

May 2001

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

Be Thou Perfect



The Miracle of Forgiveness

Quaking and the Rediscovery of Primitive Quakerism

**An  
independent  
magazine  
serving the  
Religious  
Society of  
Friends**



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

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

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

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

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

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PRINTED ON RECYCLED PAPER  
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## Among Friends

# The Ministry of the Written Word

Quakers Uniting in Publications (QUIP) is an international consortium of Quaker book publishers, book sellers, authors, and periodical publishers. This year its annual meeting was held at Pendle Hill, and its theme centered on the challenges faced by Friends periodicals. I had the pleasure of attending its sessions, along with Senior Editor Kenneth Sutton, and Assistant Editor Bob Dockhorn.

It was thrilling to have representatives of so many publications gathered together in one spot to share joys, ideas, and challenges. Yet it was sobering to hear of the difficulties faced by many: declining readerships, rapidly rising postal and printing costs—and for some—reduced budgetary support from their governing Quaker bodies.

As an independent Quaker publication, receiving no funding except those funds we raise ourselves, FRIENDS JOURNAL is not in danger of losing significant financial support in the event that a line item in an umbrella Quaker organization's budget is cut. And, happily, I can report that our readership has increased by 4.3 percent over the past 18 months. But we do face the same tremendous hurdles of rising postal costs, increasing printing expenses, and keeping up with computer technology that our sister Friends periodicals are encountering.

One of the financial pillars of the JOURNAL is the deep loyalty of its readers. You good folks are the ones who donate our articles, poetry, art, photography—and add your financial support. With this reality in mind, it is my pleasure on occasion to introduce individuals who are volunteering significant time and skills to help us put together such a strong publication.

This month I'd like to introduce Brent Bill, who has been working for several months as our assistant book review editor. Brent is a member and pastor of Friends Memorial Church in Muncie, Indiana. He also is instructor of religious creative writing at Earlham School of Religion and the author of nine books and numerous magazine articles, short stories, First-day school curricula, and more. Brent serves as a yearly meeting representative to Friends World Committee for Consultation, Section of the Americas, where he is on the Finance Committee. He also is on the board of Quaker Hill Conference Center in Richmond, Indiana. Additionally, I am pleased to introduce Kay Bacon, who has joined the wonderful little group of volunteers who help us with our renewal mailings each month. Kay has returned to the Philadelphia area after many years of living in New York state, both in New Paltz and Old Chatham, where she and her late husband, Bob, were very active members of Old Chatham (N.Y.) Meeting. Kay and I first became acquainted at Powell House, the retreat and conference center of New York Yearly Meeting, when she was one of Powell House's very loyal supporters and most dependable volunteers. She is now a member of Gwynedd (Pa.) Meeting. I'm quite delighted to have the opportunity to work with her again!

While at the QUIP meeting at Pendle Hill, I was struck by how very rare and precious it is to have worship, fellowship, and communication with Friends across the branches of Quakerism who feel called to the ministry of the written word, and who are faithfully endeavoring to be Publishers of Truth. On page 15 we feature an interview with one of these Friends, Anthony Manousos, energetic editor of *Friends Bulletin*, whose work with Western Friends in the three independent yearly meetings (Intermountain, Pacific, and North Pacific) has led to his editing of *A Western Quaker Reader: Writings by and about Independent Quakers in the Western United States, 1929-1999*. I encourage you to read the interview and get a copy of his book!

*Susan Corson-Finnerty*

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Terry Foss



## Let's remain focused in Christ

Marty Walton (*FJ* Oct. 2000) looks to a universality of religious experience "quite separate from any particular historic framework or system of beliefs." While commenting favorably on liberal Quakerism moving much further from its roots in Christianity, Marty also calls for Friends "to stay anchored to the truths George Fox lived and preached."

The chief Truth that George Fox lived and preached was Jesus Christ. This is not a problem of him being "limited to the frames of reference available at the time" but rather rooted in personal experience of Jesus Christ.

Fox's words can be seen as warning against the teachings of modern Quaker "universalists":

*And there are many names in the world by which there is no salvation; the beast hath many names, by which all the world wondereth after, and receives the beast's mark, that he marketh them with, his beastly spirit and power which he hath from the dragon; but there is one name under the whole heaven by which people shall be saved, and that is the name of Jesus; and they gathering in his name . . . Christ is in the midst of them. (Works, 8:56)*

May Friends gather in the name of Jesus Christ. Let us not use the many names by which there is no salvation.

Bill Samuel  
Silver Spring, Md.

## Faith in a personal God matters

I add my further contribution to the recent (and perennial) discussion of Friends concerning the anxious matter of faith.

I suggest that theism, or faith in a personal God, is the worldview appropriate to personalism, the philosophical view that I would deem appropriate to Friends. The scientific worldview, on the other hand, is impersonal. This does not mean that it is wrong, but that theism and personalism, on the one hand, and science and impersonalism, on the other, may both be true from different perspectives. Paradoxically, modern science is largely the creation of Christian theists. Can we think of personalism/theism and impersonalism/science as supporting one another? This, at any rate, is how it works with me. Tillich spoke of the "God above the God of theism." It follows, I think, that in the last analysis God is supra-personal, i.e. greater than either

limitedly personal or an impersonal force.

Jewish, Islamic, Sikh, and Hindu theists, plus others who acknowledge a personal God, have much in common with Christians. Nevertheless, the revelation in each case is configured differently and the configuration gives each tradition its special character. Christian theism has a divine revelator, who also serves as a human paradigm. This is the doctrine of the Incarnation, which is a two-way action: the divine becoming human, and the human becoming divine. Catholics understand the process as one of grace-and-works, Reformation Protestants understand it as salvation by grace-and-faith. Assuming the "Christ-illuminist" position, Christocentric Friends conceive it as a moment by moment obedience or responsiveness to Christ, the (outward and) inward Light. Friends understand these matters on a spectrum in various kinds and degrees of affirmation and denial. People are at different places on their spiritual journeys. Nevertheless, there is a background, Christian and theistic, that may rightly be expected to inform the general ministry and discourse of the faith community—the "Friends of Christ" (John 15:14).

Ralph Slotten  
Carlisle, Pa.

## Seeking response from non-theistic Quakers

I am a retired research physician and professor at Tufts University in Boston, Massachusetts. I have been awarded an Eva Koch Fellowship for 2001 from Woodbrooke College, the Quaker study center near Birmingham, England, to pursue a research project addressing the religious lives of nontheistic Quakers. My wife and I have been active participants in Friends Meeting at Cambridge (Mass.) for a dozen years.

Several recent surveys have shown that unprogrammed Quaker meetings in North America and Britain have attracted many members and attenders who might be described as agnostics, religious humanists, non-realists, atheists, and/or post-Christians. These people have in common a religious perspective that depends minimally on a belief in the supernatural.

I will be doing a survey that aims to explore whether and how their religious needs have been met within the Religious Society of Friends. It should take an hour or less to participate. If successful, it will allow greater mutual understanding among the participants and between them

and the Religious Society of Friends.

If you are a member or attender of a Friends meeting and are willing to participate, please contact me at one of the addresses below. All answers will be treated with tenderness and kept strictly confidential (I am an experienced medical researcher and understand and wholeheartedly support such confidentiality).

David Rush  
68 Foster St., Cambridge, MA 02138 or  
Woodbrooke College, 1046 Bristol Rd.,  
Birmingham B296LJ, England or  
e-mail: <friend@hnrc.tufts.edu>

## A loving spirit—primer for a spiritual journey

Some 60 years ago, sprinkled with soot from the steam engine of the Baltimore & Ohio Railroad, I arrived at Olney Friends School in Barnesville, Ohio, to begin a lifetime "primer" lesson in the power of love as a foundation for life's journey. One hundred other Quaker youth and I were in the care of faithful Friends from Ohio Yearly Meeting. I eventually learned from experience that this loving spirit came from God's power flowing through the teachers and staff to me as a student. They were all beautiful people, and they were instrumental in transforming our lives through this power of Light by their example. Through experience I came to realize that this unflinching care and love came from a spiritual source—the Holy Spirit, the Inner Light, the Inner Christ, Christ's life and teachings to "love one another"—and the continuing opportunity to renew one's life. Fifty years later, when my wife and I arrived to become Friends-in-residence in 1990, we were greeted with a gathered warm hug by one of those teachers who provided that love during my student experience at Barnesville.

I always refer to this loving spirit as a foundation for Friends because it represents the Ocean of Light spoken of by George Fox. Friends' holistic testimonies of peace, equality, integrity, and simplicity are nurtured and reinforced by this Light from God. Our concerns and dedication to work to overcome oppression, war, and hate are primed and rooted in these spiritual waters flowing from and into God's seedbed.

The gentle but firm supervision of Gilbert and Blanche Thomas provided a framework for this spirit to be uppermost and prevail. We studied and worked together. Some worked on the school farm, some picked apples at the Livezey orchard, others took care of dining room and kitchen duties. We were required to attend monthly



# An Old Idea, Yet New

Three years ago, as a volunteer to the Scattergood Friends School Long Range Planning Process, I was invited to have a conversation with Iowa Yearly Meeting (Cons.) at its annual gathering. I began with a question: "True or False, the school is the only setting where important learning takes place?" The answer was a robust "False!"

The second question was, "OK, if your answer is false, where else does important learning take place?" Again the answers came quickly, informing me that learning occurs in the family, neighborhood, church, peer group, media (although there was a lot of grumping about its role), and through our self-directed learning using the library and more recently the computer and especially the Internet.

Properly chastened, I put the third question: "If all of us know that learning occurs in many settings and that they are all important, how is it that the national education debate over the past two decades has focused only on the school?" No easy answers to this question. The audience was stumped. So, having worried this question for decades, I offered my answer: We don't have a vocabulary, a

conceptual framework, a research base, a profession or institution to help us understand or guide the larger learning process.

After all, it is a fact that our children spend only 19 percent of their annual waking time in school with 81 percent spent in the other settings. Perhaps it is time to understand and support the other settings.

We talked a lot about the scope of *what* we learn, academic learning being only a small part of the life-learning curriculum. We talked about *how* we learn, reminding ourselves that intentional, cognitive learning, whether teacher-led or self-directed, is only one, albeit a very important, pedagogy. Recent work on the importance of peer groups and neighborhoods is leading corporate America to redesign the workplace in fundamental ways. It was pointed out that the media would object to a more intentional "ecology of learning" since it would lead to greater media accountability.

The discussion with Iowa Yearly Meeting is reflected in the specifics of the Scattergood long range plan. Initially focusing on the strengthening of the academic curriculum in the computer age, the internal agenda has been broadened to an intentional focus on the school as a learning community, as housing a peer group "curriculum," a work "curriculum," family-like and mentoring relationships, and of course, a spiritual "curriculum."

In the absence of a profession or institution to provide U.S. society with understanding and guidance on its rapidly changing "ecology of learning," the Scattergood School Committee has undertaken a modest effort to fill the vacuum. It has sought to communicate this idea to the Iowa Quaker community in a variety of ways, not the least of which is a computer network, QuakerNet. They also have sought to communicate it to the larger Iowa community in the hope that the political, policy, and professional leadership will move the state to understand and strengthen its "ecology of learning," thus providing a model to the rest of the nation.

From time to time Quakers take on a cause to which they give dogged leadership. Perhaps it is time for another cause? If you think we are on the right track, let us hear from you.

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meeting at the Stillwater Meetinghouse, with molasses cookies as an incentive.

At that time many of the students came from rural and farm Quaker communities. The devastation of World War II impacted on the school and particularly the young men graduating at age 18. Many became conscientious objectors and performed alternative service. Others, guided by their conscience as well, believed they were called to defend democracy, either as non-combatants in the Medical Corps or in the regular service. Out of the ashes of conflict, the horror and futility of war convinced many more that the Peace Testimony was the only true path for humanity if we are to answer that of God in each person. Meetings in North America sustained their "loving spirit" through worship and prayer for all during these tragic and tumultuous times.

Blessed by a loving family and friends, I grew to know we were all children of God and equal before God. I knew we were called to reveal our Light to cross barriers that have stirred conflict, violence, and oppression for centuries. I've found this power of love is vital and absolutely essential to the life of the Religious Society of Friends in order for us to

do the work of service to humankind. This power involved compassion, forgiveness, encouragement, courage, and renewal as each takes a step in one's life and spiritual journey. Our peace and justice forums, Canadian Friends Service Committee and American Friends Service Committee in North America, are called to carry out their work rooted in this spiritual field planted by the seeds from God's love. Our meetinghouses are there for worship in this spirit. Global villages are there for us to reach out and reveal the love in the hearts of each other. I know we will not fail to keep this power of love as our continuing and practicing vision for our global society and the Religious Society of Friends.

Donald Laitin  
Orangeville, Ont.

## More on "Message of Seattle"

I am writing in response to Friend Ellen Deacon's letter in the March 2001 issue of FRIENDS JOURNAL. Her letter answers mine in

the December 2000 issue of FRIENDS JOURNAL. Friend Deacon's letter suggests that I am arrogant in referring to the Seattle and Washington, D.C., protesters as "an uninformed and angry mob." The basis for my comments were news stories written by several reporters present who interviewed large numbers of protesters whom they described as "angry." The news reporters found, furthermore, that most of those in the streets in Seattle disagreed with one another about why they were there and what they were protesting. When asked by a reporter for *The Economist* no one questioned at either the Seattle or D.C. demonstrations knew the history or achievements of the World Trade Organization, the World Bank, or the International Monetary Fund, the organizations that were the focus of those protests.

In her letter Ellen Deacon has illustrated the principal point of my letter very well. Friend Deacon's only references to global corporations are hostile and demonizing. From my research I have come to the

*Continued on p. 44*

by Kirsten Backstrom

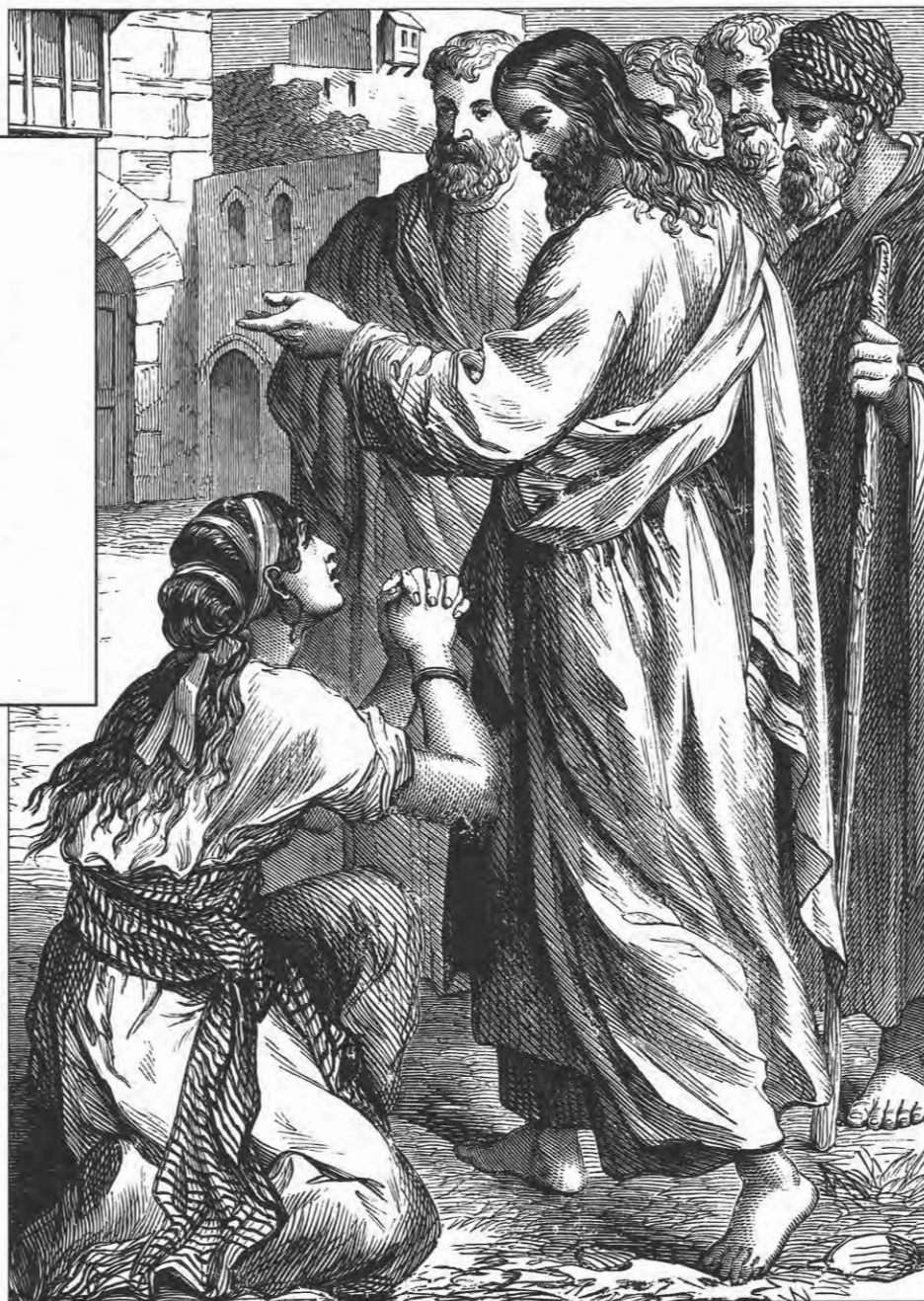
# Be Thou Perfect

*Perfection is not a static state of self-satisfaction. It not only permits growth, it requires growth. Did not Christ grow in wisdom and stature? (Luke 2:52)*

—Howard Brinton  
*Friends for 300 Years*

In this lucid definition of the Quaker concept of perfection, Howard Brinton refers to a verse from the Gospel of Luke as illustration. If Jesus “increased in wisdom and stature” in the course of his lifetime (as Luke 2:52 says), then his “perfection” must have been a growing process rather than a finished state. This is a hopeful perspective for modern Friends as we try to redefine perfection for ourselves. Many of us reject the very word for its implications of static self-satisfaction or unrealistic and self-defeating standards of behavior imposed by some outside authority. But any true definition of perfection must allow for growth—for the creative capacity to change our beliefs and our very selves as new wisdom becomes available to us. To live up to this larger, more flexible idea of perfection we must be capable of welcoming the opportunity to grow and learn. True perfection requires an acceptance of our present imperfections, an acknowledgment that we can always know more than we know now, that we can always grow more.

Before I go on to use Jesus of Nazareth  
*Kirsten Backstrom, a member of Multnomah Meeting in Portland, Oregon, is a frequent contributor to FRIENDS JOURNAL.*



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as an example of this very human kind of perfection, I should state my own biases. I think of Jesus as a human being with exceptional personal grace and compassion, someone who had a profound relationship to the Divine but was not uniquely divine himself. I feel that he can be a guide and model for us precisely because he was essentially like us, not innately and absolutely superior. I hope that those who see Jesus as the one Christ will not take offense at my interpretation of his actions as depicted in the Gospels, but will try instead to imagine that I am writing only about the human aspect of the Christ they know and revere. Although I myself do not find reason to believe that Jesus was of a different order from ourselves, I accept that my

knowledge may be mistaken and is certainly limited. Probably, we would all agree that the historical Jesus had many human qualities, and it is specifically those human qualities that I would like to discuss here.

If human perfection is possible, as early Friends and many modern Friends contend, then the human Jesus almost certainly exemplified that perfection, regardless of whatever divine qualities he may or may not have embodied. This human kind of perfection, however, is a process of development rather than a final state; the perfection consists not in the end result (if there is such a thing) but in the rising progression of apparently imperfect stages along the way. For Jesus to “increase in wisdom and stature,” he had



to go through stages of lesser wisdom, lesser stature, in human terms at least.

A story is told in the Gospels of Mark and Matthew that illustrates this perfection-through-imperfection wonderfully. While it shows Jesus in a rather imperfect light (at least by today's standards), it also gives us an opportunity to see him in the process of growing:

For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it unto the dogs.

And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

—Mark 7:25–29 (King James Version)

And, behold, a woman of Canaan . . . cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

—Matthew 15:22–28 (King James Version)

What is happening in these verses? Mark is rather circumspect, and it is difficult to tell why Jesus at first refuses the woman and why her answer leads him to change his mind. But in Matthew, the story becomes clearer. Though the woman's nationality is different in the two versions, both emphasize the fact that she was not an Israelite, that she was a Gentile, a stranger. It is for this and nothing else that Jesus scorns her: he refers to his own people as "children" and to her people as "dogs." This was certainly in line with the popular views of his time and

his community; neighboring nations had been at war for centuries, and there was much bitterness. For Jesus to voice this bitterness in a way that amounts to ordinary bigotry contradicts all that we know of his character. How can it be that the man who spoke for the outcast, ignoring social, national, and even spiritual distinctions and refusing no one, can dismiss this woman with what sounds like self-righteous superiority when she asks for his help? When I first read this and realized what I was reading, I was shocked at the bluntness of it.

The story does not end, however, with the dismissal. Strangely, it is the woman who displays the more traditionally Christ-like perfection of speech and action. She responds to Jesus with a humility, forbearance, and grace that reaches him. Both versions of the story emphasize the metaphor that he introduces and she eloquently transforms. Her response expresses the value of the bread and her respect for the provider of that bread without challenging him in his statement that the bread is only for the children of Israel. She even accepts the epithet of "dog," while quietly reiterating her request for help, even if it is only crumbs. The mildness of this response is genuine, yet the woman is also employing a traditional rhetorical tactic by which elders in many communities apply discipline through gently reproachful acquiescence rather than punishment, so that those who have behaved inappropriately may come to understand for themselves (and admit publicly) that they have made a mistake. The woman shows great skill in the way that she makes her point without expressing anger or humiliation, and especially without evoking defensiveness or hostility in others.

The real point of the story, I believe, is that Jesus hears her, learns from her, and grows—not only because of how well she speaks, but because of his openness, his lack of rigidity. Instead of defending his position, Jesus listens, and superbly demonstrates perfection in practice. In these particular verses we only see that he rewards her for her "faith" by granting her request, but elsewhere, everywhere, we see the results in Jesus himself. Perhaps this story illustrates the very moment when Jesus lets go of the usual prejudices of his community and opens himself to a new understanding regarding people of other nations and religions. And what is

most impressive here is not the healing of the woman's daughter, but the ease with which Jesus accepts correction and makes immediate changes based on what he has learned.

Often, in studies of Scripture, these particular verses are passed over rather quickly, since they may seem at first to challenge our idea of an always sensitive, generous, and compassionate Christ-figure. How did Jesus, the human being, come by this sensitivity, generosity, and compassion in a world that was (and is) often explicitly unfair, selfish, and harsh? Only through a capacity to grow and learn from mistakes, to be guided by the good to be found in others, even when this meant relinquishing comfortable certainties, admitting the possibility of being wrong. These verses tell us that Jesus' perfection consisted not in holding the "right" views innately, but in a willingness to discover for himself what was right, not only through his experience of God, but also through the guidance of other human beings (and God in other human beings)—even, and perhaps especially, those considered socially and spiritually "inferior."

As Friends today consider how we may "be therefore perfect" (Matthew 5:48), the key, perhaps, may lie in how willing we are to listen and to be changed by what we hear, how willing we are to accept a condition of perpetual learning and renewal of our essential knowledge. In order to grow, and in order to be perfect, we must allow our certainties to be challenged so that we do not become locked into a static state of self-satisfaction. Perfection may mean that when we encounter our own imperfections, we allow our imagination and generosity of spirit to come into play rather than responding automatically with righteous, self-protective indignation.

The generosity of spirit exhibited by Jesus in response to the woman in this story is all the more perfect because he had to learn it, had to open himself to receive wisdom from an unexpected source. I like to think that there was a distinct moment when he heard and understood that she not only was asking him for crumbs and for her daughter's healing, but also was asking him to change—and that this moment of hearing, understanding, and then actually changing was meaningful and wonderful for Jesus himself: a breakthrough, a moment of perfect joy. □



# *The Miracle of* **FORGIVENESS:**

## *A Journey of the Heart*

by Roxy Jacobs

**S**eeds, whether planted by the human hand or sown by the wind, endure. Covered by earth they rest unseen, waiting in faith to be called forth at God's appointed time. So it is that deserts will bloom from long-forgotten seed.

The blessing of forgiveness came to flower in me from seeds planted in years past. The hatred that I carried was so deeply rooted that it had become a part of who I was. It was not just a passing thought or a flash of remembered anger; it had grown and matured as I had, from the age of three when the abuse began, not ending when I left home at sixteen. The abuser was my stepfather.

I was encouraged to write the following account of my miracle by two dear Friends with whom I felt led to share my experience, separately and months apart. At first I wondered if I could find words powerful enough to convey the nature of the gift that God had given me. Writing became a burden that felt heavier and heavier. After holding it in the Light for some time and not seeing the way forward, I bundled it together and laid it all at God's feet.

Some months passed, and the season of harvest was upon us. One evening, after a full day in the field, I heard my husband telling a non-farming friend that the crops were almost in. All things had come together at the right time: spring rains, good sun, no drought; the seeds planted in the spring had flourished. It would be a good harvest. Days later I knew at least how to begin.

*After 20 years of teaching in juvenile detention, Roxy Jacobs is now field secretary for Illinois Yearly Meeting.*

Lucy Sikes

## Sowing Seeds

The first seed of which I am aware was planted approximately 18 years ago. In conjunction with my work (teaching juveniles who are incarcerated), I attended a lecture on conflict resolution. The speaker asked us to think about someone with whom we were in conflict or someone we intensely disliked, and instead of holding the image of that individual in the present, to picture that person as a baby or as a small child. This new, nonthreatening image would be one we could hold more comfortably, thus allowing ourselves to experience some positive feelings for that person. Immediately my stepfather leaped into my consciousness, but before I was able to complete the assigned thoughts, I rejected the idea so violently and with such anger that I remember nothing else about that afternoon. Nevertheless, that seed was planted.

I have been a secondary school teacher for many years. My first teaching assignment after university was in Gary, Indiana. My students were, for the most part, victims: of neglect, violence, abuse, and poverty, both financial and spiritual. I was ill-prepared for the task, and I will always be thankful to these students for the lessons they taught me about survival. The demands of geography next found me teaching in a small, rural high school where I taught English literature to juniors and seniors. It was also in this rural setting that I met the man who would become my husband a few years later. It was with great sadness that I left this school, protected as it was, hiding among the fields of corn.

I believe it was God who sent me to my next assignment, as I arrived there by accident. I mistakenly answered an advertisement for a job in juvenile corrections, thinking the position was something else. Quickly realizing my mistake, but loathe to break the connection, I inquired about the education program offered to the young offenders. I was informed that there was no program and no teachers. At that time in Indiana most juveniles were held in adult jails. This detention center had recently opened and was one of less than ten such facilities in the entire state. It was located on the second floor of the county jail. Here, though they occupied the same cells that until recently had housed the adult population, the young offenders were separated and thus protected from the

adult prisoners. It was in this setting that I met my first Quaker, Paul Landskroener. The same week that we met, he invited me to Duneland Friends Meeting. I guess that I had always been a Friend, so I'm still there. Another seed fell into the soil.

I have been teaching in detention for the last 20 years and know that this is the work that God had in mind for me all along. Five years ago we moved into a new, state-of-the-art facility, designed specifically to meet the needs of the young people in our care. I have two full-size classrooms, a library, a gymnasium, and large windows that look out upon a meadow and a grove of trees. I also supervise a second teacher who works part-time.

I work every day with children who are victims of sexual abuse, and I believe that in some small measure I have helped them. I also work daily with young sex offenders, and they have touched me deeply. They are children who are desperate for love. Most are lonely children, lacking in social skills, who want very much to belong. They often seem less emotionally mature than their peers and have very low self-esteem. These are the children who are most difficult to place in foster care. They experience "placement failure," re-offend, and are shuffled throughout the juvenile system until they reach the age of 18, when they then become adult offenders. I can picture these young people as children, because I first knew them as children.

Through the years I have learned many things. Abuse exists in all colors; it thrives in the city and on the farm. It occurs in settings of wealth and education, just as it does in poverty and ignorance. Much of what I know, I have learned from these *offended* and *offender* children. With gratitude to God I can truly say, "I have loved them all." It was hard for me to consider forgiveness in my own life, but a few more seeds were planted.

In the mid-'80s I collected my courage and traveled to a seminar given by survivors of child sexual abuse. It was during this period that I felt I could deal more openly with my own pain and be more able to accept help from others. I will never forget one of the women who spoke at this gathering. She had found that forgiveness was truly a part of her healing journey. I felt such distress at her words that I couldn't stay. A very tiny seed fell into the soil.

In October 1987 I realized a lifelong

dream. My husband and I crossed mainland China and then flew to Lhasa. It had taken 14 years to save the money for this trip. It was there in Tibet, the Land of Snows, that I experienced a spiritual awakening. I am not a Buddhist, but the Tibetans spoke to my condition. I found something that I was not aware of seeking. We traveled through the villages and passed countless pilgrims. We climbed to monasteries and followed caravans of yaks like long black threads strung through the mountain passes. We reached Nepal, then continued on to Bhutan, a mountain kingdom, and finally into northern India. The stirrings in my heart that began on that pilgrimage continue to this day.

Nine years after this trip I was present in a small audience given by the Dalai Lama just prior to his public appearance and address at the Medinah Temple in Chicago. I lightly touched his hand in greeting before he began to speak to those of us gathered in the small room. He spoke on the subject of hatred. In an attitude of love and with a quiet voice he said, "Give up hatred. It is too heavy to carry. Hatred is only a burden to the one who is hating." I never really thought about hate in this way before. It seemed to make sense. I briefly entertained the question, "Can I give up my hate?" My whole being closed in upon itself crying, "No!" However, this seed of forgiveness was buried deep into my inner soil.

On February 21, 1997, I traveled by rail to Missouri to be trained as a listener by Herb Walters, who developed The Listening Project. The goal of this project is to help participants begin a process of actively listening to each other systematically so that all "views are heard and explored respectfully, without a preset goal in mind . . . seeking to discern the will of God by openly stating what is in our hearts."

Armed with pamphlets, journals, mysteries, my ever-present Bible, and a selection of crossword puzzles cut from my daily paper, I boarded the train. Some hours into my journey I opened my Bible to the book of Matthew. It was not my first reading, but this time the words of Chapter 5 held me fast as they had never done before:

23 *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;*

24 *Leave there thy gift before the altar, and go thy way; first be reconciled to thy*

*brother, and then come and offer thy gift.*

And again,

43 *Ye have heard that it hath been said,  
Thou shalt love thy neighbor, and hate  
thy enemy.*

44 *But I say unto you, Love your enemies,  
bless them that curse you, do good to them  
that hate you, and pray for them which  
despitefully use you, and persecute you;*

45 *That ye may be the children of your  
Father which is in heaven: for he maketh  
his sun to rise on the evil and on the good,  
and sendeth rain on the just and on the  
unjust.*

Once again I questioned, "Can I do this?"

The answer was still, "No." I didn't even want to give up my hate. I prayed, "Please God, accept my worship anyway." . . . More seeds, heavy seeds.

The following day at the training session, Herb opened by talking to us about the need for empathy and the value of finding common ground when listening to those whom we dislike, or to those whose views we find extreme and difficult to tolerate. He suggested imagining the disliked person as a baby, full of God, beautiful and perfect, not born evil, depraved, or perverted. I remembered hearing a similar message all those years ago.

Still I thought this task was too much to ask. Why, even at the distance of so many years could I not give up my hatred? Perhaps the hate was, at one time, the only part of myself that I knew was mine, my sense of personhood. Hate felt like power. Maybe to give it up would be to again become a victim, to be powerless, to disappear once more. *Doubt, fear, . . . light?* Seeds falling to wait unseen.

The first, long day of training ended, only to be followed by committee work late into the evening. That night, after prayer and meditation, I gratefully relaxed into sleep and received the gift of a dream.

## The Dream

I am walking on a warm and sunny day; I feel at peace. My tranquil walk is interrupted when I come upon a large, beautiful bald eagle that has been wounded near to death by my stepfather, who is standing nearby looking at what he has done. I feel torn between my need to flee and my desire to gather up and minister to the wounded eagle. My stepfather

does not seem to understand the seriousness of what he has done and seems unmoved by the pain of the dying bird. At the same time he seems confused by my deep emotion and concern.

At this point the image of the eagle recedes into the background and I make the decision to confront him with the pain that I have felt and the suffering that I have experienced from his sexual abuse. He expresses a mixture of surprise and regret that his actions had hurt me. He says that at the time he felt that they were of very little importance, since they were only about sexual feelings.

In the dream I begin to picture him as a beautiful, perfect child . . . easy to love and to protect. In that moment I physically

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*I won't ever forget  
the bodily sensations  
I experienced  
as all that hatred left me.  
I lack the words,  
but I believe  
that something like a sickness  
flowed out of me,  
from every cell  
of my body.*

---

feel the old hurts and hatred dissolving, falling away, leaving my body. I tell him that I forgive him. His image now leaves my dream and does not return.

Soon a bus arrives, bringing a friend I have known and loved for a very long time. I run to him and hug him with great joy. I tell him about the eagle, which has now reappeared looking well and happy. My friend and I take the huge bird to a mountaintop and set it free. The mountain looks like Annapurna in Nepal, the most beautiful mountain I have ever seen.

I won't ever forget the bodily sensations I experienced as all that hatred left me. I lack the words, but I believe that something like a sickness flowed out of me from every cell of my body. I could feel it leaving. I awoke and the sensation stayed with me through the remainder of the night.

Morning came, bringing breakfast and the train ride home. I was unable to speak about what had happened in the night. I

was filled with an internal excitement. Though I did not speak of it, I continued in a state of joy like I had never known. Alone on the train, I kept checking to see if I still believed that I had received the miracle of forgiving. For the first time in my life, I said a short prayer commending my stepfather's soul to God. (He had died over 20 years ago.) I asked God to bless him and heal him. For the first time I was able to say his name, Edward.

With the passing of many miles, I fell into a light sleep. When I awoke, it came to me that such an important happening in my life should be written down lest I ever forget. I began to make my notes and look back upon the events in my life that led me to this place. The sense of release was still very real. I had truly forgiven. I had begun to harvest those seeds planted by the sowers of God.

I finished my journal entry and looked out of the window into the setting sun. There I saw a white tank car sitting alone on a siding, on the side of which was scrawled in huge red letters the message, "No Time To Hate." (I think God wanted to make sure I was paying attention!)

The train slowed to a stop, and passengers struggling with luggage and small children left the train. We had arrived safely and on time in the city of Normal, Illinois. Perhaps I too had reached "normal." I was a child who had kept her hands wrapped in dishtowels and rags because I couldn't bear to touch anything that *he* had touched. I was the child who held her breath whenever it was necessary to pass through a room in which *he* was present, because I had to shield myself from his breath. Perhaps I was now released from the bedtime rituals I had tried to let go of for so long. There seemed to be so many possibilities in the new freedom I was feeling.

Four years have passed since that train ride, but my journey has barely begun. Where the old hatred had been, there is now a new awareness of God as a constant presence, not just in times of difficulty but also in the ordinariness of everyday life. Forgiving is still a developing aspect of my growth, and I find that I am not quite finished with all the "old stuff." Maybe I never will be, but with God, family, and F/friendship, I am happier and more whole than I ever have been. □



# "THE POWER"



## *Quaking and the Rediscovery of Primitive Quakerism*

by Scott Martin

**T**he Power of the Lord," or just simply, "The Power," was a very important concept to the early Quakers, but it is virtually unknown among Friends today. In *The Power of the Lord Is Over All: The Pastoral Letters of George Fox*, T. Canby Jones notes that Quakers frequently say that Fox's central teaching was there is "that of God in every one." Surprisingly, this phrase appears only 108 times in his writings. Variations of Scott Martin is a longtime attendee at Centre Meeting in Centreville, Delaware.

the "Power of the Lord," however, appear 388 times, and it is the single most often used phrase in his *Journal*.

"The Power of the Lord" had multiple meanings for Fox and other early Friends, but the most common use of the phrase was to refer to a sensible, divine power or energy. Friends would experience this power surrounding them or flowing through their bodies under a variety of conditions, but most often at the point of convincement, when facing a trial, or during meeting for worship. An experience of

the power was often associated with some kind of involuntary physical or mental phenomenon. When seized by the power, some Friends quaked, vocalized, or fell unconscious to the floor, while other Friends saw brilliant light, had visions, experienced healing, or felt a force emanating from them that was capable of subduing an angry and hostile mob.

Not all 17th-century Friends were of one mind regarding the power, and so it should not be surprising to find many different opinions of it among Friends

today. My guess is that some of us find the power fascinating, while others dismiss it as excessive religious enthusiasm, superstition, or as simply irrelevant to our lives as Quakers today. I am of the first opinion. To me, the experience of the power and its accompanying phenomena constitute what Harvey Cox, in *Fire from Heaven*, might term "primitive" or "primal" spirituality. Far from being some kind of aberration or even unique to Quakers, these phenomena represent "archetypal forms" of religious expression, a "surging, ever-present undercurrent" of religiosity, usually suppressed, but occasionally breaking to the surface when conditions allow. While I am not suggesting that we return to the 17th-century worldview, I do think that we have a lot to learn from these experiences of the early Friends, if only we take them seriously and view them from the vantage point of the increased knowledge available to us today.

Cultures as different as the ancient Greeks and Romans on the one hand, and Native Americans on the other, have had words in their languages referring to a life force or divine energy. John Mann and Lar Short, in *The Body of Light*, have identified 49 cultures with words for this kind of energy. This idea is also very important in Asian religions and cultures; in China, the life force is called *chi*, and in India, it is known as *prana*. Both cultures have developed an elaborate science of energy, complete with maps of how it moves in the body through a network of energy centers and connecting pathways. Eastern cultures also have developed sophisticated psychospiritual technologies for cultivating energy. These practices are known in China as *qigong* and in India as yoga. Cultivation of energy is at the heart of the spirituality and traditional medicine of both cultures.

It is not just ancient or Eastern cultures and religions that speak of subtle energy. References abound in Christianity too, although you often have to read between the lines to see them. The curious statement in the Bible, "If thine eye be single, thy whole body will be filled with light" (Matthew 6:22) sounds very similar to what would be called in the East "the opening of the third eye." And there is good reason for believing that Jesus was aware of energy flowing through his body.



*Before Quaker notions such as "inner light" or "the seed" were abstract theological concepts, they were, I believe, actual bodily experiences.*

For example, his statement in John 7:38, "He who believes in me, . . . from his innermost being shall flow rivers of living water" is a beautiful description of the activation of the *dan tien*, an energy center that the Chinese place just below the navel. The account in Mark 5:30 of Jesus walking through a crowd and exclaiming "Who touched me?" because he felt some of his power leaving him is a clue that Jesus was not only aware of his energy but understood its connection to healing. The practice in religious art of depicting Christ and the saints with a halo or radiance surrounding their bodies may have been, on some level, a recognition of their extraordinarily strong energy. And there are many fascinating references to energetic phenomena in the lives of the Christian saints.

While Asian religions conceptualize energy as an impersonal life force coming from within, Christianity tends to use the image of the indwelling of a personal Holy Spirit from above. Both, I think, are speaking about much the same experience. When the Holy Spirit descended upon the apostles at Pentecost or moved among the believers during America's many revivals, the resulting physical and mental phenomena are not all that different from the experiences reported by practitioners of *qigong*, yoga, or meditation.

When more energy begins to flow in a person's body than an undeveloped or

blocked energy system can handle—whether as the result of meditation, energetic exercises, or religious practices and ceremonies—this excess energy must be expended in some way, usually in the form of involuntary movement or sense experience. William James, in *The Varieties of Religious Experience*, called these phenomena "automatisms," and he believed that all of the great religious figures exhibited them. Christians throughout history have experienced them too. When moved by the spirit, it is not just the Quakers who quake, but Shakers shake, Holy Rollers roll, and Pentecostalists speak in tongues and are slain in the spirit. These physical and sensory phenomena, however, are not all that important in themselves. What is important is the energy that gives rise to them.

I believe the energetic experiences of early Friends greatly influenced how they conceptualized their faith. Before Quaker notions such as "the power of the Lord," "inner light," or "the seed" were abstract theological concepts, they were, I believe, actual bodily experiences. As John Mann and Lar Short point out in *The Body of Light*, "the physical body is the mediator of all our experiences," and this is especially true of our profound religious experiences. The body is truly the temple of the Holy Spirit.

George Fox was gifted with an extraordinary charge of energy. In fact, I wonder if much of the psychological turmoil he experienced early in life resulted from his struggle to control the powerful energy that flowed in his body. He exhibited a host of automatisms, both physical and psychic, such as visions and telepathic experiences. Many people commented on the power of George Fox's eyes and the energy that seemed to radiate from him. There can be no doubt that Fox knew how to use his energy for self-healing. When walking barefoot through the snow-covered streets of Lichfield, Fox felt the "fire of the Lord" so in his feet and all over him that he suffered no discomfort. On another occasion, Fox was hit on the arm and lost all use of it. Although onlookers were sure he would be disabled for life, Fox focused his attention on the arm and the Lord's power sprang through it, healing it instantly. Fox was credited with many miraculous healings of others, often involving the laying on of hands. His reference to seeing the "sparks of life"

suggests to me, at least, that he was accustomed to seeing auras.

The writings of Isaac Penington contain many clues to his experiences with energy. Penington's advice to sink down daily to the seed planted in the heart (a 17th-century term for "center") is identical to instructions that might be given by a *qigong* teacher today. The Chinese concept of the *dan tien* is indistinguishable from Penington's idea of the seed when seen not as an abstract theological statement, but as an actual location in the body. In fact, I thought of Penington immediately when I read the advice of Deng Ming-Dao, a modern-day Taoist: sit still and "fertilize the seed within; let it sprout into a flower of pure light" (365 *Tao Daily Meditations*). Furthermore, Teresina Havens has pointed out in her pamphlet, *Mind What Stirs in Your Heart*, that Penington's references to "true breathings" and the "breathing life of the seed" suggest that he understood the connection between breathing and prayer, and, I might add, the cultivation of energy in his own body. I think Havens is absolutely correct when she implies that Penington's frequent use of phrases such as the "rising of the power" and "purely springing life" suggests that these were actual, bodily experiences. He says as much when he writes, "In your meetings . . . be every one of you very careful and diligent in watching to his power, that ye may have the sensible living feeling of it."

Why is it that the early Quakers had such an intense experience of the power while we do not today? My guess is that the widespread practice of daily retirement in that time may have been a factor. Both Fox and Penington, for example, were known for their ability to sit for many hours at a time. Tranquil sitting is a powerful method of energy cultivation, and although from the outside it may look like the body is inactive, much is happening inside on an energetic level. In abandoning the practice of daily sitting, which might legitimately be called the "Quaker yoga," modern Friends may be cutting ourselves off from a deeper, more profound experience of worship. It is only logical that Friends who sit only on First Day simply cannot have as deep an energetic experience as those who have done this every day for many years.

However, the way in which early Friends conducted their meetings for worship also has to be considered when trying

to understand the outpouring of the power that occurred in that day. Worship in the 17th century went on for many hours at a time. There was an intense, emotional tone to those meetings that is lacking today, as one Friend after another would rise, voicing deep contrition for sin. Many hours of sitting, coupled with the strong catharsis of confession, probably triggered powerful, energetic releases, not only in those speaking, but in the rest of the meeting as well. (When I think of those early meetings with Friends quaking, moaning, and becoming incontinent, and then compare it to worship today where a rumbling stomach or persistent cough can be a cause for some embarrassment, I begin to wonder just who the Puritans are—them or us!)

It would be a mistake, however, to think that the power is no longer present in Quaker worship today. Modern Friends may no longer quake, but we still experience the power flowing through our bodies, although many do not recognize it as such. Quaker worship, whatever else it may be, is clearly a form of corporate *qigong*, or group energy exchange. When we center down in meeting, clear the mind, and breathe deeply, the charge of energy in our bodies increases and the field of energy surrounding us expands. As our energy field interpenetrates the energy fields of those around us, the charge of the energy field of the entire meeting increases, bringing everyone to a higher level. It is this heightened energetic state, I think, that Quakers have traditionally called a covered meeting. Robert Barclay's metaphor of many candles lighted in one place, augmenting the light of all, is a beautiful description of what actually may be happening on an energetic level. When Friends, during worship, experience sensations of tingling or vibration, warmth in the abdomen or streaming down the legs and arms, or a rootedness or groundedness (as though sinking into the bench or floor) along with a feeling of lightness or expansiveness, they are experiencing the very same "Power of the Lord" that animated Fox, Penington, and the early Quakers.

It has never been surprising to me that early Friends quaked. What I find puzzling is that modern Friends do not. Just what do we do with the excess energy we generate in ourselves and absorb from others during meeting? Could it be that if Friends felt free to shake, sway, or bounce when needed during worship today,

we might experience deeper states of centeredness?

Of course, there is only one way to know if the power is real and if the cultivation of it will be beneficial to you on your spiritual journey, and that is to begin a daily practice. If there is a *qigong* or yoga teacher in your area, that is probably the best way to go, but you can also do some experimenting on your own. Find a quiet place in your home where you will not be disturbed. Sit down on a chair, not leaning against the back, but sitting more to the front of the seat so you will have room to move, if necessary. Relax totally and sit up straight with your feet firmly planted on the floor. Tuck your chin in slightly and allow your head to raise up as if extended by a string from above. Don't force this, just let it happen as it will; energy cannot move where there is physical tension. Place the tip of your tongue on your upper palette, just behind your front teeth. This connects two very important meridians that in time will allow energy to fill your torso. Place your hands, one over the other, on your *dan tien*, the spot three finger-widths below your navel. Place your concentration there, too. Shift your breathing from your chest down to the abdomen. With each inhalation, allow your belly to swell like a balloon and push outward against your hands. When exhaling, allow your belly to contract and your hands to fall.

Practice this form of seated *qigong* for 20 minutes daily for at least three to six months. In time, you may feel that your body wants to shake, sway, or bounce. Yield to this impulse, knowing that you can always stop the movement if you wish. Do not allow the movements to become too intense—the idea here is to allow yourself to move with the energy, not injure yourself or fall off the chair! You will find that periods of movement will be followed by periods of deep relaxation. If you feel nauseous or dizzy, discontinue the movement or end your practice for the day.

In China, what I am describing is known as "spontaneous movement *qigong*." The movements arising from the practice, called "*chi*-induced movements," are the result of energy trying to navigate through areas of tension in the body. (In yoga, involuntary movements such as these are known as *kriyas*.) By cooperating with

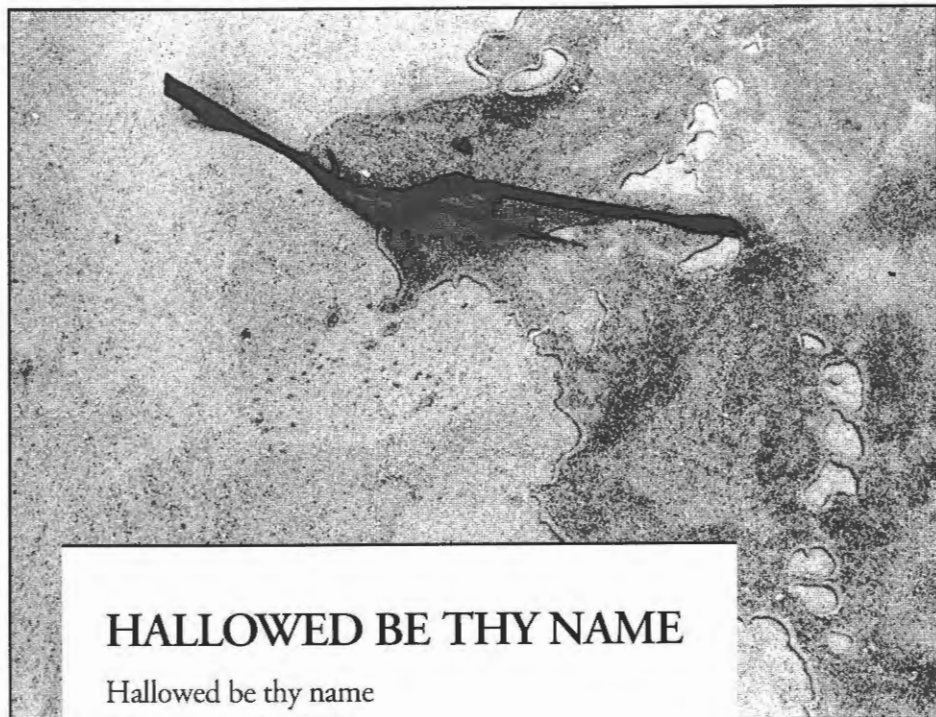


the impulse to move, you are assisting the energy to eventually make its way through the blockage. Since the movements that each person experiences are different, dictated by their particular energy blockages, it has been argued that spontaneous movement is a faster method of energy cultivation than following a prescribed choreography, such as in *tai chi* or yoga. I recently visited several hospitals in China where *qigong* is used to treat illnesses. The doctors, all *qigong* masters, emit energy from their own bodies, usually from the hands, to increase the flow of energy in the bodies of their patients. Often during these treatments, patients will begin to move spontaneously. Certain *qigong* masters, it is said, are capable of filling large auditoriums with energy, causing some in the audience to begin moving or even to experience spontaneous healing. I have often wondered if George Fox was doing something similar when he was able to have such an effect over large groups of people, even angry and hostile crowds.

By the close of the 17th century, the power and quaking had begun to fall out of favor among Friends. There were probably some political reasons for this, but clearly things were getting out of hand. Take, for example, the accounts of Friends trying to use the power to raise people from the dead! There were casualties of the power, too; the intense energetic experiences common in that day were more than some unbalanced people could handle.

I think the time is right for a rediscovery of the power and daily sitting. Many Friends, like me, are experiencing what Harvey Cox calls an "ecstasy deficit." We read the accounts of the early days of Quakerism with a certain amount of envy, sensing that there is a greater depth to our faith than we are experiencing today. Worship often feels flat, and we wonder if we are doing something wrong. We feel frustrated that our practice does not seem to transform us. Those traditional Quaker qualities of peacefulness, acceptance, and love seem to elude us. We are tired of reading books about other people's experiences. We want to get out of our heads and into our bodies. We seek a deeper healing.

Isaac Penington's advice to the seekers of the 17th century applies equally to the seekers among us today: Oh, sit, sit daily and sink down to the seed and "wait for the risings of the power . . . that thou mayst feel inward healing." □



## HALLOWED BE THY NAME

Hallowed be thy name  
The stones, the shells,  
The sticks, the air, the sea,  
The ways we name thee.

Coming back to where I first  
Learned what is holy,  
Returning to where it is easiest  
To see,  
I arrive stunned by longing  
That fills my sleep with wrecked boats,  
Dead-end roads and pathless mountains.

I collect this place day by day:  
The white and golden bits of shell,  
Chips of pastel sea glass, dried buttercups and  
Fern fronds pressed in books,  
Mica crusted stones,  
Small strange sticks whose omens I can't read.

Hallowed be thy name.  
I hold you in the stones.  
I bring you back each year  
As though I am alone.

—Peg Edera

*Peg Edera attends West Hills Friends Church in Portland, Oregon.*

# The Making of *A Western Quaker Reader*

by Kenneth Sutton and Robert Dockhorn

In 2000, *A Western Quaker Reader: Writings by and about Independent Quakers in the Western United States, 1929–1999* was published by *Friends Bulletin*, the official publication of Pacific, North Pacific, and Intermountain Yearly Meetings. This anthology contains articles, interviews, memoirs, and commentary by and about Western Quakers.

We interviewed the editor of this book, Anthony Manousos, who is also the editor of *Friends Bulletin*. Anthony became a Friend in 1984 when he joined Princeton (N.J.) Meeting. In 1989 he moved to California to marry Kathleen Ross, a Methodist pastor whom he met while sojourning at Pendle Hill. He is currently a dual member of both Whitleaf and Whittier

*Kenneth Sutton is the senior editor and Robert Dockhorn the assistant editor of FRIENDS JOURNAL.*

First Friends Meetings. In 1992 he authored a Pendle Hill pamphlet, *Spiritual Linkage with Russians: The Story of a Leading*. In 1993 he helped to start a youth service program jointly sponsored by American Friends Service Committee (AFSC) and Southern California Quarterly Meeting. He is a frequent contributor to *FRIENDS JOURNAL* and *Quaker Life*.

## *What led you to work on this book?*

The immediate reason was to commemorate the 70th anniversary of *Friends Bulletin*, which was founded in 1929 by Anna and Howard Brinton as the official publication of the College Park and Pacific Coast Association. As I became more involved with this project, however, I began to realize that there was a practical as well as spiritual need for this book. The two major studies about Quakerism in the

## AN INTERVIEW WITH ANTHONY MANOUSOS

Western United States—David Le Shana's *Quakers in California* (1969) and Errol Elliott's *Quakers on the American Frontier* (1969)—were written from a pastoral Friends' perspective. What was missing, and sorely needed, was a book conveying the adventuresome spirit of independent Quakerism.

## *So you distinguish the two kinds of Western Friends as "pastoral" and "independent"?*

Yes, I do. I generally use the term "pastoral" to refer to Friends United Meeting (FUM) and Evangelical Friends International (EFI). Others prefer the term "programmed" to designate these Friends. "Independent" refers to those meetings that eventually became associated with College Park/Pacific Coast Association, whose original founder was Joel Bean. Some of these unprogrammed meetings were started by Friends churches, one (Orange Grove) was founded by Hicksite Philadelphians, but most of these early meetings sprang up more or less spontaneously. This is in sharp distinction to the vast majority of meetings/churches that were founded by pastoral Friends from Iowa and the Midwest and formed California,

**The final selection committee for *A Western Quaker Reader*: (left to right) Vickie Aldrich (Las Cruces, N. Mex.), Nancy Andreasen (Santa Cruz, Calif.), Anthony Manousos (Whittier, Calif.), and Rose Lewis (Salem, Oreg.)**



Oregon, and Rocky Mountain Yearly Meetings. These meetings/churches were generally started under the care of an established yearly or quarterly meeting.

Another reason for my undertaking this project at this time was that many of those who were involved in the events

meetings to peruse and select material. The final selection committee consisted of a representative from each yearly meeting: Vickie Aldrich (Intermountain), Nancy Andreasen (Pacific), and Rose Lewis (North Pacific), with additional help from Ann Stever. In keeping with Friends practice, editorial meetings were preceded with a time of silent reflection, and the selection process was carried out in the spirit of Quaker worship. During the final stages of our work, however, there were some moments of heat as well as Light as we struggled with what (and whom) to include and exclude.

*As you gathered the material, what were your most unexpected "finds"?*

What fascinated me most were the individual life stories of Friends who have put their Quaker faith into practice. I

Corbett, and many more. Reading their stories told in their own words was often an eye-opening experience.

Friends who migrated West tended to be adventuresome. The word "adventure" was used by Howard Brinton in an article that appeared in FRIENDS JOURNAL in 1961. He was giving his impression of Pacific Yearly Meeting at that time and described it as "different from the older, more conventional yearly meetings. It is, perhaps, closer to the spirit of the early Friends in its enthusiasm, its spirit of adventure and exploration, and the predominance of strongly convinced Friends." So the spirit of adventure was something that Brinton perceived among Western Friends in the 1960s. I still perceive it today.

And Friends who migrated West often tended to be somewhat quirky, in ways that I find very appealing. They were constantly reinventing themselves and Quakerism, taking risks and challenging institutional structures. Elise Boulding describes them as "activist mystics."

I had originally wanted to call this book

Quaker Profiles from the American West



described in this book are now quite elderly. In order to draw from the memory banks of these elders, we needed to consult them while they are still with us.

Finally, our book has a spiritual purpose: "building the (independent) Western Quaker community." The three Western independent yearly meetings are a widely dispersed group of Friends who range from Montana to Hawaii and from Washington State to Mexico City and Guatemala. Many meetings and Friends in the West are quite isolated. This book—and just about everything I do as editor of *Friends Bulletin*—is intended to help foster a sense of community among these widely scattered Western Friends and also to share our work with "Friends everywhere."

*How did you go about putting this book together?*

We used Quaker process as much as possible so that the book would reflect the concerns of a broad cross section of Western independent Quakers. This meant assembling an editorial board consisting of half a dozen seasoned Friends from each of the three independent Western yearly

came to know and appreciate more deeply some of the significant personalities who helped to shape the history of Western Friends—people like Josephine Duveneck, Floyd Schmoie, Gordon Hirabayashi, Franklin Zahn, Emmett Gulley, Juan Pascoe, Steve Thiermann, Bill Durland, Leane Goodenow, Earle Reynolds, Elise Boulding, Bob Vogel, Ann Stever, Marshall Massey, Gene Hoffman, Jim

"Quaker mavericks" (mavericks are cattle without a brand), but my committee found this title a bit too colorful. We settled for a title (*A Western Quaker Reader*) that evokes a similar work by a Western Quaker, Jessamyn West.

*How do the origins of the three independent Western yearly meetings (Pacific, North Pacific, and Intermountain) fit into*







**Far left:**  
Joel and  
Hannah Bean,  
founders of  
College Park  
Association of  
Friends

**Center:**  
Anna and  
Howard  
Brinton,  
founders of  
*Friends  
Bulletin*, with  
their family,  
1935

**Adjacent:**  
Dancing during  
a recent North  
Pacific Yearly  
Meeting

Courtesy of Anthony Manoussos

### *the long history of separation and reunification of Friends in North America?*

Quakerism changed radically as Friends moved westward. One of the major changes was brought about by the evangelical revival that swept across the West after the Civil War. Revivalism dramatically changed the way that Quakerism was practiced, eventually leading to the pastoral system among Friends. Iowa Yearly Meeting, set off from Indiana Yearly Meeting in 1863, was one of many meetings that split because of this evangelical movement. Joel Bean, a highly respected and internationally known Friend, who had been recorded as a minister in 1858 by West Branch (Iowa) Meeting, was presiding clerk when Iowa Yearly Meeting split in 1877. For five years, Joel tried to reconcile Friends, but in 1882 he "retired from the conflict" and moved with his wife, Hannah, to San Jose, California. There he started an unprogrammed worship group. When Honey Creek Quarterly Meeting refused the group recognition as a monthly meeting, they built a meetinghouse and became incorporated, in 1889, as College Park Association of Friends, independent of any quarterly or yearly meeting. The *Discipline* of that group was intentionally brief, inclusive, and vague, characteristics of independent Friends today, who wish to stay out of the divisions of Friends.

As this independent Quaker movement slowly grew, pastoral Friends formed yearly meetings in California, Oregon, and the

Rocky Mountain region that were at first part of Five Years Meeting (the predecessor of FUM). These Western yearly meetings eventually broke away from FUM to form Evangelical Friends International. Today there are approximately 12,000 Evangelical Friends and 3,200 independent Friends in the Western United States.

### *What is the relationship of the three independent yearly meetings to the three Evangelical yearly meetings in the West (Rocky Mountain, Northwest, and Southwest)?*

There have been a lot of ups and downs in the relationship between independent and Evangelical Friends. Although they have always had profound theological differences, independent Friends often worked with pastoral Friends on common projects relating to Quaker testimonies on peace and justice. For example, Orange Grove Meeting in Pasadena worked with First Friends Church in Whittier to found the Southern California office of AFSC and Friends Committee on Legislation of California (FCL). Individual Evangelical Friends have also worked on AFSC committees in the Pacific Northwest since the beginning of their regional offices. Unprogrammed and pastoral Friends often worked side by side in workcamps or Civilian Public Service Camps and formed deep and lasting friendships despite theological disagreements.

Since the 1960s these common projects have mostly disappeared, and independent and Evangelical Friends in the West

have drifted further and further apart. Independent Friends have become less focused on Christianity and more universalist in outlook. Another issue separating independent and Evangelical Friends has been the question of same-sex marriage. Not only did two Western yearly meetings approve minutes of support of same-sex marriage in the 1990s, North Pacific Yearly Meeting also appointed two clerks who had same-sex marriages. This would have been unthinkable among Evangelical Friends.

On the other hand, there have been efforts to build bridges between these two branches of Quakerism. One such effort was the Western Gathering of Friends, which convened at Lewis and Clark College in Portland in 1992. Though over 250 showed up for this gathering of Evangelical and independent Friends, many felt that it was a mixed success. The vast majority of participants were unprogrammed Friends. There were many expressions of goodwill and good feeling, but little or no follow-up.

A much more sustained effort at bridge-building was undertaken by women in the Pacific Northwest. Annis Bleeke (a former member of the board of *Friends Bulletin* and now assistant executive secretary of Friends World Committee for Consultation [FWCC] in London) and Cilde Glover (currently executive secretary of FWCC, Section of the Americas) started the "Multwood Group," an informal gathering of women from the local Friends



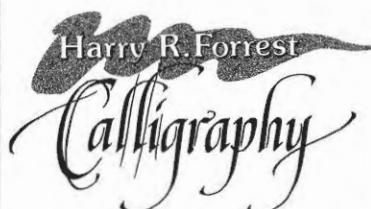
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church and unprogrammed meeting. Despite theological differences, these women found they had a great deal in common spiritually. Eventually this group led to the formation of the Pacific Northwest Quaker Women's Theological Conference. These conferences have had a profound impact, bringing together small groups of women from the liberal and evangelical traditions for a weekend of spiritual sharing. These gatherings have helped liberal Friends understand more deeply the Christian foundations of Quakerism, and they have helped Evangelical Friends appreciate the spiritual basis of liberal Quakerism. An Oregon Friend named Marge Abbott was deeply involved. After a profound midlife spiritual experience resulting from these discussions, she was led to write a Pendle Hill pamphlet called *An Experiment in Faith: Quaker Women Transcending Differences* (1995) as well as an anthology of liberal and evangelical writings called *A Certain Kind of Perfection* (1997). These works are, in my view, two of the most important contributions to Quaker spirituality by Western Quakers to appear in the last decade.

*What are the most important things that Eastern Friends in North America don't know about Western Friends?*

My experience is probably typical of Eastern Friends—I knew absolutely nothing about the Beans and the spiritual pioneers of Western Quakerism when I first came from Philadelphia to California. I also knew nothing about Evangelical Friends and their role in the development of Quakerism.

*And what don't Western Friends know about Eastern Friends?*

As you know, it is unwise to generalize about any group of Friends. However, I hope that this book will encourage better-informed intervisitation.

*How do the interests and concerns of Western Friends contrast with those of the Midwest?*

The main connection that Western Friends had with Midwestern Friends was through Friends Church Southwest (formerly California Yearly Meeting) and FUM, but this tie was severed a few years ago when Friends Church Southwest decided to become part of EFI.

First Friends Church of Whittier was one of the few Western Friends churches

to stick with FUM. In order to do so, First Friends had to start its own mini-yearly meeting called the Western Association of Friends. Some Pacific Yearly Meeting Friends joined this group since Whittier First Friends has always had cordial ties with unprogrammed Friends, and it was taking a risk by aligning with FUM rather than EFI (thereby expressing its support for AFSC, Friends Committee on National Legislation, FCL of California, etc.). When I moved to Whittier, I decided to follow the example of Helen O'Brien, the clerk of my unprogrammed meeting, and become a dual member of both Whitleaf and Whittier First Friends. I therefore have the distinction of being the first editor of *Friends Bulletin* to belong to both Pacific Yearly Meeting and FUM. I think that Joel Bean would have been very pleased!

The efforts by Earlham School of Religion (ESR) to reach to Friends across the theological and geographical spectrum have had a significant impact among Western Friends, especially over the past 10 to 15 years. Western Friends from both unprogrammed and programmed meetings have enrolled in ESR and are excited by the opportunity to be exposed to its theological diversity. ESR is planning to conduct an extension program in Southern California. If this program is successful—and I hope it will be—it could open up a very important channel of communication between Western and Midwestern Friends involved with ESR and FUM. Hopefully, it will also attract pastoral Friends.

*How do you see Western Friends influencing Quakerism as it evolves into the future?*

This is a big topic and could be the subject of another book! I see Western Friends as a kind of spiritual laboratory for experimenting with new ideas and new developments in Quakerism. Our book deals with some of the growing-edge trends of the 1990s—same-sex marriage, dialogue among different branches of Quakerism, renewed interest in mysticism and Quaker service—but where Western Friends will be led next, only the Spirit knows. □

For more information about *Friends Bulletin* and *A Western Quaker Reader*, see <[www.quaker.org/fb](http://www.quaker.org/fb)> or write the editor, Anthony Manousos, at 5238 Andalucia Court, Whittier, CA 90601.



## Remembering Richard

Microphone on a cord  
passes from hand to hand  
in church room too small  
for this special forum . . .

*To begin our dialogue,  
a minute apiece to speak about  
a gay or lesbian person you know.*

Visitor from another time zone,  
I rummage in my mind for  
students taught, acquaintances . . .  
someone I might mention  
without tears.

Voices around the circle  
utter bouquets for friends  
or hang wreaths for the lost.  
When the microphone  
falls to my hand,  
I pass it on, do not risk  
drowning fragile words  
half-formed within:  
*my dearest college friend  
died seven years ago . . .*  
my eyes barely harbor the flood  
I did not realize till now  
how strong.

Passing me by, the microphone  
amplifies one old man's credo:  
*just as in Christ there is no east or west,  
in Christ there is no gay or straight.*  
Into the groundswell of assent  
falls the only word my mouth will dare:  
*Amen.*

On the far side of the room someone says,  
*the gay person I know best is myself.*  
The microphone rounds to its starting point,  
and still, silence bears me up—  
until the last to speak:  
a young couple proud to name their child  
*Michael* for their friend who died of AIDS.

And I, who have no child,  
sign the name of my grief:  
in spite of strangers . . .  
tears break at last  
baptize my memory  
and will never end.

—Nancy Esther James

## Memorial: October 26, 1994

Amen  
And amen  
And again, amen.

Soothing syllables through the perfumed air,  
sturdied in ascent by the hope of  
people whose parched lips  
utter the ritual cadence.

To whom, for what?  
Still, death comes needless—  
young men scissored from the living world  
like dolls from fancy paper.

Water, wine, body and blood,  
sacred weapons, impotent against this enemy of promising tomorrows.  
Cherished hymns, sung with stentorian fervor,  
will not make whole families broken  
by this early death.

Churches fill, processions begin,  
the open spaces above prepare  
to receive the anguished cries,  
echoing against marble floors,  
polished smooth by the repetition.

Again  
And again  
And again, amen.

—R.N. Lauder



Margaret Reynolds

Nancy Esther James lives in Seven Fields, Pennsylvania.

Robert Lauder wrote "Memorial" soon after the death of a friend who died of AIDS.



## Quaker Profiles

# Arlene Kelly

by Kara Newell

One of the difficult issues for Quakers is leadership. Somehow we know we need leaders, yet we are all supposed to be leaders, which makes being followers a somewhat prickly business—for our leaders! Arlene Kelly, in being faithful to her ministry, has been called into various leadership positions, for which she has spent much of her adult life learning, preparing, and growing in her skills.

"In college I was a counselor at a Y camp, where we looked at different religions, including Quakerism, which interested me. I started attending Central Philadelphia (Pa.) Meeting as a junior in college. I liked *Friendly Persuasion*, agreed with the Peace Testimony, and was drawn in by the form of worship. I soon joined, even though I was spiritually immature. Sometimes, in working with new Friends, I find it good to remember that!"

Arlene cites several mentors to her spiritual development. When she joined meeting she was *the* young person! "Joseph Karsner took me under his wing," she remembers. "I went to the World Conference in '67 because Joe said, 'I've suggested your name and I want you to go.' I don't remember whether he really wagged his finger at me, but it felt that way. He also suggested me for overseers and said, 'I want you to say 'yes'' (even though she had to ask what an overseer was).

"Mary M. Rogers, who has been dead for a number of years, was another model. In the middle of a difficult discussion she could participate actively, with a kind of equanimity that I found remarkable, admire, and even strive for, but it's not my strong point."

Arlene has always lived in or near Philadelphia. In graduate school at University of Pennsylvania, where she got her Master's in Social Work, she learned important skills from two of her advisors. The first, Laura Downs, "I wanted to emulate. She was very clear about who she was; she didn't fear those different from her. So you could be yourself and wrestle with things—she would engage back, which was very liberating."

Arlene recalls her second-year advisor, who was the exact opposite, but also important. "She said to me, 'You're stronger than I am; all I have is my authority' (including whether her advisees could remain in the program and graduate). When I handed in the topic chapter of my thesis, my advisor said, 'This



chapter is not acceptable,' telling me what needed attention. I didn't understand the point she was making, but I knew from struggles we had already had that I couldn't question her because she wouldn't take it well. So I did my best to become an active listener. After wrestling with it for three days, I understood what she had been saying. I reworked the chapter, taking into account her comments, and turned it in. When I went to get it she said, 'I cried when I read it,' she was so happy."

The integration of Arlene's Quakerism and her professional career began in the mid-'70s. She recounts, "Annemargret Osterkamp, whom I call the grande dame of Friends Counseling Service, invited me to participate. I was to work three hours a week, developing a presence at Friends Center. Although the goal was not well defined, I began to reach out to meetings—an opportunity to integrate my professional life and my spiritual life, and to visit many meetings within the yearly meeting."

Her work with meetings has continued to develop. Currently she has three major leadership roles: clerk of her monthly meeting, clerk of Philadelphia Yearly Meeting, and a newly funded project the yearly meeting has adopted, "Deepening and Strengthening Our Meetings as Faith Communities." Arlene says, "When I go to a meeting I must help people be clear about which hat I'm wearing!" Isn't this a bit of an overload? "I felt it was appropriate to say 'yes' to being clerk because I see clerking and the work it entails, both for the monthly meeting and the yearly meeting, in terms of strengthening community—I see it as congruent ministry approached from different ways and fitting together."

"I know listening well is one of my strengths, which is important in clerking, where one must help people hear what they are saying, sometimes in a deeper way than they might hear themselves. I also know that I must always remember, this is not in my hands, turning it over to the Spirit's having room to work—allowing people to discover

the wisdom and strength among themselves.

"I am a rather willful person, so 'not my will, but thine' has been the major discipline for me as a Quaker. I know from experience that the Spirit doesn't let one down. I take times to center, mainly in solitude, emptying myself, remembering that I serve best when I get out of the way, especially if there's business about which I have strong opinions. I have a sense of those things I do well and try to give my time to those."

While the Quaker form of worship was what initially drew Arlene in, and she continues to feel "it is crucial to attend meeting for worship as the most shared experience in a meeting, it is not," she says, "what nurtures me most fully. When I am in a leadership position with the meeting, journeying together to witness to 'walking the talk'—those are the times I find the richest."

Family has had both joys and sorrows for Arlene. "My parents were active in the Episcopal Church but divorced when I was about seven. After the divorce, my mother saw to it that my brother and I were confirmed, but we didn't attend church because she didn't." Alcoholism has affected the lives of several close family members, and even caused the death of two. Arlene says, "Being a counselor and not being able to help those I loved was very difficult. My only blood relatives now are my brother's two sons and their families, who are very important to my partner, Helene, and me and with whom we have a good relationship."

"Helene and I have been together 22 years. Ours is a significant family relationship. It has been important to me that by and large Friends in the Philadelphia area have been hospitable to me as a lesbian, obviously integral to who I am, but I don't see it as relevant to the work I do in active leadership."

"Sometimes working collaboratively is hard for me. Wanting to fulfill my high expectations can sometimes be a gift and sometimes a royal pain in the neck. Also, it's important to me to be able to count on things. I'm not a person who likes to shift gears at the last minute, especially if my head is into something else. Predictability has high value for me. But I know that gets boring!"

What does she do for relaxation? "Watch football games—I'm a Philadelphia Eagles fan. I enjoy watching those who are athletically skilled like Donovan McNabb. I like other sports, too, certainly the Olympics. Arlene added with a smile that "Years ago, I played Ms. Pacman—don't do that now, doesn't fit my image!"

She's a Quaker leader, spiritually disciplined, self-aware, serious about her work, continuing to learn, and she has a wry sense of humor. What more could we ask? □

Kara Newell is a member of Reedwood Friends Church in Portland, Oregon.



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## Witness

### New England Friends in Unity with Nature (NEFUN) Committee

The current work of the NEFUN Committee supports discernment around New England monthly meetings of the faith and practice of sustainability as requested by yearly meeting in 1998. To focus and unify New England Yearly Meeting on the issue of sustainability, we sought clarity about suggesting corporate action. In fact, there are lots of relevant activities around New England Friends—some of them locally and some of them globally focused.

In the end, we found no clear leading for yearly meeting and realized that our large body may take a little more time to discern right action. Our expectation is that, over the next few years, a clear issue or leading will emerge from one or more of our monthly meetings and gain the support of yearly meeting.

Our members have worked hard this year—surveying monthly meetings by phone, traveling to lead workshops, and holding on-site dialogs with individual meetings—to connect with all of the New England meetings and hear about their experiences as they open this issue to the Light. There is a wide variety of vital, luminescent experience and concern across New England related to exploring and creating sustainable pathways.

Some meetings are just beginning to understand and others are clearer in their leadings to work toward sustainability. Some individuals work outside their faith community on these issues, and others find vital connection to life in the Spirit through their meetings. A deep connection with and appreciation of nature as a revelation of God in the world is widespread among New England Yearly Meeting. Many, many people ask for more information or express continuing confusion about the status of environmental problems, solutions that can be tried, and the right stance of Friends toward these problems and solutions.

There is emerging among Friends a common understanding about sustainability concepts that help us with its complexities. What follows are some basic themes from writings and gatherings, especially from Mt. Toby and Cambridge Meetings and from the NEFUN Committee.

1. Sustainability is about limits to Earth's resources, especially the use and protection of air and water, and responsible use of energy and materials. Fair and equitable access to these resources is as important to sustainability as preservation, conservation, and attention to waste.

2. Quaker concerns of peace, justice, and simplicity are linked to sustainability, which

adds the dimension of time and long-range consequences. Peace and justice actions support sustainability when they address the causes of conflict and oppression and work for strategies that put living and replicating solutions in place that last through time. If limited resources foster conflict and injustice (as they do in a large proportion of global conflicts), it follows that a stable supply of resources and equitable access to them are essential to peace and justice. Simplicity can then be understood to be about personal resource use, and "conformity to this world" to be about greed and waste. There is a connection with our testimony on plain-speaking and honesty too: some of us labor to overcome the denial of environmental destruction on which our global economy rests and from which we have profited.

3. We are of Earth, physically and spiritually. We were created to live in Eden, and Eden was created to be our home. The Divine is in the garden as surely as within each of us. As Cambridge Meeting tells us, "the universal processes that establish and maintain the forms we find in nature, including the forms we call 'life,' are a manifestation of God in which we are blessed to participate."

4. This work is a call to unity with Earth, a call of such clarity and urgency that we should feel joy and love as we prepare and begin. Sustainable living is as much for our own spiritual health as for the health of the world. In loving and honoring whatever part of the web of life that draws us, we are helping to sustain it. Guilt and dismay are not effective strategies for the problem-solving and change that are needed.

5. Technology is intertwined with our economy and our community, both important issues for sustainability. Technology also drives our use of Earth's resources. Bob Hillegass suggests that sustainability requires attention to the intersection of technology and Quaker testimonies. The Full Moon Group at Mt. Toby Meeting urges that we take time to understand technical complexities, that we may better understand this intersection. This means learning about emerging cleaner and more efficient production and transportation, product design with environment in mind as well as the normal concerns for cost and performance, toxic chemical threats, fair access to resources, and other issues, as diligently as we learn about injustice, prisons, and preparation for war.

How will New England Yearly Meeting support this work? Our committee found that resources are scarce or nonexistent in some meetings and concentrated in others. Increasingly we have focused on the creation of a sourcebook, a resource for monthly meetings filled with writings, ideas, queries and ques-



tions, workshop tools, and initiatives to explore right action from around New England Yearly Meeting.

This manual was offered at New England Yearly Meeting sessions in draft form. It is a work in progress because we see no finish to those activities that are generating such energizing ideas and deepening experience. We are asking monthly meetings to take this book and make it their own—read it and add their own sections and material. We ask that they continue in this way to foster in their meetings and communities learning and inspiration toward unity with nature.

This committee will continue to assemble master files on the materials generated for New England Yearly Meeting and provide a section of the New England Yearly Meeting website for downloading the sourcebook [[neym.org/nefun/sourcebk.html](http://neym.org/nefun/sourcebk.html)]. There are also experiences and projects across yearly meeting offering opportunities for action. For example, Equal Exchange offers fairly traded coffee, a term that includes organically grown products that support grassroots co-ops in El Salvador, Peru, Nicaragua, and Chiapas/Mexico. Other yearly meeting initiatives for peace—Friends Peace Team Project, Family Peace Projects, and Active Peace Zones—can support or suggest models for action on sustainability. The NEFUN workshop at yearly meeting sessions last year suggested an Alternatives to Consumption Project. One meeting did an “ecoteam” project during which five families met monthly to reduce their consumption and live more sustainably. The North American Friends Committee on Unity with Nature supports yearly meetings with ideas for the larger perspectives and connections to build synergies.

We would like to see Friends become a model for discernment and action moving us toward sustainability, as we are on actions advancing peace and simplicity. However, it is worth noting that we are lagging behind other faith groups on this effort—the work of individual Friends notwithstanding.

We offer these queries to invite reflection: What is the long-term perspective? What can Quakers do to model a joyous, authentic, valuable, full-bodied life that is in harmony with the natural processes of renewal and replacement of what is used? What is our Friendly vision for a peaceful, green future? What are we called to do as monthly meetings to bring this vision to fruition? How can we best continue to focus the yearly meeting to hear whatever corporate action God asks of us?

—Janet Clark, clerk  
New England Friends  
in Unity with Nature Committee  
August 2000



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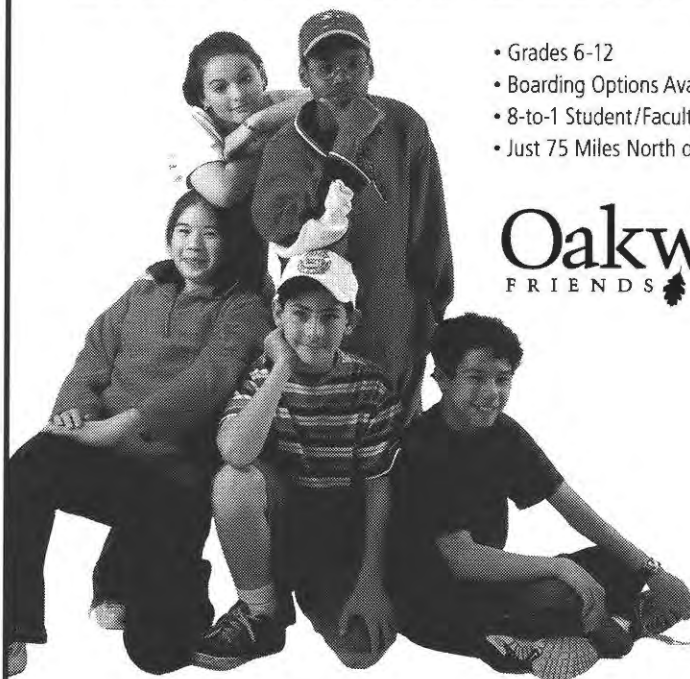
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## Books

### A Glove on My Heart

By Judith Reynolds Brown. *Peace Works International*, 2000. 143 pages. \$10.95/paperback.

In her preface to *A Glove on My Heart*, Judith Reynolds Brown introduces her story and her subject:

*I knew of a private, nonprofit mental health agency that housed 15 persons. This agency required its residents to be psychiatrically treated and medicated, but at the same time it tried to pay "proper attention to the full needs and feelings" of the people under its care—people who had come to a point in their mental illnesses where they needed to live somewhere with more support than they were able to get at home, if they had homes. The executive director of this agency was a personal friend. Having helped to found this agency in the late '70s, my husband was still on its board of directors. I knew the house made use of full-time volunteers on a limited stipend. Twelve years after I retired from teaching gifted students, and after a good deal of work abroad, I was ready for something new. . . .*

Although it is difficult to discern Brown's deeper motivations and personal challenges in volunteering with the mentally ill from such matter-of-fact language, in the course of her book these motivations and challenges emerge in understated ways through the stories she tells of her experiences. She writes of being "afraid of the mentally ill"—as many of us are—before undertaking her work, and she explores her own goals and hopes, and the process of facing her fears.

Yet she seems refreshingly pragmatic in her overall approach. It is an open-hearted, tender sort of pragmatism, a Quaker pragmatism perhaps, that relies upon direct experience and trusts the gradual unfolding of understanding instead of attempting to explain too much, or reaching for abstract conclusions and generalizations.

The format for the book is an interleaving of poetry and plain, descriptive prose. Brown tells the individual stories of her encounters with particular resident clients in the household where she volunteered—giving us a little background on each person and his or her history with mental illness, and a lot of small incidents that reveal qualities of personality and inter-personality within the household. In the process of describing her relationships with each resident, she shares as much about her own learning process and characteristic manner—congenial quirks and foibles included—as she does about theirs.

While the prose text of each story has a beginning, middle, and end (albeit sometimes



Sally Robison/A Glove on My Heart

an open end), the poetry tells of the same events in glimpses that encapsulate the meaning of the moment. Occasionally, poems and prose actually tell the same story in the same words (though with shorter lines and selected details in the poems)—but when the poems are at their best, they convey a more personal touch, a different angle on the experience, and an element of transcendence that heightens the impact of the narrative as a whole, just as the narrative expands upon the glimpses in the poetry. The prose and poetry together create a unique voice.

In one poem, Brown quotes herself as saying,

*. . . "I have a name for this work:  
atmosphere altering. I try to taint  
the air to make the house be happy."  
. . . "I don't do therapy. I stage  
a scatter of good moments  
for any one of my cronies  
in any one day."*

The residents themselves, as Brown conveys them to us, are the heart of the book. There's Mike, who during a medical appointment gets Brown and the nurse to join him in singing "Morning has broken. . ."; William, who "watched television and longed to be in love"; and Daphne, crocheting baby booties to give away.

After following so many individuals into their own stories, the final chapter was something of a disappointment; with its scatter of poems, each briefly described in prose, it seemed to lack the rich, personal quality of the rest of the book. Instead, I wanted to meet more of these people through Brown's experiences with them. And although the afterword, written by the parents of one of the residents, was moving and illuminating, I would also have liked some sort of afterword from Brown herself, to learn where the experiences described in this book have led her since.

Still, *A Glove on My Heart* makes a fine opening for further ponderings of my own; it makes me feel less "afraid of the mentally ill" and more attentive to small, vital elements in

my encounters with others, and I appreciate that opening very much.

—Kirsten Backstrom

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

### Prayer and the Five Stages of Healing

By Ron Roth with Peter Occhiogrosso. *Hay House, Inc.*, 2000. 256 pages. \$13.95/paperback.

Ron Roth challenges the spiritually comfortable as he offers an engaging introduction to one way of integrating Eastern, New Age, and Christian thought and practice. His work is a useful resource for the spiritual journey, although some Friends are likely to have problems with it.

Borrowing from the writings of others, Roth attempts to deconstruct the development of a spiritual life into five stages:

1. *Awakening*: It is in this initial stage that the seeker is brought, often through a life crisis, to reflect on the value of a "creaturely existence," asking, "Is this all there is?"

2. *Purification*: The seeker becomes consumed with an awareness of God and begins to remove those obstacles that prevent an experience of God.

3. *Illumination*: It is during this stage that spiritual phenomena, or the gifts of the Spirit, are experienced. These can include healing, prophecy, and receiving "hunches." I would add the gift of receiving and discerning leadings.

4. *Dark Night of the Soul*: This is the time of challenge identified by many spiritual writers, when "God takes over, although we may feel as if God has abandoned us."

5. *Divine Union*: The person goes beyond belief in a God "out there" to the experience of a God "in here," eventually experiencing the transformation of one's own will to alignment with God's will.

While useful in helping Friends reflect on their own spiritual passages, Roth's five stages are limited by his apparent belief that the stages unfold one after the other, progressing linearly toward that most coveted goal: perfection. My experience is that spiritual stages, which I believe Roth aptly describes, are cyclical, and that we move through them repeatedly, each time with greater complexity as we journey our way to a deeper and broader experience of Spirit. Again and again we awaken to a new level of discontent with our spiritual lives. Again and again we encounter new levels of readying ourselves for a more profound experience of God. Again and again we experience the many gifts of the Spirit in prayer, healing, love, courage, and wisdom. Again and again

we encounter challenges that try that experience. And again and again we reach new levels of holy communion with the All-Loving One. I would describe, in fact, the stages of spiritual growth as an infinite spiral, not as the five-stepped staircase offered by Roth.

Roth also identifies specific kinds of prayer that he associates with each stage. Given his staircase approach, it is probably not surprising that he is critical of the types of prayer that he associates with the "earlier" stages. For example, he relegates prayers of supplication, in which one asks God for support, to the initial stage. ("God, help me get through this experience of shame.") He even urges his readers to move beyond this type of prayer so that they can take up the more "evolved" prayer of affirmation in which one remembers and affirms what is known to be true. ("I am the salt of the earth.")

The publisher, Hay House, is big on affirmations. Yet although affirmations, properly availed, can be extraordinarily useful in helping us remember and live out of Truth, to identify them as a higher form of prayer is both destructive and untrue. What's more, there are many times in life when the help of God is rightly called upon. Why set up obstacles by labeling such prayer as "immature?"

Despite its faults, *Prayer and the Five Stages of Healing* is worth reading. One advice in particular should be taken to heart by Friends: the advice to pray in silence and solitude. It is here that the challenging experiences of the dark night are experienced. Early Friends spoke of being convicted, of facing the ocean of darkness, of allowing God to bring them face-to-face with their personal frailties and poverty of spirit. Their experiences of the dark night led them to repentance and convinced them of the saving Light of God.

We might ask ourselves if we regularly use silent prayer in solitude to enter these depths. Or might we be choosing, instead, to stay comfortable, relegating silent prayer to First-day meeting for worship, perhaps distracting ourselves from anything else? We would do well to consider deeply the role of private spiritual practice in our personal and corporate life.

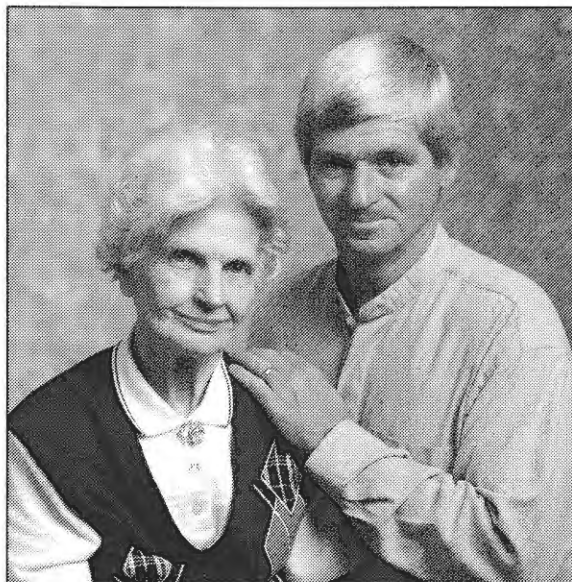
—Merry Stanford

*Merry Stanford is a member of Red Cedar Meeting in East Lansing, Mich.*

## The Unofficial Guide to Beating Debt

By Greg Pahl. IDG Books Worldwide, 2000. 474 pages. \$15.95/paperback.

*The Unofficial Guide to Beating Debt* is, without doubt, the perfect gift for anyone graduating from college this month. Surveys



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show that few are graduating without carrying enormous debts—the average student loan upon graduation is somewhere around \$16,000—and few understand exactly what being in debt means. Owing mom for long distance calls to your girlfriend just doesn't give you a clue.

Complicating the situation, as a recent national news program pointed out, is the fact that credit card companies have been courting students since freshman orientation. They have gotten free T-shirts, water bottles, and pre-approved credit applications—this to kids with no jobs, no bank accounts, and no sources of income!—right along with their class schedules. So after four years of using their cards to charge pizza, movies, and haircuts—those little incidentals that allowances, school jobs, and educational loans never seem to cover—they are graduating not only with huge educational debts, but with the bad habit of using credit cards to help make ends meet.

Fortunately, Greg Pahl, a practical down-to-earth fellow who clerks my monthly meeting, has written a guide to getting out of debt that's just as practical and down-to-earth as he is. Spiced with Greg's own particular dry humor, *The Unofficial Guide to Beating Debt* is clearly written and organized into 17 chapters that cover getting in over your head, knowing when it's time to take action, dealing with creditors, figuring out where to go for help, repairing your credit report, and reestablishing credit—or as Greg calls it, "Up from the Ashes."

The book is also loaded with practical, money-saving tips and strategies for dealing with everything from banks to the IRS. It's a solid reference work, but special sections dealing with "credit problem psychology"—accepting responsibility for your debts, understanding what motivates bad spending, dealing with anxiety—as well as "Escape from Affluenza," "Downshifting," "Voluntary Simplicity," and "The New American Dream" take this book out of the formulaic self-help genre and lift it into a category all its own.

—Ellen Michaud

Ellen Michaud, a member of South Starksboro (Vt.) Meeting, is the JOURNAL's book review editor.

## Gold and Frankincense and Myrrh: Stories by Louise Richardson Rorke

Edited with a foreword and introduction by Kyle Joliffe. Friends United Press, 2000. 210 pages. \$12/paperback.

Quaker Louise Richardson Rorke (1878–

1949) was one of the early 20th century's best-known Canadian writers. Her work appeared in *Maclean's*, *Canada Monthly*, *The Home Journal*, *The Westminster*, and many more. Her most well-known work was the adventure book *Lefty: A Story of a Boy and Dog* that went into four editions. For many years Louise served as editor of *The Canadian Friend*. That her name is largely forgotten today is a tragedy—and we can thank Kyle Joliffe for bringing her back to our consciousness through this book of selected writings.



W.R. Stark from *Lefty* (Toronto: Thomas Nelson & Sons, Ltd., 1932)

The subtitle is a bit misleading, however, in that not all these pieces are stories. Included are essays, devotionals, editorials, poems, and more. While all pieces show the mark of a good writer, in my mind it is her short stories that best stand the test of time. "Gold and Frankincense and Myrrh," the short story from which the book draws its name, is timeless in theme and presentation, and "Gleam o' Dreams" is as fine a story as one could hope to read. Some of the other writing is dated and sentimental (as compared to today's short stories), but all exhibit careful writing and vivid detail. Many of them bring to life a wilderness of Canada that has long since passed.

My biggest complaint is that the pieces are not identified as to where and when they first appeared in print. I would have found that information helpful as I looked to see Rorke's growth as a writer in the various genres. And Joliffe's introduction contains too many "may haves" for my taste. I also wish he explained if there was any significance to her writing under various pen names (Claude R. Vafit and Luke Train).

"The most critical task of any storyteller," says Joliffe, "if he or she is to be compelling, is that the story being told must reflect the experiences and personal truth of its author." These pieces by Rorke fit that criterion. They show her to have been a masterful storyteller.

This book would make a welcome addition to any meeting library and well worth reading for any Friend interested in our rich Quaker literary heritage.

—Brent Bill

J. Brent Bill, the JOURNAL's assistant book review editor, is a member of Muncie (Ind.) Meeting and an instructor of religious creative writing at Earlham School of Religion.

## As Way Opened: A History of Atlanta Friends Meeting 1943–1997

By Janet Boyte Ferguson and Janet Adams Rinard. Atlanta Friends Meeting, 1999. 225 pages. \$20/paperback.

*As Way Opened* is a Meeting history that tells the story of Quakers who fled Georgia before the Civil War because they opposed slavery and violence, then returned a century later to Atlanta still moved by the same testimonies to human equality and peace.

Social action, often against great odds, has characterized Atlanta Meeting from the very beginning. And as the city grew, it attracted new members to the community at least as much as did the meeting's spiritual and pastoral ministry. Promoting draft resistance in Georgia during the Cold War years was very risky. Even harder was making headway against entrenched segregation. As Professor Max Bond from the all-Black Atlanta University told Friends in 1948, "The perfect punishment for Hitler would be to make him black and live in Georgia." Atlanta Friends met these and other challenges by establishing a Quaker House and engaging John Yungblut as its director from 1960 to 1968. His social witness and spirituality made a profound and lasting impression.

This book is more than a factual account. Atlanta Meeting's experience mirrors many unprogrammed meetings begun in the 20th century as it contended with finances, property, membership, noise in meeting, music, school, problematic behavior, changing lifestyles, gender issues, record management, and affiliation with a yearly meeting and other Quaker organizations. Although the non-Atlanta reader may skim over the many names, the issues are invariably interesting to Friends at large, in no small part because they are sympathetically and insightfully analyzed with commendable Quaker discernment. In their commitment to truth, the authors speak candidly of personality differences, failures, tension-filled business sessions, employee problems, and clashes of strongly held convictions; but they always do so with charity.

*As Way Opened* underscores the impor-

tance Friends have placed on accurate and complete record keeping. The information from taped interviews of older members by the authors and others add a great deal to this volume. It reminds us that every meeting can be truer to its belief in the continuous revelation of our faith if it follows Atlanta's example of reviewing its history every 40 or 50 years, while many who experienced that history are still living.

Today, 100 or so Friends gather for worship every Sunday at a new meetinghouse in Atlanta, where, true to their tradition, during the other days of the week a great variety of groups translate faith into action.

—Frances and John Beer

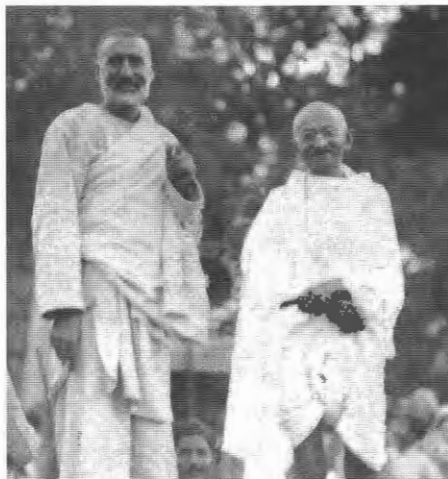
*Frances and John Beer are members of Newark (Del.) Meeting.*

## In Brief

### Nonviolent Soldier of Islam: Badshah Khan, a Man to Match His Mountains

By Eknath Easwaran. 2nd ed. Nilgiri Press, 1999. 274 pages. \$13.95/paperback. Eknath Easwaran has written a biography of a man who was a revered disciple of Gandhi. Badshah

Khan taught nonviolence to an ethnic group normally associated with ruthless brutality, the Pathans of Pakistan and Afghanistan. Khan established schools in the villages because he believed that education was the way out of poverty, and he raised an army of over 100,000 followers. Both the British and, after independence, Pakistani governments frequently imprisoned Khan for the political threat they perceived from his actions. Like Gandhi, he was against the partitioning of India. He was a Muslim voice for tolerance.



Nonviolent Soldier of Islam

He was revered by Gandhi, who viewed Khan and his Pathan followers as an illustration of the courage it takes to live a nonviolent life. This book opened me to a perception that Islam can be in harmony with nonviolence.

—Joy Pile

### Soul of a Citizen: Living with Conviction in a Cynical Time

By Paul Rogat Loeb. St. Martin's Press, 1999. 376 pages. \$15.95/paperback. Many people in the United States have turned inward, feeling powerless to change anything, and have retreated from the activist era of civil rights and Vietnam War protests. Loeb describes how even small actions can make a difference within a community. He uses the story of a man shaking a pecan tree, who said, "If I shake it enough, the nuts will come down. I can't know exactly when they'll fall or how many, but the more I shake it, the more I'll get." Cynicism or hope? Loeb asks. This is the choice now facing us for continued survival. This book documents how involvement in our convictions can enrich each of us spiritually as well as benefit the entire community.

—Joy Pile

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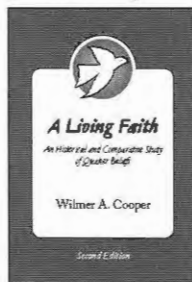
REMINISCENCES OF LEVI COFFIN

### A Living Faith

*An Historical Study of Quaker Beliefs*

By Wilmer A. Cooper  
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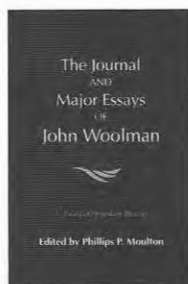
This second edition of Wilmer Cooper's popular systematic theology of Quaker beliefs includes updated statistics on the North American "Quaker Tree." Study questions at the end of each chapter make this book popular for group study of Quaker beliefs, including the sources of religious authority, Quaker understanding of Christ, sacraments, and testimonies. Glossary of theological terms. Index.



### The Journal and Major Essays of John Woolman

Edited by Phillips P. Moulton  
336 pp., \$20.00

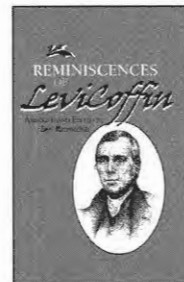
The secret of Woolman's purity of style is that his eye is single and that conscience dictated his words. Filled with insight and a message for our time, this is a major classic of American spirituality.



### Reminiscences of Levi Coffin

Edited by Ben Richmond  
430 pp., \$20.00

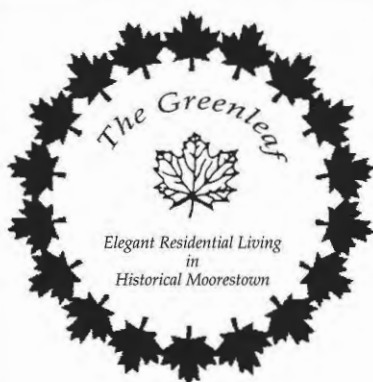
Levi Coffin was first called "president of the Underground Railroad" by frustrated slave hunters in the years leading up to the Civil War. Coffin's autobiographical window on the times includes hundreds of dramatic stories of the risks that attended slaves and those who helped them in their escape to freedom.



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—Student's thank you letter to the Dean of Friends World  
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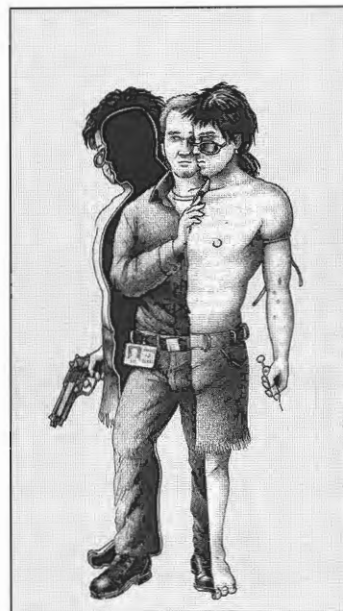
FRIENDS WORLD PROGRAM



## Sourcebook of the World's Religions: An Interfaith Guide to Religion and Spirituality

Edited by Joel Beversluis. 3rd ed. New World Library, 2000. 442 pages. \$24.95/paperback. An anthology that brings together information about the world's religions and spiritual paths, this book includes passages for information, wisdom, inspiration, and for discussion groups. Because the *Sourcebook* includes a broad selection, it would be a useful addition to any meeting's library. It is a reference for both adults and young people interested in reading about and comparing different religious practices and beliefs, on their own spiritual journeys as seekers.

—Joy Pile



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## Frontiers of Justice (Vol. 3): The Crime Zone

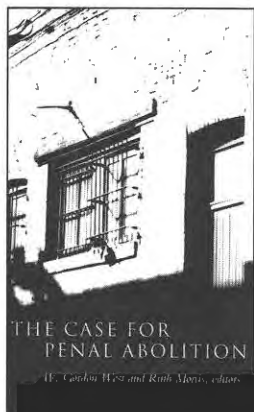
Edited by Claudia Whitman and Julie Zimmerman. Biddle Publishing Company, 2000. 181 pages. \$15.95/paperback. Claudia Whitman and Julie Zimmerman have edited this anthology written by 14 prisoners. Each discusses the factors that led to their crimes. Their testimonies give individual human voice to the 1.5 million prisoners in the United States.

—Joy Pile

## The Case for Penal Abolition

Edited by Gordon W. West and Ruth Morris. Canadian Scholars Press, 2000. 362 pages. \$19.95/paperback. In an era of increasing incarceration, this series of essays presents a radical notion: that except for the dangerous few, prisons in the United States and Canada





primarily punish those who commit victimless crimes, such as drug offenses. Some of the articles point out that although drug use in this country is evenly spread over classes and races, a disproportionate number of African Americans and Hispanics end up in prison, and

that no one who was rich has ever ended up in the electric chair. Ruth Morris and many of the authors quoted in this book are Quakers who have spent time visiting prisoners and are actively working to change the current system to include restorative justice rather than incarceration. I found their offering to be a provocative book that strongly argues against building yet even more prisons as a method of reducing crime.

—Joy Pile

*Joy Pile, a member of South Starksboro (Vt.) Meeting, is a librarian at Middlebury College.*

### The Gods of the Hills: Piety and Society in Nineteenth Century Vermont

By T.D.S. Bassett. *Vermont Historical Society, 2000. 324 pages. \$26.95/paperback.* Friend Tom Bassett has produced an eminently readable work that can be enjoyed beyond the bounds of the Green Mountain State. Before 1900, Vermont was dominated by Methodists, Baptists, Congregationalists, and Episcopalians, with a growing challenge from French Canadian and Irish Roman Catholics. Various small groups, Friends included, also appear on the scene, but usually to decline through schism (the fate of Vermont Quakers) or absorption (as happened with Universalists). Bassett goes beyond denominationalism, however, to survey the ways that religion manifested itself in the life of the society, ranging from holidays to church architecture to orphanages. Probably no one knows the history of religion in Vermont better, and Bassett tells its story with a style that mixes wry humor with considerable insight and an awesome command of relevant sources, not to mention an admirable Quaker tolerance of ambiguity and human frailty.

—Thomas D. Hamm

*Thomas D. Hamm, a historian at Earlham College, is a member of New Castle (Ind.) Meeting.*

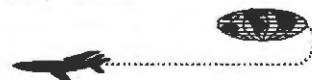
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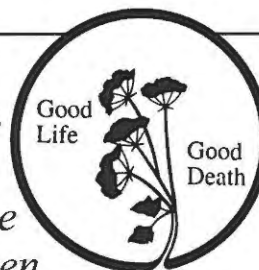


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*Hans Küng in "Dying with Dignity"*

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—Marjorie Schier, Falls Friends Meeting,  
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## News

An article and pictures appeared in the January 11 *New York Times* about the beautiful, new Live Oak Meetinghouse in Houston, Texas. Designed by Quaker artist James Turrell and built with support from Houston Friends, art patrons, and the Friends Meeting House Fund, the building is a work of art. Members of Friends General Conference's Executive Committee had a special opportunity to experience this very unusual building—and the friendly and caring meeting members—during its winter sessions. The meeting began during sunset on Friday evening with the roof open to a clear sky, and the committee joined Live Oak Meeting in its inaugural First-day worship in this extraordinary new space on Second Month 4th. Many were deeply moved by this architectural celebration of physical and spiritual light and the window to the heavens above. —Barbara Hirshkowitz, *Friends General Conference*

The Central Committee of the World Council of Churches released a message on February 4, on the occasion of the launch in Berlin, Germany, of the Decade to Overcome Violence, 2001–2010. "Faithful people everywhere," the message says in part, "now have opportunity to use significant accomplishments in communications, transportation, science, and other areas to end the violence and to promote life in all its fullness for all people everywhere. Dedicated individuals, organizations, and movements throughout the last century, including those committed to nonviolence, inspire us to carry forward their remarkable work for the elaboration of new global standards of law and behavior, the building of international instruments of cooperation on the basis of democracy and the rule of law, the development of peacemaking initiatives, the pursuit of economic and social justice for all, and the safeguarding of creation. They give us real hope for nonviolent social change." The full text and more information about the Decade to Overcome Violence is available at <www.wcc-coe.org/wcc/dov/index.html>. Friends are encouraged to distribute it as widely as possible and to join other Christians in a commitment to peace and reconciliation. —Eden Grace, *Quaker representative to the WCC Central Committee*

Norfolk Quaker House, in Norfolk, Va., is closing. In a letter dated March 1, it reports that its board "found unity to lay down Norfolk Quaker House and disburse its remaining assets to other nonprofit organizations with similar programs. Over seven years, NQH provided support and counseling to over 600 individuals in the military or about to enter military service. We thank God for the opportunity to participate in this work, and lay it down with a sense of having

discharged our obligation." —Lloyd Lee Wilson, *board clerk*

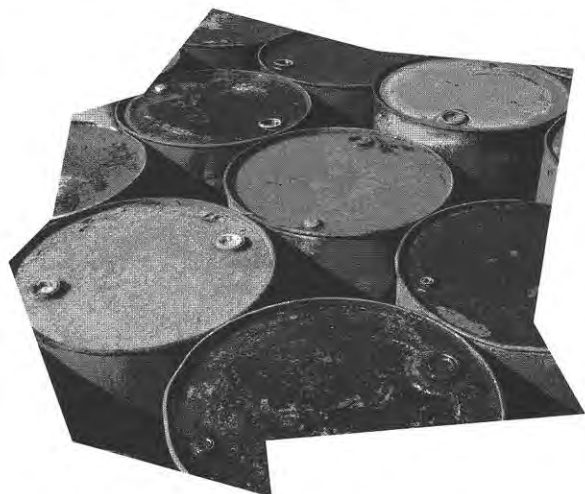
The Internal Revenue Service has placed a lien on the home of Jim Satterwhite and Olwen Pritchard, at Bluffton College in Ohio, who have been withholding the military portion of their federal taxes for the last few years. The Bluffton Worship Group has agreed to act as an ad hoc committee to react if the IRS takes the extraordinary step of foreclosing on the house. Satterwhite, Pritchard, and the worship group ask Friends to hold them in the Light. For more information, contact Professor Satterwhite at (419) 358-3279, write to Satterwhite, Bluffton College, 280 W. College Ave., Bluffton, OH 45817, or e-mail: <satterwhitej@bluffton.edu>. —Winter (2000/2001) *Lake Erie Yearly Meeting Bulletin*

In fiscal year 2000, 41.3 percent of U.S. federal income tax dollars paid for current and past military activities. This includes funds for the Department of Defense, nuclear weapons programs in the Department of Energy, and military-related programs in the departments of Justice, Transportation, and other independent agencies (e.g. Selective Service). It includes mandatory payments to the military and CIA retirement systems and outlays for foreign military financing, sales, grants, and training. It also includes spending for past military activities such as the portion of the interest paid on the national debt that can be attributed to past military spending and veterans services. This calculation is based on the "federal funds" budget—the general account in the U.S. Treasury that pays for most discretionary and mandatory programs, and does not include trust funds, such as Social Security and Medicare trusts, highway trusts, and other small funds that are collected and spent for special, dedicated purposes. An analysis (G-01-016B) can be read on the Friends Committee on National Legislation website <www.fcnl.org/issues/mil/sup/mil\_taxsuprt.htm>. The document can also be requested by calling FCNL's office at (202) 547-6000 ext. 203. —FCNL Info Line

Oakland, Calif., Mayor Jerry Brown is moving ahead with plans to establish a military charter school in the city, despite opposition from nonviolence groups including Friends Committee on Legislation in California (FCL), American Friends Service Committee, and others. In December 2000, the State Board of Education approved a plan to create the Oakland Military Institute. Teachers would include members of the California National Guard. FCL and AFSC plan to continue their opposition to the publicly funded school. Anyone wishing to get involved is asked to contact Wilson Riles Jr., regional director of AFSC

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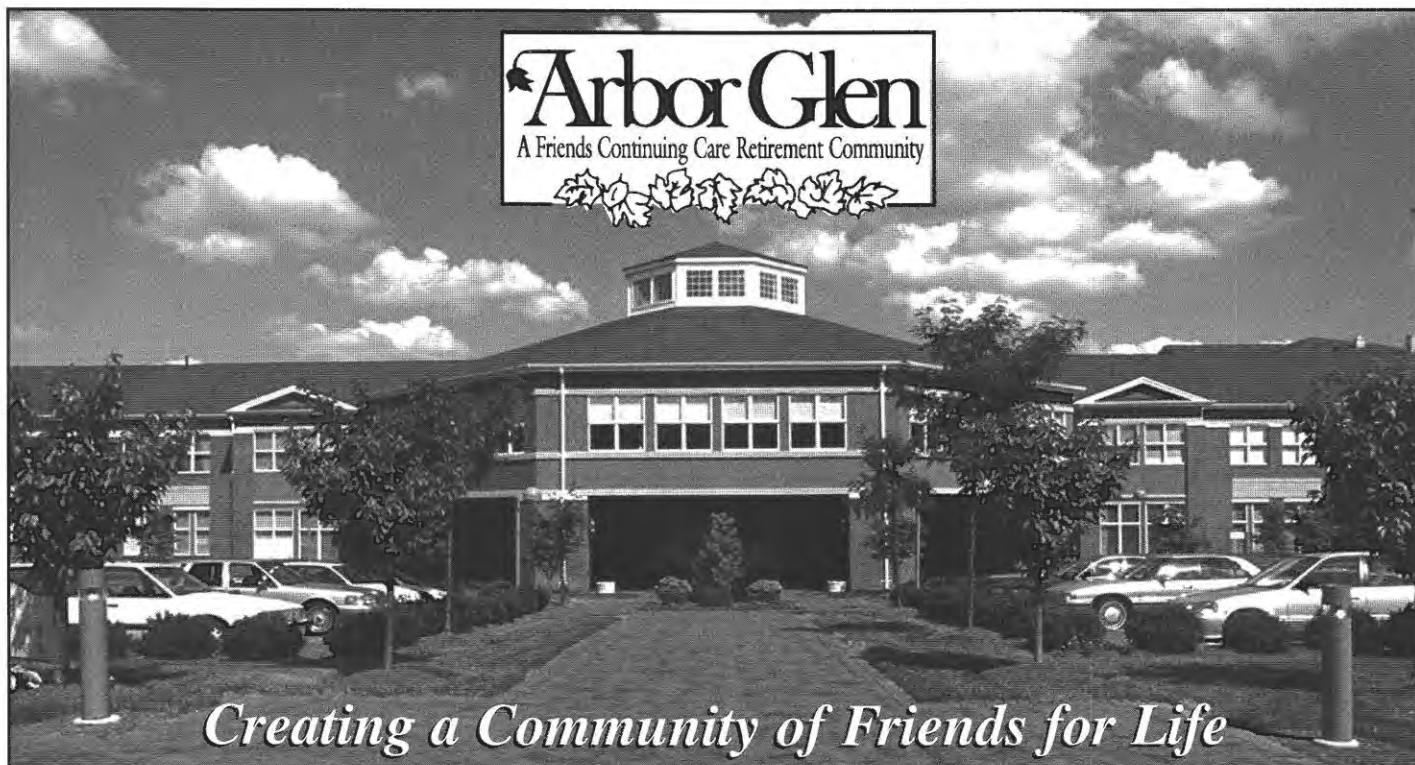
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1. Lipper Balanced Fund rankings as of 12/31/00; 1-Yr: #120 of 471; 3-Yr: #10 of 374; 5-Yr: #10 of 257 10-Yr: #16 of 63. 2. Figures include reinvested dividends, capital gains distributions, and changes in principal value, and represent past performance, which is no guarantee of future results. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. March 2001. Distributor: H.G. Wellington & Co., Inc.

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and a former member of the Oakland City Council, at (415) 565-0201. —*FCL Newsletter, January 2001*

Canadian Friends Service Committee, along with other nonprofits, will support several agricultural and textile cooperatives in Nicaragua and Guatemala with more than Can\$200,000 during the next three years. CFSC, which up to now has been registered only as charitable status under Canadian law, is now a full not-for-profit corporation. See <www.quaker.ca>. —*Quaker Concern, Spring 2001*

New York Yearly Meeting has shipped two truckloads of files to Swarthmore College to be preserved and catalogued. The records include material from all meetings under NYYM. The historical data includes information on Quaker involvement in the antislavery movement, the women's rights movement, the Orthodox/Hicksite split, and dealings with Native Americans. NYYM provided \$20,000 for the microfilming of all the material. Microfilm copies of the material will be stored at the New York Public Library, New York State Library in Albany, SUNY at Buffalo, and Rutgers University in New Jersey. The original records will be stored at Friends Historical Library, Swarthmore College, 500 College Avenue, Swarthmore, PA 19081-1399. —*SPARK, New York Yearly Meeting, January 2001*

In the next half-century the world will become more populated, and the people living here will be older and poorer. By 2050 Earth, which currently has about 6.1 billion people, will have 9.3 billion. Growth will be phenomenal in Africa, much of Asia, and Latin America. The United States, unlike most industrial nations, is expected to grow as well, thanks primarily to immigration. —*UN Population Division*

"Cultural amnesia" threatens democracy's future. According to cultural expert Stephen Bertman, a scholar at University of Windsor, a recent poll indicates that 60 percent of adult Americans couldn't name the U.S. president who ordered the dropping of the first atomic bomb, and more than 20 percent didn't know where, or even if, the bomb had been used. Bertman says the passage of time has stripped historical events of their personal immediacy; the past can't compete with the urgency of the moment—including the gratification of the senses—that dominates American culture. Rapid technological development has remade the U.S. landscape and increased the speed of life, and economic success has made planned obsolescence the norm so that anything old, including the

past, is seen as useless. —*Dan Johnson, World Future Society*

Over 200 people representing 45 states came to Washington, D.C., between March 7 and 10 for the U.S. Campaign to Ban Landmines' Legislative Action Conference. Participants talked to their members of Congress about landmine issues and garnered support for recently introduced legislation in Congress. Senator Leahy (Vt.) introduced the Landmines Elimination and Victim Assistance Act of 2001 (S 497) in the Senate, and Representatives Evans (Ill.), Quinn (N.Y.), and McGovern (Mass.) introduced companion legislation (HR 948) in the House. This legislation sends a message to the president that Congress wants the United States to sign the Mine Ban Treaty, extends the current U.S. prohibition on the export of antipersonnel and anti-tank landmines, urges the military to field currently available weapons and technologies that provide treaty-compliant alternatives to antipersonnel landmines, and provides support to landmine victim assistance projects. The International Committee of the Red Cross estimates that upwards of 26,000 people lose their lives and limbs to landmines each year. In 1997, an international treaty to ban landmines was created. Currently, 139 nations have joined the Mine Ban Treaty, but not the United States. —*Friends Committee on National Legislation*

United States children continue to die by gunfire. According to a recent Children's Defense Fund report, 4,205 children and teens were killed by gunfire in 1999, the equivalent of one child every two hours. Homicide is the third leading cause of death among United States children ages 5 to 14, and children under 15 in the United States are twelve times more likely to die from gunfire than the aggregate percentage for children in 25 other industrialized countries. Nearly three times as many children under ten died from gunfire as the number of law enforcement officers killed in the line of duty. —*MAVIA Newswire*

Radiologically contaminated soil could be sold under a controversial plan being developed by the U.S. Nuclear Regulatory Commission (NRC). The plan, which is moving closer to reality, would allow nuclear plant operators to market their contaminated soils to construction companies, farmers, golf courses, and other commercial entities. After a lengthy literature search, the NRC has selected 56 documents with which to define "realistic re-use scenarios" for the many tons of contaminated soils currently piled up at the nation's nuclear power plants. According to the NRC, the nuclear power industry's

stockpile of low-level contaminated soils could be safely used for a number of private and public endeavors such as home landscaping projects, athletic fields, and playgrounds. —*Conscience Canada*

China's "Three Gorges Dam" has been called a social and environmental nightmare. The International Rivers Network reports that the project is currently facing massive corruption, spiraling costs, technical problems, and resettlement difficulties. Before the dam's projected completion in 2009, official estimates put the price tag at more than \$25 billion and predict that close to 1.3 million people will be displaced. Critics say it will actually cost \$70 billion and will uproot 1.9 million people. In 1996, the China Development Bank issued a \$500 million bond to finance the dam project. Merrill Lynch and Company, a subsidiary of Citigroup, and Chase Manhattan Bank were the lead managers for the bond issue, each responsible for underwriting \$225 million. Chase Securities, J.P. Morgan, and Morgan Stanley Dean Witter contributed \$6.25 million each, and Goldman Sachs and Credit Suisse First Boston each gave \$1.25 million. —*Ron Chepesiuk, Toward Freedom*

Greene Street Friends School in Philadelphia, Pa., celebrated Martin Luther King Day, not by taking a day off, but by enjoying "a day on." Over 200 volunteers (students of the pre-K-8th grade school, their parents and grandparents, faculty and staff, members of Green Street Meeting, neighbors, and neighboring public school students) showed up early and full of energy, enjoyed breakfast, and participated in a short program that included a tape of Martin Luther King Jr.'s 1963 speech in Washington, D.C. Then one work crew went to nearby Awbury Arboretum to weed, prune, and clear land; another group visited residents in a nursing home; another made quilts; another sorted and packed bags of donated items for distribution; and another prepared a delicious lunch for all to enjoy when the work was done. This is now a well-established annual tradition. —*Marcie Abhau, clerk of the GSFS Parents Association*

Irene McHenry will become executive director of Friends Council on Education on July 1. A member of Millville (Pa.) Meeting, she is currently co-chair of the Religious Studies Department at William Penn Charter School and on the faculty of the Fielding Institute's Educational Leadership and Change Doctoral Program in Santa Barbara, Calif. She was founding clerk and teaching coordinator at Greenwood Friends School in Millville, Pa., and founding head of Delaware Valley Friends School, now located in Paoli, Pa. —*Eleanor Elkinton, board clerk, FCOE*

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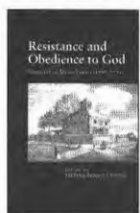
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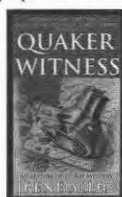
### for Adults



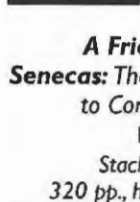
**Resistance and Obedience  
to God: Memoirs of David  
Ferris (1707-1779)**  
edited by Martha Paxson Grundy  
FGC, 2001, 176 pp., paperback  
\$15.00

#### Quaker Witness:

*An Elizabeth Elliot Mystery*  
by Irene Allen  
St. Martins, 2001, 272 pp., paper-  
back 5.99



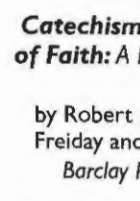
**Searching the Depths:**  
essays on being a Quaker today  
edited by Harvey Gillman  
and Alastair Heron  
Quaker Home Service, 1998,  
110 pp., paperback \$16.00



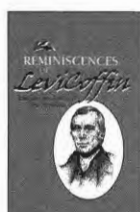
**A Friend Among the  
Senecas: The Quaker Mission  
to Cornplanter's People**  
by David Swatzler  
Stackpole Books, 2000,  
320 pp., hardcover \$24.95



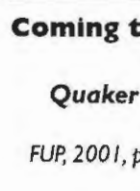
**Reading the Bible Again  
for the First Time: Taking the  
Bible Seriously but not Literally**  
by Marcus J. Borg  
Harper San Francisco, 2001,  
332 pp., hardcover \$24.00



**Catechism and Confession  
of Faith: A New Edition Edited  
in Modern English**  
by Robert Barclay, ed. by Dean  
Freiday and Arthur O. Roberts  
Barclay Press, 2001, 144 pp.,  
paperback \$6.95



**Reminiscences  
of Levi Coffin**  
abridged and edited  
by Ben Richmond  
FUP, 2001 reprint, paperback  
\$20.00



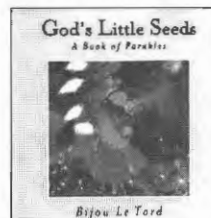
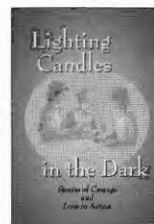
**Coming this Summer!**  
**New England  
Quaker Meetinghouses**  
by Silas B. Weeks  
FUP, 2001, paperback \$18.50



**Peacemaking in  
South Africa:**  
*A Life in Conflict Resolution*  
by H.W. van der Merwe  
Tafelberg, 2000, 224 pp., paper-  
back \$20.00

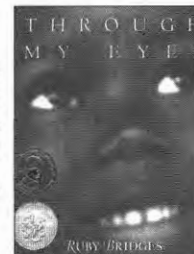
### for Children

**Lighting Candles  
in the Dark: Stories of  
Courage and Love in Action**  
Elinor Briggs, Marnie Clark,  
Carol Passmore, editors  
FGC, 2001 reprint, 224 pp., paperback \$13.00



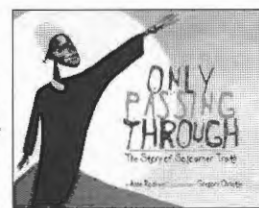
**God's Little Seeds: A  
Book of Parables**  
by Bijou Le Tord  
Eerdmans, 1998, 32 pp.,  
hardcover \$15.00

**Through My Eyes**  
by Ruby Bridges, compiled  
and edited by Margo  
Lundell  
Scholastic Press, 1999,  
64 pp., hardcover \$16.95



**Just the Way You Are**  
by Max Lucado, illustrated  
by Sergio Martinez  
Crossway Books, 1999,  
32 pp., hardcover \$15.99

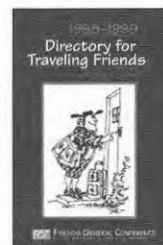
**Only Passing  
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## Bulletin Board

### Upcoming Events

- June 1-4—Switzerland Yearly Meeting
- June 2—"The Spirit and the Arts: The Importance of the Process of Creativity in Our Lives," Northeast Regional Gathering of Friends World Committee for Consultation, at SUNY in New Paltz, N.Y. Workshop leaders include Jeri Allyn (visual art), Maria Darlington (photography), Eric Booth (spiritual dimensions), Chuck Fager (storytelling), Donna Henes (spirit and art in nature), and Elizabeth McGowan (walking meditation). For information and registration call: Robert Baldridge, (212) 388-7999, or email <[robertartist@hotmail.com](mailto:robertartist@hotmail.com)>. Volunteers are needed.
- June 7-10—Nebraska, Northern, and Southern Appalachian Yearly Meetings
- June 8-10—Finland Yearly Meeting
- June 10-14—Rocky Mountain Yearly Meeting
- June 13-17—Intermountain Yearly Meeting
- June 14-17—Conference of Friends Association for Higher Learning: "Living and Learning in Community," Guilford College, Greensboro, N.C. [see FJ Jan.]
- June 20-24—Lake Erie Yearly Meeting
- June 22-23—Friends Church-Southwest Yearly Meeting
- June 28-July 1—Norway Yearly Meeting
- June 30-July 7—Friends General Conference Gathering, Blacksburg, Va. E-mail: <[gathering@fgcquaker.org](mailto:gathering@fgcquaker.org)>.
- July 1-13—Quaker United Nations Summer School in Geneva, Switzerland. (Deadline for applications was March 9.) See <[www.hostings.diplomacy.edu/quaker](http://www.hostings.diplomacy.edu/quaker)>.
- July 5-8—40th session of United Society of Friends Women International and Quaker Men International, in Cincinnati, Ohio, hosted jointly by Wilmington Yearly Meeting and Whittier (Calif.) Meeting. "This Sacred Moment" is the theme for the women's meetings, while the men's theme is "Ministering to a Hurting World." Speakers at workshops and general sessions will include Mike and Kay Cain of Belize, Rick and Sandy Davis of Kenya, Dewain and Becky Williams of Jamaica, Ken and Pam Barrett of Quaker Bolivia Link, Steve and Marlene Pedigo of Chicago Fellowship of Friends, Harold and Libby Curry on working visits to Cuba, Dean and Freda Johnson on Friends Disaster Service, Anne Thomas of Canada, and Retha



McCutchen, general secretary of Friends United Meeting. Register by May 14. Call Leuola Beck at (937) 382-1223.

•July 24-29—Baltimore Yearly Meeting: note changed location, Randolph-Macon College, Ashland, Va. (just north of Richmond).

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

## Opportunities

•Hominy (Okla.) Meeting is collecting a dollar from each member to forward to the Associated Committee of Friends on Indian Affairs (ACFIA) and challenges all North American Quakers to do likewise. At the Executive Committee meeting at Carmel Friends in December, it was learned that ACFIA was facing a \$60,000 deficit for the year. In the past Hominy Meeting, a nearly all-Indian congregation, was a financial beneficiary of the ACFIA. Now the meeting is largely self-supporting, and these Friends would like to show their gratitude for past support. If the vision of Hominy Meeting should be realized, not only would the current deficit be wiped out, reserve funds could be restored, all debts repaid, and reserves even increased. Donations can be sent to: ACFIA, Peggy Lear, Treasurer, P.O. Box 2326, Richmond, IN 47375. The deficit for 2000 is still \$24,000. —*Quaker Life*, March 2001

•Earlham School of Religion plans to launch an off-campus study program, "ESR Access," for people looking to earn a Master's in Divinity or the Ministry but who can't relocate to Richmond, Indiana. Earlham will set up four extension sites: California (Whittier or Orange Grove Meeting); Hartford, Conn. (West Hartford Meeting); Marshalltown, Iowa (Marshalltown Friends Church); and Greensboro, N.C. (First Friends Meeting). Study will start with a two-week orientation in Richmond in August, but thereafter classes will be held at these four sites. Contact Sue Axtell, director of recruitment and admissions, at <axtellsu@earlham.edu> or (800) 432-1377.

•Arcadia University in Glenside, Pa. (formerly Beaver College) is introducing a Master's program in International Peace and Conflict Resolution. It will offer an interdisciplinary approach to conflict settlement and prevention, with an opportunity to select an overseas placement in the second year. Some partial scholarships are available. Consult <www.arcadia.edu/IPCR>. —*Warren Haffar, Arcadia University*

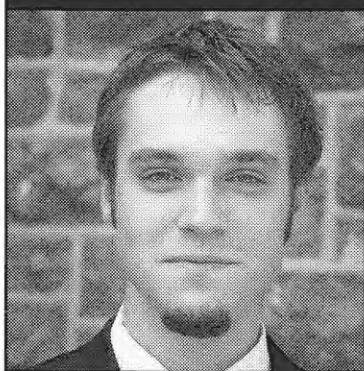
•Grants of up to \$5,000 are available for organizations opposed to the death penalty through the Tides Death Penalty Mobiliza-

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gram Officer, Tides Foundation, The Presidio,  
P.O. Box 29903, San Francisco, CA 94129-  
0903, or call (415) 561-6349. —*SPARK, New  
York Yearly Meeting, January 2001*



## Resources

•Friends Committee on Unity with Nature  
(FCUN) has a new website, <<http://www.fcun.org>>, that offers news about FCUN projects,  
programs, and committee work as well as  
links to websites of kindred organizations.  
FCUN goals include searching for that Life  
that affirms the unity of divine creation; ap-  
plying Friends' practices to live in deep com-  
munion with all life spirit; to be guided by the  
Light within to participate in the healing of  
the Earth; and to be a deeply reflective forum  
within the Religious Society of Friends to  
strengthen spiritual unity with nature. —  
*BeFriending Creation, Friends in Unity with  
Nature of North America*

•Friends Committee on National Legislation  
has prepared a paper called "An Act of Faith:  
Opening Public Coffers to Religious Organi-  
zations—An Analysis of President Bush's  
Faith-Based Initiative," the fourth in its Per-  
spectives series. It looks at President Bush's  
newest effort to secure public funding for  
social service and education programs that  
have religious content. It includes a brief re-  
view and analysis of prior efforts to secure  
public funding for social service programs  
with pervasive religious content. To order it,  
call FCNL at (800) 630-1330 or visit its  
website at <<http://www.fcnl.org/newinfo/>

[indx.htm#fcn](http://www.fcnl.org/newinfo/indx.htm#fcn)> and download it as a PDF file.  
Copies of previous Perspectives papers, on  
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and Iraq, and the Death Penalty Information  
Packet are also available. For more informa-  
tion, contact Alicia McBride at <[alicia@fcnl.org](mailto:alicia@fcnl.org)>. —*FCNL Info Line*

•"American Dilemma: Reflections on Rac-  
ism" is a set of slides and text that can be used  
by Friends groups to foster dialogue and ac-  
tion about ending racism. The words are drawn  
from W.E.B. DuBois, Toni Morrison, John  
Woolman, and others. Viewers can have a  
powerful experience by reading from the texts,  
using their own voices to speak the truths of  
others. The images show aspects of the black  
experience in the U.S.; the texts and slides  
complement but do not explain or caption  
each other. The project is a work-in-progress.  
The originators of this program, the Friends  
for Racial Justice Committee of Friends Meet-  
ing at Cambridge (Mass.), has used it several  
times. We will send you the slides in a Kodak  
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Schiel, Friends for Racial Justice, 9 Sacra-  
mento Street, Cambridge, MA 02138-1819,  
(617) 441-7756, <[schiel@ccae.org](mailto:schiel@ccae.org)>.

•New York Yearly Meeting has produced a  
large-print edition of its *Faith and Practice*.  
The booklets cost \$6.50 (\$5 each for ten or  
more, pre-paid). Make checks payable to New  
York Yearly Meeting and send to NYYM, 15  
Rutherford Place, New York, NY 10003-3705.  
The entire *Faith and Practice* and other mate-  
rial are available on the web at <[www.nyyim.org](http://www.nyyim.org)>. —*SPARK, New York Yearly Meeting,  
January 2001*

•Friends Committee on Restorative Justice  
offers a free listserv to anyone interested in  
discussing restorative justice. To join, send a  
blank message to <[restorejust-subscribe@egroups.com](mailto:restorejust-subscribe@egroups.com)> or follow directions at their  
website at <[www.quaker.org/fcrl](http://www.quaker.org/fcrl)>. —*Ohio  
Valley Yearly Meeting Newsletter, February  
2001*

•New Jerseyans for a Death Penalty Morato-  
rium invite persons who are conflicted or  
want to know more about New Jersey's death  
penalty to log on to <[www.njmoratorium.org](http://www.njmoratorium.org)>. Speakers for schools, churches, and com-  
munity organizations are available at no charge.  
Call (800) 257-6204. —*Lois Seeligsohn*

## Milestones

### Deaths

**Camp**—William (Bill) Perrine Camp, 82, on December 21, 1999, in Haverford, Pa., from complications of Alzheimer's Disease. Born in Bridgeport, Conn., on April 8, 1917, he moved with his family to Abington, Pa., and graduated in 1935 from Abington High School. He put off college for a year and worked in a wool processing plant and at Standard Pressed Steel because his father, a mechanical engineer, was unemployed. Bill was awarded a scholarship to Swarthmore College, where he began his studies in 1936. During Freshman Week at Swarthmore, Bill met Kay Lindsley. Rules forbade engagements of fellow students then, so the couple waited until a graduation-day luncheon to announce theirs. They were married a year later, on June 11, 1941, in Madison, N.J. One month after Pearl Harbor, Bill entered the army. He went to Officer Candidate School to undergo training for the Medical Administrative Corps. The dreaded overseas orders soon arrived, and Bill just had time to stop at the hospital to see his newborn son before shipping off for Europe. After the war, Bill came home a recipient of the Bronze Star, convinced that he wanted to become a physician. He studied premed at Rutgers University and graduated from University of Pennsylvania Medical School in 1950. He accepted a position as a psychiatric resident at Norristown State Hospital, where, five years later, he became superintendent and, in the meantime, the father of two more sons. Bill's tenure at Norristown was marked by programs bringing sectors of the hospital populations together, instituting a Town House for those patients nearly ready for discharge, and co-authoring a textbook, *Psychiatric Nursing*. For many years, Bill had simultaneously pursued study at the Philadelphia Psychoanalytic Institute, including his own training analysis. After graduating, he served on its faculty from 1961 to 1964. He was appointed to the faculty at Penn in 1960 and as a clinical professor of psychiatry at Hahnemann Medical School in 1969. In 1963, Governor Scranton appointed him commissioner of mental health and deputy secretary of public welfare. He worked with the legislature and others to pass the Mental Health and Retardation Act, which became a model for the National Comprehensive Health Planning and Public Health Services Act in 1966. After retirement as commissioner in 1967, Bill became psychiatric consultant at Pathway School, then was appointed director and CEO of Friends Hospital in Philadelphia, serving from 1968 to 1979. In 1980 he returned to Norristown State Hospital as medical director for the County Mental Health/Mental Retardation Emergency Service and remained there until 1982, when he dedicated himself to private practice in his office at home. He retired in 1988. The following year he moved with Kay to The Quadrangle in Haverford. Bill maintained a youthful enthusiasm for camping, oil painting, traveling in their mini-motor home, crossword puzzles, puns, sailing, and his cocker spaniel, Jollie. He and Kay had agreed that he would provide their living, and she would do the work for world peace. He chose public psychiatry rather than the more lucrative private practice because he felt he could help more people. The devastating experience of World War II had made both of them conscientious objectors to war and led to their joining the Religious Society of Friends

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in the early '50s, first Old Haverford Meeting, and then transferring their membership to Norristown Meeting. Bill is survived by his wife of 58 years, Kay Lindsley Camp; sons David, Nelson, and Anthony; and seven grandchildren.

**Cope—Harold (Hal) Cary Cope**, 82, on February 5, 2001, peacefully, in Sandy Spring, Md. He was born in 1918 in Chester County, Pa., to Joshua Alban Cope and Edith Cary Cope. His family lived for a short time in Baltimore before moving in 1924 to Ithaca, N.Y. He graduated from Westtown School in 1936 and Cornell University's Hotel School in 1941. A conscientious objector during World War II, Harold was assigned to Civilian Public Service camps in Petersham, Mass., Coleville, Calif., and Orlando, Fla. In 1943 Hal married Ann Elizabeth Reeves, a classmate from Cornell. In 1946, the couple moved to Richmond, Ind., where Hal began work as director of food service at Earlham College. During the following 26 years at Earlham, he held various positions from chief accountant to vice president for business affairs. He was a member of Clear Creek Meeting, and later, First Friends Meeting. He served as clerk of Indiana Yearly Meeting, director of the board of AFSC, treasurer of Friends Fellowship Retirement Home, and in the Richmond community as president of the YMCA Men's Club and chairman of the Richmond Housing Authority. In 1972, Harold became president of Friends University in Wichita, Kansas. He was a member of University Friends Meeting, and he continued serving Friends United Meeting, Friends World Committee for Consultation, Earlham School of Religion, and Friends Association for Higher Education. Following his service in Wichita, Hal and Ann were Friends-in-residence at the Quaker study centers in Pendle Hill (Pa.) and Woodbrooke (England). In 1982 they moved to Kenya for eight months to support the local Kenyans in their preparations for a Triennial and World Conference of Friends. In 1984, the couple moved to Friends House Retirement Community in Sandy Spring, Md., where Harold became a member of Sandy Spring Meeting and served on the board of Sandy Spring Friends School. He was predeceased by his wife, Ann Reeves Cope, and by a sister, Mary Elizabeth Probasco. He is survived by a son, David Cope; three daughters, Sarah Putnam; Beth McDonald; and Hannah Richter; a brother, Jim Cope; and nine grandchildren.

**Hinshaw—Pauline Doris Hinshaw**, 88, on October 16, 2000, in Allenspark, Colo. Pauline was born in Rose Hill, Kans., on September 10, 1912, to Quaker parents, Issac and Esther Smith. After graduating from high school and attending one year of secretarial school, she married Cecil Hinshaw in Rose Hill on April 16, 1932. Following Cecil's graduation from Friends University and Iliff School of Theology in Denver, they together served several Friends churches in Kansas and New Hampshire. In 1943 the couple moved to Oskaloosa, Iowa, where Cecil became president of William Penn College. In 1949 they became the center of an intentional community in St. Louis, after which they returned to New England. In 1956 they moved to Des Moines, Iowa, where they served AFSC in several capacities. In 1972 the couple moved into the Allenspark cabin they had been building for several years. They transferred their membership to Boulder Meeting in 1980. After Cecil's death in 1982, Pauline moved to a Menno-



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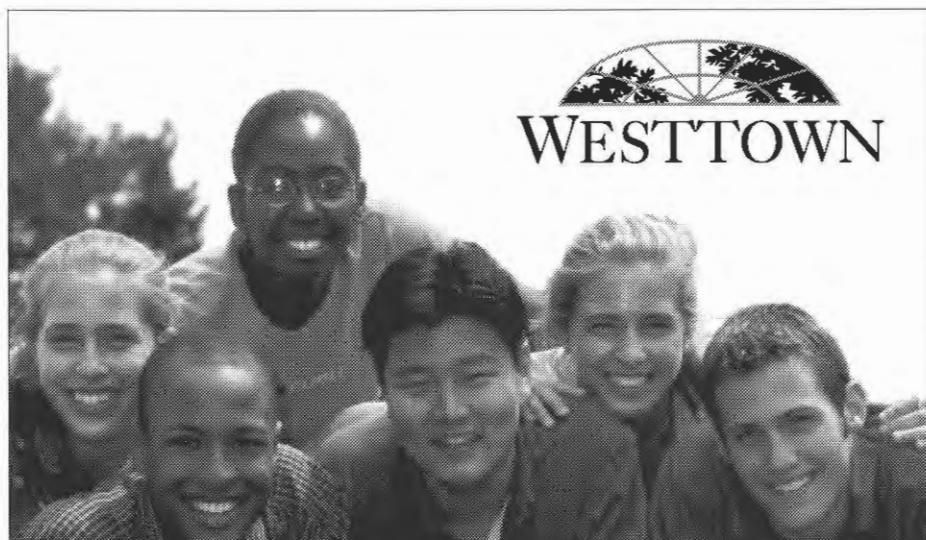
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nite retirement center in Newton, Kans., to be near her son Robert and family. For the last seven years of her life, Pauline required dialysis for renal failure. In May 2000 she returned to the Allenspark cabin for her final months. In early October, after a called meeting for worship at the cabin attended by 40 of her closest friends, she removed herself from dialysis. She attended a Smith family reunion the following weekend in Oklahoma, and upon her return, a three-day reunion with her four children. During this gathering she passed away. She is survived by her sisters Marilyn Hines and Joyce Parnell, and by her children, Esther Hinshaw, Elizabeth Hinshaw, Eleanor Mullendore, and Robert Hinshaw.

**Holtz**—*Edele Holtz*, 82, on May 20, 2000, at the Asheville Health Care Facility in Swannanoa, N.C. Edele was born on March 9, 1918, in Boston, Mass. She and her husband, Alwin, who died in 1999, worked in refugee and education programs in the Middle East for ten years beginning in 1948 as field staff members of the UN Quaker Project for Palestinian Refugees in Gaza. In the early 1960s, the couple became friends with choreographer Alvin Ailey when a colleague of the young artist approached Edele about rehearsal space at the YWCA branch on Eighth Avenue and 53rd Street in Manhattan, where she was director of activities. Edele eventually set up programs to benefit dancers, musicians, and actors working in the theatre district. Edele was also the executive director of YWCA branches in Brooklyn and New Orleans and served as staff member to its national board. She is survived by two sisters: Greta Rikard and Inga Hoffman.

**Howarth**—*Mary Barclay Howarth*, 79, on December 7, 2000, at Loving Light Center, Albuquerque, N.Mex., of chronic obstructive pulmonary disease. Mary was born in Wichita, Kans., on October 30, 1921, to Martha Jane (Pattie) Hyde and William Houston Barclay. Her grandfather was A.A. Hyde, philanthropist and founder of the Mentholum Company. She attended Westtown School in the 1930s, her introduction to the Religious Society of Friends. While an undergraduate at Wichita University, Mary realized that she was a pacifist. She transferred to Middlebury College in Vermont, where she majored in Sociology. In her graduate work at Haverford College during World War II, Mary prepared to work on relief and reconstruction in Europe after the war. At the same time she organized and led inner-city workcamps for AFSC in Indianapolis, St. Louis, and Chicago. Mary met a Canadian conscientious objector named Wilfred Howarth in 1944. When the war ended, Mary was sent to Scandinavia to set up workcamps. She and Wilfred married in Helsinki in April 1947. Following their return from Finland, the couple moved to Yellow Springs, Ohio, where they joined the meeting, taught First-day school, and helped to organize a low cost burial service and a cooperative nursery school. In the early 1950s the couple and their first two children moved to Ft. Collins, Colo., where Mary set up another nursery cooperative. In 1957–59 the family spent two years in Barpali, India. For the next 12 years the family settled in at Pendle Hill. Mary studied early childhood education at Cheyney State Teachers' College and taught in Chester, Pa. They joined Media Meeting and were active in the First-day school. Mary served several years on the Religious Education Committee of Philadelphia Yearly Meeting. In 1971 the Howarths moved to Estes Park, Colo.,



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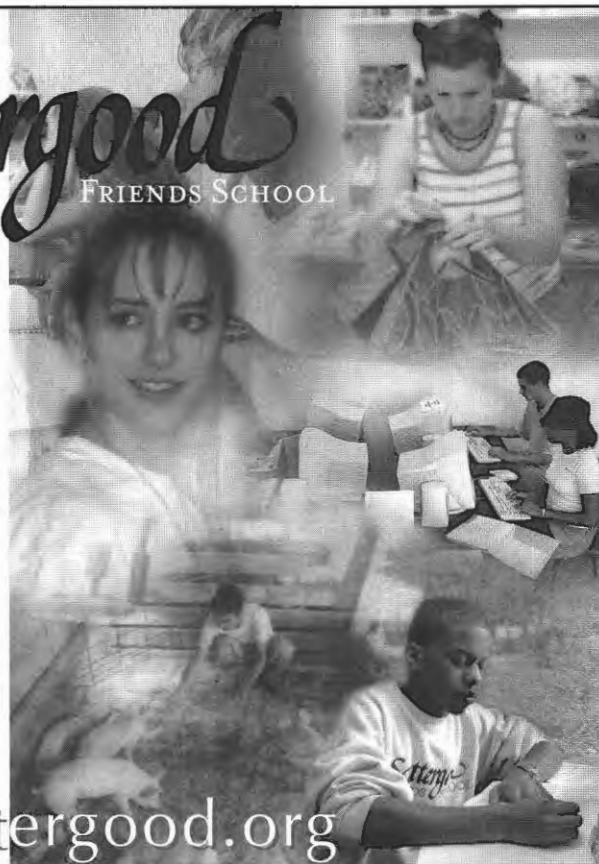
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where they operated the Estes Park Rent-All, which they sold in 1980 to go to Rindge, N.H., to help get The Meeting School back on its feet. Then, after another year as students at Pendle Hill, they spent ten years in Seattle as sojourning members of the meeting there. Mary taught at the Little School in Bellevue, Wash., and began work on a second Masters degree, in Human Development. In 1985 she and Wilfred began to construct by hand a passive solar house in the Retreat development in Glen Haven, Colo. In 1988 the Mentholatum Company was bought by Japanese interests, and the Howarths used the resulting windfall to make bequests to Pendle Hill, Haverford College, AFSC, and other favorite causes. During this period Mary set up Goose Girl Productions, promoting the use of fairy tales in early childhood education. She also provided articles for *Friendly Woman*. After Wilfred's death in 1997, Mary moved to Eden Valley Village, outside Loveland, Colo. In September 2000 she moved again to Albuquerque, N. Mex., to be near her daughter Rachel and two grandchildren. Mary kept in touch with people diligently through correspondence. A lifelong tax resister, Mary believed in simple living as a tool to promote world peace. She made a conscious decision to discontinue the oxygen that had been keeping her alive for the last six years. She is survived by two daughters, Rachel Boone and Barclay Walsh; two sons, David Howarth and Paul Howarth; nine grandchildren; two brothers, William Barclay and David Barclay; and many nieces and nephews. A memorial for Mary will be held May 12 at the Pattie Hyde Barclay reunion building, YMCA of the Rockies in Estes Park, Colo.

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**Jensen**—*Patricia Ann (Pat) Tarrant Jensen*, 72, on May 9, 2000, in Rockford, Ill. Pat was born in Iowa City, Iowa, on September 7, 1927. Her mother was a nurse, and her father an X-ray technician for University of Iowa Medical School. Her family, including a sister, Ruth, and a baby brother, David, moved to the Minneapolis/St. Paul area, where she graduated from high school and worked in the public library. Pat met Kenneth Jensen, her future husband, at an ice skating rink. Their daughter, Christine, died when she was two years old, a tragedy from which Pat never fully recovered. In 1954 Pat and Ken moved to a home on Avon Street across from Friends House in Rockford, Ill., where they lived for more than 30 years. Pat discovered the Camaraderie Arts group at Friends House, where she helped teach children's classes and developed her own artistic skills. She loved flower gardening and animals, especially cats. She was active in the Friends House Block Club. Three generations of children on Avon Street were her friends, and they called her "Aunt Pat." She joined Rock Valley Meeting. She continued to love the Bible passages and old gospel hymns of her Southern Baptist youth. Pat was a fine storyteller with a colorful vocabulary. For the last two years of her life, she lived in the Collier Garden Apartments in Rockford, blossoming into a leader of the community.

**Kennedy**—*Thomas Kennedy*, 88, on December 27, 2000, in Kennett Square, Pa. Thomas was born on June 20, 1912, in Altoona, Pa. As a young man he enjoyed hiking in the mountains near his home and canoeing on the Juniata River. He became a Friend as a student at Swarthmore College, from which he graduated in 1934. He met Ruth, his future wife, at a Young Friends' dance at Providence



Meeting in 1937. Thomas received his Ph.D. from University of Pennsylvania, where he specialized in labor relations. After giving a presentation on labor-management negotiation at Friends General Conference in Cape May, N.J., in 1950, he was invited to work for Atlas Powder Company of Wilmington, Del., as director of industrial and public relations. While living there, he, Ruth, and family worshiped at Wilmington Meeting. In 1956, he left Atlas to accept a professorship in Business Administration at Harvard Business School. During these years, he and his family were members of Wellesley Meeting. After his retirement, he and Ruth returned to the Philadelphia area and renewed their ties with Providence Meeting. In later years, he shared his love of the outdoors with his family, camping and hiking in the Adirondacks in upstate New York, and canoeing on the Concord River in Massachusetts. In 1990, he and Ruth moved to Kendal in Kennett Square. Thomas is survived by his wife, Ruth Kennedy; a daughter, Patricia Ascher; a son, Thomas C. Kennedy; five grandchildren, Catherine, Andrew, and Michael Vare and Esther and Joey Kennedy; and one great-grandchild, Abigail Vare.

**Mohler**—*Mary B. Mohler*, 81, on October 22, 2000, at Crescent House, Cape Elizabeth, Maine. Born on June 22, 1919, in Lancaster, Pa., to Samuel and Harriet Stewart Mohler, she spent summers at her family's cottage on Swans Island. She attended Shippen School in Lancaster and received a Bachelor of Arts from Dickinson College, a Masters in Education from Smith College, and a Master of Social Science from Bryn Mawr College. She enlisted in the Navy during World War II and served from 1942 to 1945. Later, she worked in opposition to the Vietnam War. She served as chief social worker at Philadelphia State Hospital for 17 years. Following that she served as coordinator for Community Coordinated Child Care in York County, Maine, and worked in the Community Mental Health Center at Maine Medical Center. She was a charter member of the National Association of Social Workers, a member of Veterans for Peace, and a member of League of Women Voters. She was a founding member of the Memorial Society of Maine, which helps Friends avoid excessive display at the time of death. She was a member of Portland Meeting and served on its Peace and Social Concerns and Pastoral Care Committees. She rarely missed meeting for business, and her pecan pies and apple strudel could be counted upon for any potluck. In 1986 AFSC presented her a prize in recognition of her active dedication to peace work in Maine. Mary enjoyed walking along Crescent Beach in Cape Elizabeth and sailing in the small sailboat built by her father. She summered at her family's cottage and wintered near Kettle Cove in Cape Elizabeth. She was predeceased by a sister, Sally Stojowski. She is survived by two nieces, Christine Singer and Nancy Harris; a nephew, Steve Stojowski, two grandnephews; and a grandniece.

**Sanders**—*Phyllis Aden Sanders*, 81, of kidney failure, on December 4, 2000, at Medford Leas Retirement Center in Medford, N.J. She was born Phyllis Rae Aden in Buenos Aires, Argentina, on June 27, 1919, to Methodist missionary educators Fred and Meda Aden. She earned a B.A. in Education and Music at Pasadena's Occidental College and a Master in Religious Education from Scarritt College in Nashville. Married in 1947 after a three-month courtship, she and her husband Olcott



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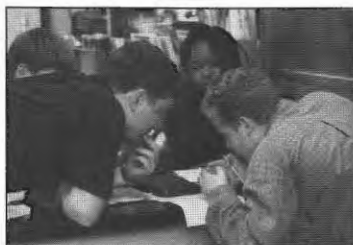
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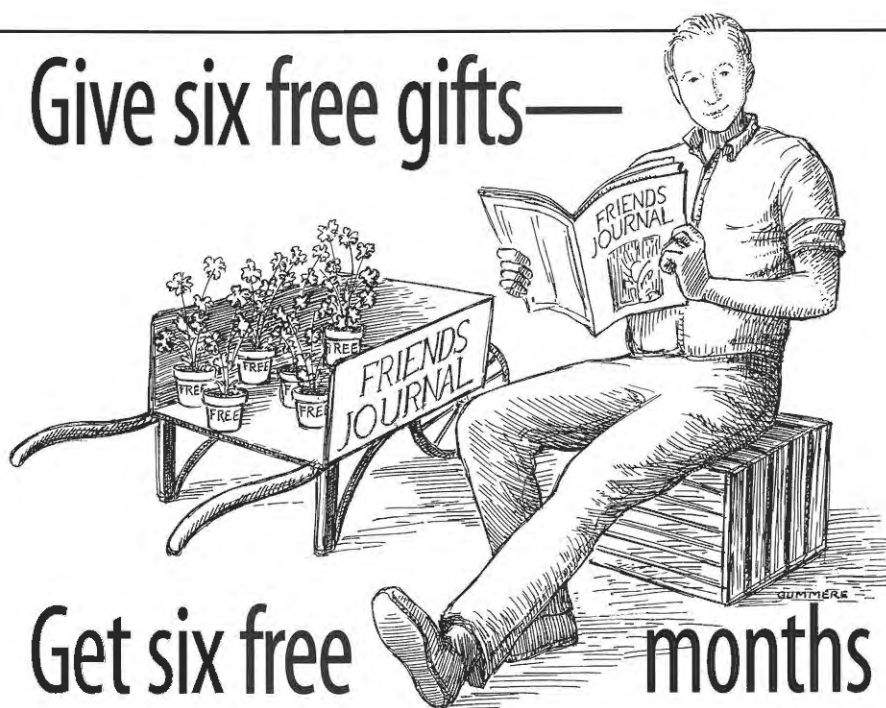


some members, and although he was hurt by their reaction, these experiences strengthened him. In the late 1960s and early 1970s, Bob was active with the Meeting for Social Concerns of Philadelphia Yearly Meeting, particularly the Community Involvement Committee, which worked for racial justice. Bob was known for sometimes fiery statements on this topic on the floor of yearly meeting sessions. Beginning in 1987, Bob served as administrative secretary to general secretaries Samuel Caldwell and Edwin Staudt III. Bob understood computers in the days when Philadelphia Yearly Meeting was just beginning to expand its use of them. In 1993-94 he compiled guides to the functioning of yearly meeting. While working for Philadelphia Yearly Meeting, Bob and his wife, Terry, became members of Chestnut Hill Meeting. His messages in worship revealed that his learning was not a source of pride but of humility, an impetus to question, ever more deeply, himself, the world around him, and how his faith should speak to it. On several occasions Bob's self-questioning spoke to differences the meeting had not been aware of, and brought about discussion of mutual understanding and concerns. He helped lead adult Bible study for two years. In 1991 Bob and Terry moved to Jenkintown and transferred their membership to Upper Dublin Meeting in Fort Washington, Pa. Bob had a lively sense of humor and was a great punster. He is survived by his wife, Terry Irish, his mother, Olive B. Tatman, two sisters, Katherine T. Blackman and Sarah T. Yeager; and his aunt, Ann I. Tatman.

**Thompson—Marjorie (Marge) Thompson**, 80, in November 1998, in Santa Ana, Calif. Marjorie was born near Lewisburg, Kans., on August 15, 1918. After high school she learned drafting at a trade school in Kansas City. There she met her husband, Ernest E. Thompson. They moved to Claremont, Calif., where their three children, Brian, Cecilia, and Kael were born. Marge and Ernie eventually divorced in the 1970s. Marjorie returned to school and received a Master's in Early Childhood Education, after which she taught at Mt. San Antonio College for several years. She joined Claremont Meeting in 1971 and later served as clerk. She worked with the children's programs at Southern California Meeting and Pacific Yearly Meeting. She was also on the board of the Southern California Religion and Psychology Conference. In 1975 she moved to Santa Barbara, and while there she attended Santa Barbara Meeting. She loved music, and with the autoharp, Marjorie brought music into many classrooms.

**Turner—Paul O. Turner**, 91, on January 20, 2001, at Reid Hospital in Richmond, Ind. Paul was born on January 1, 1910, in Ann Arbor, Mich., to Ira Otis and Bertha Marshall Turner. He was a 1936 graduate of DePauw University in Greencastle, Ind., and received his Masters degree from Indiana University in 1940. He taught accounting at Earlham College, worked for the Farm Bureau Co-op in Richmond, and served on the staff of AFSC in Philadelphia. He was a member of West Richmond Meeting and the Associated Committee of Friends on Indian Affairs. Paul and his wife, Marie, were instrumental in involving Richmond with the Russian Sister City Program. He is survived by his wife, Marie Elizabeth Thompson Turner; a foster daughter, Mrs. Mary L. Rispoli; four foster grandchildren; one brother, Albert Turner; one stepsister, Ruby Ludwick; and several nieces and nephews.

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## Forum, continued from p. 5

conclusion that about one in ten of the largest and most profitable corporations in the U.S., as represented by the S&P 500, are accused of and found responsible for illegal and/or unethical practices. However, more than five out of ten of the S&P's (mostly) global corporations can pass a social responsibility screen. This means that these corporations neither make weapons nor parts or supplies for weapons, that they neither make nor supply ingredients for alcohol or tobacco products, that they are not involved in any way with gambling or the nuclear power industry, that they have good records on product quality, consumer relations, environmental performance, and employee and community relations, and that they have positive policies and performance on hiring and promoting minorities and women.

Ellen Deacon has apparently drawn her assumptions about global corporations from the ten percent or so who are guilty of illegal and unethical behavior, but she has ignored the more than fifty percent of global corporations who function among us as exemplary corporate citizens. Is this an unbiased and truthful way to characterize any group? Those global corporations that are responsible for criminal and unethical practices should, of course, be exposed and held accountable for that behavior, but to imply that those corporations are dominant or in the majority is just not true.

An article in the 2/17/01 issue of *The Economist* magazine illustrates one example of a multinational corporation, US Steel, which has transformed the poor and formerly hopeless town of Kosice in Slovakia by investing and teaching management skills. In this manner they have turned a poorly run and unprofitable Soviet-era steel mill into a successful company that "employs 24,000 at wages higher than the national average." There are many, many examples such as this where our global corporations are lifting the working poor and unemployed in the rest of the world out of poverty. They do this primarily by sending some of our "old economy" industries and the jobs they carry with them to places and people who desperately need them. In turn, this frees up workers in this country to train for and be employed in "new economy" industries such as technology and information services, which pay much higher wages and are desperate for new workers.

Finally, despite Friend Deacon's implication to the contrary, I respect and fully support "speaking truth to power" in the streets or anywhere else. I have been arrested for doing so in the civil rights

movement, the antiwar movement, and the women's liberation movement. In those protests our goals were relatively simple—we were all opposed to racism, war, and sexism. But the object of the current protests is not nearly so simple. Therefore I believe that it is essential that we first make sure that we know the truth before we speak.

(For more information please see my articles, "Women, Money, and Economic Power" and "Economics: A Pop Quiz" in the Winter 2001 issue of *Friendly Woman* magazine, 1106 Caldwell Lane, Nashville, TN 37204).

Janet Minshall  
Douglasville, Ga.

## Free software available

I'm writing to inform Friends of the availability of "Donation," a powerful, simple-to-use, and free program for tracking donors and donations and issuing receipts. I wrote it originally for Toronto Monthly Meeting, but it is now used by well over 200 churches and charities in Canada and the United States.

Some of you may know me. I co-clerked the planning committee for the 1996 FGC Gathering with Gordon McClure. I have been treasurer and clerk of Finance Committee for my meeting, and I am a computer programmer with over 18 years of experience.

So far my "marketing" efforts (if you can call promoting a free program marketing!) have not succeeded in reaching other Quaker meetings, so that's why I am using this forum to inform you of the availability of my program.

You can find it on the web at <www.FreeDonationSoftware.org>. The site includes lots of information about the program, including the full user manual, and you can download the program from there as well (it's under 5MB). Feel free to contact me if you have any questions.

Dan Cooperstock  
<Info@FreeDonationSoftware.org>

## Kudos for Friends and Education

I am so impressed with the range of contributions you were able to get for the Education issue (*FJ* Jan.), and it is such an important topic, as you say in your editorial! Tom Farquhar's article is cogent and inspiring; I loved hearing more from

Jane Fremon, appreciated the perspectives of the home educator, the special needs teacher (with the poem so appropriately tucked in nearby), Ayesha Imani's honesty (and inspiring story!), and the piece by Mary Ann Downey. Also the queries about quality education for all are very important—well done! I confess I didn't finish the Ethos and Ethics article—got interrupted, and then later couldn't seem to get back into it. (I was heartbroken to discover Barry Morley had died, but I guess that's another service the JOURNAL provides; there's no obvious way I might have heard that news.)

Caroline Balderston Parry  
Ottawa, Ont.

## Bolivian memories

I was very interested in the two articles by Newton Garver about Bolivian Friends (*FJ* Feb.). They made me recall my first experience with a La Paz Bolivian Quaker when I was a teenager in 1921. Juan Aljon, a young, aspiring Quaker preacher in Bolivia, wanted to go to Guatemala to study with Friends Mission there. He arranged with a Dutch sea captain in Peru to let him stoke the freighter from Peru to the Panama Canal, where he would get off and continue on land. When they went through the canal, the captain was drunk and refused to release him, so he had to stoke all the way to New York!

There, when released, he asked a policeman to help him find a Friends church. The police put him in touch with Paul Furnas, who was executive secretary of 20th Street (N.Y.) Meeting. We were then members of the meeting, and Dad knew some Spanish and had had some experience with Spanish-speaking people. He brought Juan home to our house in Westfield, N.J., where he stayed while arrangements were made to send him by train to New Orleans and on boat to Guatemala. This he did. After a year or two, we heard he had married one of the students and they had gone back to La Paz to be in charge of several Friends churches. Still some years later Juan wrote to my father for suggestions of a graduate school his son could attend. The University of Washington was suggested, and his son came and got a degree before returning to La Paz.

Frederick W. Swan  
Kennett Square, Pa.

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**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.

**Santa Fe**—Simply charming adobe 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: +505 (2) 66-3216 (Spanish) or +505 (2) 66-0984 (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.

**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: +44 (0207) 636-4718. Fax: +44 (0207) 636-5516.

**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.

**An oasis of calm in the heart of London?** Yes, at the Quaker International Centre, where short-, medium-, and long-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: +44 (0207) 387-5648, fax: +44 (0207) 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.

### Assistance Sought

**Contributions and low-interest loans needed:** **Northampton Friends Meeting** is constructing a new meetinghouse and stretched to the limit. Contact: Bruce Hawkins, 61 Henshaw Avenue, Northampton, MA 01060; (413) 584-2788; <bhawkins@science.smith.edu>.

## Books and Publications

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## Opportunities

**Consider a Costa Rica Study Tour.** Take a 12-day trip to see the real Costa Rica. For information and a brochure call: (937) 584-2900 or 011 (506) 645-5065, e-mail: <jstuckey@sol.racs.co.cr> or write: Roy Joe Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

**Living Among the Giant Grasses:** Internship in rural Costa Rica, learning about/working with tropical bamboos on a small bamboo plantation and in the workshop of a highly experienced furniture maker and sculptor. Year-round, one-month periods begin the first of each month. Program fee is \$750 the first month, \$600 each additional month. Includes private sleeping space, meals, shared bath. For more information, e-mail <brieri99@yahoo.com> or write to Brian and Patricia Erickson, Apdo.295-7210, Guapiles, Costa Rica.

### Spring Conferences at Pendle Hill

May 11-13: **Our Spiritual Mothers**, with Michele Tarter and Georgia Fuller

May 11-13: **Bringing to Life Inclusiveness and Quakerism (for People of Color)**, with Michael Jackson

May 13-18: **Wittgenstein: An Introduction**, with Newton Garver

May 20-25: **Laughing Pilgrims: Humor and the Spiritual Journey**, with Howard Macy

May 25-28: **Experiencing Goodness in Ourselves**, with John Calvi

June 15-17: **The Hasidic Tales**, with Eugenia Friedman  
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.



**To consider mountain view retirement property**, near a Friends center, visit [arizonafriends.com](mailto:arizonafriends.com) or write Roy Joe and Ruth Stuckey, 6567 N. San Luis Obispo Drive, Douglas, AZ 85607.

**Bolivia Quaker Study Tour** Oct. 26–Nov. 10: Quaker Bolivia Link projects in Altiplano villages. Archeological sites. Meetings with Bolivian Quakers. \$1,850 covers transportation and hotels. Optional extension to Machu Picchu (extra cost). Leaders: Barbara Flynn (Calif.) and Newton Garver (N.Y.). Contact: [Bflynn@mindspring.com](mailto:Bflynn@mindspring.com), [Garver1928@aol.com](mailto:Garver1928@aol.com). **Young Friends** (21–30): Si hablas español, hay cosas para ayudarte.

#### Help maintain order at FRIENDS JOURNAL

Volunteer needed to assist the senior editor one day a week. Draft and send correspondence with authors, track manuscripts, maintain files and archival material. Must be comfortable using a computer (will train). Congenial environment, opportunity to see the internal process of a monthly Quaker periodical. Send résumé, letter of inquiry to FRIENDS JOURNAL, attn: Kenneth Sutton, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

**Friends Center with unprogrammed Christian orientation** at Barnesville offers personal retreats with spiritual consultation available. Also March 2: **Reading the Bible with Quaker Eyes** with Tom Gates; March 30: **Silent Retreat** with Jean Cooper and Frances Taber; April 27: **Nurturing the Spiritual Life: Eldering** with Susan Smith and Frances Taber; June 1: **Spiritual Guidance from the Writings of Isaac and Mary Penington** with Virginia Schurman; June 22: **Leap into Homesteading** with Scott Savage. For information write Bill Taber, 61357 Sandy Ridge, Barnesville OH 43713, or phone (740) 425-1248.

**The Carpenter's Boat Shop** in Pemaquid, Maine, is offering free, one-year apprenticeships in wooden boatbuilding. The Boat Shop is an ecumenical community-school based on the Benedictine tradition. It teaches the skills of carpentry, boatbuilding, and boat use while living in simple community. For further information please write or call Rev. Robert Ives, 440 Old County Road, Pemaquid, ME 04558. Phone: (207) 677-3768. E-mail: [boatshop@midcoast.com](mailto:boatshop@midcoast.com).

#### Travel to Tuscany and Provence

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**Quaker House Ann Arbor** has periodic openings for six-person intentional community based on Friends principles. (734) 761-7435, [quakerhouse@umich.edu](mailto:quakerhouse@umich.edu), [www.ic.org/ghaa/](http://www.ic.org/ghaa/).

#### Quaker Writers and Artists!

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

## Personals

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**Friends Memorial Church in Muncie, Indiana**, is seeking a full-time pastor to begin July 1, 2001. For a position description, or to submit a résumé, write to Search Committee, Friends Memorial Church, 418 W. Adams Street, Muncie, IN 47305 or e-mail: [friends@ecinet.org](mailto:friends@ecinet.org).



**Friends Academy**, a co-ed, Play Group through Grade 12, independent Quaker day school on scenic Long Island—just 23 miles west of New York City—invites new and veteran teachers to apply: members of the Society of Friends are particularly encouraged. The school's mission serves a diverse student body. Its curriculum includes a rigorous college preparatory program with extensive courses in the visual and performing arts as well as New York State Section VIII athletics. Faculty members participate in the lives of students through teaching, advising, and coaching. New facilities include a new 47,350 sq. ft. arts center and a new 21,000 sq. ft. library. Contact: Director of Studies, Friends Academy, Duck Pond Road, Glen Cove-Locust Valley, NY 11560. Telephone: (516) 676-0393. Fax: (516) 671-2025.

**Resident Caretaker for Meetinghouse:** FGC/FUM Friends Meeting in Cincinnati seeks two people as meetinghouse residents beginning by summer 2001. Quaker presence, liaison with public, and care of the property are the primary responsibilities. For further information contact: **Search Committee**, Community Friends Meeting, 3980 Winding Way, Cincinnati, OH 45229-1950.

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

We, a small dedicated gathering of Friends, are asking God to call a **Pastor** to come and work with us to help us build our meeting. We will prayerfully consider applications from those who feel called by God. We are hoping for someone who is familiar and comfortable with Quaker testimonies and style of worship. We want an enterprising and creative motivator with good time management skills, someone with the energy, vision, patience, and dedication to help our meeting grow and minister to our community. Gail Noland, Clerk, **Des Moines First Friends Church**, 3711 Douglas, Des Moines, IA 50320-5347. Email: [nolmlefrite@cs.com](mailto:nolmlefrite@cs.com).

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



**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.

**Scattergood Friends School** is currently accepting applications for math, science, Spanish, and other positions in our residential, college prep setting. Please see our website at [www.scattergood.org](http://www.scattergood.org) for more information.

**Allen's Neck Friends Meeting** (Quaker) in Dartmouth, Mass., is seeking a part-time pastor. Duties will be: leading worship, pastoral care, community outreach, and involvement in all meeting activities. A parsonage is provided. Please send résumé to: Sharon Wypych, [SLWyp619@aol.com](mailto:SLWyp619@aol.com), or: Sharon Wypych, 175 Division Road, Westport, MA 02790-1347.

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

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**Two adjacent, fully equipped vacation homes** on Chincoteague Island, Va., sleep max. 8 or 10 each. Walk to town, bike to Assateague Island National Seashore. Polite pets permitted. Off-season (before 6/16, after 9/3) <\$500/week; weekend=1/2. (703) 448-8678 or [mvanrade@flash.net](mailto:mvanrade@flash.net).

**Prince Edward Island, Canada.** Seaside cottage on private point. Warm swimming, excellent birding and bicycling. Completely equipped. Regain contact with the natural world. Available July. (610) 399-0432.

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**Cape May, N.J., Beach House**—weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.



## Retirement Living



**Affordable Housing—The Quaker House at Woolman Commons.** Join the growing, vital Quaker community in the charming, historic town of Mount Holly, N.J., home of John Woolman. Located just one block from the meetinghouse, the spacious modern apartments in the fully restored and renovated pre-Revolutionary homes are offered to Friends (and non-Friends who have worked for Friends organizations), aged 55 and older, with **confidential financial assistance available to those who qualify.** For information/application, write or call: Kate Kwicinski, Medford Leas, Route 70, Medford, NJ 08055. (609) 654-3000.



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**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](mailto:info@kcorp.kendal.org).

**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. CCAC Accredited. Reasonable fees include medical care. 500 East Marilyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <[www.foxdalevillage.org](http://www.foxdalevillage.org)>.



**Friends Homes, Inc.,** founded by 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.*

## Schools

**Rancocas Friends School:** Pre-K, half and full day, after school care, quality academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. 201 Main Street, Rancocas (Village), NJ 08073. (609) 267-1265. Fax: (856) 795-7554.

**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.

**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.

**Friends Meeting School.** Serving 90 students on 50+ acres in southern Frederick County between I-270 and I-70. Coed, pre-K to grade 8. Strong academics, Quaker values, small classes, warm caring environment, peace skills, Spanish, extended day program, optional piano lessons. 3232 Green Valley Road, Ijamsville, MD 21754, (301) 798-0288 <[friendsmeetingschool.org](http://friendsmeetingschool.org)>.

**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.



**Orchard Friends School.** A school for children, ages 4-12, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <[OrchardLD@aol.com](mailto:OrchardLD@aol.com)>.

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

**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**—Academic excellence in a nurturing Quaker environment for 170 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.ssf.org](http://www.ssf.org)>.

**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.

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.

**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.

## Services Offered

**What if you had a mirror for your soul?** Then what could you create in your life? For a free, sample session of co-active life coaching, contact Bruce Thron-Weber at (303) 399-4752 or <[BruceCoach@aol.com](mailto:BruceCoach@aol.com)>. I coach over the telephone and it works well.

**Acupuncture Associates of West Roxbury,** serving the Boston area. Relieve Pain—Improve Energy—Restore Health. Amy Crikelair, Licensed Acupuncturist and Herbalist. (617) 325-1746. <[AmyCrik@aol.com](mailto:AmyCrik@aol.com)>.

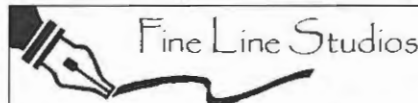
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Over 30 full-color images of hand-drawn, illustrated, realistic artwork plus ceremony ideas, sample vows, and easy, on-line estimates. Ketubahs, gay celebrations of commitment, and non-Quaker examples. E-mail birthright Quaker, Jennifer Snow Wolff, at <[snwolfj@att.net](mailto:snwolfj@att.net)>. Browse online: <<http://www.calligraphicart.com>> or <<http://home.att.net/~snwolfj>>.

**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.

**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](mailto:JMFS@aol.com)>. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

**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.



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

## Summer Camps

**Opequon Quaker Camp**—residential—operated by Baltimore Yearly Meeting—near Winchester, Virginia—rooted in nature-exploring music, art, drama, dance, sports, wilderness fun and more. Our goal is to foster the kind of self-esteem that facilitates spiritual growth. Saturday, July 7—Saturday, August 4 (two or four weeks). Call Josh Riley for more information and space availability: (301) 774-7663.

**Night Eagle Wilderness Adventures,** in Vermont's Green Mountains, is a unique, primitive camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with Earth. Activities tend to spring from the natural environment and teach boys to rely on their own ingenuity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For 40 boys, ages 10-14. Two-, four-, and eight-week sessions available. We invite you to look at our website: <[www.nighteaglewilderness.com](http://www.nighteaglewilderness.com)>, or contact us for a full brochure: (802) 773-7866.

**Friends Music Camp**—exciting, challenging Quaker-sponsored program for ages 10-18—invites your inquiries. Why is FMC's return rate so high? Music, musical theatre, friendships, canoe trip, soccer, Quaker community. Brochure, video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311, (937) 767-1818. <[musicfmc@aol.com](mailto:musicfmc@aol.com)>.

## Summer Rentals

**Summer farm** with private N.H. lake frontage, very secluded, for people who prefer privacy to cheek-by-jowl vacationing. With log cabin and guest house easily sleeps 10 or 12. Own dock, boat, sanded swimming area within 1/4 mile walk or 5 minute drive. \$700/week. (914) 478-0722.

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

# PENDLE HILL

*A Campaign for a New Century*



A QUAKER CENTER FOR WORSHIP,  
STUDY, WORK AND SERVICE

## Social Action & Social Witness

### SCHOLARSHIPS 2001-2002

Pendle Hill will award new scholarships for the 2001-2002 academic year to seasoned and skilled social activists to reside at Pendle Hill. Two of the scholarships will be for African Americans. They will serve as mentors and work alongside young adult Friends while volunteering at least three days a week in a social justice organization, community service agency, or a national or international cause.

#### Linking Spirituality and Witness

Historically, God has called Friends to build a culture of simplicity, equality, and peace. There is an essential relationship between deep religious life and concrete social witness—religious life, unrelated to social witness, can often lead to self-absorption and self-centeredness.

During the next decade, Pendle Hill will strive to play a greater role within the Religious Society of Friends in linking spirituality and social witness. It hopes to be known as a center for nurturing spiritually-led social witness. Pendle Hill also will strive to serve as a model of community, where human respect, equality, care for the earth, and social and economic justice are a daily practice.

#### Scholarship Applications

Scholarships will provide support for tuition, room, board, health insurance, and local transportation costs. Seasoned and skilled social activists should contact:

Teresa Pyle, Admissions Coordinator  
Pendle Hill  
338 Plush Mill Road  
Wallingford, PA 19086  
(800) 742-3150, Ext. 126  
admissions@pendlehill.org

#### Building a Culture of Simplicity, Equality, and Peace

We are part of an economic system characterized by inequality and exploitation. Such a society is defended and perpetuated by entrenched power. Friends can help relieve social and economic oppression and injustice by first seeking spiritual guidance in our own lives. We envision a system of social and economic justice that ensures the right of every individual to be loved and cared for; to receive a sound education; to find useful employment; to receive appropriate health care; to secure adequate housing; to obtain redress through the legal system; and to live and die in dignity.

Wide disparities in economic and social conditions exist among groups in our society and among nations of the world. While most of us are able to be responsible for our own economic circumstances, we must not overlook the effects of unequal opportunities among people. Friends' belief in the Divine within everyone leads us to support institutions that meet human needs and to seek to change institutions that fail to meet human needs. We strengthen community when we work with others to help promote justice for all.

Iowa Yearly Meeting Conservative