Meets at the antique church of the Episcopal Diocese, 601 Union Street, The Dalles, first/third Sundays 10 a.m.

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

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

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

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

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

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

## Pennsylvania

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

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

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

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

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

**CHELTENHAM**-See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

**GOSHEN**-First-day school 10 a.m., worship 10:45 a.m. Goshenville, intersection of Rte. 352 and Paoli Pike.

**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. 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, meeting 10 a.m. Rte. 611.

**HUNTINGDON**-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 641-7139.

**INDIANA**-Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. (412) 349-3338.

**KENDAL**-Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

**KENNETT SQUARE**-First-day school 10 a.m., worship 11 a.m. Union and Suckles. Robert B. McKinstry, clerk, (610) 444-4449.

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

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

**LEHIGH VALLEY-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 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

**LONDON GROVE**-Friends meeting Sunday 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926.

**MARSHALLTON**-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

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

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

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

**MIDDLETOWN**-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. (610) 358-1528.

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

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

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

**NEWTOWN SQUARE (Del. Co.)**-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. on First Day at Swede and Jacoby Sts. Telephone: (610) 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

**OXFORD**-First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

**PENNSBURG**-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, clerk: (215) 234-8424.

**PHILADELPHIA**-Meetings 10:30 a.m. unless specified; phone 241-7221 for information about First-day schools.

**BYBERRY**-one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

**CENTRAL PHILADELPHIA**-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

**CHELTENHAM**-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m., (215) 342-4544.

**CHESTNUT HILL**-100 E. Mermaid Lane.

**FOURTH AND ARCH STS.**-10 a.m. on Thursdays.

**FRANKFORD**-Penn and Orthodox Sts., 10:30 a.m.

**FRANKFORD**-Unity and Wain Sts., Friday eve. 7:30 p.m.

**GERMANTOWN MEETING**-Coulter St. and Germantown Ave.

**GREEN STREET MEETING**-45 W. School House Lane.

**PHOENIXVILLE**-Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15 a.m.

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

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

**POCONOS**-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

**POTTSTOWN-READING AREA**-Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

**QUAKERTOWN**-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

**RADNOR**-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (610) 688-9205.

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

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

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

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

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

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

**UPPER DUBLIN**-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

**VALLEY**-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

**WELLSBORO**-Meeting/childcare 10:30 a.m. Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2492 or 376-5176.

**WEST CHESTER**-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmuth, (610) 696-0491.

**WEST GROVE**-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7.

**WESTTOWN**-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19385.

**WILKES-BARRE**-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (717) 825-0675.

**WILLISTOWN**-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

**WRIGHTSTOWN**-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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

**YORK**-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

## 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.

**SAYLESVILLE**-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

**WESTERLY**-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 596-0034.

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

## South Carolina

**CHARLESTON**-Worship 9:45 a.m. Sundays. Campus Ministry Office, College of Charleston. (803) 723-5820.

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

**GREENVILLE**-(unprogrammed) meets each First Day in the residence of Ben and Carolee Cameron at 6 Ramblewood Lane, Greenville, SC 29615 at 4 p.m. EST., ie. 4 p.m. EST. or 5 p.m. EDT., when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

**HORRY**-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

## Tennessee

**CHATTANOOGA**-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 629-5914.

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

**JOHNSON CITY**-Tri-Cities Friends (unprogrammed). Information: Sharon Gitlin, (615) 926-5545.

**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 372-8130.

**NASHVILLE**-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15 a.m. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. F. John Potter, clerk.

**WEST KNOXVILLE**-Worship and First-day school 10 a.m. D.W. Newton, 693-8540.

## Texas

**ALPINE**-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Florio. Call: (915) 837-2930 for information.

**AUSTIN**-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841.

**CORPUS CHRISTI**-Unprogrammed worship 9:30 a.m., St. James Middle School, 623 Carancahua, 993-1207.

**DALLAS**-Sunday 10 a.m. 5828 Worth St. Hannah Kirk Pyle, clerk. (214) 826-6097 or call (214) 821-6543.

**EL PASO**-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-6203. Please leave a message.

**FORT WORTH**-Unprogrammed meeting at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

**GALVESTON**-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

**HILL COUNTRY**-Unprogrammed worship 11 a.m., discussion 10 a.m. Kerrville, Tex. Clerk: Polly Clark: (210) 238-4154.

**HOUSTON**-Live Oak Meeting. Unprogrammed worship 11 a.m. Sept.-May; adult discussion 9:30 a.m.; supervised activities and First-day school for children 9:30-noon. At SSQQ, 4803 Bissonnet. (713) 862-6685.

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

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

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

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

## Utah

**LOGAN**-Unprogrammed meeting and First-day school. Sundays, 10 a.m. 290 N. 400 E. Call: 245-4523, or 752-2702.

**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m. Friends Meetinghouse, 161 E. Second Ave. Phone: (801) 359-1506, or 582-0719.

## Vermont

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

**BURLINGTON**-Worship 10:30-11:30 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

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

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

**PUTNEY**-Worship, Sunday, 8:30 and 10:30 a.m. Singing from 10:15 to 10:30 a.m. First-day school for all 9:30 a.m. Rte. 5, north of village, Putney. (603) 256-6362.

**WILDERNESS**-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

## Virginia

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

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

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

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

**HARRISONBURG**-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.

**HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

**LEXINGTON**-Maury River Meeting. Worship at 10 a.m. (unprogrammed), First-day school 11:15 a.m. Phone (540) 464-3511. Interstate 64 West Exit: 50 Rt. 850.

**LINCOLN**-Goose Creek United Meeting for worship and First-day school 10 a.m.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

**RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

**RICHMOND**-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8953.

**ROANOKE**-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

**VIRGINIA BEACH**-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451.

**WESTMORELAND**-Unprogrammed worship. P.O. Box 460, Colonial Beach, VA 22443. (804) 224-8847 or Sasha@novalink.com.

**WILLIAMSBURG**-Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

**WINCHESTER**-Centre Meeting, corner of Washington and Picadilly, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7998, or e-mail: gdds@shentel.NET

**WINCHESTER**-Hopewell Meeting, 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m. First-day school 11 a.m. Clerk: (703) 667-1018.

## Washington

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 547-6449.

**BELLINGHAM**-Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. Laimont Manor, 405 Fieldston Rd. Clerk, Linda Lyman (360) 738-8599.

**LOPEZ ISLAND**-Worship group meets weekly on Sunday 10 a.m. in homes of members. Please call (206) 468-3764 or 468-2406 for information.

**OLYMPIA**-Worship 10 a.m. 219 B Street S.W., Tumwater, 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) 385-7070.

**PULLMAN**-See Moscow, Idaho.

**SEATTLE**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; Worship at 10 a.m. (206) 526-7166.

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

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

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

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

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

## West Virginia

**CHARLESTON**-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Leslie or Ben Carter 733-3604.

**MORGANTOWN**-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.

**PARKERSBURG**-Mid-Ohio Valley Friends. Phone: (304) 428-6595. See Marietta, Ohio, listing.

## Wisconsin

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

**EAU CLAIRE**-Menomoneie Friends Meeting for worship and First-day school at the meetinghouse (1718 10th Street, Menomoneie, 235-6366) or in Eau Claire. Call: 235-2886 or 832-0721 for schedule.

**GREEN BAY/APPLETON**-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk: (414) 337-0904.

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

**MILWAUKEE**-Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

## Wyoming

**WYOMING MEETING**-Unprogrammed worship: Jackson, (307) 733-3105; Lander, 332-6518; Laramie, 745-7296; Savery, 383-2625; Sheridan, 671-6779. Call for time and place.



# Choices in how and where to live in your retirement years.

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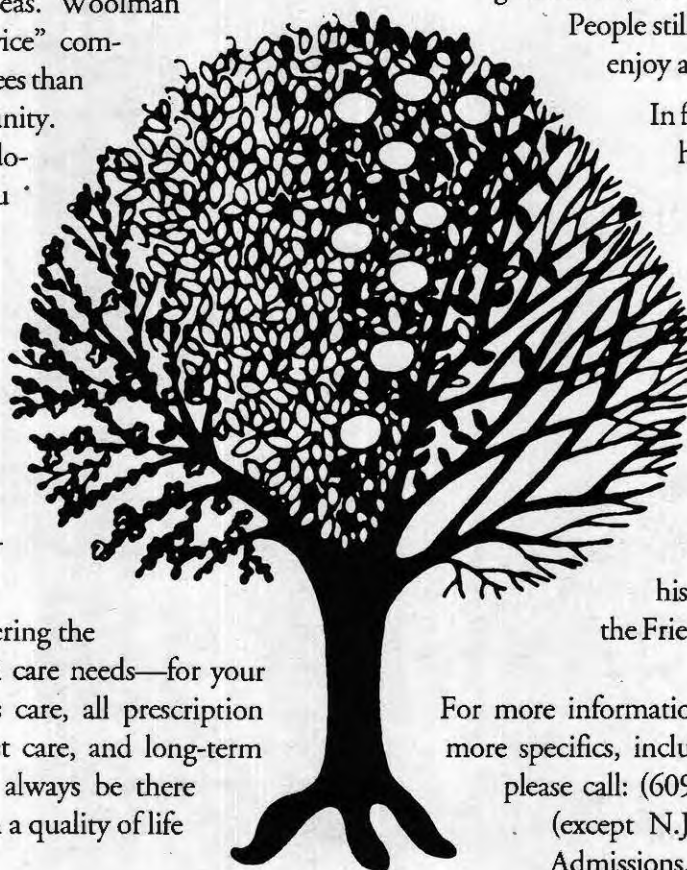
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In fact, at Woolman Commons you'll have the best of both worlds—the fulfillment and security of a small, close-knit "neighborhood" and you'll enjoy all the additional facilities, programs and services available at the Medford campus.

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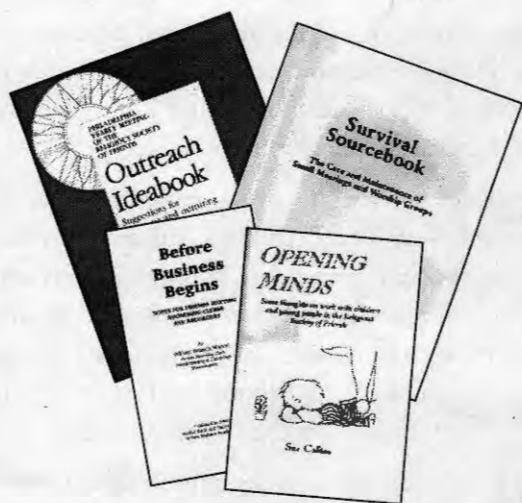
Medford Leas is a Quaker-related Continuing Care Retirement Community conducted by the Estaugh, a nonprofit corporation founded in 1914.

Medford Leas has scholarship monies available to assist Friends with limited assets or income who are interested in living as part of our community.



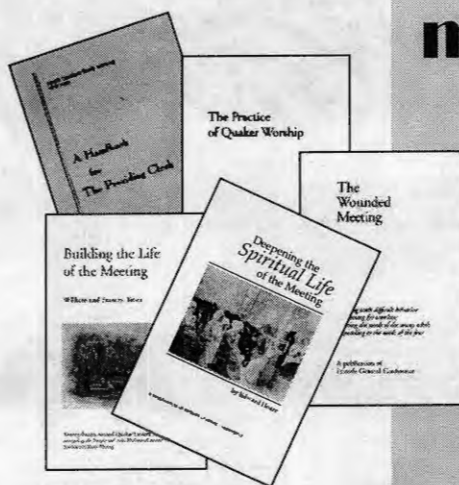
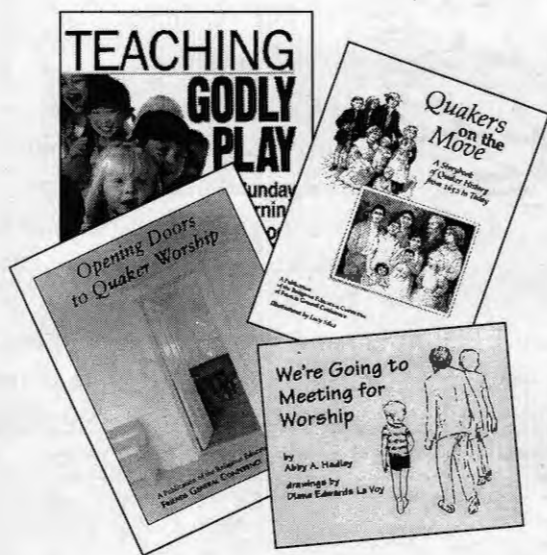
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