

February 2000

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

The wolf also shall dwell with the lamb & the leopard shall lie down with the kid; & the calf & the young lion & the fatling together; and a little child shall lead them.



Hicks's Peaceable Kingdom
If Jubilee Means Global Sharing, Then
Usury Is Capital Punishment
The Ministry of Dance

An
independent
magazine
serving the
Religious
Society of
Friends



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Among Friends

Exploring Simplicity

I always have had a struggle with simplicity, in part because I was born with an artistic nature, and for me this brings with it great attraction to things of material beauty. Years ago, when I first met my husband, Adam, he had just published a book on voluntary simplicity and was engaged in work that took him across the country leading workshops on simple living. I was struggling then, as I do now, with what the shape and character of simplicity would look and feel like in my own life. Voluntary simplicity is an option for those of us in the economically privileged parts of the globe; simple living is neither optional nor voluntary for the vast majority of humanity. It was Adam who pointed out to me that one begins where one is, and what he discovered in his work with workshop attenders is that simplicity means something quite different to an upper-middle-class suburbanite than, for instance, to a Catholic nun living under the auspices of her religious order (many of whom, to my surprise, invited him to lead workshops for their communities). In North America there are few who are not in a position to simplify their lives.

I'm also something of a pack rat, always sure that there's another good use for that scrap of fabric that's just too attractive to throw away, or those jars we're sure to need for storing *something* (you get the idea). What seems to be perennially in short supply is the *time* to piece a quilt from the fabric or to fill the jars with homemade pickles to give away. Over the years I've had fair-to-middling success with personal simplicity. We buy our clothes in thrift stores, participate in various co-ops, own only one (usually old) car, have predominantly second-hand furniture, and often give homemade gifts. But I still succumb to the acquisition of material things more often than I should, being most vulnerable when I know that the purchase supports a struggling artist or a cooperative group working hard to improve their lives in the Third World.

Simplicity for me has been a moving target as I've gone through the years of being single, married, raising a family, and now getting closer to resuming life without children at home. I find myself still engaged with and challenged by simplicity; it's an area where I've got a lot of room for growth. I welcome opportunities for expanding my understanding of it, including how I can better simplify my life choices so that my days are less like my jam-packed dresser drawers! For that reason, I'm pleased that in this issue we have a number of articles that speak to the subject.

Perhaps the most challenging is "If Jubilee Means Global Sharing, Then Usury Is Capital Punishment" (p. 11), in which Chuck Hosking asks us to consider the impact on low-income people around the world of our generally accepted practice of earning interest. He contends that "a socially responsible investment is one that works to enhance the global common good and refrains from exacerbating wealth disparity by refusing to be complicit in the charging of interest." Instead, he recommends making no-interest loans to organizations, such as Right Sharing of World Resources, that are working to improve the lives of people in Third-World countries. Hope Luder echoes this message in "Monteverde: A Quaker Community for Today" (p. 9). She gives a brief history of the Costa Rican Quaker community established more than 40 years ago by Friends no longer willing to pay war taxes in the United States. While life in Monteverde has been both physically and financially challenging, the fabric of community knit together to tackle common problems and to celebrate successes and joys together still sustains them today. Roy Joe Stuckey (p. 21) describes his trip to India to visit the projects supported by RSWR. Under a strong spiritual leading, he reports in some detail on the people he met and the impact of the assistance offered by RSWR. His conclusion? "Let us each try to live more simply each day, and send what we save to RSWR."

I commend these articles to you, and I invite you to write to me about your own beliefs and practices in keeping our Testimony of Simplicity.

Susan Corson-Finnerty

FRIENDS JOURNAL

February 2000
Volume 46, No. 2

Features

6 Hicks's Peaceable Kingdom

John Brzostowski

Some of Edward Hicks's 19th-century symbolism requires explanation for modern viewers, but his central hope for peace remains clear.

9 Monteverde: A Quaker Community for Today

Hope Luder

U.S. Quakers in Costa Rica have built a peaceful community that endures today.

11 If Jubilee Means Global Sharing, Then Usury Is Capital Punishment

Chuck Hosking

The Jubilee 2000 campaign to cancel Third-World debt challenges Quakers to enact the Levitical vision of Jubilee.

14 The Ministry of Dance: Friendly FolkDancers Visit New Zealand

Mark Judkins Helpsmeet

New Zealand is the most recent venue for these contemporary traveling ministers.



Cover: "Peaceable Kingdom of the Branch" by Edward Hicks
Reproduction courtesy of the Abby Aldrich Rockefeller Folk Art Center, Williamsburg, Virginia

Departments

2 Among Friends

4 Forum

21 RSWR Notes

24 FGC Notes

26 News

31 Bulletin Board

32 Books

35 Milestones

39 Classified

42 Meetings

Poetry

8 A Killer Storm

Anita Vitacolonna

12 Responsibility

Leslie A. Nieves

13 Justice

Elizabeth O'Sullivan

Visit to Christie's Auction House, NYC, November 1997

Marian Davis

20 Grand Union

Jack L. Mayer

Finding the Eucharist in daily life

Thank you for opening a discussion on the Christian practice of the Eucharist (*FJ* Sept. 1999). A previously Catholic member of our meeting once remarked that Friends don't practice communion but have potlucks instead. That took me back to my experiences in India and Pakistan in the 1950s. I always say a fish doesn't know it's in water until it is taken out. Similarly, we don't understand our own culture until we are immersed in another.

Service Civil International (or International Voluntary Service for Peace) was invited to India by Nehru to help the Hindu refugees from Pakistan build homes. Eventually an Indian chapter of SCI was established.

I learned that a Hindu wife cooks and serves her husband and friends, but does not eat with them. If he chooses not to come home, she waits and fasts until he comes back and has been served.

I was the first Westerner to cross from India to join the Pakistan team. Between projects I hiked toward Kashmir, just to see snow again. A couple of men kept passing me, stopping to rest, then passing me again. It wasn't comfortable. Toward evening, I gave them a tongue-lashing. Just then a couple of villagers appeared around the bend. They asked if the men were my servants. In my limited Urdu, all I could say was "bad men." The two village men immediately took me protectively between them, carried my pack for me, and invited me to their home. There we all ate together around a low table sitting typically on the floor. That's when it struck me: eating together is a Jewish-Christian-Islamic tradition. It isn't universal. (Actually, in our present culture, daily family meals are becoming a rarity.)

Bob Lutweiler was on the Indian SCI team just before me. He was equally impressed by Indian hospitality and from it and the Danish example established *Servas*. *Servas* is an international travel and hosting arrangement based upon the belief that as we get to know each other across national barriers we begin to build peace. It is always amazing how much one has in common with complete strangers. In the silence before the meal, I feel the sense of true communion. That has expanded to include any shared meal with strangers or former strangers—of course, including potlucks! There is a magic that brought us together and that binds us. In that very sense



Roy Newton

we are one body serving together some common cause.

Lee Maria Kleiss
Fayetteville, N.C.

News of Elizabeth and George Watson

The following excerpts are from an annual letter that was sent to our office. The Watsons have given permission for us to publish it.—Eds.

Our year has been dominated by Elizabeth's illness. We are writing about it in detail, for some of you do not know about it, and others know she has been ill, but do not know the circumstances. Her problems began early in February [1999] when we went out to dinner with friends in St. Paul on a very cold night. Parking was difficult, and we walked uphill in the face of a bitter wind. She arrived at the restaurant unable to breathe. An ambulance was called, and at the hospital we heard the phrase *congestive heart failure* for the first time.

Recovery was slow, but even so, she spent five days at the end of March at a student conference at Guilford College in Greensboro, N.C., speaking and participating in discussions. In April she was the speaker at a conference at Villa Maria, a Catholic retreat center, southeast of the Twin Cities. Early in May she and George led a weekend together at Powell House, a conference center for New York Friends. Late in May she flew to Philadelphia to speak at Gwynedd Meeting, but landed in the hospital before she had a chance to speak, with what was first thought to be a heart attack. Again we were told *congestive heart failure*.

On August 19, George came home from a meeting to find her in a state of collapse with very little pulse. At the hospital it was decided that she had had a failure of the heart's electrical system. She was immediately given a temporary pacemaker, and later a permanent one. On August 23, George was called at 3 a.m. because she had stopped breathing. Apparently the insertion of the pacemaker had nicked a lung and caused it to collapse.

She was unconscious and remained so for five days, while her vital signs gradually

stabilized. She was very slow waking up, much more than the doctors expected. Gradually, she began to show signs of response, and then awareness. She was in the hospital 19 days, followed by a nursing home rehab unit for 17 days. She came home late in September on George's 84th birthday and has been making gradual progress.

We are told that Elizabeth's arteries are not seriously narrowed, so neither angioplasty nor an operation would help. She must learn to live with congestive heart failure, avoiding travel stress and cold weather. She has eight medications to take twice daily that cause some nausea. She has an excellent four-wheel walker with a seat, which we bought before this period of illness, and a hospital bed, which makes sleeping easier.

George is now able to stop being full-time caregiver and has returned to some outside activities, including meetings of the board of American Friends Service Committee in Philadelphia. Friends and family have stayed with Elizabeth while he is gone.

Elizabeth feels she has been given a great gift in her recovery, particularly with her mind still functioning. She expects to concentrate on writing from now on. At 85, she knows she does not have very many years left and hopes to make good use of the time she has.

We are having a special joy this year. Our grandson, Philip Watson, whose specialty is liquid crystals, has taken a job with the 3M company. He and his wife Amy have moved to the Twin Cities with their two little girls, our great-granddaughters.

We look forward to hearing from all our friends. We send you our best wishes and love.

George and Elizabeth Watson
Minneapolis, Minn.

A letter from prison

For several months, following a suggestion from Julie Zimmerman, who published *Trapped Under Ice, Poems from Death Row*, members of Brunswick (Me.) Meeting have been corresponding with Willie Tucker. He is in a Georgia state prison for armed robbery [he is now 34 years old, and his last 9 years have been in prison]. Willie in Georgia worships with us in Brunswick at 10 a.m. on First Days. We feel close. When I read this letter to the meeting, several Friends suggested that we submit it to *FRIENDS JOURNAL*. We asked Willie, and he gave his permission.

Ellen and Charley Brown
Wiscasset, Me.

I apologize for such a long break in our correspondence. Due to all of the circumstances surrounding my transfer, I was left with very limited resources. I am now at a Corrections Corporation of America (CCA) prison. They are an independent agent separate from the State of Georgia and receive payment to house prisoners. Although I do not agree with this concept, it has its advantages when faced with the grim alternative of serving time in the state prisons. Those, by the way, do nothing to foster the rehabilitative efforts of prisoners. Their main agenda is punishment and psychological torture. CCA offers inmates vocational training and a host of self-help programs. While I'm here I plan to take full advantage of everything they offer. I've even submitted a proposal to the warden to allow me to form a poetry/literature reading club. I should receive an answer next week. I think it is a wonderful idea, and I hope he agrees.

The prison yard is really large—with a view of a large acreage of pine trees. Every morning when recreation is called, I take the opportunity to walk and enjoy the beauty of nature. The world always looks so new. Even the sky and the dew that gathers on the lawn—it all feels so sensational. The air seems to pass right through my skin and charge my heart. Being alive never felt this wonderful. I know that it has nothing to do with being in a new prison, but rather, it has everything to do with God's presence, leading me and surrounding me with caring friends. The world—my world—has become new. It is like seeing the peak of a great mountain for the first time. It was there all along, but because it was hidden in the fog/clouds, I wasn't able to see it. Now the beauty has been revealed to me. I will continue to seek out many of this life's elusive and perplexing answers, many of which probably have been revealed to me, but maybe I wasn't paying attention.

In closing, I would like to thank you again for your kind words. Until I hear from you next, I will be holding you in the Light.

Willie Christopher Tucker
Alamo, Ga.

Solutions needed for the hearing-impaired during worship

We are an unprogrammed meeting. When there is vocal ministry, it is often spoken so softly that many cannot hear it. This is particularly troublesome for our

older members and attenders. Pastoral meetings maintain a microphone at the lectern and a loudspeaker system so that the pastor's message is heard by all. The technical solution to the problem of projection of vocal ministry that can come from anywhere in an unprogrammed meeting room is more difficult.

May we hear from other meetings that have solved this problem?

George Ewing
Bloomington Monthly Meeting
P.O. Box 2303
Bloomington, IN 47402

Quaker historians wanted

A letter in the December issue suggested a Quaker history series in FRIENDS JOURNAL, and you asked readers to respond. I am responding with an eager endorsement of this request.

I know that there are already many books and articles on Quaker history, biography, and testimonies—and FRIENDS JOURNAL adds more with every welcome issue. However, organizing a self-taught course, buying the materials, and committing the time to read in depth may be overwhelming for newcomers—or, at times, for old hands.

I suggest that each issue include two pages back-to-back (one sheet) of Quaker history, text on one side and graphic material (maps, charts, drawings, photos) on the other, so that readers can tear out that sheet of paper and put it into a loose-leaf binder. Perhaps a year's issues could cover the 1600s to 2000 chronologically. Then subsequent years' issues could cover the broad spectrum of Quaker theologies, themes, witnesses, organizations, and people in more detail. The loose-leaf format would allow these to be inserted in the binder where the reader pleased. The graphic material would be a plus for the series since it is often lacking in existing books.

If you offered back issues of the pages for sale, meetings could offer sets to newcomers, membership applicants, and teenagers, and we could all fill in the gaps in what we save.

Elizabeth H. Stewart
Rochester, N.Y.

This is a fine idea, but beyond the scope of endeavor of our staff. We depend upon the generous contributions of our readers, and wonder if any Quaker historians might wish to prepare materials of this nature? We also note the many materials available from the FGC Bookstore, (800) 966-4556, e-mail: <bookstore@fgc.quaker.org>, or online: <www.quakerbooks.org>.—Eds.

Let's use the media to speak Truth to Power

Speak Truth to Power! Those words epitomize the Quaker commitment to social justice, but how often do we, as a society, take on that challenge? "Power" is basically an immoral national and international force that controls not only our lives, but also the survival of our planet. Its goals are ever-increasing profits and more power at any cost to humans or the environment.

How do we speak truth to this behemoth? We can sign petitions against injustices, but the people we approach with our petitions are few and our victories slight. There is little awareness of the consequences of unbridled corporate greed. We are already eating genetically engineered livestock and produce, although scientists are unsure how this will affect humans. In the United States we commit our youth to the scourge of war in periodic hostilities such as the Gulf War or the fiasco in the Balkans. Lives are lost, but to the powers that be, it matters not, because profits are made in the production of the weapons of war. How many Americans are aware of the enormity and stupidity of this country's "defense" budget? We don't have enough money to spend on health care or education, but the government spends indecent amounts of our money on ever-new generations of bombers and aircraft carriers that are obsolete before they are completed. There are countless examples of the very real sins committed by the military-industrial powers that the average citizen never hears about. One major reason for this is that the media are part of this power elite.

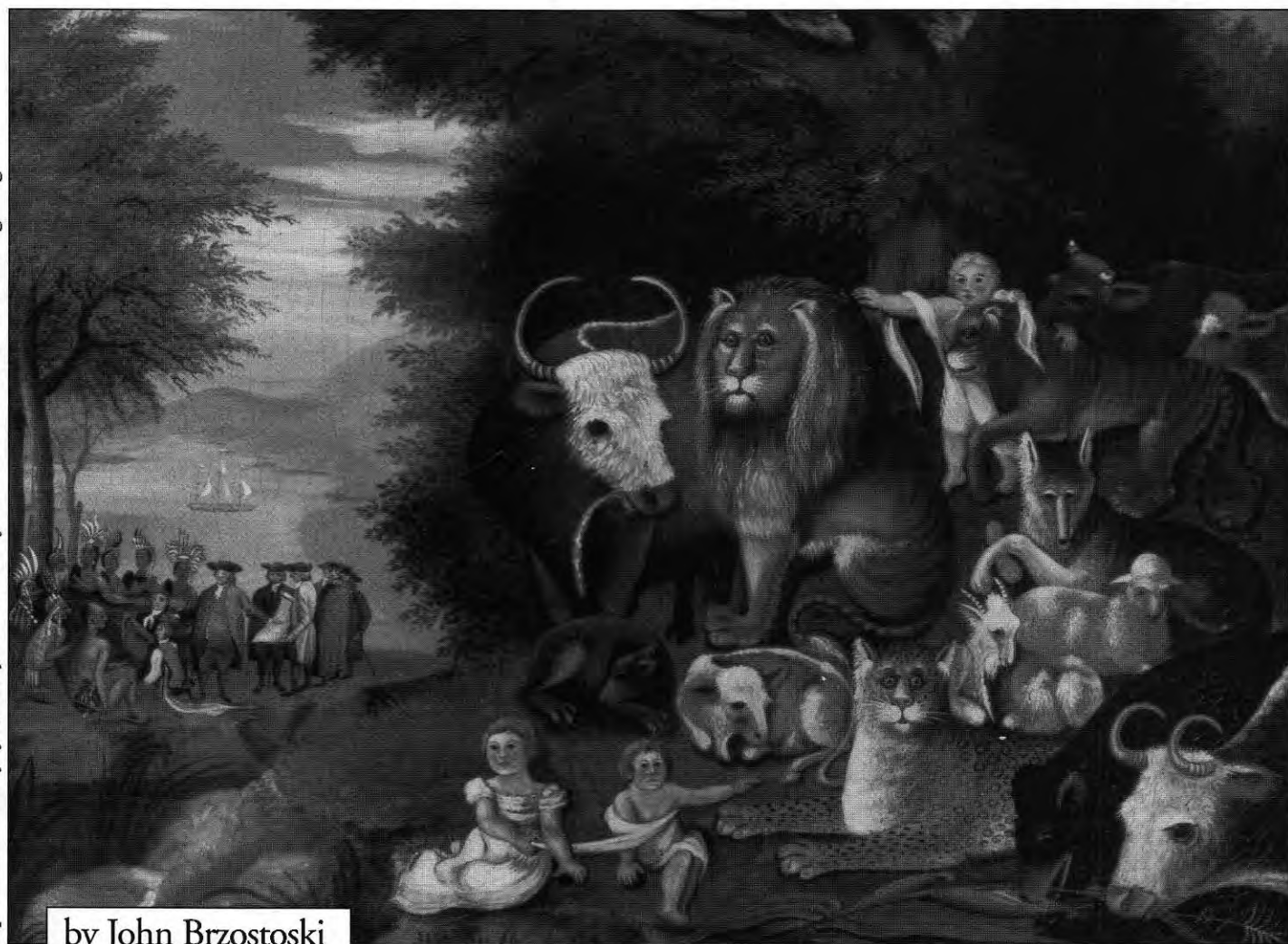
This is where our opportunity to speak truth to power challenges us. I propose that Friends seriously consider the potential for change that a strong Quaker voice in the media can have. I suggest that we very resolutely examine the effect that Quaker honesty can have. Specifically, I am suggesting a weekly or biweekly hour on National Public Radio. We already have the resources and talents of Friends Committee on National Legislation to bring attention to legislative issues. And we have Quakers in almost all parts of the world who can be contacted immediately via phone or e-mail to give Quaker witness to international events. I doubt there is another group worldwide that is more committed to speaking truth to power than Quakers. Let us seriously consider making that voice heard in our larger human community.

Lilla Wilson
New Paltz, N.Y.

Continued on page 39

HICKS'S PEACEABLE KINGDOM

Reproduction courtesy of the Abby Aldrich Rockefeller Folk Art Center, Williamsburg, Virginia



by John Brzostoski

Many people would recognize the work of Edward Hicks (1780–1849) in his *Peaceable Kingdom* paintings. But it would be a rare person who would know much more about his life and beliefs, which were totally connected with them. Some think of him as a colonial folk artist, untrained and self-taught, simple, sweet, or naive. That view is partially true, but also misleading. Although Hicks was self-taught, he developed sophisticated technical ability and had an educated and penetrating intellect.

His career started as a decorator of carriages and maker of signs. Some of the signs were patriotic, such as views of Washington crossing the Delaware with the moon penetrating storm clouds, like the

John Brzostoski is a member of Shrewsbury (N.J.) Meeting

cosmic eye of God, observing and approving of the events. Another was a wooden placard adorned with the face of Benjamin Franklin. The most curious sign to us might be the one of a joyful jumble of hats for a hatter named Jacob Christ, who surprisingly came from Nazareth, albeit Pennsylvania.

At first his fellow Quakers looked a bit askance at his profession, and because of this, at one time he gave it up to be a farmer. He was unsuccessful at farming, however, and returned to his brushes. It was honest work, so fellow members of his meeting eventually forgave him, especially since he was becoming a strong preacher, traveling among many meetings. He did agree with them about certain vanities in art and refused to paint portraits, which were too ego-centered.

He worked at the time when both the

United States and modern American Quakerism were young. His spiritual beliefs came from Barclay and 18th-century quietism, which espoused simplicity, self-discipline, and contact with the Inner Light. Elias Hicks, his second cousin, was a central figure in a religious storm. Edward Hicks was a spokesman, in word and in image, for those who became known as the Hicksites. It broke his heart to see Quakers becoming worldly, with excessive material goods and inflated pride, and leaning towards the creation of a spiritual elite. He felt this corrosion also in the authoritarian control of elders, as mere men, and not as followers of the Inner Spirit of Christ. He had a genuine feeling for the Scriptures, along with hope for a continuing sense of insight open to all. Some of the divisions between urban and rural Quakers have been laid at the feet of

visiting Quakers from England, justly or unjustly. In his travels, Hicks spoke much of this.

He also spoke of something else: his own education included ancient concepts of animal symbolism with its references to aspects of human personality. These symbols came into his paintings. The lion was quick-tempered and wilful. The wolf was full of melancholy and reserved. The bear was sluggish and greedy. The leopard, buoyant. In his paintings, these were both animal qualities with potential violence as well as the aforementioned rage, egoism, greed, etc. personified.

His "signature" subject of the peaceable kingdom slowly evolved. His symbols of the animals were joined to a quotation of Isaiah's prophecy in the Bible (Isa. 11:6):

The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the farling together; and a little child shall lead them.

Isaiah's words were lettered on the borders, or false frames, around the paintings of the Peaceable Kingdom. Often he paraphrased Isaiah but always centrally included the child. At first he painted a very simple image, with a mixture of wild and domestic animals together. Later he introduced a dividing embankment, which developed into a ravine. On the left side, smaller figures indicated the founders of American Quakerism, William Penn being the most noticeable, concluding a treaty with the Indians. Beyond them was a brilliant sky and sometimes an arriving ship. On the right, the child was surrounded by the well-known cluster of unlikely animal companions. The bull and lion were the most pronounced. The lion

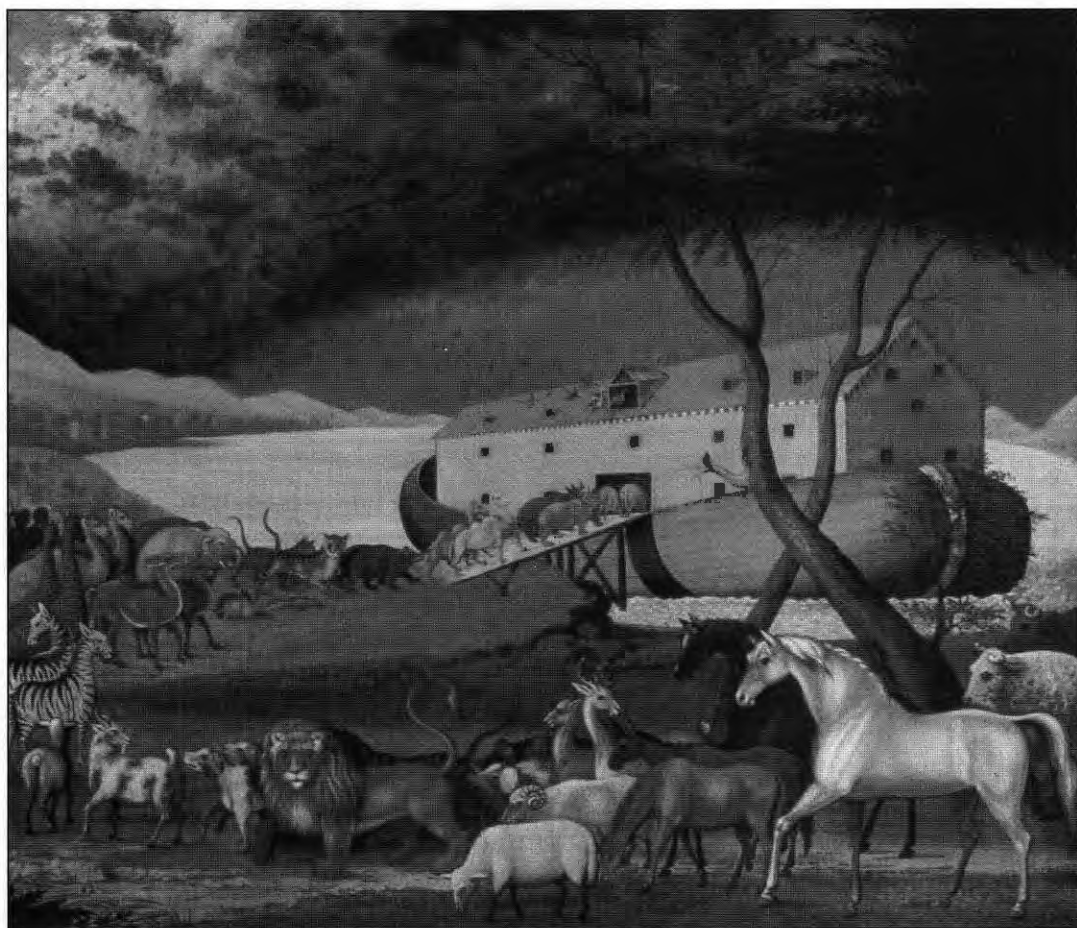
was offered hay to eat. These were powerful and intense images.

The *Peaceable Kingdom* paintings portray a delicate balance of difficult and unresolved issues. The lion-ego poses the greatest threat. The wild animals are seemingly domesticated and brought into line with loving kindness. However, their expression of pop-eyed puzzlement is not lost on any viewer. For the moment, they are behaving themselves, eating bovine food and not the little lambs. Hicks's paintings over the years show an increasingly subtle rendering of these animals and children clustered together. His concern is revealed through a tree that appears as if struck by lightning, splitting it. These are not mere decorations added for the naturalistic setting. The divided tree remains a major element in his paintings. As with the animal symbolism, other figures could represent concepts like "justice" or "purity." Originally a sign painter, Hicks continued to make "signs," except that now we have to call them symbols.

The little child had appeared in earlier paintings representing liberty and free-

dom from autocratic oppression. Politically, that meant kings and princes for Hicks. But spiritual freedom also has to be obtained. There is a struggle against a foe, not British Quakers or material riches, but the weakness and characteristics of a wilful self. The true foe was a self-willed, egotistical, greedy, lustful, or slanderously poisonous self. Hicks rejected the authority of the self-aggrandized. He sought the authority of a purer self, washed by the Inner Light, which could reveal religious understandings, even if possibly at odds with established views.

This search was not his alone, and there was resistance to it. A face-off came, with dire results culminating in a division amongst Quakers. For Friends there were many words, not necessarily all polite. Hicks laid the blame upon the inherent human propensities that when uncontrolled turn wild. He felt that a peaceable kingdom was possible, that the child would lead them, that the lamb would lie down with the wolf, etc. Across the ravine was seen an example of William Penn demonstrating how it could be done. There might be other groups of Quakers, with Elias Hicks among them, representing what



Philadelphia Museum of Art: Bequest of Lisa Norris Elkins
Photo by Graydon Wood

Opposite page:
The Peaceable Kingdom,
1832-34

Right:
Noah's Ark, 1846

the artist felt were the better aspects of humankind, wrapped in long ribbons, with messages such as "Mind the Inner Light." Deeper in the paintings, in colorful saturations of light, might be seen a hilltop with a figure and twelve followers, indicating something even loftier, but with no written labels.

With the passage of time, the *Peaceable Kingdom* paintings became more skilful in technique but saturated with both hope and dashed hopes. The figures became more dispersed. The child plays a lesser role, the animals begin to snarl and raise their claws to strike, divisions become more blatant, the tree more shattered. Hicks became extremely worried about a Quaker reconciliation. The animals become visibly older: white whiskers and sad, sunken eyes. The docility is from fatigue rather than from a peaceful blessing. But this is a fatigue of pride, ego, lust, and greed—perhaps not so bad. All those symbols recede. The sense of light in the gorgeously rendered creatures, trees, and air becomes the subject. How is that? Hicks believed in the Inner Light and its power; he felt it, therefore he saw it. Most importantly, he saw it in others, including the lion and the bear. The world was all light to him, that special Light. He depicted it again in his last painting of David Leedom's farm, where half the painting is luminous sky. The immaculately rendered bulls, sheep, pigs, fences, barns, and people (living or deceased) are saturated in it. No, they are giving it off, being full of that spirituality, in abundance. It is as if the world is made of diamonds. No, it is made of *one* diamond.

Edward Hicks allows us to see the Light coming out of all living beings and the world, speaking to that which shines within every one of us.

That is his last painting, his truest view of the peaceable kingdom. □

The Kingdoms of Edward Hicks was on view at the Abby Aldrich Rockefeller Folk Art Center from February 7 through September 6, 1999, before coming to the Philadelphia Museum of Art. It will travel to the Denver Art Museum from February 12 to April 30, 2000, and The Fine Arts Museum of San Francisco, M.H. DeYoung Memorial Museum from September 24, 2000 to February 7, 2001.

Beneath a California sun
my mother waits for me.
Today trees bend burdened
with falling snow—headlined
A Killer Storm this mid-March
up and down the East Coast.
Last spring we posed beneath
the pear tree—white blooms
touch her hair, drift towards
her hand resting on an afghan;
a finely sculpted figure
in a marble hall—petals fall
upon her blue knit shawl.

"You'll share a house . . . have
your own room . . . people to care . . ."
my brother said. "You'll have your
own phone." My brother's rich.
To be near her son filled her
with new drive at age ninety-five.
"I had to sell my house," she used
to say. In truth, she lived alone
thirty-three years . . . three rooms . . .
the seventh floor . . . good neighbors
next door; now she'd leave it
all for the son she adored.

But she cried . . . too many new faces
and foods—she refused every dish.
In my kitchen she used to sit
and watch me cook—knead the pizza
dough, season the ragu just as she
used to do. For breakfast always
coffee, two slices of toast thick
with jam and butter . . . mid-morning
and afternoon coffee and cookies.

The boughs bend burdened with snow—
a killer storm. I hold my mother's frail
arms . . . rub them to keep us warm.

—Anita Vitacolonna

A KILLER STORM

*Anita Vitacolonna works with
the U.S. Embassy in Pretoria,
South Africa.*

MONTEVERDE

A Quaker Community for Today

by Hope Luder

Many Friends know about Monteverde, the Quaker community established in Costa Rica in the 1950s. "They came here to be free to practice religion in the way they felt was important." They wanted no military taxes. They wanted to send their children to Quaker schools and to bring them up with a good sense of priorities, away from materialism and militarism. Some came out of a sense of adventure. Four of them had just spent time in prison for their beliefs. They wrote: "We hope to discover through Divine Guidance a way of life which would seek the good of each member of the community and live in a way that will naturally lead to peace rather than war." (Tim Curtis, Monteverde Friends School)

This sounds remarkably like the Quakers who left England for Pennsylvania in the 1600s.

When the first peacetime draft in United States history was established in the late 1940s, four young men from Fairhope (Ala.) Meeting refused to register. The eldest of the four, Marvin Rockwell, 25, had already served in the armed forces in the Medical Corps during World War II.

Hope Luder is a member of Acton (Mass.) Meeting.

© 2000 Hope Luder



Left: Marvin Rockwell with his granddaughter

Above: the Monteverde cloud forest

At their trial, the judge said, "If you are not willing to defend this country, you should leave." They decided to do just that but had to wait until their jail sentences were over. One couple in the meeting had visited Costa Rica, and several families had already been thinking of moving there. Besides being a fairly prosperous and democratic country, and not very crowded, Costa Rica abolished its army in 1948. Forty-one people from the meeting eventually moved there, including the teacher of the meeting's private school.

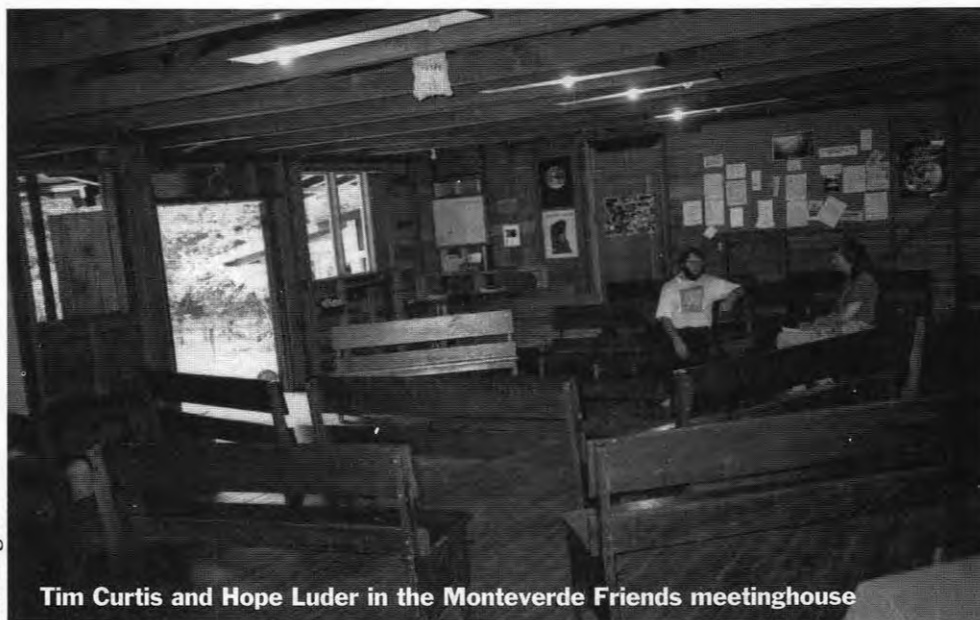
"We were looking for a peaceful place to raise our families without being involved in the military preparedness of the United States," recalls Marvin Rockwell. "We wanted to live close together. We didn't have any idea of establishing a communal community, but for mutual sup-

port we wanted to be fairly close together." He was one of the people who for three months looked for a place they could afford. It had to be at a high altitude for better health in a semi-tropical country. The remote location they decided on was only reachable by trucks and jeeps. They named their community Monteverde, which means "Green Mountain."

While peaceful, the area did have some natural dangers. Marvin Rockwell tells of being followed by a herd of wild pigs and having to climb a tree and wait until they left. Another disadvantage of the remote location was lack of medical care. The nearest hospital was three hours away. Marvin Rockwell acted as the doctor. "I sewed up innumerable cuts, put casts on broken arms, gave intravenous glucose to people when we had an infectious epidemic," he says. But when his elderly father became seriously ill, he thought more action was called for. Without consulting his father, he arranged for a helicopter to take him to the hospital. But when it arrived, his father refused to go. "He said if he was going to die he would die in Monteverde." He lived another seven years.

"The first years were hard, with a lot of hard work and not much money," Marvin says. "We lived on our savings and did subsistence farming." Most of the Quakers who came had already been farmers in Alabama. They could farm to feed themselves, but what could they send to mar-

Photos by Nell Angelo



Tim Curtis and Hope Luder in the Monteverde Friends meetinghouse

ket, with transportation so difficult? The solution was a factory for making cheese. Nearby Costa Rican farmers as well as Quakers were producing milk and could sell it there. This factory became the major source of income for the area. "It is a corporation run like a cooperative," Marvin Rockwell explained with pride. All milk producers and employees, about 400 people, are shareholders. "Our Costa Rican neighbors have seen the value of Quaker principles in business—honesty, fair dealing, care for everyone—and the same organization continues although non-Quakers now have a majority on the board of directors."

Community activities were very similar to those of the U.S. pioneer settlements of the 1800s. When something needed to be built—houses, the meetinghouse, the cheese factory, or roads—the whole community would turn out to work on it together in "building bees," and then enjoy a potluck dinner afterward.

Community activities included Sunday-afternoon volleyball, square dancing every other Saturday night, and plays at Christmas and on the last day of school. Money was raised at a "coffee house amateur hour" with singing, skits, and food and at "pie socials." Pies would be auctioned off and eaten by the maker and buyer. Wives would disguise the pies so husbands would not recognize them; if a husband bought his own wife's pie, he would have to pay double. "The money would go to help the school or some other project." All of these events were held in the same room used for Sunday and Wednesday meetings for worship. It currently has a stage platform at one end and other rooms nearby for

classes and a community library.

Ricardo Guindon, son of one of the men who had gone to prison in the United States, remembers the community activities fondly and recalls that they certainly encouraged creativity. He was the star in a Christmas play at the age of four, playing a boy who could speak for the first time when he gave a gift to the Christ Child.

Another for-fun activity was an annual meeting of part of the community. Over half of the first settlers were closely related Rockwells, and they held a yearly Rockwell reunion. Since most activities were shared by everyone, the others felt left out. So they invented an imaginary common ancestor, Ebenezer Non-Rockwell, and even had a picture painted of him, and for many years they held a "Non-Rockwell reunion" on the same day as the Rockwell reunion.

Ricardo especially liked the mix of ages at various activities, from very young to very old. At square dances children and adults asked each other to dance. "You got the feeling that everyone was important," he said. Ricardo is not a Quaker now; his parents (like many Quaker parents) wanted their children to choose their own way, and he (like many Quaker children) chose another religious group. But the Quaker feeling that "everyone is equal whatever their race, religion, or age is part of me."

Today Monteverde is still a hard place to get to. After leaving the highway the bus travels for about an hour and a half over a very bumpy road, with spectacular views part of the way. Despite how out-of-the-way it still is, and to the dismay of some Quakers, the area has in the last few years suddenly become a major tourist

attraction for people wanting to see the birds, butterflies, flowers, plants, and the extraordinarily heavy cloud/mists of the rain forests. Quakers originally set aside the land that is now the Monteverde Cloud Forest Reserve, one of several parks in the area today.

The Quaker community has seen many changes. Only nine of the original founders still live in Monteverde. Some have died, and some have moved. Other people have moved to Monteverde from various countries, and there are still about 40 members in the Quaker meeting. Some of the group activities continue, and there is now a video-watching group, though some would prefer there were no televisions. The Friends school now has

more Spanish-speaking than English-speaking students. Signs on a posterboard say "Ama a tu Madre" (Love your Mother) on a picture of the Earth, and "Live Simply so others can Simply Live." There are tours of the cheese factory, and you can buy delicious ice cream there. There is a bakery, a supermarket, and Artesania (a crafts store).

Today Ricardo Guindon is a guide in the park that his parents' generation preserved. He recalls climbing up the inside of certain trees and swinging from the vines like Tarzan. He says Monteverde was a wonderful place to grow up. The disadvantage was that it is so unique, it was hard to feel you could belong anywhere else.

Marvin Rockwell ran the Flor Mar Pension, a simple hostel-like bed-and-breakfast with a pleasant restaurant serving delicious food. He says he was never disappointed in the hopes he had when he moved to Costa Rica. "Costa Ricans are a friendly, helpful people." He smiles, "And I do not feel bad at all paying taxes in Costa Rica. The largest item in the tax budget is for education."

As he talks in his restaurant, his little granddaughter sits on his lap, runs away for a while, and then returns. He grabs and cuddles her with unfailing delight. This sort of great enjoyment that adults and children have in playing with each other is very Latin American and wonderful to watch. Obviously, influences have gone both ways between Quaker settlers and Costa Ricans!

Monteverde was an idealistic Quaker dream that worked. In spite of great changes, its positive influences continue. □

If Jubilee Means Global Sharing, Then Usury Is Capital Punishment

by Chuck Hosking

Many of us in Quaker meetings around the world count ourselves as supporters of the Jubilee 2000 movement to cancel much of the debt owed by low-income countries to international financial institutions and banks in overdeveloped countries. We cite the Old Testament example of Jubilee, in which debts are erased and wealth redistributed every 50 years (Lev. 25). In fact, many of us feel that 50 years is also enough time for the World Bank and the International Monetary Fund. We feel they should be transformed from zealots of "capital punishment" (those draconian structural adjustment programs by which peasants and workers in low-income countries are crucified on the cross of globalized capital for the spendthrift borrowing practices of the wealthy folks who subjugate them) to promoters of the global common good. But how many of us are willing to consider our own complicity in this capital punishment through the high interest (usury) rates we're earning on our investments in an economy whose prosperity depends upon environmentally unsustainable production and exploitation of labor and resources in low-income nations?

One of the Old Testament verses promoting Jubilee as a means of easing socio-economic tension is a verse condemning usury as a practice that exacerbates those tensions (Lev. 25:37). Reading the entire chapter can inspire a person to seek a more peaceful global society by pursuing economic justice. Although Leviticus is a book of laws, it ought not be viewed as a litany of legalistic "shoulds" but rather in the light of the postscript of the elders at Balby (1656): that we may be guided and Spirit-led. But how does this noble pursuit look when applied to our daily lives? The global median income currently stands at \$700 per person per year. Any data distribution that is highly skewed,

like global wealth allocation, will have a mean that is dramatically different from the median, the latter being the more representative "average." My wife and I each use just over four times that much for our annual expenses. Is it just for us to spend so much on ourselves when others have so little? Are we more than four times as valuable as typical African farmers? Most Friends (myself included) are paid more

Why would any Quaker in good conscience choose to gamble ("invest") money in a stock market to "earn" money through other people's misery?



than U.S. minimum wage, which is 15 times the global median. Is our work really more than 15 times as worthwhile as the labor of a Salvadoran sweatshop worker? It takes 50 times the resources to raise a child to adulthood in the United States as it does in India. Are our children 50 times as precious in God's eyes?

Some folks try to raise their children on only five times India's consumption rate. But if you shoot for parity, our society will likely take your child away. Such behavior is un-American and "not in the child's

best interest." There's that word "interest" again. So what *is* in our children's best interests? Parents generally decide that. Is it best to raise our kids to be super-consumers or responsible global citizens? Do we start bank accounts for them so they'll earn lots of interest and be well-to-do, or do we make donations to Oxfam and Right Sharing in their name when celebrating their birthdays and graduations? It's *our* money, it's *their* best interest. What makes the most sense? It depends on our values: not the ones we

Chuck Hosking is "that neoluddite Quaker in Albuquerque," N.Mex., who last wrote for FRIENDS JOURNAL in November 1998.

profess, but the ones we choose to live.

Those of us involved in the Jubilee 2000 movement understand that debt servicing is an unfair burden on low-income people around the world, many of whom are massacred or kept repressed by weapons purchased with the very loans that have triggered their capital punishment. (I use the term "low-income" as opposed to "poor," because my five years living and working with African people taught me that many Africans are rich in all the interpersonal things that really matter in life, largely *because* they lack material wealth.) How many of us also understand that income disparity in our own country is exacerbated by credit cards and payment plans that allow low-income people to live (beyond their means) the "good life" portrayed on television? (I could spend an entire volume railing against the seductive, values-polluting power of television as it defines the "good life" for us. Maybe in my next lifetime!)

Many thoughtful people feel that one can "do well by doing good" through "socially responsible investments." But such funds are still complicit with usury's impacts. Although they are better than unrestrained investments and though my wife and I have some money in such accounts, we find them nothing to get excited about. If I hadn't had to start an IRA to lower my income below the taxable minimum (to avoid financing U.S. militarism), I would have put these retirement savings in the same place we've put most of our contingency savings—into no-interest loans to American Friends Service Committee and Right Sharing of World Resources. The money's there if we need it, but we receive no interest on it. For a time, RSWR had a revolving, no-interest loan fund promoting women's dairy cooperatives in India. We liked the fact that making a loan to RSWR without feeling the need to earn interest enabled RSWR to do likewise among lower-caste Indians. And though it would be far better if we made an outright donation, we can at least get some satisfaction out of knowing that our AFSC loan eases their cash-flow situation, allowing them to send additional medical supplies to Iraq.

In short, I would like to contend that a socially responsible investment is one that works to enhance the global common good and refrains from exacerbating wealth disparity by refusing to be complicit in the charging of interest. Sure the stock market

is booming these days, and people are making lots of interest (dividends) on their investments. It is my position that such gambling winnings are healthy neither for the winners in the overdeveloped world nor for the victims of globalized capital in low-income countries, who have no frame of reference to understand why they work harder and harder to produce commodities that fetch ever-lower global prices, as determined in remote trading houses in New York, Tokyo, or Brussels. Yes, with our modern technologies we can economically beat up on the low-income countries. (And most of us want to make sure our kids learn how to use computers at an early age, affording them the option of doing likewise!) But is there any moral integrity in such behavior? To me, it's the economic equivalent of the complaints by Gulf War GIs that there was little satisfaction in "shooting fish in a barrel." The starvation that's triggered in low-income countries by slight fluctuations in commodity prices on the Chicago market is, to me, the psychological equivalent of the antiseptic way in which bombs were dropped on Hiroshima and Nagasaki. No bloody mess, no heartwrenching screams, the victims are remote and faceless. Why would any Quaker in good conscience

Responsibility

The crime's not mine,
But I must plead guilty.
I saw my neighbor do it
And looked the other way.

—Leslie A. Nieves

Leslie A. Nieves lives in Wheaton, Illinois.

choose to gamble ("invest") money in a stock market (indirectly, of course, via "socially responsible" funds) to "earn" money through other people's misery?

If I am earning more money than would rightfully be my fair share if wealth were divided equally (\$3,000 per person per year in 1990; more today, because our technologies are more efficiently consuming the planet), then that surplus wealth is simply a theft from those who earn less than the fair share level. It's no great lar-

gesse on our part that some of us may contribute sizeable amounts of money to charitable organizations each year. We're simply returning to low-income folks around the globe the portion that is rightfully theirs. I can resonate with RSWR's phrase "*right sharing*"; I feel it is the right of every God-created being to a fair share of the wealth of God's creation. Who among us will claim that we and our children deserve more than our fair share of the global pie? RSWR does all Friends a service by providing us an opportunity to lessen our complicity with materialism and to promote, instead, lasting peace through global sharing.

So why this fascination with "getting something for nothing" that the Bible calls usury? Is it healthy for the borrower to live beyond his means? Is it healthy for the creditor to "earn" money without working? It seems to me there was a time before credit cards and the IMF when people purchased items only after they accrued the savings (earning no interest!) to do so. It seems to me there was a time when families cared for aging relatives or disabled community members (who were unable to work as hard as young, physically able folks) rather than leaving them to depend on interest from investments. Such values are still to be seen among many of the world's "primitive people," folks unpolluted by television, cars, and computers. We in the overdeveloped world could, if we chose, learn from them and return to those simpler ways. Such simplicity certainly squares with Quaker values, but how many of us aspire to such a life? In fact, I'm embarrassed to have to remind Friends of such obvious truths. It's a measure of how far we've strayed (myself included) from the genuine good life of global sharing when RSWR has less than one dollar per U.S. Quaker to share with the rest of the world. FWCC's latest figures list over 92,000 U.S. Friends; RSWR's latest newsletter says less than \$87,000 was globally shared this year.

Many folks in low-income countries have little choice about how they live. To be rich is to have options. We in the overdeveloped world can choose our lifestyle level (within societal constraints). Will we choose to use our wealth to generate more wealth (via usury) and foster global capital punishment, or will we choose to promote Jubilee by returning the portion above our fair share to those below that level? □

Justice

Justice has a forgettable face.
When she calls me by name
and asks how I've been,
I try to smile fast enough
to disguise my confusion
and hope my voice sounds
so friendly and easy
that I can get by
without using her name.
I comb my memory for
rare acquaintances,
and don't recognize her
until the day is over
and I remember
all the stories I saved for her,
and invitations I couldn't deliver
because I didn't know
her new address.

A man in a suit
and an oversized smile
said he pages Justice
when he needs her,
and she returns every call.
He fished a photo from his wallet
to prove she is his dear friend,
that she stayed with his family
during Easter time,
and here she was helping
his little nephew find the
hidden chocolate eggs
that they look for every year.
The face in the picture is kind
and her silhouette familiar,
but I feel the click of a ready trap
so I give the man his photo
and nod with one eyebrow raised.

—Elizabeth O'Sullivan

*Elizabeth O'Sullivan attends Twin Cities
Meeting in St. Paul, Minnesota.*



Visit to Christie's Auction House, NYC, November 1997

There it was, framed.
The picture of George,
The page of script,
The autograph.
The minimum bid:
\$1,800.

Open the windows!
Overturn the tables
of the money changers,
Burn the dead remnant
on the sacrificial pyre!
Let the Spirit of Christ Fox knew,
Blow through

—Marian Davis

*Marian Davis lives in
Goddard, Kansas.*

Friendly FolkDancers

The Ministry of Dance:

by Mark
Judkins
Helpsmeet

The Friendly FolkDancers (FFD) have been "dancing cheerfully over the earth answering that of God in all" since 1986. In February 1999 we danced all the way to New Zealand. There we met with truth prospering among Friends and spoke our measure of truth and light to them through the dance we shared. Our "peace movement" took us to eight of the Friends communities there as well as to a Friends wedding and a Maori gathering.

The nine tour-group members were from widely scattered locations. Four were from Northern Yearly Meeting, two were members of Pittsburgh (Pa.) Meeting (currently resident Friends at Honolulu [Hawaii] Meeting), one Friend was from Colorado, one was a New Zealander, and one member was a Baptist from Toronto, Ontario. This distribution of tour membership is roughly typical of FFD groups of the past thirteen years. Although many FFD members are from Northern Yearly Meeting, the birthplace of the group, our membership includes Friends from sixteen yearly meetings, four of those yearly meetings outside of the United States.

New Zealand has beautiful scenery,

Mark Judkins Helpsmeet is co-clerk of Eau Claire (Wis.) Meeting and dances, in part, to offset the sedentary side effects of his work as a computer programmer.

striking varieties of plants, and warm and welcoming people. On top of that, we saw virtually no screens on the windows and doors of the buildings, because there were a negligible number of mosquitoes and flies, at least from a midwestern-United States perspective. The houses were filled with light and air in a way that is unique in my experience. Our visit coincided with the end of summer, which may have been a particularly good time to experience the beauty of the country, but it seems likely that New Zealand simply has an extra large measure of grace and goodness.

There is so much good to be said about the country that it would be easy to write of nothing else, but this will not be a travelogue of our journey to New Zealand as much as it will be an attempt to share the journey of Quaker ministry that is the Friendly FolkDancers.

What the Friendly FolkDancers do is *ministry* and our members are *ministers*. Calling someone a minister can be problematic in liberal Quaker circles, given how many of us have come to Quakerism from religious backgrounds and attitudes that we experienced as oppressive. Many of us think of ministers as "people trying to force their patriarchal/superstitious/holier-than-thou manipulations down my throat." The word "ministry" is less threatening and is more easily accepted, as in

"spoken ministry" for messages shared in worship, or "Ministry and Counsel Committee" for one of the groups trying to especially nurture the meeting. On the other hand, the traditional practice of minuting individuals as "recognized ministers" has decreased almost to nonexistence in our circle of Friends. Perhaps we fear that attaching the name "minister" to individuals carrying out a ministry will give them power over us, the kind of "power over" many of us fled. Perhaps we fear our own feelings of inadequacy if we recognize someone else as possessing a calling, vocation, or ability that merits the special name "ministry." Many of us would find it less threatening or judgmental to just say all are equal and doing their ministry in their own way. This will not, of course, provide any guidance for those seeking light, discernment, and direction, but at least it won't offend anyone in an active sense.

Certainly all persons have their special gifts, and certainly there are many forms of ministry and gifts. It is also true that a ministry remains a ministry even if the word is never used to describe it. At the same time, there are important gains to be made from naming a ministry and ministers, both inwardly and outwardly. Using the word inwardly helps an individual or group become intentional in the work to be carried out. Outwardly, recognizing a minister or a ministry can serve as a friendly "spiritual review," in the same way that a film review can give us an overview of the plot and quality of a movie, motivating us to see or not see a film. By naming a ministry we can encourage one another to expose or not expose ourselves to its possibilities. Practicing group discernment about gifts and ministries can help us all forward.

All of this reflection on ministers and ministry is especially relevant to the FFD context, because we are a particularly *Quaker* ministry. Clearly, many (but not all) liberal Quakers are uncomfortable with preaching that goes anywhere near religious or Christian dogma, feeling that these are touchy subjects for discussion. The "preaching" most widely accepted in

our circles is that which touches on our testimonies, particularly the Peace Testimony. The FFD preach a message of peace implicit in the dances we share from every corner of the world. Introducing people to other cultures through the dances of these cultures allows the participants and spectators to forge a connection bypassing the limits of words. We literally put ourselves "in their (dancing) shoes." We have also explicitly declared our message of peace through our frequently used theme "Dancing the World Together." We illustrate this theme in our short performances through medleys of dances from countries or cultures that either are or were at war, symbolically uniting them through their dances. Thus, "The Balkan Balance" unites the former Yugoslavian countries, "Thawing the Cold War" celebrates the new-found reconciliation between the U.S. and the former USSR, and "In Gandhi's Footsteps" extends Mohandas Gandhi's prayer for peace between the Hindus and the Moslems. Part of the beauty of preaching through dance is the freedom from the oft-hurtful words (like "should" or "sinful") that can pepper sermons. The preaching of duty and responsibility is replaced by a physical prayer of love and connection.

In the course of the New Zealand tour we were privileged to be invited to be part of a Maori gathering that was especially powerful in terms of the Quaker pursuit of peace and justice. A complete description of the intricacies of the situation would certainly be beyond what can be accomplished here, so please be aware that what I understand and am able to communicate will fall far short of an adequate ren-

dering of the experience. It appears that the relationship and issues between the Maori and the people of European (and other) descent parallels that of the Native Americans and those who've arrived in the Americas since 1492. There are issues of treaties, rights, and a status as second-class citizens.

Several years ago the Maori occupied a piece of land representative of these issues and tensions. They remained on the land, a city park in Wanganui, for around 90 days. A crucial juncture arrived when the government resolved to remove them by force. The local Quakers got wind of the plan and acted to organize a number of people, Quaker and non-Quaker, to form a human cordon around the property, barring entry of the police, and thus successfully impeding the removal attempt. At the end of the occupation, the Maori not only felt they had successfully called attention to their concerns, but formed a trust and friendship with Quakers across a racial divide piled high with historical injustice and polarizing interests. Each year the Maori have returned to the spot in a kind of festival commemorating the event.

The FFD visit to New Zealand was scheduled to coincide with Pakaitore, the Maori name used to refer to the spot and the event, and we shared

with them our "Dancing the World Together" theme and our support for their efforts. Unbeknownst to us, they had reached a communal resolve to again occupy the property (beyond the time their official permit allowed) to highlight once more the national lack of progress on their concerns. This announcement of the occupation was made directly following our performance and tangentially included references to the trust that had grown between our communities as a result of the earlier supportive actions. We had a clear impression of being included in a strong nonviolent effort to redress injustices.

One of the parts of the Maori process for accepting us onto their *marae*, the sacred spaces where their ceremonies are held, seemed particularly powerful. As the final step in the entrance ceremony we were greeted by a line of Maori in their traditional manner. Instead of our western handshake, one puts forehead to fore-



A footwashing ceremony in Auckland (page 14); dancing in Wellington (right) and meeting in Golden Bay (below)



head, nose to nose, while clasping hands. There is an intimacy and candor that necessarily accompany such a greeting. Apparently, this method of greeting was too close for many of the immigrants who came after the Maori, and they were either terribly uncomfortable or simply refused to do it. There is a name for these "foreigners" in Maori—*Pakeha*—which means, I understand, "those who don't share air." This struck me as a profound insight—that my culture is part of a mass of people who refuse to share air, with all that this implies. It felt as if this encounter with the Maori was one more step over the world answering that of God in others. Certainly we carry part of the light with us, but we also discover it in those whom we meet.

Our ministry is also Quaker in that it is *experiential* rather than cognitive. There are understandings to which our feet can carry us in the dance that are only painfully accessible by the powers of mind and speech, if at all. Many of us have tried to explain the taste of some new food to another person (as in "it tastes kind of like chicken"), but any verbal description is a pale shadow and poor substitute for the actual experience. The greatest portion of the FFD program is the participation dances in which all are invited to join. While our performance and words may prepare the audience, the shared dancing



Making friends in Wellington

A key goal of our tours is to aid meetings in building and deepening community. Potluck meals are certainly one widely used opportunity to cement connections, but they have a downside in the many "weighty" Friends they

produce. (This can be offset, by the way, by an adequate quantity of dance before or after a meal.) Dancing in virtually any form can be a pleasure and a delight, but folk dancing, particularly in the form of lines and circles, is special in that it avoids the pairing of individuals and the emphasis on romantic energy that "couple" dances foster. Folk dancing can serve to build community and is easily inclusive of all ages. In our 13 years of touring we have seen ample evidence of deep connection knit and found within many meetings by the experience of folk dancing as an entire community, young and old. The clerk of a Pennsylvania meeting wrote, "What I noticed, during the evening, was that we could lose ourselves in the happy time. I noticed how excellently everyone was drawn into the dancing and community. I also noticed that small difficulties were

is the actual experience. This is closely parallel to the Quaker approach to worship, where reading, discussion, or singing may prepare us, but the real power is encountered in meeting the Spirit face-to-face in the open space created by the silence.

We are also a Quaker ministry in the way we carry out our preparation and program. Our tours are rooted in daily meetings for worship and business. And while we do divide functions and we each bring various strengths to the tour, we especially attempt to share the teaching of dances and announcing of our program, recognizing that the Spirit speaks through all of us. Eloquence of phrase and perfection of technique are not measures of the Spirit's presence, and we attempt to live this through a sharing of these "public speaking" elements.

Dancers with the Divine

Many different names have been used to describe Quakers through the ages, but one that resonates profoundly with many of today's unprogrammed Friends is "Seekers." The word implies a continuing search for God and the Light, helping to balance a sense of many religions as rigid and doctrinaire. Certainly, these aspects of the concept have drawn me to the label and affirm a part of the truth that I experience and wish to validate.

There is a quality of the name that fits less well with my experience. In addition to our seeking, we occasionally find ourselves in the presence of

that which we are pursuing. Sometimes we find ourselves moving with that Spirit, harmoniously living with the call of the Divine

in our lives. At this time we feel something like Finders—not of the ultimate and final Truth, but of the place where we belong and the path along which we are called to continue. We haven't trapped or boxed the Spirit, but we find ourselves moving and growing in concert with it. It feels like something beyond merely being a Seeker, but is such a fluid and moving experience that calling ourselves Finders would also seem misleading.

This experience came upon me clearly in the course of the Friendly FolkDancers tour to New Zealand. I had the sense of us moving to the lead of the Spirit, to the rhythm and pace of the Divine. This contrasts with the times we are out of step, aware of the lack of flow in our lives. It

seemed clear to me that Quakers are Seekers, but more than that we are dancers with the Divine. We are seeking to be in that continually unfolding movement of the Spirit. At our best, we are partners of the Divine, faithfully following the lead, always sensitive to the changes in tempo and direction. When this image came to me, I had a tremendous relief because, instead of endlessly pursuing an unattainable goal, I saw myself attempting to learn the dance. My task would never cease, because the dance and its variety never end, but I could know the faithfulness of being in the right place in the dance, for at least the present moment. That, in itself, is a powerful and rewarding place to be.

—Mark Judkins *Helpsmeet*

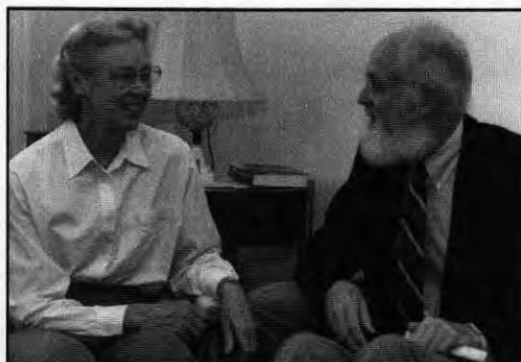
being ironed out by the sense of greater community—the other half of a couple appearing with us, a meeting disjuncture being resolved in the hall.” The clerk of a meeting in England reported something similar, that the sense of community engendered by our visit opened many meeting participants to experience refreshment and joy in each other, something that had been sorely lacking through a year of struggles and endless committee meetings. Committee meetings are good, in their place, and eating together helps build community as well, but folk dancing together is often a surprisingly effective way to find a unity and community of all ages.

Not surprisingly, perhaps, music and dance can bridge the experience of programmed and unprogrammed Friends. The FFD have attempted to take our ministry to all branches of Friends. This degree of intervisitation is perhaps slightly less easily attained than one might expect, given an avoidance of dance within some evangelical circles, including some Quakers. At first, Kenyan Friends were hesitant to welcome our tour there in 1996, due largely to a history of just such a prejudice against dance. (Remember that in the 1800s all Quakers eschewed dancing.) Eventually we were welcomed by the women’s meetings, and when the Kenyans, both men and women, saw the nature of our dance and ministry, they resoundingly embraced our tour as a Christian ministry—without any need to speak traditional words of that faith. Our peace ministry was accepted at face value based on the evidence of their eyes. Perhaps we could find an easier unity within unprogrammed Friends of Christian and universalist camps if only we would folk dance together more often!

Although we often refer to our distinctive form of worship in liberal Quaker circles as “unprogrammed,” there is, in fact, depending on the meeting, an almost codified structure to the worship. Clearly, the early Quakers wanted to throw away the empty forms. That is a worthy ambition, but sometimes we accidentally toss out the baby with the bath water. Our largely unwritten guidelines for worship sometimes inhibit or prevent the guidance and enlightenment of the Spirit from flowing through us and enriching our meetings. The vast majority of messages in FGC-affiliated meetings are delivered in quiet, pious tones, are limited to a few minutes, and are limited to speaking. There

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*by Benjamin, as told to Clifford Pfeil
with illustrations by John D. Gummere*

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has been considerably greater diversity in our past. The calm, quiet tone may be appropriate to some messages, but sometimes the words we are given to share seem meant to burn or to melt. Our unprogrammed tendency these days is to moderate and filter these messages, which can be an unfortunate unfaithfulness to the measure of light we are given. It is quite clear that George Fox and the "Valiant 60" were hardly given to such moderation, and William Penn has been described as speaking at such length in meeting for worship that one listener assembled 30-plus pages of notes based on one of his messages! I don't think that any of us want that in our meetings, but this may well be the point. The question perhaps should be "Is it in and of the Light?" instead of "Is it what I want?" While there are certainly many vital Friends meetings, there are also many dead spaces, gasping for the breath of the Spirit. Are we filtering the Spirit from our midst by our norms and comforts?

All of this is especially relevant in the context of the ministry of the FFD. In addition to joy and community, we frequently experience transforming moments of worship without words which involve movement. We have traveled to a relatively small number of programmed FUM meetings, so I was surprised at the report of one Friend who had been present at a workshop held as part of the Friends United Meeting triennial several years ago. The participants were asked to share special experiences of gathered meetings, and at least a few of the sharings were about the experience of the FFD program! Statistically, this is an amazing testimony (or perhaps an incredible coincidence). Our own experience has been the same—there is often a movement to a deep place of connection and sense of the Spirit that is part of our program. The message received through movement and often without words may be heard and felt throughout the room. This is precious fruit of the Spirit, well worthy of the name of worship. Would such a presence of the Spirit be welcomed in most meetings, being delivered through movement instead of words? Would most people be too intimidated to try it, even if the Spirit were solidly leading or pushing them in that direction?

Perhaps we could imagine a truly unprogrammed "unprogrammed worship." Perhaps some messages would be calm

Move When the Spirit Says Move!

Most ministry I've shared in meeting for worship has been spoken, but several times I've been called beyond our norm of short, evenly spoken verbal messages to truly unprogrammed ministry. One time in particular I obeyed when the message I was given was to move in a circle, stopping at certain positions, facing the center. I was physically acting out the question with which I was wrestling as I moved around the circle. It's hard, perhaps impossible, to convey to you what happened. I was quaking and feeling foolish because it was so different, so odd, compared to "normal" verbal ministry, but I felt clearly

the direction of the Spirit. A couple minutes into this physical prayer, the understanding burst upon me, and I had an answer to my quandary. I was stunned, overjoyed, and I cried. I don't believe I could have experienced the blessing of that prayer if I had prayed only with my mouth. The same is likely true for many of us, so my admonition to all of us is this: To experience the full fruits of the Spirit, we need to pray with all of our body. We need to sit when the Spirit says sit, pray when the Spirit says pray, and move when the Spirit says move!

—Mark Judkins *Helpsmeet*

there is a total lack of statistics to document the degree of success, we have often received feedback about new visitors to meeting for worship following an introduction to Quakers occasioned by a visit from the FFD.

In the beginning of the year 2000 we plan to tour in the Pacific Northwest. We will be using that trip to stretch ourselves a bit further in the area of outreach. Our typical stop on tour is hosted by Friends meetings and worship groups, with only rare exceptions, mostly related to nursing homes and schools. We will be making a deliberate effort to schedule some stops outside our comfortable Quaker envelope, with activist groups and other associations likely to be receptive to our message of peace, joy, and community. We will be leaning heavily on contacts in the region to forge the connections and do the groundwork for us. In any case, it promises to be a rich experiment in unpro-

and reasoned, but some might be cried, thundered, or sung. Perhaps the message might be only that the "speaker" kneels silently, or maybe the message might be to wash the feet of "the least of us." Maybe the message might emerge through a dance moved to the rhythm of the truly "different drummer." Of course, any of these messages may or may not be from the Spirit, just like any spoken message, and we should consider applying the same criteria to them when holding a message in meeting for worship.

The FFD do not specialize in ecstatic, evangelical-type experiences, but our program does sometimes have unforeseen, dramatic results. At one of our stops in New Zealand we danced first at a nursing home. Many or perhaps most of the audience were physically limited or in wheelchairs. Our selection of participation dances is such that we easily adapt to such a group, which we did on that day. In addition to the wheelchair-bound dancers, there was at least one man moving with us on one crutch. On the following First Day, at the end of meeting for worship, this same man rose to proclaim smilingly (and this quotation is reproduced to the best of my memory), "This past Friday, for the first time in my 91 years, I danced (dramatic pause) The Hokey Pokey. I struggled up to dance with my crutch, and ever since that dance I felt my leg growing stronger. As you can see, I no longer need the crutch!" We don't usually



Dancing in Golden Bay

claim miracle healings as one benefit of our visits, but few of us would be surprised that such experiences of joy can lead to physical healing as well.

When we offer to visit a meeting, we invite each group to use our visit as an opportunity for outreach. Some do a phenomenal job of reaching out to the community, and others are almost secretive about it. A good many Friends groups perhaps have undeveloped "outreach muscles," possibly because of an aversion to practices of other religions. Up to this point, I believe that no meeting has found the slightest problem with our brand of "Quaker evangelism" when witnessed firsthand. It has felt freeing to be able to have such an outlet for joyfully sharing the fruits of our Quaker fellowship. Though

programmed Friends evangelism. At the very least, we can hope that our travels will help weaken the stereotyped image of Quakers as an Amish-looking, anti-dancing, nearly extinct people. Maybe seeds will be planted of a dancing, smiling, vibrant people, thriving in this century, evolving and growing. □

You have plenty of options in case you wish to contact The Friendly FolkDancers. The current clerk's address is Mark Helpsmeet, 2550 Gregerson Drive, Eau Claire, WI 54703. You may call (715) 874-6646, visit our website at <www.infinitejoy.com/ffd>, or e-mail <ffd@infinitejoy.com>. Or you may meet us on our journeys or at the FGC Gathering, where we lead nightly folk dancing.



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Broadway and Nagle Ave.
shone black in the spring rain—
a city rain releasing
sweet and sour smells
of asphalt.
I crossed Nagle
from the elementary school
to the bodega.
He crossed the other way.
As we passed, he threw a punch
at my face
from under his yellow poncho.
The faint wind of his right jab
glanced off my lips
like a bee's wings
and I tasted danger—
our meeting aborted
by one-eighth of an inch.
We passed, but the photo
in my mind's album
carries the sharpest taste of
fear that choreographed
my boy's life in New York.

The Periodic Table of Elements
names the meeting
of protons and neutrons—
manifestations of
the primordial force—
electrons, the light within.
Our circle of Quakers,
our meeting
of protons and neutrons,
blending our empty spaces
to share our light.
Cheryl spins a tale,
an allegory of sin
and the Grand Union
express checkout

(too many items—
a long line of
angry stares).
The gossamer thread
of her ministry weaves
through each Friend, in turn,
like a golden thread
stringing a necklace
of pearls.

Oh, that I could meet
each one on such terms.
But to this day
I am glad not to have met
that boy under the yellow poncho
crossing Nagle Ave.
throwing a punch.

Einstein's dream
of a Grand Unified Theory
remains elusive.
I am content for now
to sit in Quaker meeting—
embraced by three of the four
fundamental forces of nature—
the strong force,
the weak force,
electromagnetism.
But I do worry
about the orphan force,
gravity,
and that boy under
a yellow slicker.

—*Jack L. Mayer*

Jack L. Mayer lives in Middlebury, Vt.

Travels in Southern India

by Roy Joe Stuckey

For many years I have felt that it might be helpful to the Right Sharing of World Resources Committee if a few more Friends could find it possible to visit, at their own expense, Right Sharing projects throughout the world, but especially in India, in order to evaluate the effectiveness of the work being done and, if possible, to proclaim its importance to a broader spectrum of U.S. Quakers.

In late 1998, this thought became for me something of a clear call from the Lord. Thus, on October 5, 1999, with the help of RSWR staff and several members of each of our meetings, Campus (Ohio Valley Yearly Meeting) and Chester (Wilmington Yearly Meeting), Roy Joe and Ruth Stuckey and Harold and Libbie Curry departed with traveling minutes and letters of introduction on our called mission to India. Our call was not to minister to those to whom we were to visit, but to minister to the groups from which we had come, i.e., U.S. Quakers, in order that they might better know how much a relatively small gift can achieve in a very poor place and to help them better to remember that they should continue to endeavor to live more simply in order that a few more human beings may be better able simply to live.

Since our airline ticket provided a stopover in Frankfurt, Germany, we decided to acclimate ourselves to harder travel-to-come by renting a car and driving it across the invasion route of northern France to the Normandy beaches of World War II's D-day. There, in the American Cemetery above Omaha Beach, a well-dressed 60-year-old man, accompanied by his equally attractive but very serious wife asked me, "Pardon me, sir, do you have a relative buried here?" I replied, "No, but I may have a schoolmate here, though I am not sure. What about you, sir?" He replied, "No, we are Swedish and so we were not involved." He then extended his hand, looked straight into my eyes, squeezed my hand, and said, "Thank you, sir, for what America did for us. You gave us our freedom." His wife then extended her hand and said simply, "I also thank you." I had not expected such an encounter, and all I could think to say was, "Thank you, my dear." Somehow it did not seem appropriate to decline credit for something with which I had very little to do, nor did it seem appropriate to tell them that I am a Quaker pacifist opposed to all wars and, in

fact, to all violent acts of either aggression or of defense.

In some unexplained way, this experience helped to prepare me for our mission in India. However, it did nothing to prepare me for the material contrast between what I observed in northern Europe and was to find in India. If the United States is wealthy, and it is, Europe is even wealthier. A cup of coffee in Germany or France will typically cost from three to seven U.S. dollars at a sit-down restaurant table. In both Europe and India the city streets are packed almost to gridlock, but in Germany almost all cars seem to be new and most carry emblems that say Mercedes-Benz, BMW, VW, or Audi.

The contrast in India is, in a word, dramatic. It can, in fact, hardly be described! First, there is the rush of 90-degree air as one enters the airplane exit ramp at midnight in the Mumbai (Bombay) Airport. There is the relative starkness of the passenger terminal and the older bus that takes us to a moderately priced (for us) hotel. Then there are the sleeping bodies strung along the pavement for the entire five-mile ride. At one place, seemingly no more secure than most others, perhaps 20 or 30 or more human beings are laid out side by side, end to end, on a cement sleeping surface serving as an outdoor dormitory. In a much less secure space, covering the entire left

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FRIENDS JOURNAL February 2000

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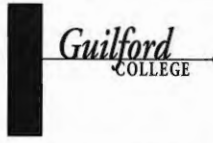
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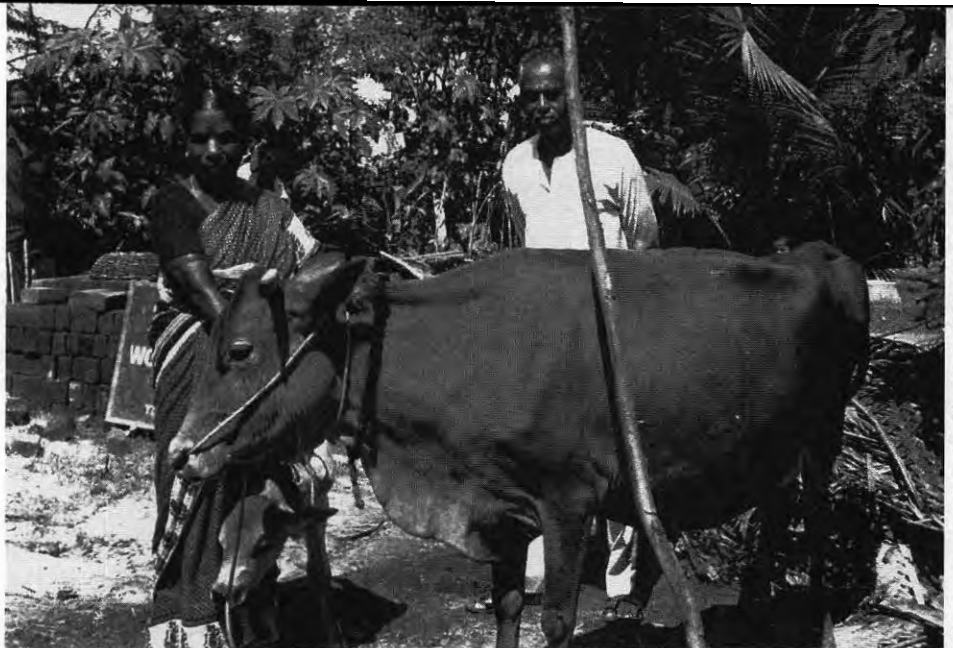


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M.T. Nandikeswaran with his wife, her best cow, and its calf

side of the highway, is another cluster of sleeping creatures. These are Brahmin cattle!

[In visiting the Network for East-West Solidarity] most every one, but especially the women in their saris, seemed beautiful. Their faces were smiling, and many were charismatic. Along the way we stopped at the local office of their RSWR-funded credit union. It is in an earthen home with a door only four feet high. I, as the identified leader, was urged to crawl through and to kneel on the floor mat in order to identify with the established loan application process. Next there was a visit to two micro-enterprise stores, both capitalized with loans of 1,000 rupees (\$22.90 at current exchange rates). The first store, also with a low door, sold only fresh herbs and vegetables, including a bushel of some very good looking green beans. The second was a longer established roadside business, now beginning to flourish, in one of the best locations in town.

Many times throughout the next few days, we were to be thanked for our Right Sharing generosity and, each time, just as it was for the handshake in the American cemetery in Normandy, I was unable to find the proper words of self-effacement.

[While visiting a school] on a casual thought, I asked each child to stand and say his or her name. I had no idea how it would work, but as it turned out, we were gratified beyond expectation. Each child spoke his or her name clearly and with seeming pride, except one girl of about eight or nine years of age. She was dressed in her school uniform, pale blue blouse and dark blue skirt. She looked clean and well nourished, as were each of the others. With dignity she arose from the floor to speak as did each of the others, but unlike them, she did not speak. Her lips moved ever so slightly, and her throat muscles quivered, but she uttered no sound. Her teacher quietly explained, "This child is one of the developmentally disabled. She is nearly a deaf mute and she may have some mental disabil-

ity. However, she is doing very well here in school."

[We] were struck with the acceptance, the calmness, and the beauty of the moment. There was a continued pause, not an awkward moment, but almost one of Quaker silence. Then, out of that silence came a message from the Lord that [we] could not possibly have expected. The child raised her left arm, extended her right arm, and began a slow, carefully-studied, carefully-coached, classical dance that, we were later told, carried also the message of deliverance, through education, from the misery of child labor. There were tears in my eyes and a memory etched forever in my mind.

[We visited with a group of project partners, hosted by Mr. Rajendran of OAZONE.] Most of the women were eager to understand each morsel of attempted communication. Almost all were alert, but always there was one woman, usually seated on the front row, who emerged as the most memorable personality of the moment. I was later to name the one from this group "the model farmer." She approached us at the rise of the meeting to say in a few words of English and with a bit of translation, "I am pleased to know that you are farmers because I, too, am a farmer. I am a model farmer. I am glad to learn you have cows and a kitchen garden, and fruit trees because I, too, have these things. I am a model farmer."

I asked where she lived, and she indicated we were to visit her village. I could hardly wait, but first we had to visit the new latrine project that the local government official wanted to show us. And then darkness had come, and there was no time to see her "Model Farm." But, we were not yet ready to leave her. She invited us into her village schoolhouse lit with a few electric light bulbs, and there she brought forth a brand new multicolored thermos bottle from her backpack. From this she served us cardamom-flavored sweet-

ened hot milk, which she had milked from her own cow. I was soon to be told that she had proper credentials for her self-claimed title. Because she and her family had so conscientiously and so successfully availed themselves of all resources available through the RSWR self-enablement sangam project, her home and the garden around it had been officially designated by the project leader as a "Model Farm," one where others could be taken for inspiration and instruction.

[When visiting PACHE Trust,] darkness had come, and we had not yet visited the meeting of the women's sangam in the nearby village. When we arrived there was no electricity, and we sat in darkness illuminated by one flashlight owned by a project staff member. I wondered why the women did not produce lanterns, or at least candles, as others had done for us in similar moments of darkness. The reason may have been because they were one of the poorest groups we had yet visited. But more likely, they were expecting the electrician to come any minute to fix the light. This he eventually did, but in the meantime, we established good rapport.

The smile of the president of the sangam was big, bright, and always toothless. Her talk was clear, powerful, and hopeful. It was delivered with poise, dignity, and sometimes oratorical eloquence. Her message was much the same as we had heard in the two more affluent projects we had just visited: The sangam has given us respect; we are saving money; we are paying off the money lenders; first our husbands scoffed at our efforts toward solidarity; now they support them because they can see that they have given us all more security. Then she produced the most eloquent illustration of our trip, "For us, our sangam has meant turning darkness into light just as it happened in this room a few minutes ago when the lights came on!" I remember her as "the light woman." But she was not finished yet. We had seen her smile. We had heard her talk. Now, we were to hear her sing. It was not a happy song. It was sad, and very serious. It was to counsel against the practice of female infanticide and to tell how the sangam was trying to change things.

On Friday evening Dr. Kannan took us to the Interreligious Prayer Meeting. Here he asked our two women team members to speak briefly. Ruth Stuckey spoke of her experience with silent worship as she was reared in Ohio Yearly Meeting, Conservative. Libbie Curry spoke of how we are all children of God. The worship leader amplified this message. We hope it is the one we left behind in India. However, the one we wish to carry back to the United States is this: let us each try to live more simply each day, and send what we save to RSWR. □

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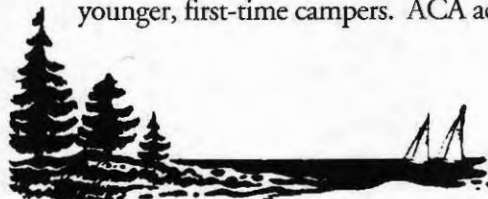
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A Rite of Passage for Men: Richard Rohr, OFM
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May 30-June 3

The Male and Female Journeys:
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August 24-27

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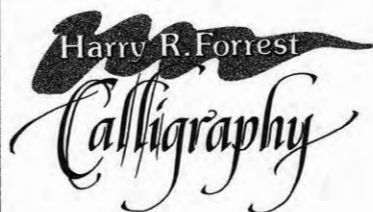


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FGC Notes

Access Resources

by Liz Perch

Friends General Conference is committed to providing access to resources for all who participate in our annual Gathering and small conferences, including those with hearing, vision, or mobility difficulties. The Long Range Conference Planning Committee provides the structure and direction for this activity. For the 2000 Gathering of Friends at the University of Rochester July 1-8, 2000, a Planning Committee of some 80 Friends is hard at work arranging all parts of the week. While the Evening Program Committee is working with plenary presenters, the Workshop Committee is planning workshops, and the Junior Gathering Committee is creating the program for children, a few volunteers are anticipating the needs of attenders with hearing, vision, and mobility difficulties as well as a wide variety of other special needs.

Not too many years ago, a volunteer coordinator started what was then called the "Helping Hands" program to match available resources with those who had needs for assistance. In the past ten years, the program has expanded as the awareness of needs has grown. The name changed to Special Needs and then last year—partly in response the article in *FJ* (July 1999) by Diane Pasta—to Access Resources.

The Gathering staff and volunteers try to meet needs in several ways: First, they use their knowledge and experience to try to select a campus with reasonable accessibility to those with mobility impairment. For instance, plans must be made for a certain number of attenders using wheelchairs or electric carts. College campuses have proven the best choice for an affordable Gathering that is confined to a single site. But, as a Friend pointed out on his evaluation in 1997, "It seemed this campus was designed for young adult, college-age type people." Many campuses large enough to accommodate a group of 1,700-2,000 have older buildings that have not yet been brought up to ADA [Americans with Disabilities Act] standards. Rarely are 80-85 workshop spaces all located right at the center of campus. The Site Selection Committee of FGC's Long

Range Conference Planning Committee must weigh the relative accessibility of a campus with the needs of programs for space and the needs of attenders for a variety of accommodations, as well as the commitment to move the Gathering to new parts of the continent.

Staff and volunteers also rely on their experience to plan services for the many Gathering attenders with needs who may not have identified those needs in advance. For instance, many Friends use the golf carts and other on-campus shuttle services although they do not consider themselves mobility impaired. Some Friends may have scaled-back lifestyles such that a walk of two blocks is not part of a normal routine, thus, several short walks in a day becomes stressful. Anyone out of a familiar environment may find confusing walks in July heat difficult. One or more hungry, tired children may impair one's mobility as much as a physical disability.

It can also be anticipated that a somewhat predictable number of Friends will need assistance to hear well in plenary sessions and other group settings. Each year arrangements are made to rent or borrow assisted listening equipment. FGC is delighted and fortunate this year to have received a generous grant to purchase a sound enhancement system for use at the Gathering. Any information or experience meetings have with such systems is welcome; please contact Sally Campbell, 252 W. 91st St. #64, New York, NY 10024, (212) 787-3903, <scampbel@portone.com>. Gathering planning committees continue to struggle with appropriate ways to make all-Gathering worship accessible to those with even mild hearing loss while retaining worshipful spontaneity that Friends treasure.

Then there are attenders for whom attendance at Gathering would be all but impossible without special arrangements. Prior to Gathering, attenders are asked to list special needs on their registration forms, particularly in relation to housing. This allows the registrar and housing volunteers to make the best possible arrangements within the limits of dormitory housing. Barbara Andrews



Liz Perch, a member of Central Philadelphia (Pa.) Meeting, is FGC's conference coordinator.

© Bonnie Zimmer

has served as the Gathering registrar for several years and maintains that the more her volunteers know about a Friend's needs, the better able they are to make a satisfactory assignment.

Sometimes a volunteer calls an attender who has indicated a need, to ascertain what resources will be needed. Though most Friends welcome the calls, a few feel this is an intrusion; in fact it is the best way for resources to be located and available when Friends arrive. Attenders with needs are encouraged to provide as many of their own resources as possible and to help staff and volunteers think creatively about how their needs might be met. In the past, Friends General Conference has provided services such as arranging for paid and volunteer sign language interpretation for adults and children; accepting delivery of medical oxygen before the Gathering begins; renting wheelchairs for use on campus; and installing levered door handles over knobs. The Gathering cannot provide special beds in dorms and cannot arrange all field trips to be completely accessible.

While FGC is committed to access to resources, we also acknowledge that there are both financial and human limits to those resources within the community of the Gathering or a small conference. The Access Resources subcommittee of LRCP struggles with equitable allocation of limited funds when services must be purchased for individuals.

Golf cart shuttle drivers, tray carriers, luggage porters, and many other service providers are Gathering attenders who give two or more hours of time to the community through the Gathering's "Lend a Hand" program. While clerks and coordinators try to sign up willing and able Friends in advance, it can be difficult, particularly on the first day of Gathering, when there are many demands on Friends' time, and when volunteers aren't always right where they are needed. Sometimes the most special need of all is patience! We encourage those Friends who are consumers of services to give time, as well. When people are given the help they need to have access to the Gathering, they frequently use this freedom to volunteer to help others. Because they've "been there," they often know what's needed and how to provide it. This is another reason the service is now called "Access Resources" instead of "Special Needs." Many volunteer hours are needed from Friends who can sit at the Lend a Hand sign-up table in addition to doing the tasks listed at the table.

Volunteer opportunities are listed on the back of the registration form in the Advance Program, which will be mailed in mid-March. FGC encourages volunteers to make themselves known in advance, so even better planning can be done. □

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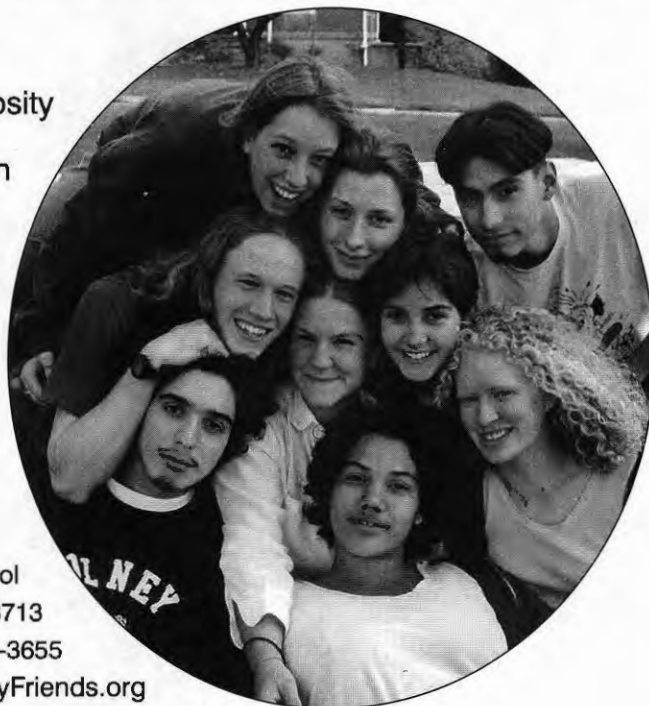
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News

Philadelphia Yearly Meeting has filed a friend-of-the-court brief with the U.S. Supreme Court in support of its member, Priscilla Adams of Haddonfield (N.J.) Meeting, who petitioned the high court in November 1999, following unsuccessful efforts in lower courts to obtain government accommodation for her conscientious objection to paying war taxes by allowing her to pay federal taxes without paying for military expenditures. Her employer, Philadelphia Yearly Meeting, supports religious witness by not forwarding the military portion of a conscientious objector's taxes to the IRS. A Peace Tax Fund, where tax dollars of conscientious objectors would be directed exclusively to nonmilitary programs, is one possible solution to the dilemma for adherents to nonviolence; a bill to establish a Peace Tax Fund has been introduced in every Congress since 1972.

The Religious Freedom Restoration Act, which Congress passed in 1993, requires that when government's "compelling state interest" restricts a citizen's free exercise of religion, the government must show that it is using the "least restrictive alternative" available to accomplish its purpose. Lower courts addressed the issue of accommodating war tax resistance only by declaring that the government has a compelling interest in collecting taxes; the courts have not dealt with the arguments that accommodation of conscientious objection would be possible within the context of mandatory participation in taxation. The Supreme Court has not heard any case that raises these religious liberty questions under the 1993 law. —PYM news release, December 2, 1999

Quaker House, in Fayetteville, N.C., has established the Kaye Lindsey Fund to strengthen its witness to women in military service. Approved by the Quaker House board, the fund is a memorial to Kaye Lindsey, one of the first staff members at Quaker House, who was killed in a New Year's Eve accident in 1969. The fund will help Quaker House pay for training of women counselors, fund an education series on the impact of the military on women, produce materials for use by women in the military who need assistance, and pay part of the director's salary for time spent assisting women who call Quaker House. Donations designated for the Kaye Lindsey Fund may be sent to Quaker House at 223 Hillside Ave., Fayetteville, NC 28301. —*Quaker House News*

Friends Committee on Washington State Public Policy has launched a campaign to reduce the state's prisons, according to the November issue of *Friends Bulletin*. Noting that Washington State has three times as many people in prison as it did 20 years ago, the

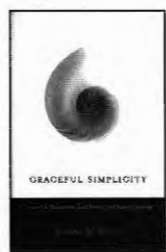
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committee believes that putting more people behind bars is a poor use of public funds. The group is launching a statewide letter-writing effort and holding meetings with allies in the cause, including the Roman Catholic Church and the Washington Association of Criminal Defense Lawyers. Anyone interested in the effort can learn more by writing the FCWPP at P.O. Box 1222, Walla Walla, WA 99362 or visiting their website at <www.quaker.org/fcwpp>.

New York Yearly Meeting is involved in a long-term study of its structure, renewal, and commitment to Quaker living in the context of monthly, quarterly, and regional meetings. An Ad Hoc Committee on the Function of New York Yearly Meeting is directed to "discern how the organization of New York Yearly Meeting can best participate in the continuing renewal of the local meetings, their quarterly and regional meetings, and the Religious Society of Friends as a whole." The ad hoc committee is expected to submit an interim report to yearly meeting in July. In another decision, New York Yearly Meeting no longer will employ field secretaries for the foreseeable future. "We need each other's truthfulness and offers of help," Vicki Cooley, clerk of New York Yearly Meeting, stated in an epistle explaining these changes. —15th Street (N.Y.) Meeting Newsletter

Cuba Yearly Meeting has launched a year-long celebration to mark the centennial of the arrival of Quaker missionaries to that island on Nov. 14, 1900. To help, Friends United Meeting is sending a work team to Cuba in January and February 2000 to replace the roof of a meetinghouse at Velasco, one of five monthly meetings in the country. Anyone interested in supporting the Centennial Celebration or Cuba Yearly Meeting should earmark donations to Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

Britain Yearly Meeting plans to sell a portion of land on the field at Swarthmoor Hall for as much as one million British pounds, reports the autumn 1999 issue of *Quaker News*, a quarterly publication of the yearly meeting. The building and nearby Fell Barn (under repairs) will still be owned by Quakers. It has not been decided how the money will be spent. Swarthmoor was home to the influential Quaker Margaret Fell, and to her second husband, George Fox.

Members of Gwynedd (Pa.) and Norristown (Pa.) Meetings were among Friends from other meetings in the Philadelphia area who participated in the Stonewalk procession on

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its way to Washington, D.C. The purpose of the procession was to place in Arlington National Cemetery a stone commemorating civilians who died in wars. Friends were not allowed, however, to place the stone in the cemetery, which, they were told, is only for those who "served" in war. The stone was impounded by Washington police, but Friends who participated in the 33-day odyssey feel that "the journey of Stonewalk is anything but over." —*Gwynedd Monthly Meeting Newsletter* and *Norristown Monthly Meeting Friendly Notes*

The first-ever Quaker college fair was a great success. About 150 high school students from as far away as Washington, D.C., and New York City came in October 1999 to visit the event at Friends Select School in Philadelphia, Pennsylvania. Representatives from Quaker-oriented schools across the country met with potential students. More such fairs are anticipated. —*PYM News, November/December 1999*

AFSC and FCNL labeled the U.S. Senate's October 1999 rejection of the Comprehensive Test Ban Treaty as "a tragic mistake of historic proportions" and urged U.S. lawmakers to rethink their decision. "The Senate has dealt a devastating blow to nonproliferation, to U.S. national security, and to the possibility of a future free of the threat of nuclear war," said Kara Newell, AFSC executive director. The treaty, signed by 154 countries and ratified by 52, would ban all nuclear test explosions.

FCNL has sent a letter to supporters detailing its lobbying efforts for Senate passage of the treaty. FCNL plans to continue work toward a test ban treaty in the coming year and already has met with Senate staff and officials at the U.S. State Department. "They agree with us that this moment must be used to capture the attention of the American people, to mobilize a strong public rebuke, and to build a public movement that can make a demand for ratification. This is work that will take months, if not a few years, but it is work that can contribute to a safer world, and we must do it," the letter concluded.

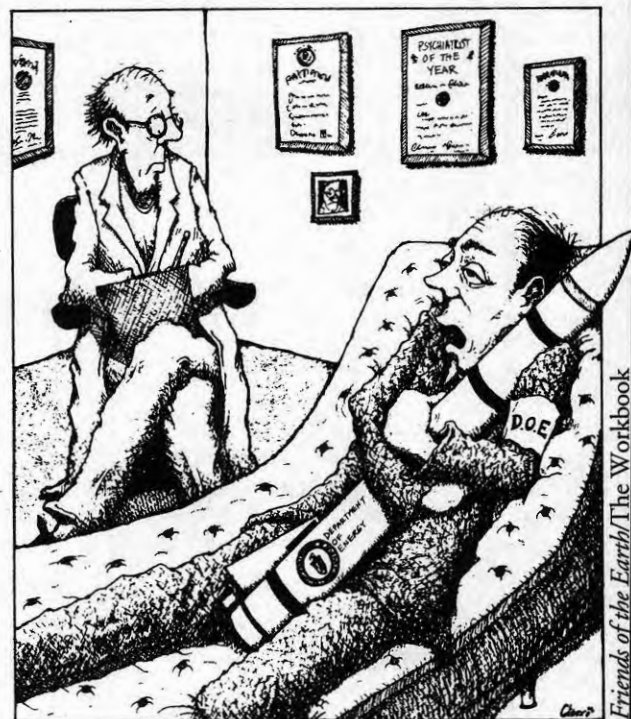
Reading Monthly Meeting in Britain is investigating the state of Quaker schools in England, according to an article by John Perkin in the October issue of

Quaker Monthly. Perkin writes that seven Quaker schools still operate under Britain Yearly Meeting. During the 1998-1999 school year, 195 students out of a total 2,790 came from Quaker families. "Only a very small and decreasing proportion of the pupils and staff are either Friends or have experience of Quakerism, and so it would seem inevitable that the Quaker ethos in these schools will soon be indistinguishable from the general ethos of independent schools," Perkin wrote. "At that stage the use of the word 'Quaker' to promote the school would be misleading."

University of Pennsylvania is undertaking a survey of all religious congregations in Philadelphia for a detailed look at "faith communities" and their good works, the Associated Press reported in November 1999. Organizers of the Program for the Study of Organized Religion and Social Work say it is the first such study.

"This is not simply a survey of Christian institutions, but of every church, mosque, temple, and synagogue in Philadelphia," project director Rodney Rogers said.

Penn sociologist Ram Cnaan said it would be "a major piece of work . . . the largest and richest database of its kind." But, he added, finding every little church, mosque, and temple in the city is a major challenge "because there is simply no master list." In the first few months, the team has identified 2,000 religious groups, large and small, but researchers said there could be as many as 3,500. The project, to be completed by the end of 2000, is supported by a \$250,000





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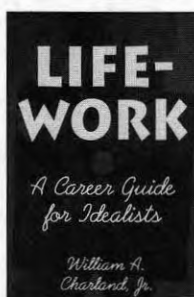


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The Clouded Quaker Star: James Nayler 1618 to 1660

By Vera Massey
With Sessions Book Trust
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Vera Massey offers a compelling perspective on James Nayler's ministry before and after his trial and conviction for blasphemy by Parliament. It's all here: Nayler's power and faith, his torment, his stormy relationship with George Fox.

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By Randall Wischart
Paper 152 pages \$13.00

Cassie risks her hard-won freedom from slavery in order to rescue the infant son she left behind on a Kentucky plantation. On her side are a savvy black abolitionist network, Levi Coffin and other Quakers of the Underground Railroad, and her courageous friend Luke. Sequel to *Luke's Summer Secret*. (Gr. 6-8).



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The survey results are important, Rogers said, because the federal and state governments are cutting back on welfare and other aid for the poor and are calling on religious, charitable, and volunteer organizations to help fill the gap. A much smaller Penn survey two years ago of 113 congregations in six cities found, among other things, that 80 percent of the beneficiaries of religious-based social services were children.

All the hype about the "millennium" should not mean much to Quakers or Christians in general, according to Elizabeth Duke, general secretary of Friends World Committee for Consultation, writing in the latest issue of *Friends World News*. Duke writes that "Nowhere in the New Testament is there a suggestion that we should pay attention to a fixed number of years after any event in the life of Jesus." She urges Friends to approach the year 2000 "with trust, holding to our testimony that each time and place is sacred. . . . Friends can encourage others not to be anxious or to fall into the trap of superstitions."

Martin Luther King Jr.'s name has been added to New Hampshire's Civil Rights Day, and the local branch of American Friends Service Committee is celebrating, according to the fall issue of *Quaker Service Bulletin*. For decades, the local AFSC branch and its New Hampshire staff person Arnie Alpert have been heavily involved in an effort to get the state to acknowledge Dr. King, the civil rights leader who was assassinated in 1968. This year, the state's House of Representatives voted to give him a holiday.

Trustees of A Quaker Ministry to Persons with AIDS ended their independent ministry in October 1999 according to the November/December issue of *Philadelphia Yearly Meeting News*. Services of the independent ministry included 21 volunteers visiting 27 people with AIDS in the Philadelphia area. Some Friends in Philadelphia Yearly Meeting hope to sustain a Quaker service to people with AIDS. Anyone interested may contact Ray Bentman of Central Philadelphia Meeting at (215) 985-1314 or e-mail <rbentman@nimbus.temple.edu>.

Kenyan Friends are moving forward with plans to build a Friends International Centre in Nairobi. Plans for the center have been submitted to Nairobi City Council, and Kenyans have raised \$55,500 of about \$700,000 needed. The complex will include a church for 2,000 people. Currently, some smaller buildings and a meetinghouse exist on the site, which Friends have owned since 1967.

Bulletin Board

Upcoming Events

•February 18–21—Friends for Lesbian and Gay Concerns Midwinter Gathering, Watsonville, Calif.

•March 8–12—Alaska Yearly Meeting

•March 16–19—"A People Led to Testify," Annual Meeting of Friends World Committee for Consultation, Section of the Americas. The Metropolitan Chicago General Meeting will host the meeting at the Illinois Beach Resort and Conference Center in Zion, Illinois, near Chicago. Among the highlights will be an address by Phil Gulley, pastor in Western Yearly Meeting. The meeting will be conducted in both Spanish and English. All interested Friends are welcome to attend. Pre-registration is necessary by March 1. Contact the FWCC Section office at (215) 241-7250 or e-mail <americas@fwcc.quaker.org>.

•March 16–19—Pendle Hill Conference on Building a Culture of Peace, Burlington (N.J.) Conference Center

•March 23–26—Philadelphia Yearly Meeting

•June 12–16—second reunion of Friends who participated in national Young Friends conferences in the 1940s and 1950s at the New Windsor Conference Center in Maryland. (The first reunion was held in Richmond, Indiana, in September 1997.) The reunion will include informal sharing and plenary sessions. Since most participants will be at or near retirement age, the discussions will focus on challenges and opportunities in retirement and on ways in which older Friends can be of service to our religious society. Anyone interested in attending is urged to contact Wilmer Stratton, 500 Falling Branch Road NW, Floyd, VA 24091, e-mail <wstratt@swva.net>, telephone (540) 745-6193.

•June 23–25—biennial meeting of the Conference of Quaker Historians and Archivists at Earlham College in Richmond, Indiana. Anyone interested in attending should contact Friends Historical Association, Haverford College Library, 370 Lancaster Avenue, Haverford, PA 19041, e-mail <fha@haverford.edu>. Anyone interested in presenting papers at the conference should contact Larry Ingle, History Department, University of Tennessee at Chattanooga, Chattanooga, TN 37403, e-mail <lingl@bellsouth.net>.

•July 6–9—Eighth International Conference on War Tax Resistance and Peace Tax Campaign, Washington, D.C., a gathering of people from around the world who oppose

paying taxes to fund war. Those interested in attending should contact the Peace Tax Fund, 2121 Decatur Place, NW, Washington, D.C., (202) 483-3751.

•July 7–22—"2000 Pilgrimage" to Britain, planned by Philadelphia Yearly Meeting's Education Standing Committee. This trip to "1652 Country," hosted by Chichester Meeting, will include visits to Pendle Hill, Swarthmoor Hall, William Penn's meetinghouse "the Blue Idol," and other sites. Up to 30 people can participate. Anyone interested in the pilgrimage should contact Tom Hoopes at (215) 241-7224, e-mail <tomh@pym.org>.

•July 22–30—triennial meeting of Friends World Committee for Consultation, Geneva Point, New Hampshire. The main business of the meeting will be to receive reports from the FWCC's various sections as well as the World Office and the Quaker United Nations Offices. Those interested in the meeting can contact FWCC, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102.

(The annual *Calendar of Yearly Meetings* is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Opportunities

•A project is under way to make a videotape on Rufus Jones and the continued relevance of his teaching. If you have stories, recollections, pictures, memorabilia, or thoughts to contribute to this project, please contact Fred Corneel, 21 Lehigh Road, Wellesley, MA 02482; (781) 235-6157 (home); (617) 338-2840 (office).

•New England Friends are establishing a Quaker Voluntary Service modeled after Seattle (Wash.) Meeting's QUEST program. The goal is to provide full-time volunteer service opportunities with established community organizations. The program will offer housing, food, insurance, and a Quaker experience of spiritual transformation with a curriculum of workshops and leadership training. Short work projects are also being incorporated. Quaker Voluntary Service is seeking funds and information on nonprofit organizations that would be a good site for a volunteer. Beacon Hill (Mass.) Meeting is providing oversight for QVS, and American Friends Service Committee, Young Adult Friends, Friends Peace Teams, and Salem Quarterly Meeting have minuted their support and contributed variously. For more information contact Chris Parker, 33 Ossipee Road, Somerville, MA 02144, (617) 629-7513, e-mail: <cparker@afsc.org>. —Chris Parker



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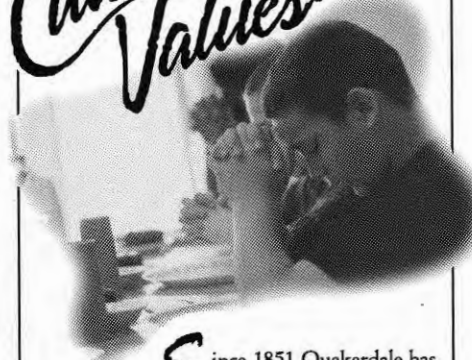
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Living Threads: Making the Quaker Tapestry

By Jennie Levin. Available from the Quaker Tapestry Exhibition Centre, Friends Meeting House, Stramongate, Kendal, Cumbria LA9 4BH, UK, 1999. 64 pages. £7.99/paperback, plus £4.05 shipping and handling.

When my friend Ellen phoned and asked me to review a book about some Quakerly stitchery because I've done some quilt-making in the past, I agreed, not really knowing what I might be getting into. Initially I intended to scan the book before I really got into it. But then, as I flipped through its pages, I began to experience a physical sensation. I was tingling—I had goosebumps—and I realized that I was reading every word.

I began to focus and center, and I prepared to receive a gift.

By page 10, I realized that I was experiencing an incredible journey of Light whose outcome will enrich humankind, because the story of the Quaker Tapestry is nothing short of a modern miracle. Anne Wynn-Wilson, a professional embroiderer and member of Taunton Meeting in Great Britain, received a clear vision on January 14, 1981. She was alone, washing up the breakfast dishes, when she saw the patterns of the Tapestry in her mind and realized that such a project would weave the lives of Quakers throughout the world into a single living cloth.

The Quaker Tapestry, now hanging in Kendal, England, with 77 completed panels, is a richly textured pictorial history of the Religious Society of Friends. Painstakingly crafted by 4,000 people in 15 countries, it is a celebration of imagination, craftsmanship, tenacity, and determination.

Jennie Levin's book is an equally creative gem that guides the reader through the Tapestry's development. More than simply a report on how the embroidery was done, who did it, and where it hangs, *Living Threads* celebrates people and the miracle of community-building. Not only does Levin intrigue the reader with stories about the wool, threads, and colors, the fascinating research and design process, and the devel-

opment of the new Quaker stitch, she also captures the essence of individual experience through quotes and anecdotes that link us to the scores of people throughout the world who were drawn to weave the tapestry.

How I yearn to have been part of the stitching and feel the energy of the threads! I envision people sitting side by side, touching each other, and weaving their lives together as their hands and threads weave the Quaker heritage. Like our lives, sometimes there were disappointments, and sometimes whole sections had to be torn apart, only to be resewn, stronger and more lovely.

Next time I visit England, I will include a trip to visit the Quaker Tapestry at Kendal. I know I will stand before it in awe—and I will experience the miracle of people, vision, and Light that it reflects.

—Linda Weinberger

Linda Weinberger is a member of Unami (Pa.) Meeting.

Friends and the Vietnam War: Papers and Presentations from a Gathering for Recollection, Reappraisal and Looking Ahead

Edited by Chuck Fager. Pendle Hill Publications, 1999. 365 pages. \$19.95/paperback.

This book is an extraordinary record of a Pendle Hill gathering of Friends to reflect on Quaker witness during the Vietnam War. Anyone old enough to have memories of those years will find themselves intensely reliving them as they read. Lou Schneider's opening

review of the special role of AFSC in giving humanitarian aid to both North and South Vietnam sets the stage for a series of accounts of the great variety of approaches that characterized those years, including an illuminating review by Kathleen Herzberg of the role of Canadian Friends. The personal "war stories" are moving and cover a wide terrain: draft resisters in prison, conscientious objectors, émigrés to Canada, a marine who discovered his pacifism on the battlefield. Other stories recount draft counseling, the little-known operations of the underground railroad that helped young men get to Canada, and a wonderful vignette by Marion Anderson about how she made her way into a meeting of the joint chiefs of staff in the Pentagon carrying an important-looking box that actually contained antiwar leaflets!

Two thoughtful analyses by Jack Patterson and Jeremy Mott discuss different positions taken among Friends and raise questions of who is the enemy, what is the nature of power, and whether and how to relate to those in the Two-Thirds world who feel called to violent revolution—a problem still alive today.

Although painful questions are raised, all the presentations in one way or another give strong evidence of innovative Quaker leadership during that period in a variety of nonviolent actions. Lynne Shivers's account of the emergence of AQAG (A Quaker Action Group) and David Hartsough's story of the Peoples' Blockade are good examples.

The sharing by Anne Morrison Welsh of what it was like to live through her husband Norman Morrison's self-immolation in front of the Pentagon, and the spiritual search it initiated for many activists, is one of the most moving parts of the book.

Of great value to readers of FRIENDS JOURNAL are several sections devoted to the views and activities of different bodies of Friends. The accounts by Arthur Roberts for Evangelical Friends, Bruce Birchard for Friends General Conference, and Johan Maurer for Friends United Meeting cut through the stereotypes these groups tend to have of each other, to reveal a deeply spiritual peace witness alive and well in each community.

One thing I found missing, although it was in a sense represented by the participation of a student from the Colgate Peace Studies program in a three-generation panel that included Bronson Clark, veteran of the World War II resistance generation, and Max Carter, a Vietnam conscientious objector: the story of all the Quaker teachers and students who started peace studies programs on college campuses.

Nevertheless, the book as a whole is a rich source of information and reflection as Friends peace witness today faces the terrible dilemmas in the Balkans and spreading violence on



From *Living Threads*: Panel F12, Nantucket and Milford Haven, Quaker Tapestry Scheme, copyright 1999

every continent. This book should be in every meetinghouse library as an aid to that process.

—Elise Boulding

Elise Boulding is a member of Wellesley (Mass.) Meeting. Her latest book, Cultures of Peace: The Other Side of History, will be published by Syracuse University Press in spring 2000.

The Living and the Dead: Robert McNamara and Five Lives of a Lost War

By Paul Hendricksen. Random House, 1997.
427 pages. \$15/paperback.

This book includes a long, beautiful chapter on Norman Morrison, the Quaker who immolated himself in protest of the Vietnam War on November 2, 1965, outside McNamara's Pentagon office window. Since nothing else of any length about Morrison is in print yet, *The Living and the Dead* must be considered a Quaker book of first importance. Paul Hendricksen has done a wonderful job of presenting silent-meeting Quakerism of the late 1950s and early 1960s.

Norman Morrison was clearly, for good or ill or both, the most influential single Quaker

of the Vietnam War years. When Morrison immolated himself, he spoke with fire. Friends, at least, listened carefully. Friends and others found many other ways to speak with fire about the Vietnam War. I disagree with Hendricksen on one important matter: Morrison's death was not in vain. It is not by chance that Anne Morrison Welsh was the star speaker of the conference on Friends and the Vietnam War.

—Jeremy Mott

Jeremy Mott, a member of Ridgewood (N.J.) Meeting, left Harvard College in 1965 to work to end the Vietnam War and later served 16 months in prison for draft resistance.

Resistance in Paradise: Rethinking 100 Years of U.S. Involvement in the Caribbean and the Pacific

*Edited by Deborah Wei and Rachael Kamel.
American Friends Service Committee in
cooperation with Office of Curriculum
Support, School District of Philadelphia,
1998. 199 pages. \$12/paperback.*

As an AFSC employee, I cannot deny my

predisposed enthusiasm for *Resistance in Paradise*. However, the book offers much to recommend, and I'm sure other readers will agree.

When the United States replaced Spain as the ruling power in Pacific and Caribbean nations during the Spanish-American War of 1898, what did the islanders have to say about it? In an energetic and creative response to this question, AFSC brings forth previously unheard voices in their book that marks the 100th anniversary of the Spanish-American War. The book helps us rethink the events of 1898 by shifting the point of view from colonizer to colonized. Visionary in its approach to historical analysis, this book goes beyond mere recitation of dates to question how historical "facts" are determined.

Designed for use in high school and college classrooms (as well as community and faith groups), *Resistance in Paradise* challenges students and their teachers to consider how history is told, what happens when we accept without question handed-down versions of truth, and how we can learn to read and think critically about politics and history. Central to the message of the book are the Foucauldian questions: who gets to speak, and who gets to decide which voices will be heard? Focusing on the complexities of such concepts as sover-

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eignty, independence, and self-determination, the text helps students consider how events of the past influence and determine the present. Nuclear testing in Pacific nations, for example, is only one current-day incarnation of Western policies established during the Spanish-American War.

Viewing the centennial of the Spanish-American War as "an era of urgent questions without clear answers," the editors and writers of *Resistance in Paradise* have collected an anthology of viewpoints that can help students see that interpretations of historical events differ according to who tells the story. Drawing from contemporary newspaper articles, poems, and stories, the text is divided into sections that focus first on the events of the Spanish-American War, with discussion on renaming those events, then on specific regions: the Caribbean (Cuba and Puerto Rico) and the Pacific and Asia (American Samoa, Guam, Hawaii, the Philippines). These cultures represent some of the world's least-understood nations.

Emphasizing what is unique about each nation, the text resists the tendency to generalize island cultures into one vast and nameless oceanic expanse. Instead, we see real stories of people who experienced the Spanish-American War in ways quite different from the story told (if told at all) in conventional history books. The text represents each nation with careful attention to the particular set of circumstances under which it became colonized.

Classroom exercises include experiential activities designed to help students understand oral traditions in literature. The big question for students as they read from this section is, "Whose education?" Readings and exercises in all sections help students learn to ask whose values are reinforced and whose are lost when one country colonizes another. The text includes a glossary of terms, while lessons and readings reinforce critical thinking and discussion.

Resistance in Paradise is the result of the collaborative efforts of 27 editors, writers, scholars, and educators, many of them natives of the countries whose stories they tell. It is a thoughtful, challenging, and timely text with potential to change how the next generation thinks about history. Innovative and provocative, richly textured and thoroughly researched, *Resistance in Paradise* brings to voice the diverse perspectives of Pacific and Caribbean islanders. Clearly on the cutting edge of pedagogy, this text is one to celebrate.

—Lolly Ockerstrom

Lolly Ockerstrom (with her husband Keith Snyder) co-manages Davis House, an AFSC guest house for international visitors, peace and justice workers, in Washington, D.C. She is a member of Beacon Hill Meeting in Boston.

Milestones

Births/Adoptions

Comley—*Rebekah Rosemary Comley*, on May 10, 1999, to Nancy (Keim) and David Comley. Grandparents are Gail and Alan R. Keim, members of Wrightstown (Pa.) Meeting.

Huestis—*Joshua Ryan Huestis*, on August 18, 1999, to Wendy and Jesse Huestis. Jesse is a member of Wrightstown (Pa.) Meeting.

Deaths

Adlercron—*Lillias Adlercron*, 88, on October 25, 1999. A longtime resident of Carmel, California, and a member of Peninsula Friends Meeting since 1957, Lillias was born on April 18, 1911, the daughter of Rodolph Adlercron and Hester Bancroft Adlercron. She grew up at her parents' country home in Lincolnshire, England. Instilled with a strong sense of duty and service from her father, a much-decorated British general in World War I, and her mother, an American whose family endowed the University of California with a library at Berkeley, Lillias was educated at home by tutors and independently obtained a degree from Reed College in Portland, Oregon, in 1956. Trained as a nurse, over the years she cared for many who were ailing in mind as well as in body. She brought encouragement to others through such activities as her work at the local Blind Center. Deeply spiritual, she participated, in addition to her meeting, in the Episcopal Church, the Roman Catholic Church, and Subud (an Indonesian method for renewing contact with the power of God involving a direct spiritual experience which arises from within, uniting people of different races, nationalities, and religions). Lillias found and respected common ground, and her ministry often brought new perspectives and insights from the depth of her ecumenical practices, distilling the underlying unity and oneness from their diversity. A prolific but unpublished writer, Lillias wrote poetry imbued with a deep sense that God is the essence and source of all beauty. She had the eyes and heart to appreciate the natural beauty that many in her meeting missed until she directed their attention to it through her ministry. She collected feathers, stones, flowers, and other simple objects of beauty; wherever she lived, she always nurtured a variety of living plants. Ministering from the tradition of the Prophetic Stream, she sometimes spoke of matters that in her words "you might not like to hear." She will be remembered especially for her humor, her anger at injustice, her quiet caring for others, and her amazing stamina as she walked or rode a bus to various events, making her well known in the community. She was buried in England near Culverthorpe, from whence she came.

Bond—*James O. Bond*, 76, on November 9, 1999, in Sandy Springs, Maryland, in the loving presence of his daughters Susan, Annell, and Rebecca. Although his death was expected for some time, his family and many friends feel his loss. Born and raised in Indiana, he received his A.B. degree at Earlham College, his Medical Degree at the University of Chicago, his Master of Public Health at Johns Hopkins, and his Ph.D. at the University of Pittsburgh. A healer by profession and by passion, James was also an artist and a poet. With a rare and exquisite combination of intelligence and compas-



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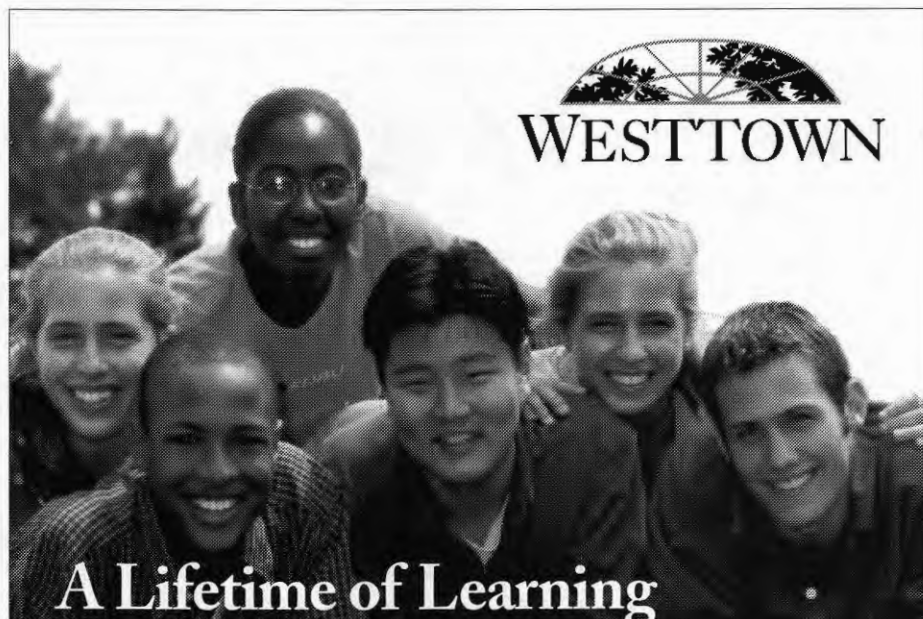
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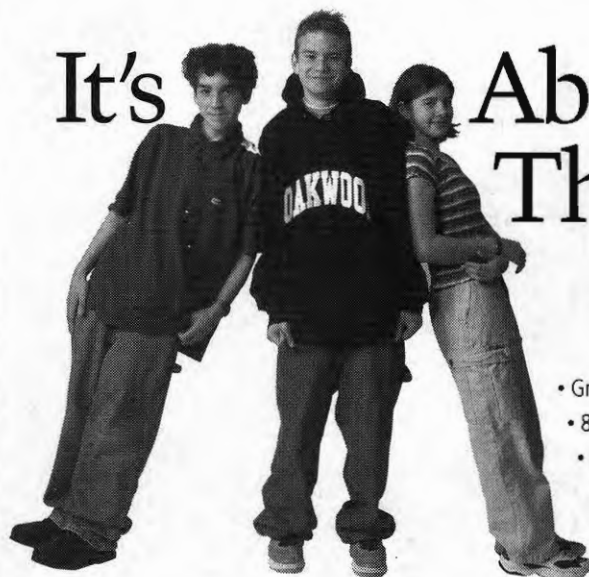
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sion, he brought attention and great skill to his life work. Trained as an epidemiologist with a specialty in virology, he was the author of three scientific monographs, seventy published scientific works, three genealogical works, and two books of poetry. He dedicated his working life to public health, serving 17 years with the Florida State Board of Health, 11 years with the World Health Organization, 10 years with the Maryland State Health Department, and the last 5 years of his career with Montgomery County Health in Hagerstown, Maryland. His first marriage was to Patricia Hornbrook, the mother of his children. This marriage ended in divorce, as did his second marriage to Lydia Lisann. When one of his children asked if he knew where he was going, he said, "I think I'm going back into the great river of consciousness that we all come from, where there is no me. I'll be a small piece of a big awareness, not an individual awareness anymore." Then he added, "Of course, I could be wrong." He is survived by five children, Susan Bond, James Bond, Rebecca Bond, Annell Wate Kamps-Bond, and Lara Bond; two grandchildren, Jessica Bond and Alexa Bond; his former wife Patricia Hornbrook; and his former wife Lydia Lisann.

Goerlich—Leanna C. Goerlich, 75, at Lawrence Hospital in Bronxville, New York, on July 4, 1999. She was full of life, love, and generosity. Leanna Marion Chase was born to Elwyn and Leanna Edgar Chase on March 2, 1924, in Denver, where her father was studying chemistry at the University of Colorado. She grew up in Havertown, Pennsylvania, and attended Drexel University in Philadelphia, where she earned her B.A. in Home Economics, and where she met Norman Goerlich, a Quaker. She went on to receive a Master's in Educational Counseling from University of Pennsylvania, after which she worked for University of West Virginia, mentoring teachers throughout that state. After her marriage to Norman in August 1950, she joined the Society of Friends, attended Haverford (Pa.) Meeting, and taught in Philadelphia high schools. The couple delighted in their two adopted children, Judy and Pat. In 1959 Norman's job with American Friends Service Committee took the family to California, where they attended San Jose and then San Francisco Meetings, and where they adopted Bruce and Peter. It was under the care of San Francisco Meeting that they helped found Mill Valley Meeting. The meeting and motherhood were central to Leanna's life. She served as a Cub Scout den mother, and she was active in the antiwar movement. From 1972 to 1974, the family lived in Wilmington, Ohio, where Norman served as vice president of Wilmington College, and where Leanna established Wilmington College Health Care Center for Women, a source of birth control advice and supplies. In 1974, Norman took a post with the U.S. Committee for UNICEF in New York City. It was at this time that the family moved to Hartsdale and became vital members of Scarsdale (N.Y.) Meeting. For many of their early years in Hartsdale, Leanna was a staff member of the Pre-Trial Services Institute of Westchester. This was an offshoot of the Friends Bail Fund, an effort by Friends in Purchase Quarter to assist those unable to post modest bail. Leanna spent nearly every morning at the White Plains police lockup, interviewing detainees, establishing whether they had community ties, and

recommending release on recognizance for those eligible. She subsequently kept track of those released, assuring that each returned to court on time. In 1982 Norman and Leanna separated and were later divorced. Determined to continue her service, Leanna became a caseworker at Cluster, a nonprofit organization in Yonkers that provided supported housing in a community residence for 15 recovering psychiatric patients. The next year she became director of the Cluster Mental Health Program and oversaw it during a time of expansion. After her retirement in 1996, the supported housing facility was renamed the Leanna Goerlich Residence. Leanna represented Scarsdale Meeting on New York Yearly Meeting's Ministry and Counsel and was instrumental in the work that led to the revised *Faith and Practice*, approved in July 1995. Most recently she was convenor of the Visitation Committee of New York Yearly Meeting's Coordinating Committee for Ministry and Counsel and traveled frequently to meetings in the yearly meeting, at their request, to discuss any problem or issue when it appeared that a Friendly visit might be helpful. In this work she used the program of Gospel Order, readings and queries for study and discussion that she and others had developed to focus on the principles underlying the successful functioning of Quaker meetings. Leanna participated actively in her monthly meetings. Underlying all her Quaker activities was a loving, critical, perceptive intelligence, helpful and accepting but never passive. She moved, usually with grace, into action in the moment. Her always-changing messages in meeting remained open to the movement of the Spirit and sometimes challenged those who pay attention to structure, but no more than it challenged Leanna herself. Spiritually as well as intellectually, Leanna was both strong and fragile. As a result in part of years of yearning and striving for spiritual development, Leanna could express, in verbal and nonverbal ways, a warm and beautiful spirituality. She was actively involved in Scarsdale Meeting, organizing Friendly Suppers, Scarsdale's annual Powell House retreats, and the current series on Gospel Order; facilitating Quakerism 101 discussions; and participating in a study group on membership. Many thought of her as mentor. She served as clerk of Scarsdale's library committee and was familiar with almost every author in the collection. She is survived by sons Patrick Goerlich, Bruce Goerlich, and Peter Goerlich; daughter Judith Geisser; three grandchildren; a brother, Elwyn; and her former husband, Norman Goerlich.

Guild—*Garnet Guild*, 86, on October 16, 1999, in Silver City, New Mexico. Born into a Quaker farm family in the Great Northwest, Garnet grew up to live her life in Quaker service. She graduated from Pacific College and continued with graduate studies at University of Washington and Iowa State College. She taught at Ramallah Friends School for Girls on the West Bank and at American Junior College for Women in Beirut, Lebanon. For ten years she made her home in Jerusalem. She joined American Friends Service Committee staff in 1948, working always for peace, justice, and reconciliation. Assigned to colleges in the North Central Region, she was much in demand to lead student conferences. She later assumed major administrative responsibilities during the absence of an executive secretary. In the heat of the desegregation movement of the late

1950s, she accepted assignment as executive secretary of AFSC Southwest Regional Office. She lived in Austin and Houston, Texas, and she worked closely with meetings throughout the region. She was a founding organizer of South Central Yearly Meeting. During this period she cultivated a deep friendship with U.S. Congresswoman Barbara Jordan. Garnet later joined the Community Relations Division in Washington, working on legislative issues affecting Native Americans. After her retirement she returned to Austin, where she again worked with Barbara Jordan. Garnet will be remembered for her sense of humor and the bright sparkle in her eyes as she carried out her Quaker service. She brought rich experience and insight to her work wherever she served, and like her ancestor Mary Dyer, who for Quaker witness was hanged on Boston Common, Garnet, too, made her life speak.

Jensen—*Elizabeth (Bess) Marsh Jensen*, 99, on September 20, 1999, in Loveland, Colorado. The fourth of seven children of Fred and Ivy (Crites) Marsh, she was born near Archer, Nebraska, on September 14, 1900, and used to travel to school by driving a buggy or riding her pony. After completing high school at Nebraska Central Academy, she alternated teaching rural school with college, graduating from Nebraska Central College in 1924. Bess described these early years as "filled with happiness and a few deep sorrows, sustained always by family and the old home . . . a good beginning for a rich and happy life." After earning a Master's in Economics from Haverford College in 1925, she spent the next decade working and traveling among Friends. She served as national young Friend secretary for the Five Years Meeting of Friends (now Friends United Meeting). She spent a summer in Europe, observing a session of the League of Nations and studying at Woodbrooke, a Quaker center near Birmingham, England. Beginning in 1939, she spent five years on the staff of American Friends Service Committee, primarily developing service opportunities for youth in the United States. One of her most cherished possessions, a desk, was made to order by an unemployed West Virginia miner trained in carpentry by Quakers in one of these AFSC projects. In 1935 at Pendle Hill, Elizabeth married Daniel Jensen, whom her older brother had introduced to her at a family reunion. They established the T-Box ranch near Fort Morgan, Colorado, where their daughter Karen was born in 1936. The Fort Morgan years were hard; there was no electricity or running water. An infant son died in 1939. Elizabeth, Daniel, and Karen spent 1940 in Mexico for AFSC, working with refugees from the Spanish Civil War. The family lived in Philadelphia in the late 1940s, where Elizabeth helped find staff to work with Palestinian refugees on the Gaza Strip. In 1949 the family moved to the Double Slash J, a good ranch on Bear Creek, where they lived until Daniel died in 1971. Bess stayed on the ranch until 1984, when she moved to Loveland, Colorado, to follow with keen interest the lives of her three grandchildren and six great-grandchildren. She served terms on the AFSC Board of Directors, the national personnel committee, and on the Des Moines regional office committee. She was on the Board of Pendle Hill, the Quaker study center near Philadelphia. She attended several gatherings of Friends World Committee for Consultation, and



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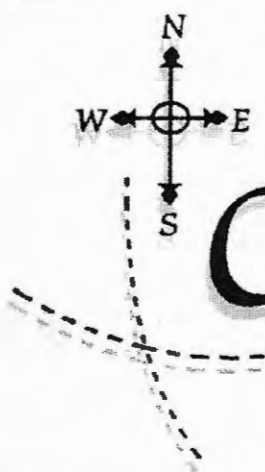
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she particularly promoted their programs of intervisitation. She received an honorary doctorate from William Penn University. In recent years, she was active in Fort Collins (Colo.) Meeting. Visiting and entertaining visitors was a central part of Elizabeth's life, and as long as she was able, she made an annual extended trip up and down the East Coast, visiting friends and acquaintances. She maintained active contact with hundreds of Friends and scores of visitors from all over the world who found their way each year to Bear Creek, where she always found time for a good visit. For more than 20 years, she and Daniel hosted the annual Gathering of Scattered Friends—an occasion for food, fellowship, and worship under the cottonwoods. Elizabeth is survived by her daughter, Karen Thyse; three grandchildren, David Heckman, Benjamin Heckman, and Mary Heckman Clark; six great-grandchildren; and her sister, Portia Marsh Reeves. Her ashes were buried at Central City, Nebraska, beside Daniel's and her parents, not far from the place where her busy and exciting life began nearly a century ago.

Kolling—Orland Kolling, 73, on August 25, 1999, in Winfield, Kansas. Born in 1925 in Wichita, Kansas, he graduated with honors from Friends University and earned graduate degrees in chemistry from Washington University and Kansas State University. The author or co-author of over 100 research publications in physical and inorganic chemistry, he was on the science faculty of Friends University (1955–1959) and Southwestern College (1959–1992). Orland became a member of St. Louis (Mo.) Meeting in 1952 and transferred to Albuquerque (N.Mex.) Meeting in 1991. Elizabeth Buckley remembers her father as someone "who noticed the little things, the details. . . . After the first cancer diagnosis, there was this quiet way about him, where he seemed to treat every breath with reverence. . . . He approached his diagnosis with the same careful manner he put into his research projects." He is survived by his wife Marion Hinson Kolling; his former wife Esther Shaw Kolling; daughters Annette Weaver and Elizabeth Buckley; a brother, Harold Kolling; and grandchildren Manessa and Clayton Weaver.

Marshall—Virginia C. Marshall, 89, on August 8, 1999, in Marlton, New Jersey. Born in Haddonfield, New Jersey, Virginia attended Haddonfield Friends School and was a 1928 graduate of Westtown School. She graduated from Vassar College in 1933, when she started working for Provident National Bank (now PNC Bank) in Philadelphia. She became one of the first female trust officers, retiring in 1975. A life-long member and past treasurer of Haddonfield Meeting, she was active in Philadelphia Yearly Meeting. She had lived in Medford Leas, Medford, New Jersey, since 1987. She is survived by three brothers, Dr. E. Wayne Marshall, William B. Marshall, and David L. Marshall; and five nieces and nephews.

Thornton—Mildred Day Thornton, at home on April 1, 1999, one day after her 83rd birthday, with her husband Bruce and son John at her side. She had a long history of interest in social justice issues, and while a part-time worker in a machinery company in Summit, New Jersey, she won recognition and pro rata benefits for all part-time employees through pleasant but persistent direct



Exploring Carolina Quaker CROSSROADS

June 25-30, 2000

Guilford College

Contact:
Sara Beth Terrell
Program Director
Friends Center
Guilford College
5800 W. Friendly Ave.
Greensboro, NC 27410

(336) 316-2296
sterrell@guilford.edu

- A weeklong residential study program for adults

- Field trips

- Genealogy workshops (optional)

Cost of \$500 includes room, meals and all fees

Further news of AFSC Mexico volunteers

I was a member of the first American Friends Service Committee Service Seminar in the summer of 1939. After working side-by-side with campesinos to build the first school ever on a recently collectivized plantation in Mexico's leading cotton-growing region, the volunteer group drove to Mexico City to learn more of the accomplishments of the government headed by President Lazaro Cardenas. It was good to see that FRIENDS JOURNAL devoted a full column to the history of this Quaker-led volunteer program (*FJ* Aug. 1999, p. 22). Mike Hinshaw's column mentions two reunions, one in Virginia in 1997 and a second one in Mexico City in 1999. I had never heard of either of these gatherings!

A decade ago I attended what I supposed was the first and only such reunion ever held. As I write, I have before me two

reports generated by this reunion. One, 30 pages in length, is titled, *Report of the 50th Reunion Conference of Friends Service Projects in Mexico, Latin America and the Caribbean, Oaxtepec, Morelos, Mexico, July 23-28, 1989*. This final edition includes addresses of participants. The second volume, in the form of an anthology photocopied from various sources (some in Spanish and English), is perhaps half an inch thick. Its title is *El Libro de "Los Amigos": Cincuenta Anos, Oaxtepec, Mexico, July 22-27, 1989*. There is a brief foreword by Ed and Jean Duckles (who were not yet in Mexico in 1939), followed by a preface signed by Bruce Ergood, editor, who offers copies to anyone sending him \$10.00 U.S., at 6363 Radford Road, Athens, OH 45701. (There is also a 24-page paper written by me in 1963, but previously unpublished. Its title is *It Started in the Laguna, Mexico's First Friends Service Unit, 1939*.)

Robert R. Solenberger
Tucson, Ariz.

Classified

For information call (215) 563-8629.

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Accommodations

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118. Overnight and short-term accommodations also available.

The Blue Idol Quaker Guesthouse could be your base to explore England or your Quaker roots. In rural Sussex close to Gatwick Airport (easy and direct road and rail links), London, and Brighton.

A "tranquil oasis," The Blue Idol combines a meeting-house founded by William Penn with a peaceful guesthouse and gardens. Bed and Breakfast £22pp per night. Contact: Mr. and Mrs. Alwynne-Mosely. Telephone: 01144 1403-741241, fax: 01144 1403-741841, e-mail: <106700.3252@CompuServe.com>.

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Naples, Florida. Simple and comfortable accommodations for up to four in the Moorings Beach neighborhood. Conveniently located near many of southern Florida's bird sanctuaries. Available by day, week, or month. Call the Shaws: (856) 235-5516.

Sante Fe—Simply charming adobe guest apartment at our historic meetinghouse. Fireplace, bath, kitchenette, very convenient to downtown and galleries, as well as our tranquil garden. One night—one month stays, affordable. Call (505) 983-7241.

Quaker House, Managua, Nicaragua. Simple hospitality, shared kitchen. Reservations: 011-505-266-3216 (Spanish) or 011-505-266-0984 (English). For general information, call Pro-Nica: (727) 821-2428 or e-mail: <QuakerHouse@ProNica.org>.

Pittsburgh—Well located. Affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

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>.

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

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.

Coming to DC? Stay with Friends on Capitol Hill. **William Penn House**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: <dirpennhouse@pennsnet.org>. Telephone: (202) 543-5560. Fax: (202) 543-3814.

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.

protests to top management. Born on March 31, 1916, in Philadelphia, Pennsylvania, to William Wallace Day and Johanna Lillian Hauber Day, she was the third of seven children. Educated in Philadelphia public schools and by a few courses at University of Pennsylvania, Mildred was working for Philadelphia Electric Company in October 1946 when she met the man she knew she would spend her life with. She married Donald Bruce Thornton in June 1947, and their only child, John ("our John," as Mildred lovingly called him), was born in July 1948. In 1959 the family moved to Charlotte, North Carolina, where they began an association with a small Quaker worship group. This association led to Mildred's conviction as a Friend and to the family's becoming charter members of the newly founded (1960) Charlotte Meeting, where Mildred served in many capacities and soon became known for her competence and efficiency. She worked as the Project Director for Special Market Research for Mecklenburg County. She served as meeting treasurer for many years and participated in many other activities, including Saturday housecleaning and First-day hospitality. Mildred and Bruce were instrumental in building a new meetinghouse at a new location, and they worked faithfully over the long period of time it took to accomplish this dream. Eager to help as much as she could after illness confined her, Mildred contributed her prolific handiwork to be sold for the benefit of the meeting. She was a dedicated and dependable worker for the Democratic Party and a long-time supporter of Friends' efforts for racial harmony and international peace. She served on the boards of several organizations, including both the Charlotte and the North Carolina State Boards of League of Women Voters, the Charlotte Speech and Hearing Center, and the American Freedom Association, a nonprofit educational corporation. Her love of reading—she read up to six books a week for many years—led to her involvement in Charlotte book clubs and service as a library volunteer. These activities helped her cope as she faced repeated episodes of cancer as well as debilitating heart disease. She was a clear thinker who did not flinch from addressing issues directly. This, coupled with her passionate belief in Quaker values and her ability to laugh at herself, led her to describe herself as a "violent Quaker," a comment that usually produced chuckles from her listeners. According to her family and friends, she was feisty, cheerful, and a true source of sunlight in any room. Throughout her illness, she continued to enrich the lives of others with her love, marvelous sense of humor, inner strength, and absolute dedication to being present in body and spirit for her family and friends. Mildred is survived by her husband, Bruce; her son, John; a brother, Robert Day; and a sister, Elsa McKinney. Her spirit continues to live in the hearts of all those whose lives were brightened by her light heart and caring manner.

We publish Milestones that meetings and families send us. If you would like to have items listed here, please send them within six weeks of the event to FRIENDS JOURNAL, Milestones, 1216 Arch Street, 2A, Philadelphia, PA 19107.

Assistance Sought

Armenia. I'm an attendee at Friends Meeting of Washington, D.C., on assignment for the next two years in Yerevan, Armenia. Interested in making contact with any Armenia-based or Armenia-bound Friends. E-mail: <tauberns@yerevan.us-state.gov>. Address: Mark Tauber, Amembassy Yerevan, U.S. Dept. of State, Washington, DC 20521.

Books and Publications

A Half-Moon Shining: Haiku from an African American Quaker Perspective. A book of poetry by Dwight Wilson, ex-General Secretary of FGC. On sale from the author. \$8 each copy. 49 Barnwell Drive, Willingboro, NJ 08046.

Disarm government? Free the people? Help make it happen! Support government without guns. Free information: **Quaker Libertarian Caucus**, 2020 Pennsylvania Avenue, NW, PMB 297, Washington, DC 20006. <www.BeFreeNow.org/QuakerLibertarian>.

To receive the **British Quaker Socialist Newsletter**, please send \$1 for three issues to: Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.

Read Without Apology by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. Historian Larry Ingle calls it "an important addition to any Quaker library. I know of nothing else quite like it. . . ." 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

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Opportunities

Selected Pendle Hill Conferences
February 11-13: **Inquirers' Weekend**, with Wade Wright and Mickey Edgerton
February 20-25: **Faith and Culture: The Search of the Sacred**, with Tom Torosian
February 25-27: **Limitless Creativity: For People of Color**, with Niyonu Spann; and "What is Truth?" **A Friendly Dialog of Christian, Universalist, and Scientific Perspectives**, with Doug Gwyn, Mac Given, and Dan Seeger
March 19-24: **Quaker Work at the United Nations**, with Quaker UN staff
March 24-26: **Buddhist-Quaker Intersections: Sharing our Religious Experience**, with Sallie King
April 23-28: **Exploring Our Faith: Looking at Books of Faith and Practice**, with Jan Hoffman
For more information: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, ext. 142. <www.pendlehill.org>.

Young Adult Leadership Development Interns, Ages 18-24: Work at Pendle Hill and at volunteer placement sites; worship and reflect together; participate in workshops and consult with experienced Friends; develop your leadership skills; build your own community—and have fun doing it. 10-12 young adults. Some experience of Quakerism required. Modest stipend. June 14-July 30. Contact Youth Coordinator after January 10: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086; (610) 566-4507 or (800) 742-3150 x 129, or e-mail: <youthprogram@pendlehill.org>.

To consider affordable retirement property near an established Friends meeting in the beautiful Southeastern Arizona high desert, visit the website <arizonafriends.com>, or write to Roy Joe Stuckey, The Arizona Friends Community, 6567 North San Luis Obispo Drive, Douglas, AZ 85607.

Burundi Trauma Healing and Reconciliation Center
Positions available: two people interested in working for Peace Team in Burundi for 25 months beginning July 1, 2000. These international team members will work with two Burundians in developing the Burundi Trauma Healing and Reconciliation Center, a new endeavor to deal with the consequences of years of violence in Burundi, sponsored by Burundi Yearly Meeting of Friends and the African Great Lakes Initiative of the Friends Peace Teams Project. Six months of training in Africa including trauma healing and reconciliation work, Kirundi (the language of Burundi), social, political, religious, economic, and historical background of Burundi. Application deadline, April 1, 2000. For more information see <www.quaker.org/fp/agli>, e-mail: <davidzarembka@juno.com>, call (301) 208-1862, or write African Great Lakes Initiative c/o David Zarembka, 17734 Larchmont Terrace, Gaithersburg, MD 20877.

Travel For The Socially Concerned
Join Quaker couple touring Guatemala 3/14-25, Sweden/Finland 6/21-7/12, or U.S. Four Corners Anasazi sites in September. Nova Scotia in 2001. Three decades of Hinshaw family travel/study/residence in all four areas, including 27 previous tours. For small-group travel with an anthropological focus, write: Hinshaw Tours, 2696 W. 160 Terrace, Stilwell, KS 66085, (913) 685-2808.

Friends Center with unprogrammed Christian orientation beside Olney campus offers personal retreats with spiritual consultation available; also January 28-30 retreat on **You Are My Friends** with Barbarajene Williams, March 3-5 **Marriage Enrichment Weekend** with Joan and Rich Liversidge, April 28-30 retreat on "The Quakers' Christ" with Henry Jason, and June 2-4 retreat on **Words and the Word** with Howard Macy and John Punshon. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713, or phone (740) 425-1248.

Quaker Writers and Artists!
Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership, \$20/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqqa@quaker.org>. Web: <http://www.quaker.org/fqa>.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Brochure: (800) 370-3331. <www.mvstudios.com>. P.O. Box 766-F, Narberth, PA 19072.

Travel to Tuscany and Provence
Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, Friends and Food International, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail: <MkHaskell@aol.com>.

Friendly Science: Pendle Hill's Forum Program on Science, Technology, and Religion is networking with Quakers in the sciences for future conferences, publications, and a moderated listserv. Register at our website <www.pendlehill.org> and click on "questionnaire." Or send current CV to Doug Gwyn, Pendle Hill, Wallingford, PA 19086.

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>.

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

Personals

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, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

Positions Vacant

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

Friends to work with youth: Powell House, a Quaker conference center in rural upstate New York, seeks individuals or couple to lead the youth program. The program serves young people from grades 4-12. Duties include planning, facilitating, and directing conferences for three different age groups. The applicants must be members of the Religious Society of Friends and possess a desire to share Friends' values with young people. Compensation includes salary, housing, some meals, and a complete benefit package. Send inquiries and résumés to Ann Davidson, Executive Director, Powell House, 524 Pitt Hall Road, Old Chatham, NY 12136-3410 or <Powellhse@aol.com>.

Friend in Residence
Individual or couple sought to be Friend in Residence at Friends Meeting at Cambridge, to begin Summer of 2000. Applicant should be an experienced Friend. Stipend, benefits, apartment suitable for a couple. Applications accepted until position filled; processing begins March 1. Please send résumé and letter of interest or requests for information to: Friend in Residence Search Committee, Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138-4816 or <FMCsearch@aol.com>.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2000-2001 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: John Logue or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Bumsville, NC 28714. (828) 675-4262.

Summer Employment
Staff Needed. Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, N.Y. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 23. Call Mike or Christine at (609) 688-0368.

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

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

Intern Position-AFSC Washington Office: Starting September 1, 2000, this full-time, paid, nine-month position is usually filled by a recent college graduate. The intern will assist in varied program and interpretation tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house. Applications close March 20. Full job description and application from: AFSC, 1822 R Street, NW, Washington, D.C. 20009.

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

Summer Work Opportunities at Pendle Hill
Summer Youth Programs Co-Coordinator: Work with Coordinator to implement Young Adult Leadership Development Internship (ages 18-24, six weeks) and supervise leaders of youth camp (ages 15-18, one week). Foster sense of community; lead discussions, field trips, community work projects; coordinate incoming resource people. Approximately June 1-August 6. Room, board, salary.

Youth Camp Co-leaders (3): Plan and lead weeklong service learning program in collaboration with PYM's workcamp program. Build community; lead games, discussions, field trips, work projects; plan fun activities. Camp dates: July 9-16. One advance planning weekend at Pendle Hill in May or June. Room, board, and honorarium.

Young Adult Leadership Interns: Ages 18-24. Modest stipend. June 14-July 30. See full description under "Opportunities."

Contact Youth Programs Coordinator after January 10: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099; (610) 566-4507 or (800) 742-3150, ext. 129; or e-mail: <youthprogram@pendlehill.org>.

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

Quaker United Nations Office-New York—Opportunity for two interns at the Quaker UN Office from September 2000 through August 2001. Interns follow disarmament, human rights, economic justice, development, environment, women and children, indigenous people, refugees, and regional issues at the UN; research/write articles and briefing papers; arrange/attend UN and other meetings; assist with office administration. Candidates must be college graduates or have equivalent experience, demonstrate interest in international affairs and a commitment to Friends' principles; and possess good writing/computer skills. Stipend and medical coverage offered.

For information and application form write: Quaker UN Office, 777 UN Plaza, New York, NY 10017, or by e-mail: <qunony@pipeline.com>. Deadline for submission of application and references: **February 11, 2000.**

Real Estate

For Sale
Looking for a home in sunny southern Arizona? We have a barely-used in 1997 double-wide mobile home for sale on five acres immediately adjacent to Friends Southwest Center. The meeting doubles in size over the winter months when Friends from all over the U.S. and Canada sojourn and enjoy a quiet, pristine, warm and dry environment. If you are looking for ownership of land and home rather than renting in a Quaker community, this is the place for you. 8727 Highway 191, McNeal, is listed with Century 21 in Douglas, Arizona. (520) 364-7906.

Rentals & Retreats

Nantucket, 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, and August, 2 weeks minimum. Nonsmokers. (978) 462-9449 evenings.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts. 14 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.

Quiet Wisconsin Country Home. Private room. Share house, 35 acres hills/trees with owner. \$250/month or work in lieu of cash. Utilities included. (608) 525-8948.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

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

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. Entry fees \$49,650-\$167,050; monthly fees \$1,363-\$2,754. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951. <www.foxdalevillage.org>.

Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

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Communities under development:
Kendal at Lexington • Lexington, Va.
Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Granville • Granville, Ohio.

Independent living with residential services:
Coniston and Carmel • Kennett Square, Pa.
Skilled nursing care; assisted living:
Barclay Friends • West Chester, Pa.

Advocacy/education programs:
Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships
For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: <info@kcorp.kendal.org>.

Schools

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. (530) 273-3183.

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.

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.

United World College schools, located in nine countries around the world, are committed to the ideals of peace, justice, international understanding and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year pre-university program of International Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 1. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: <www.uwc.org>.

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. (828) 675-4262.

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation/holiday, summer programs. Half- and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

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 480 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. <www.sfs.org>.

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (pre-K-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.

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. (740) 425-3655.

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.

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

Services Offered

Illustrated, Calligraphed, Marriage Certificates by birth-right Quaker artist, Jennifer Snow Wolff. Visit website for full color images of detailed, realistic artwork, ceremony ideas, and online form for no-obligation estimates: <<http://www.CalligraphicArt.com>>. No Spam policy. Gay and lesbian couples, non-Friends welcome. E-mail: <snowwolff@att.net>.

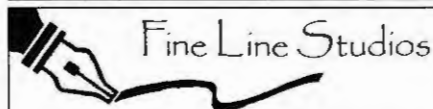
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Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

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Quaker attorney with solo practice in Philadelphia offers legal services with Friendly approach to: wills and trusts, domestic matters, health law problems, SSI, consumer problems, contracts. Mediation services available. Call Pamela Moore at (215) 991-0777.



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Ahimsa Graphics, 24 Cavanaugh Ct., Saunderson, RI 02874. (401) 294-7769 or (888) 475-6219.

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.

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.

Quaker Real Estate Agent. Friendly, low-key help in the Baltimore/Washington area. Twenty-five years experience. Call Fran Palmeri at (410) 263-3377 or e-mail <FKPalmeri@aol.com>.

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. (765) 962-1794.

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) 966-6127 or e-mail <JMFS@aol.com>. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

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Forum Travel

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

Summer Camps



Camp Woodbrooke, Wisconsin.

Make friends, experience community, develop skills, and learn about the environment. Quaker Leadership. Ages 7-12, 36 boys and girls, 2- and 3-week sessions.

<www.campwoodbrooke.com>, <ajlang@mhtc.net>. Brochure: (608) 647-8703.

Make friends, make music this summer. **Friends Music Camp**, ages 10-18. Brochure, new camp video: FMC, P.O. Box 427, Yellow Springs, OH 45387; (937) 767-1311; <musicfmc@aol.com>.

Summer Rentals

Prince Edward Island (Canada): Seaside cottage. Three bedrooms, two baths, large deck. 3 acres. \$600 per week. Call: (610) 520-9596.

Meetings

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

(HA)=Handicapped Accessible

MEETING NOTICE RATES: \$15 per line per year. \$20 minimum. Payable a year in advance. No discount. Changes: \$10 each.

BOTSWANA

GABORONE-phone (267) 347147 or fax 352888.

CANADA

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

OTTAWA-Worship and First-day school 10:30 a.m.

91A Fourth Ave. (613) 232-9923.

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

TORONTO, ONTARIO-Worship and First-day school 11 a.m.

60 Lowther Ave. (north from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday.

Phone: 224-4376 or 233-6168.

EGYPT

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

EL SALVADOR

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

FRANCE

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

GERMANY

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

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

GHANA

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

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays.

Call Mary Thompson: 2014251, Nancy España: 8392461.

INDIA

NEW DELHI-Unprogrammed worship, 10 a.m. Sundays at

National WYCA Office, 10 Parliament St., Tel.: 91-11-6963925.

MEXICO

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

MEXICO CITY-Unprogrammed meeting Sundays 11 a.m.

Casa de los Amigos, Ignacio Mariscal 132, 06030,

Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El

Centro de los Amigos, APTDO 5391, Managua,

Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting. 10 a.m.

Sundays. Girls, Inc., 5201 8th Ave. South. (205) 592-0570.

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at

Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O.

Box 319, Fairhope, AL 36533. (334) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays

in various homes. Call (205) 837-6327 or write P.O. Box

3530, Huntsville, AL 35810.

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

Alaska

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

0700.

FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden

Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

JUNEAU-Unprogrammed, 10 a.m. Sunday. 750 St. Anns

St., Douglas, Alaska 99824. Phone: (907) 586-4409.

MAT-SU-Unprogrammed. Call for time and directions.

(907) 376-4551.

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day

school 10 a.m. 402 S. Beaver, 86001.

McNEAL-Cochise Friends Meeting at Friends Southwest

Center, 7 1/2 miles south of Elfrida. Worship 11 a.m.

Phone: (520) 642-9274 or (520) 642-9900.

PHOENIX-Worship and First-day school 10 a.m. 1702 E.

Glendale, Phoenix, 85020. 943-5831 or 955-1878.

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). First-

day school and worship 8:30 and 10 a.m. and Wednesday

at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520)

323-2208.

Arkansas

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

5822.

HOPE-Unprogrammed. Call: (870) 777-5382.

LITTLE ROCK-Unprogrammed meeting, discussion

10 a.m., worship at 11 a.m. at 3415 West Markham.

Phone: (501) 664-7223.

MENA-Unprogrammed. Call: (501) 394-6135.

California

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

BERKELEY-Unprogrammed meeting. Worship 11 a.m.,

2151 Vine St. at Walnut. 843-9725.

BERKELEY-Strawberry Creek, P.O. Box 5065, (510) 524-

9186. Unprogrammed worship and First-day school 10

a.m. At Shelton's Primary Education Center, 3339 Martin

Luther King Jr. Way.

CHICO-9:45-10:15 a.m. singing; 10:30 a.m.

unprogrammed worship, children's classes. Hemlock and

14th Ave. (530) 897-3638.

CLAREMONT-Worship 9:30 a.m. Classes for children.

727 W. Harrison Ave., Claremont.

DAVIS-Meeting for worship First Days 9:45 a.m.

345 L. St. Visitors call 753-5924.

FRESNO-Unprogrammed meeting. Sunday 10 a.m. 2219

San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

GRASS VALLEY-Meeting for worship 9:45 a.m.,

discussion/sharing 11 a.m. John Woolman School

campus, 13075 Woolman Ln. Phone: (530) 265-3164.

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

ORANGE COUNTY-Meeting for worship 10 a.m. 3333 Harbor Blvd., Costa Mesa. (949) 786-7691.

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting, Unprogrammed. Call (909) 882-4250 or (909) 682-5364.

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

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 672-3610.

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

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

SAN LUIS OBISPO-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) 963-9971.

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.

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

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 734-8275.

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

Colorado

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

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

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

DURANGO-Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. 803 County Rd. 233. (970) 247-0538 or 247-5597.

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) 421-2060, Internet: All_Media@Compuserve.com.

Connecticut

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

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

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

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

NEW MILFORD-Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (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-Worship and First-day school 10:30 a.m. Preparation for worship 9:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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

WILMINGTON-Alapocas Meeting. Worship 9:15 a.m., at 101 School Road. For information call 475-4633.

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

District of Columbia

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

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

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

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

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

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

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 854-2242.

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

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

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

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

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

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

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

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

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

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

STUART-Worship Group October-May (561) 335-0281.

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

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

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

Georgia

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

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

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

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

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

BRUNSWICK-Meeting for worship at 10:30 a.m. at 307 Newcastle St. Call (912) 437-4708.

Hawaii

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

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

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

Idaho

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

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 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 worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

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

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

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

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

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

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

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

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

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

MENARD-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.

SPRINGFIELD-First day worship, P.O. Box 3442, Springfield, IL 62708, (217) 525-6228.

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

Indiana

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

EVANSVILLE-Unprogrammed worship. Call (812) 682-3520.

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

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

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

INDIANAPOLIS-Valley Mills Friends Meeting. 6739 West Thompson Road. Catherine Sherman, pastor. Call (317) 856-4368 for meeting times.

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

RICHMOND-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.; call (515) 232-2763 for place.
DES MOINES-Meeting for worship 10 a.m., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 274-4717.
DUBUQUE-Worship 10:15 a.m., Sun., unprogrammed; Summer schedule varies. Call (319) 556-3685 or (319) 583-8653.
IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234.
WEST BRANCH-(HA) Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business: other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

Kansas

LAWRENCE-(HA) Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 843-3277.
MANHATTAN-Unprogrammed meeting. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.
TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (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.
BOWLING GREEN-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588.
LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Telephone: (606) 254-3319.
LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 452-6812.

Louisiana

BATON ROUGE-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.
NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave., New Orleans, LA 70118. (504) 865-1675. Visit us at www.tulane.edu/~quakers
RUSTON-Unprogrammed. Call: (318) 251-2669.
SHREVEPORT-Unprogrammed. Call: (318) 797-0578.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.
BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-4476.
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) 282-4705, 627-4437.
EAST VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Jan Munroe, clerk, (207) 923-3141.
LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, US 202). No meeting July-August. Telephone: 933-2933.
MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.
ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 866-4382.
PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.
WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.
WHITING-Cobscook Friends Meeting. Meeting for worship First Days 10 a.m. Jane Cook, clerk. (207) 726-5032.

Maryland

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

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.
BALTIMORE-Story Run (HA): worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. Sept.-May (except 3rd Sunday-10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.
BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 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, Dale Varner, (410) 877-3015.
FREDERICK-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.
PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 997-2535.
SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 957-3451.
SANDY SPRING-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m. and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.
SENECA VALLEY-Worship Group 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.
SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.
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, or clerk (413) 772-2826.
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 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.
CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road. 395-6162.
DEERFIELD-GREENFIELD-Worship group Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.
FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.
GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. Phone: (413) 528-1230.
MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.
MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.
NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 228-0136.
NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome.
NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.
NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, Room 210. (413) 584-2788.
SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.
SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.
WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.
WESTPORT-Meeting Sundays 10 a.m. Central Village. 636-4963.
WORCESTER-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.
YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ALMA-MIDLAND-MT. PLEASANT-Unprogrammed meeting 10 a.m. Discussion 11 a.m. Clerk: Verne Bechill, (517) 463-4539.
ANN ARBOR-Discussion, singing 10 a.m. Unprogrammed meeting for worship 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Co-clerks Peggy Daub and Jeff Cooper, (734) 668-8063.
BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (810) 377-8811. Clerk: Kyo Takahashi: (810) 647-3927.
DETROIT-(HA) 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.
FLINT-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.
GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.
HOUGHTON-Hancock Keweenaw Friends Meeting: worship and First-day school first and third Sundays. (906) 296-0560 or 482-6827.
KALAMAZOO-Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

Minnesota

BRainerd-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.
DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 10 a.m. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.
MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.
MINNEAPOLIS-Prospect Hill Friends Meeting-near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (612) 321-9787 for more information.
NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.
ROCHESTER-Unprogrammed meeting. Call: (507) 282-4565 or 282-3310.
ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (612) 699-6995.
STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone: (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. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.
SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

BILLINGS-Call: (406) 252-5065 or (406) 656-2163.
GREAT FALLS-(406) 453-2714 or (406) 452-3998.
HELENA-Call (406) 442-3058.
MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.
OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 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) 224-4748.

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: Sarah Putnam, (603) 643-4138.

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

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 town line on Rt. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

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.

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

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. (973) 627-3987.

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

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

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

MARLTON-See CROPWELL.

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

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

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

MOORESTOWN-118 E. Main St. For meeting information call (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. (732) 846-8969.

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

PLAINFIELD-Meeting for worship and First-day school 10 a.m. 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: (732) 741-4138.

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

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

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

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

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

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

New Mexico

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

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: 388-9053, 538-3596, 536-9565, or 535-2330 for location.

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

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 Saturday 9-11 a.m. Auburn Correctional Facility, 135 State St., Auburn, NY 13021. By appointment only. For information, call Jim Frisch (315) 364-7375, or Jill McLellan (716) 526-5202, or contact Poplar Ridge Friends Meeting, Poplar Ridge, NY 13139.

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) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

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

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

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

LONG ISLAND (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 Martyr'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) 242-3257.

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 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 946-0206 (answering machine).

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

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

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

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

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

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

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

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. (828) 258-0974.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WOODLAND-Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

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

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

Ohio

AKRON-Unprogrammed worship 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 (740) 797-4636.

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

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

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

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

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

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

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

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

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

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 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 Stilwell. Phone: (330) 670-0053.

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

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

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

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 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. (937) 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, Susan Hyde: (937) 767-7756.

Oklahoma

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

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

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

Oregon

ASHLAND-Rogue Valley Friends Meeting.

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

CORVALLIS-Meeting for worship 11 a.m.

3311 N.W. Polk Ave. Phone: 752-3569.

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

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

PORTLAND-Multnomah Monthly Meeting, 4312 S.E.

Stark. Meeting for worship at 8:30 a.m. and 10 a.m. Sunday. First-day school, 10:15 a.m. Phone: 232-2822.

BRIDGE CITY WORSHIP GROUP-10 a.m. at Historic Neighborhood House, 3030 S. W. 2nd Ave., Portland. First-day school, 10:15 a.m. Contact Chris Cradler (503) 287-6601.

FANNO CREEK WORSHIP GROUP-10:30 at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road, Portland. Catlin Gabel School is next door to Providence St. Vincent Medical Center, near the intersection of U.S. 26 and Oregon 217. Contact Bob Keeler at (503) 292-8114.

MOUNTAIN VIEW WORSHIP GROUP-10 a.m. on first and third Sundays at 601 Union Street, The Dalles, Oregon, serving The Dalles, Hood River, and surrounding areas. Contact Lark Lennox (541) 296-3949 or Jeff Hunter (541) 386-5779.

SADDLE MOUNTAIN WORSHIP GROUP-10:10 a.m. on second and fourth Sundays at Fire Mountain School near Cannon Beach on the northern Oregon coast. Contact Jan (503) 436-0143.

For other opportunities for small group worship, call Multnomah Meeting at 232-2822.

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

Pennsylvania

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

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

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

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

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

CHELTENHAM-See Philadelphia listing.

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

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

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.

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

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

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

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

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

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.

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

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

GOSHEN-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. Sunnyside Pike and Rte. 202.

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

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

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

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

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 699-4127.

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

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

LANDSDOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsdowne 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. 692-4215.

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

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

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

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

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

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

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

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

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

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

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 junction of Whitehorse Rd. and Rte. 23.

Worship 10 a.m., forum 11:15 a.m.

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

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

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

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, Ithaca, Pa. (610) 293-1153.

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**-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

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

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. At Barclay Friends School, off Rt. 6, North Towanda. Phone: (570) 265-9620.

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.

WELLBORO-Mtg/childcare 11 a.m. Sundays at I.Comstock 7th-Day Adv. Sch.; (570) 324-2470/92, or 376-5176

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmut, (610) 696-0491.

WEST GROVE-Meeting for worship 10 a.m.

153 E. Harmony Road, P.O. Box 7.

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary North School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.

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.

YARDELEY-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) 348-7078.

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

South Carolina

CHARLESTON-Meeting for worship Sundays. Campus Ministry Office, College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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

GREENVILLE-(unprogrammed) meets each First Day in the residence of Ben and Carollee Cameron at 6 Randlewood 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.

South Dakota

RAPID CITY-(605) 341-1991.

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). Edie Patrick, (423) 283-4392 or ewpatrick@aol.com.

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

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (423) 694-0036.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

AMARILLO-Call (806) 538-6241 or (806) 426-3526.

AUSTIN-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. 452-1841.

DALLAS-Sunday 10 a.m. 5828 Worth St. Hannah Kirk Pyle, clerk. Call (214) 826-6097 or (214) 821-6543.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 626-8181.

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. Schreiner College, Kerrville, Tex. Byron Sandford (830) 864-5535.

HOUSTON-Live Oak Meeting. Unprogrammed worship 10 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 a.m. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 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 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 750-6510.

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

Vermont

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

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

BURLINGTON-Worship 10:30-11:30 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

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

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

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

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

WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or 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 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (540) 828-3066 or 885-7973.

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

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 9:45 a.m. each First Day. First-day school 10 a.m.

LYNCHBURG-Worship 10:30 a.m. 2nd and 4th First Days; Info: Owens, (804) 846-5331, or Koring, (804) 847-4301.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

RICHMOND-Ashland Meeting. Worship 11 a.m. (804) 227-3439 or 227-3563.

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.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence), 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

WILLIAMSBURG-Unprogrammed meeting for worship 10 a.m. Sundays, child care and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

WINCHESTER-Hopewell Centre Meeting, 7 miles North from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Wed. evening meetings of meditation and music, 6:30 p.m. Centre Meeting, 203 North Washington St. Clerk (540) 667-9174. E-mail: <msholdera@msn.com>.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 747-4722 or (206) 547-6449.

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk Tom Hall: 734-8170.

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) 282-3322.

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

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

SPOKANE-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 Miner (304) 756-3033.

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

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

Wisconsin

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

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

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk: (414) 337-0904.

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

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

MILWAUKEE-Meeting for worship 10:15 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, 672-6779. Call for time and place.

PENDLE HILL BULLETIN

1930-1931

THE NEW QUAKER SCHOOL OF SOCIAL & RELIGIOUS STUDY

AIM: Pendle Hill provides an opportunity for quiet thought and thorough study of fundamental issues. Its object is to help men and women to do their own thinking under sympathetic guidance and to prepare themselves for more worthwhile service.

METHOD: Students live together in an intimate life, sharing household tasks, spiritual experiences and intellectual pursuits. Courses are offered of graduate standard on such subjects as mystical religion, social and international questions, the meaning of Jesus for today, and scientific humanism in relation to Christian thought. The courses are shaped as the class proceeds through discussion and on the lines of interest in the group. The point of view is that of a joint seeking of light and truth.

PERSONNEL: The Director of Studies is Dr. Henry T. Hodgkin, one of the founders of the Fellowship of Reconciliation. Dr. H.B. Sharman, well known for his work on New Testament records; Dr. Rufus M. Jones and Dr. Douglas V. Steere of Haverford; Dr. Henry J. Cadbury and Dr. Ilse Forrest of Bryn Mawr, and George M. Thomas of Swarthmore, are also lecturing and assisting in the direction of the work.



Main House

STUDENTS: Students are drawn from different countries and professions. Graduation from a college or its equivalent is a condition of entrance. It is desirable for students to have undertaken some work which may have brought them into touch with actual problems, the idea of Pendle Hill being to relate education and religion to the life each one has to face. The more clearly a student appreciates the nature of these, the larger values can be obtained from Pendle Hill.

CREDITS: The school gives no degree and depends on the inherent interest of the work and the keenness of the student for a high standard of study. In special cases, arrangements may be made, where other institutions are willing, for work done at Pendle Hill to be given credit toward their degrees.

FEES: The fee, including tuition, board and lodging for the whole academic year, is brought to the lowest possible figure viz.: \$500.00



Henry T. Hodgkin, Director
Marshall L. Shepard
Pendle Hill Class of 1930-31

COURSE OFFERINGS 1930-1931

The Life of Jesus
Religion in the Modern World: Problems of Thought
Problems of International Relations & Industrial Society
Christian Mysticism
Principles of Social Change
Religious Education
The Task of The Society of Friends
The Old Testament in the Life of Today

Henry B. Sharman
Douglas V. Steere
Henry T. Hodgkin
Rufus M. Jones
Hornell Hart
Else Lotz
Henry T. Hodgkin
Clarence E. Pickett



"The New School" organizing committee, 1929

STATEMENT OF PURPOSE: 1929

The Society of Friends along with other Christian bodies is facing new and perplexing conditions incident to scientific and industrial development and to the cultural transition of our day. There is an imperative demand for study in the light of these modern movements looking toward increased effectiveness in bearing our witness to the central place of religion in life. Failure and lethargy in adapting ourselves to this new world are already threatening our continued life and enlarging mission to the world.

Out of this situation there is emerging a profound concern to provide a school whose primal aim should be to enlist and prepare young Friends and other seekers for more intelligent and powerful service in the Society of Friends and in the Kingdom of God.

The object of the school is to meet specific training needs in the field of social and religious education and Quakerism, such as the need in our Friends' schools and colleges for concerned and adequately prepared teachers; in meetings and committees for creative leadership; in peace and international service for informed interpreters of Jesus' way of love. The initial effort contemplates a graduate course of one or two years around which other phases of the task may grow and to utilize to the full the facilities already available at Haverford, Swarthmore and other nearby institutions. Courses offered at the Center itself in so far as is possible will receive academic credit acceptable in colleges and universities. Short course provision will also be made. Opportunity will be offered to meet in intimate conference, discussion and guidance a number of the leading scholars and prophets of the Society of Friends today.

Learning by doing is a central ideal for the school. It is hoped that during their term of study many of those enrolled will assume definite responsibility in some service capacity, combining practice with theory. The curriculum will stress experimentation, the scientific method, the putting of ideals into practice, fieldwork under supervision. Preparation for a definite vocation thus becomes a feature of the undertaking.

The school should be a center for the cultivation of the inner life where major emphasis is placed upon worship, fellowship and service. It should afford an experiment station for Quakerism where processes are brought under review for maintaining and enriching spiritual life in the individual and in the group. It should help integrate the various bodies of Friends in America. It should foster fellowship with all seekers.

Pendle Hill Celebrates 70th Anniversary
Founded in 1930, Pendle Hill will be having
a 70th anniversary celebration on
April 14-16, 2000.
If you would like information
and registration material
please contact
Nancy Alemi
(800) 742-3
ext 1