

February 2006 • \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



The Willoughbys on Pacifism  
Counter-Recruitment in Cookeville, Tennessee  
The Quaker Parenting Project  
Noah's Boat and the Pigeon of Peace

An  
independent  
magazine  
serving  
the Religious  
Society  
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## ■ AMONG FRIENDS

# Reflections on Love

In February it is common to see evidence of Valentine's Day in every supermarket and drug store. Talk of love will filter into daily newspapers, popular magazines, radio and television shows. Here in the U.S. in February, "love" is big business, selling millions of cards, flowers, gifts, and restaurant meals. And, big business aside, love is certainly worth noting and celebrating whenever and wherever it occurs.

By contrast to the hoopla made over romantic love, I find myself reflecting on other more enduring forms of love. Recently, my husband Adam and I attended a wedding, and Adam interviewed many of the wedding guests on videotape as a gift for the newlyweds. He queried many of the long-committed couples for their advice on how to have a good marriage. What emerged was a host of suggestions that urged patience, forbearance, laying aside one's anger, and prayer.

These good suggestions easily apply to the task of parenting as well. There is, perhaps, no opportunity so commonly available in which to learn the discipline and joy of self-sacrifice than in becoming a parent and giving one's best to it. The needs of small children are constant and demanding; the needs of older young people are no less challenging, but in different ways. Part of parenting well is to learn to lay aside one's own needs and desires, often temporarily and sometimes for a very long time, for the sake of a beloved other.

Jesus said, "For whoever would save his life will lose it, and whoever loses his life for my sake will find it." (Matt. 16:25) I've struggled with the meaning of this passage, wondering if it exhorts us all to actual martyrdom, which many Christians, including some Quakers, have suffered. At the least, I believe it asks us to sacrifice our self-centeredness to the greater joy (and discipline) of following Jesus' teachings, which lead us to the experience of mature love. Everyday life within our families and communities offers endless opportunities to undertake this. But in following those teachings, we also may find that we risk the ultimate self-sacrifice.

Like many other Friends, I have been praying and watching the news for any sign of what has happened to Friend Tom Fox, of Clear Brook, Va., who was kidnapped last November 26 in Iraq along with three fellow members of a Christian Peacemaker Team, seeking through nonviolent means to bring an end to the war and U.S. occupation there. At this writing, more than a month has lapsed since these four were taken hostage and word of their condition has been lost. Each of them is committed to the CPT "Team Statement": "We reject the use of violent force to save our lives in the event we are kidnapped, held hostage, or caught in the middle of a violent conflict situation. We also reject violence to punish anyone who has harmed us." Is there greater love than this, to risk laying down one's life not just for one's friends, but also for one's enemies? I wonder what a whole well-funded army of such peacemakers, motivated by Love, might accomplish, even as I pray for the release of these four.

February 2006 FRIENDS JOURNAL

# FRIENDS JOURNAL

FEBRUARY 2006  
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## ■ FEATURES

- 6 The Willoughbys on Pacifism**  
Gregory A. Barnes  
*George and Lillian Willoughby have held true to the 1660 Quaker peace declaration.*
- 9 Aikido: The Quaker Martial Art**  
Michael Lee Zwiers  
*Aikido is rooted in centeredness and nonresistance.*
- 14 Counter-Recruitment in Cookeville, Tennessee**  
Hector Black  
*Trying to place a counter-recruitment table in a Tennessee high school was a rewarding and challenging experience.*
- 18 The Quaker Parenting Project: A Report**  
Harriet Heath  
*What do Quakerism and the testimonies offer for parents?*
- 22 Noah's Boat and the Pigeon of Peace**  
David H. Albert  
*The nitty-gritty comes into play in this retelling of the biblical story.*

## ■ POETRY

- 12 Snapshots: Henry B. Taylor, 1873–1968**  
Henry Taylor
- 16 Leaders, It Is Said, Know Best**  
Joseph E. Fasciani
- 17 Hurricane Aftermath**  
Nancy M. Comeaux-Patron
- 25 Tu B'Shevat**  
Paul Lacey

*Cover photo by Cindy Kalamajka*

## ■ DEPARTMENTS

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**  
*The "Quaker sweat" is an important rite of passage*
- 26 Young Friends**  
*A narrow escape*  
*No one will ever know it*
- 28 Memoir**  
*Threading saffron peace through the gates*
- 30 Reflection**  
*Moving inward through yoga*
- 32 Quaker Writings**  
*Thomas Kelly*
- 34 Books**
- 37 News**
- 38 Bulletin Board**
- 41 Milestones**
- 43 Classified**
- 46 Meetings**



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## Membership dilemma

Reading the article by Shoshanna Brady ("Finding Home at the Meeting School," *FJ* April 2005) brought to mind a concern I have already expressed about membership in the Religious Society of Friends. I have written to *FRIENDS JOURNAL* and *Friends Bulletin* to say this has bothered me since the 70s. I notice that she doesn't declare membership in any one of the meetings she attends and, whether or not that omission is in error, it brought back the concern I have always had for the member who does not want to join a monthly meeting but who wants to retain membership in the Religious Society of Friends.

It seems some meetings now allow individuals to have dual membership in two meetings, which is a wonderful change. But what happens to individuals who find their meetings have been laid down or who find the local meetings unfriendly, which happened to one of our members who no longer is a member of the Religious Society of Friends. I still feel the only repository for membership in the Religious Society of Friends is the Friends World Committee for Consultation—so I strongly reaffirm my letter, "Our Missing Members," in the August 1989 issue of *FRIENDS JOURNAL*. [See below.—Eds.]

While many meetings discourage absentee membership, fortunately my meeting, Lake Forest (Ill.) Meeting, supports out-of-area members.

Maybe our numbers remain small because we have not set up a means for people to maintain membership in the Religious Society of Friends other than joining a monthly meeting. Therefore, we keep losing Friends. Does anyone have another suggestion that makes more sense than mine? Thirty years later, and the problem still isn't solved.

Pat L. Patterson  
Los Angeles, Calif.

*Excerpt from Pat L. Patterson's letter published in the August 1989 issue:*

Perhaps Friends World Committee for Consultation or Wider Quaker Fellowship could be the conduit for keeping Friends within the Religious Society of Friends. There could be two categories. The active one would involve a transfer minute with complete records from the Friend's current meeting and the expectation that the individual would annually send financial support along with a current address. The other would be list of lost members for

whom the meeting would lay down the membership. After a set number of years those names would automatically be culled from the list. One Friend has also suggested that Friends receive a Certificate of Convincement—so that they have an internal sense of being a Friend even when they are not active. If this certificate was under the auspices and "registered" with Friends World Committee for Consultation or a yearly meeting, that might be a simple solution to this concern.

## "The Meeting Community" special issue

What a wonderful spiritual exploration the October 2005 issue is! The insights and sharings are very helpful and practical. I hesitate to single out any one article for mention.

Thanks to the Spirit, and all involved in bringing this to birth in these articles.

I would also like to affirm your practice of publishing special issues. Other ones, too, have been very timely and focused.

Arnold Ranmeris  
Victoria, B.C.

## Hospitality in a small meeting

"Hospitality in the Manner of Friends" by Nancy Fennell (*FJ* Oct. 2005) impressed me for its down-to-earth wisdom. Looking back over 40 years in a small, isolated meeting (Barcelona), and looking through our treasured guest book, we are grateful for the many opportunities we had to provide hospitality to Friends in our own living room. Many a meeting was not only enriched by the worldwide community of Friends but Spanish Friends were equally rewarded by the travelers—some with a definite ministry to share and others with just their own personal stories. The many signatures are a witness to past encounters—some Friends now gone but still vivid in the memory of their visit. How can we forget the evening when Marjorie Sykes sat before our fire and told us of her many years in India, or Heberto and Suzanne Sein from Mexico bursting in our front door looking for a "fiesta" of Friends, or those many and varied AFSC workers just passing through.

Likewise, we have often been recipients of Friends' hospitality—most recently in two small meetings in Wales where we were received with warmth along with tea and

hearty fellowship. Perhaps small, isolated groups of Friends are those most eager to learn and share of themselves.

Nancy K. Negelsbach  
Tarragona, Spain

## More thoughts on Rufus Jones

Brian Drayton's excellent column, "Reading Rufus Jones" ("Quaker Writings," *FJ* Nov. 2005), resonates with me, as I spent several years of my life getting to know Rufus Jones in his later years. I researched his life and thought, and wrote many articles about him, as well as my doctoral dissertation at Vanderbilt University in 1956. Probably my last writing about Rufus Jones has just appeared in the Fall 2005 issue of *Quaker History*, which is available in Quaker and other historical libraries. During the last year of Rufus Jones' life I was working on my master's degree in Philosophy at Haverford College. My wife, Emily, and I were present at Haverford Friends Meeting the last time Rufus spoke in public.

That Sunday afternoon he had a stroke, which took his life a few weeks later. Two weeks before he died I visited him at his home on College Circle. I could see that he was in some pain and was propped up in bed, correcting proofs for his last book, *A Call to What is Vital*. Engaging Rufus in a brief conversation, I asked him if he had read the new book by Geoffrey Nuttall, the distinguished British church historian (whose wife was a Quaker), *The Holy Spirit in Puritan Faith and Experience*. It was a critique of Rufus' interpretation of the beginnings of Quakerism, rooted in continental mysticism. Rufus replied, "I have read it, but it is too late to change now"—a remarkable, though I believe honest, confession. To me it reflected the integrity and scholarly greatness of Rufus Jones in his final hours. After these meaningful moments with him, I bid him farewell and departed.

Although I welcome Brian Drayton's well-stated reflections on Rufus Jones, I probably have a little different take on him, mainly because I believe there are other important readings of Rufus Jones. So I invite Brian Drayton and others to consider what I have written in my 40-page *Quaker History* article.

Wilmer (Wil) Cooper  
Richmond, Ind.



## The "Quaker sweat" is an important rite of passage

I read with concern the letters in the December 2005 Forum regarding the Quaker sweat lodge and Friends General Conference. I worked with Young Friends in Philadelphia Yearly Meeting from 1991 to 1999 and witnessed and participated in many of the sweat lodges offered at that time by George Price. I believe it is not appropriate to use the word "racism" to label the Quaker sweat lodge. The term racism is meant to represent anything from daily indignities and systematic injustices, such as discriminatory language or hiring practices, to the most heinous of acts, such as our country's failure to repair the levees in New Orleans. It does not apply to the efforts of those involved with the Quaker sweat lodge.

This letter is not about George Price personally, but about his work over many years to provide a safe, positive, and productive environment in which many young Quakers have learned to pray. That work cannot be devalued by a process that does not give justice to the years and lives affected by the Quaker sweat. I would also like to clarify that this letter does not represent Philadelphia Yearly Meeting or the PYM Young Friends program. This letter is simply from the heart of one white Quaker woman who was profoundly affected by the sweat lodge herself.

I hope that those involved with the sweat would be the first ones to welcome questions about the authenticity and cultural sensitivity of this work in a cultural context. Those questions are worth struggling over. Others have already pointed out that George Price was taught not to represent the sweat lodges that he leads as Native American lodges. Thus, one might ask, "What is a real sweat lodge?"

and "Is it even possible for someone from outside the culture that gave rise to sweat lodges to participate in a real sweat lodge?" It was always understood in this context that the Quaker sweat is a cooptation of a tradition from another culture. But, is that always a bad thing? There are many examples of cultural appropriation that do not necessarily correlate with misuse of that culture, or with racism. I believe that the Quaker sweat is one of those instances. The Quaker sweat gave me a deeper curiosity and interest in Native American culture and history. Having the experience of participating in a sweat lodge made me personally even more outraged by real injustices that have been and continue to be perpetuated against Native Americans.

One of the best things that George Price taught me is that young people are always seeking liminal experiences. That is, young people want experiences in which they are taken to the edge. I have worked with young people of all ages since 1990 and have found this to be true of every age. George Price is gifted in his work with teenagers and young adults. We know that these age groups are drawn to other edgy experiences that are not healthy. The sweat lodge is a healthy experience of community and an experience that enhances self-awareness. Unfortunately, it is not a total antidote to unhealthy exploration, but it does provide an alternative. I do think that a Quaker community needs to take more than three days to come to consensus over such an important decision as whether or not to discontinue a tradition that is a rite of passage, and that has been a vital and central part of Quakerism for a generation of Young Friends.

I understand the symbolic value of discontinuing the Quaker sweat as a way to promote the questioning of all the ways that white people among the Quaker community have benefited from racism and have misused our cultural privileges. Let us seek out the

truth in our hearts over these matters. This symbolic act may prevent us from doing the real work of undoing racism in our lives, our homes, and our communities. It is too great a sacrifice. It is most often the white people who step out to do good work who are crucified or scapegoated in some manner. They leave themselves vulnerable to these attacks because they do care and do listen to those who have been marginalized or annihilated by the mainstream white culture.

There is no shame in struggling over these questions and reviewing this decision as a community until we get it right, else we lose sight of achieving a consensus. I am concerned by the letters that indicate that the young people have not been thoroughly consulted or involved in this process. The oppression of young people is another problem with which we have been concerned as Quakers. If the sweat lodge is to be laid down, it is a decision in which Quaker youth must be involved, because the loss of young people disillusioned by the workings of the community is a dreadful one. We may have lost an opportunity for some of the Young Friends to develop and deepen their practice as Friends.

It is also important to think through what programs and experiences would replace the sweat lodge in the hearts of Young Friends. These years are sensitive ones and we must do what we can as an adult community to serve their growth. I shared this letter with my sister, Annie Galloway, who also participated in Quaker sweat lodges in the 1990s, and she lends her voice to my concerns.

*Jennifer Galloway*  
Burlington, Vt.

### Submitting a Forum Contribution

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoints to 1,000 words. We may edit Forum letters and Viewpoints for clarity and length. Addresses (except town and state, pro-

vince, or country) are omitted to maintain the author's privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation.

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# THE WILLOUGHBYS on Pacifism

by Gregory A. Barnes

**I**ronically, few issues have divided Quakers more than war-making and peacemaking. A favorite image of Quakers in the wider world is that of the people who love peace—who don't go to war. The reality is more complex. There were Fighting Quakers in England during the earliest days of the movement; the young George Fox himself was conflicted on the subject of pacifism.

We in the United States recall the Free (fighting) Quakers of the Revolutionary War, who were read out of their home congregations for taking up arms against the British. Some Quakers certainly fought

in World War II—the so-called Good War—and may have been represented in the U.S. military in each of our numerous conflicts.

This Friendly willingness to take up arms for a patriotic cause contrasts with the rigor of well-known Christian Scripture and early Quaker antiwar statements. The English Quakers set an uncompromising standard in their 1660 Declaration to Charles II, which was drafted by the emerging pacifist Fox and states in part:



Photos: George Willoughby (in T-shirt) and crew on the *Golden Rule* and in jail in Honolulu, while protesting nuclear weapons testing in the South Pacific, 1958



Photos courtesy of the Willoughbys



and fighting with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world. . . . The Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move us unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the Kingdoms of this world. . . . Therefore, we cannot learn war any more.

Their statement echoes Christ's own testimony, as expressed most prominently in the Sermon on the Mount.

Learned observers have quibbled with both Christ's ideal and the 1660 Declaration. Reinhold Niebuhr, among other theologians, has held that Christ's "perfectionism" was too stringent for imperfect humans to live out. As for Fox and his 1660 group, one charge has been that the Quakers were only seeking desperately to persuade the monarch that they would not launch an armed rebellion.

Quaker texts since the mid-17th century have generally softened the pacifist rhetoric. William Penn walked gingerly around the question of war and peace. In his book *No Cross, No Crown*, he addresses the Peace Testimony only obliquely: after noting the Turks' concurrent expansion of their empire by force, he writes "And yet they are to be outdone by apostate Christians. . . . If we look abroad into remoter parts of the world, we shall rarely hear of wars; but in Christendom rarely of peace." There is little sign that his antiwar feelings would tend him toward conscientious objection.

In colonial America, tremendous pressure was exerted on Penn and other Quakers to support militias, to provision the British army, to pay taxes for unexplained uses that might well turn out to be military expeditions. Governing a large colony (Pennsylvania) in which Quakers were a minority, and in which the majority wanted protection from Indian attacks, forced further compromises. Only with the advent of John Woolman, who with others sent a letter to the Pennsylvania assembly concerning a royal levy,

tion of Christ and Fox. As reported by Peter Brock in his *The Quaker Peace Testimony, 1660–1914*, it states in part:

And being painfully apprehensive that the large sum granted by the . . . Assembly for the King's use is principally intended for purposes inconsistent with our peaceable testimony, we therefore think that as we cannot be concerned in wars and fightings, so neither ought we to contribute thereto by paying the tax directly by the said act, though suffering be the consequence of our refusal.

Despite the influence of John Woolman and Anthony Benezet, Friends remained divided on the question of "rendering unto Caesar" that which "Caesar" claimed.

Through the 19th and 20th centuries, assorted schisms in Quakerism served to undermine the centrality of pacifism. In our day, the British short book *Faithful Deeds: A Rough Guide to the Quaker Peace Testimony* makes no mention of the 1660 declaration. A number of Friends churches have withdrawn their commitment to

Lillian Willoughby, by contrast, the message of the 1660 Declaration remains compelling today. "I believe so thoroughly that everybody has a kernel of the Divine, of Truth within them," Lillian commented in an early interview for the Willoughbys' biography, "[that] I couldn't possibly kill anybody." She joined "absolutely" with the mature Fox and the 17th-century Friends on pacifism. George stated, in the same interview, "[Pacifism] means that I cannot take human life. It is morally wrong for me to kill somebody—anyone. . . . I don't have to prove it or defend it; it's my position. As a pacifist, I have to make the decision for myself." He believed that even if he was not responsible for peace in the world, "I am responsible for what I do and for upholding my values." The Willoughbys both asserted that no war was justified.

They have acted on their beliefs—through war tax refusal, protests, speak-outs, vigils, and imprisonment for antiwar



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Lillian Willoughby speaks with a news reporter before she goes to jail for civil disobedience while protesting the invasion of Iraq, 2004. George is at right.

pacifism. Philadelphia Yearly Meeting's text (in the 1997 *Faith and Practice*) honors the Peace Testimony while showing tenderness to those who might disagree: "While counseling against military service, we hold in love our members who feel they must undertake it."

activities. Lillian was the first woman to trespass on the Mercury Flats (Nevada) atomic test site in 1957, an action she repeated in 1988. In 1958, George was part of the four-man crew that sailed the *Golden Rule* toward the Pacific testing zone, and was imprisoned in Honolulu

Gregory A. Barnes is a writer and a member of Central Philadelphia (Pa.) Meeting. He is completing a joint biography of George and Lillian Willoughby.



numerous protests against the Vietnam War and were even detained in Thailand for protesting the first Gulf War, which was launched while they were visiting that country. Most recently, Lillian was arrested for blockading the Philadelphia Federal Courthouse on the outbreak of Iraq hostilities in 2003 and spent a week in Federal prison in October 2004, at age 89.

Consistently, the Willoughbys have demonstrated their position that pacifism is not passivity but should include active resistance to violence and aggression. When not protesting war-making themselves, they have trained others in nonviolent resistance. George began serious study of Mohandas Gandhi and his theory of *satyagraha* (active nonviolence) while a graduate student. In 1960, he effectively turned a trip to India for the War Resisters International triennial conference into a pilgrimage.

George returned in 1963 to join the World Peace Brigade's arduous and ultimately stymied Delhi-Peking march—an attempt to end the border hostilities of the day between India and China. In all, he spent a year in India on that occasion. After the march ended, he traveled about, meeting with other activists, sharing his experiences in nonviolent direct action, and studying the ways of Gandhi and the Indian people.

Thereafter George returned many times, and Lillian often went with him. They worked as a team, bringing strategies for nonviolent resistance to Thailand and Sri Lanka as well as to India. George received India's Jannalal Bajaj International Award in 2002 for his peacemaking work—an award he believed belonged to both of them.

Lillian, George, and I returned to the subject of war, peace, and pacifism in an interview a month before Lillian's incarceration. We were discussing current events and their responses to increased military activity. The war on Iraq weighed on the Willoughbys' thoughts. Following the U.S. invasion, they had joined in the relaunching of A Quaker Action Group, which during the Vietnam conflict had sent boatloads of supplies to both the North and South of that country, read out the names of the U.S. war dead from the Capitol steps—for which George was briefly imprisoned—and joined sit-ins, rallies, and "die-ins" in Washington. The group's modern incarnation was conduct-

prominent Philadelphia locations.

"People are good at heart," Lillian began. "There are so many layers of the onion. It's hard to get to the central core. Like George Bush: how do you get to his central core?" *Nonviolence, love, and understanding* were her bywords. "The TV, movies, everything gears us to violence, as though that were a way of life," she commented. "That is *not* the way of life."

George opened with what he thought was the lesson of his life: "One man cannot do it alone." He claimed no feeling of defeat or despair but a recognition of what humanity faces. "Don't lose faith," was his testament to fellow peace workers. "Get involved, have a vision." Lillian added that, because we all have a core of humanity, "Our job is to find ways of helping to open it up."

Again they said that they found no differences among wars. War killed too many people and devastated the Earth. There was "absolutely" no good or just war. Lillian held out for adversaries shaking hands and talking. George even laid some blame on the Vietnamese for their war with the United States: they should have done "what I would do: resist." He termed *just war* only "a construct of the human mind," and was impatient with U.S. statements that on the one hand, war was a bad thing but, on the other, "we will defend ourselves."

The Willoughbys were asked specifically if they saw a difference between the U.S. wars on Afghanistan and Iraq. They did not: "It's all violent action of the state," said George. "It's purely I come first, America comes first." Christians who supported these wars were "dishonest with themselves," if they said as "Christians" that "God told them to do something that the Christian God says you can't do. Jesus didn't say, in some cases, you can go bomb Najaf. Jesus said, 'Turn the other cheek.'"

"We've become just as bad as Saddam," Lillian added: "Killing! What's the difference?" With all the nuclear weapons and U.S. warring behavior, she continued, "How can anyone in the world feel safe?" George believed the United States had become "the monster nation of the world. . . . This is destroying our society. It's like the alcoholic that can't let go." Pacifism, to him, meant following Jesus' message of love, forgiveness, and acceptance of suffering, along with active non-

The Willoughbys were asked if they were happy with the term "primitive Christians," which is sometimes applied to Quakers. They preferred to consider themselves "early Christians"—the believers who practiced in advance of the concept of the divinity of Jesus and of the ascension of Constantine. Here George mentioned William Penn as his ideal of a politician. He conceded that Penn struggled with pacifism and had to make a number of compromises, but liked his pragmatism. He felt that Penn's signal contribution to peacemaking was his treating fairly with the Indians. Politicians today, by contrast, didn't struggle with nonviolence.

Our prolonged discussion of war-making by her nation had begun to weigh heavily on Lillian. "We've been training terrorists for all these years," she said, "through the School of the Americas. Now we're the terrorists ourselves." She concluded, "For the first time in my life, I feel I'm not a part of the United States of America. We ought to recognize that we're the United States. We ought to be different. But instead of finding a way to deal with conflict, people want to eliminate the opposition."

She bowed her head and spoke inaudibly, unable to continue. The interview ended, and the Willoughbys gathered up their things. Tomorrow would be another day for making their testimony to the whole world. □



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# Aikido:

## The Quaker Martial Art

by Michael Lee Zwiers

### The Way of Peace

*The principle object of aikido is to build a paradise on Earth by creating harmony in the world and making friends. Let us make friends so there will be no enemies. This is the principle of nonresistance.*

—Morihei Ueshiba, founder of aikido

The peaceable ways of Quakers may seem to be opposite to martial ways. However, the same spirit that is at the heart of Quaker faith and practice is also at the heart of aikido. The word *aikido* (pronounced “eye-key-dough”) actually means “the way of harmonizing with universal spiritual energy” or “the way of peace.”

### Aikido's Founder

Aikido is a modern martial art that originated in Japan between the First and the Second World Wars. Its founder, Morihei Ueshiba, was a renowned martial artist who studied and mastered many forms of combat. Around the age of 42, he underwent a profound enlightenment experience that changed the way he viewed conflict and defeat. The story goes that one day he was challenged to a duel by a sword master and decided to face this man empty-handed. The sword master attacked him repeatedly and Morihei responded by blending with and moving out of the way of each attack. Eventually, his attacker fell to the ground exhausted, defeated by himself. Afterwards, Morihei went alone into a garden; he said of his experience:

*Michael Lee Zwiers, a student and teacher of Aikido, attends Kitchener Area (Ont.) and Toronto (Ont.) Meetings. An earlier version of this article appeared in Friends Quarterly, Jan. 2005.*

I felt that the universe suddenly quaked, and that a golden spirit sprang up from the ground, veiled my body, and changed my body into a golden one. At the same time, my mind and body became light. I was able to understand the whispering of the birds, and was clearly aware of the mind of God, the Creator of this universe. At that moment, I was enlightened: the source of *budo* [martial discipline] is God's love—the spirit of loving protection for all beings. Endless tears of joy streamed down my cheeks. . . . I understood: *budo* is not felling the opponent by our force; nor is it a tool to lead the world into destruction with arms. True *budo* is to accept the spirit of the universe, keep the peace of the world, correctly produce, protect, and cultivate all beings in Nature. The training of *budo* is to take God's love . . . and assimilate it and utilize it in our own mind and body.

Morihei now saw a way to defeat an enemy without using aggression. Later, he said that he forgot all of the techniques that he had previously learned and saw aikido techniques as being given to him by God. Ueshiba was never defeated in his lifetime, although he was challenged by other martial artists, boxers, sumo wrestlers, and sometimes attacked unexpectedly by those who hoped to catch him off-guard. They never could. Even as an old man, he could not be harmed, and easily threw or disarmed as many opponents as attacked him. In this way he earned the name of “O'Sensei” or “great teacher.”

### Aikido and Religion

*The practice of aikido is an act of faith, a belief in the power of nonviolence. It is not a type of rigid discipline or empty asceticism. It is a path that follows the principles of nature, principles that must apply to daily living.*

—Morihei Ueshiba

Aikido is not a religion, but the founder saw it as the perfect complement to any religion. As he said, “My true *budo* principles enlighten religions and lead them to completion. It is a path for realizing and manifesting the principles of religion.” He also saw aikido as a path to world peace. As he said, “Understand aikido first as *budo* and then as a way of service to construct the world family. Aikido is not for a single country or anyone in particular. Its only purpose is to perform the work of God.” He also said, “Spiritually, there are no strangers or borders. Everyone is part of a family. The aim of *aiki* is to banish fighting, warfare, and violence.” These are certainly religious principles. (*Aiki* is the act of uniting with universal spiritual energy, or a spiritually receptive and alert state of mind without a blind side, slackness, evil intention, or fear.)

### The Martial Way

*A warrior is charged with bringing a halt to all contention and strife.*

—O'Sensei

Aikido is definitely a martial art. Applied correctly, its techniques can quickly subdue an opponent. Used without care, they could easily injure or even kill. However, that is never the aim. The founder said, “To injure an opponent is to injure yourself. To control aggression without inflicting injury is the art of peace.” In aikido, students learn to blend with physical attacks in order to deflect or redirect them. Many techniques are circular in form, so that the energy is spun around a controlled center. The defender joins with the attacker's energy so that the attack becomes like a dance. An attack, which is initiated in disharmony, is trans-

lock or pin. These locks might be painful if resisted, but they do not harm the individual. If there is more than one attacker, then opponents are thrown away from the defender. Techniques also allow armed attackers to be disarmed.

In Quaker history, there are examples of individuals using a gentle way of dealing with physical attack. George Fox described one such example in his *Journal*:

A cruel persecutor of Friends lit upon a young man about 18 or 19 years old that had been at a mill with a loaded horse or two. And the young man could not get the loaded horses soon enough out of his way, upon which he beat him with his cane, and the young man took it out of his hand and laid it down by him; and then he took out his pistols, and the young man took them out of his hands also, and laid them down by him, the way being narrow; and then he drew his rapier at him, and he took it out of his hand also, and laid it down by him.

In this case, the would-be aggressor was peacefully disarmed so that he could not inflict injury with his weapons. Another example of proactive intervention was described by George Whitehead, one of the early Friends. This incident took place while he and several other Friends were in prison, where they were often treated badly by both the jailor and other prisoners:

This abusive prisoner . . . being furiously drunk . . . resolved to kill one or other of us that night. . . . Seeing him thus murderously resolved, it immediately came upon me with great weight, as I believed from the Lord, "Let us not see murder committed in our presence"; whereupon I said to my fellow sufferers, "Let us seize him, and hold him hand and foot, till he will be quiet"; and they presently took hold of him, laid him gently upon his back, and held him fast, hand and foot . . . above an hour's time, in which he made a roaring noise. . . . We prevented the intended murder, by holding the drunkard's hands and feet, 'til he was quiet and went to sleep.

## The Way of Nonresistance

*The art of peace is the principle of nonresistance. Because it is nonresistant, it is victorious from the beginning. Those with evil intentions or contentious*

Aikido techniques are purely defensive. If there is no attack, then there are no techniques to deliver. As O'Sensei said, "In aikido, we never attack. An attack is proof that one is out of control. Never try to run away from any kind of challenge, but do not try to suppress or control an opponent unnaturally." In aikido training, there are no competitions; there is only cooperation. Students take turns "attacking" each other to allow the other person to practice the techniques. In order to keep practice harmonious, the founder said, "We ceaselessly pray that fights should not occur. For this reason we strictly prohibit matches in aikido. Aikido's spirit is that of loving attack and that of peaceful reconciliation. In this aim we bind and unite the opponents with the willpower of love. By love we are able to purify others."

I watch an old black-and-white video of Morihei Ueshiba from 1935. In the film, he demonstrates defences against many types of attacks. Then he demonstrates responses to multiple attackers both with and without weapons. It does not seem to matter how many people attack him; he handles them all masterfully and with minimal effort. Then, a group of about ten men surround him, pressing against him so that only one hand and the tip of his arm can be seen above the sea of bodies. Suddenly, he emits one shout and all of the attackers collapse on the floor, even though he did not administer any physical techniques. It may seem unbelievable . . . but it happened.

In the New Testament, we see Jesus accomplish something similar. When a detachment of troops and officers from the chief priests and Pharisees came to arrest him in the garden with lanterns, torches, and weapons, Jesus knew that they were intending to arrest his followers as well, using violence. The unforgettable sequence unfolds in John's words:

Jesus therefore, knowing all things that would come upon him, went forward and said to them, "Whom are you seeking?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." And Judas, who betrayed

—O'Sensei  
whom are you seeking. . . . Jesus answered, "I have told you that I am he. Therefore, if you seek me, let these go their way," that the saying might be fulfilled which he spoke, "Of those whom you gave me I have lost none." (John 18:4-9)

What a remarkable occurrence! An entire detachment of armed adults falls to the ground after Jesus says, "I am he." Here, he displays his power to disarm without even laying a hand on his enemies. This is God's way, the way of peace.

## The Way of Harmony

*The way of a warrior, the way of peace, is to stop trouble before it starts. It consists in defeating your adversaries spiritually by making them realize the folly of their actions. The way of a warrior is to establish harmony.*

—O'Sensei

Although aikido teaches techniques for dealing with physical attack, there is a higher way. This way of harmony attempts to dissipate attacks before they happen. There are many examples of this type of harmonizing in the annals of early Friends. George Whitehead spoke about a man with a group of others who began attacking Friends physically while the Quaker stood on a stool preaching to a crowd. He described how he brought harmony to the situation:

The furious man still striving to come at me, took up a stool by the feet, and heaving it up to strike such as were in his way, a Friend standing by, caught hold of the stool as he was making his blow, to prevent it. . . . The man's fury and rage seemed to be chiefly against me, and his struggle to get at me; and rather than he should do more mischief, I desired the meeting to make way, that he might come to me, for I was above the fear of any hurt he or they could do to me. Then he and his company came and violently pulled me down, and when I was in their hands I felt much ease in my spirit, being sensible the Lord, who stood by me, was secretly pleading my cause with them, so that their fury was immediately abated, and their spirits down, and they were restrained from doing me harm. They haled me out of the meeting . . . and then let me go.



as Christ had taught: "I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also." (Matt. 5:39)

Similarly, George Fox wrote about a situation that had great potential for violence. In this case, a large group of Friends were meeting to worship when an unruly crowd came among them:

And there came about 200 people from Halifax, and many rude people and butchers. And several of them had bound themselves with an oath before they came out to have killed me; and one man of them, a butcher, had killed a man and a woman. And they came in a very rude manner . . . and yelled and made such a noise . . . and thrust Friends up and down; and Friends being peaceable the Lord's power came over them all. . . . And at last I was moved of the Lord to say that if they would discourse of the things of God let them come up to me one by one . . . and then they were all silent and had nothing to say, and the Lord's power came over them all and reached the witness of God in them that they were all bound by the power of God.

These firsthand accounts are powerful examples of God's way of bringing peace and harmony into situations of discord.

## The Inner Way

*The "Way" means to be one with the will of God and practice it. If we are even slightly apart from it, it is no longer the Way.*

—O'Sensei

*Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to Life, and there are few who find it.*

—Matt. 7:13-14

Students of aikido learn techniques for managing physical attack, but are also learning ways to deal with conflict, whether it be verbal, psychological, or emotional. Daily, we experience conflict both outwardly (between ourselves

where the true battleground lies. Christ reminded us of this when he said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15:19) As O'Sensei said, "Winning means winning over the mind of discord in yourself. This is to accomplish your bestowed mission." The spirit of disharmony must be overcome in individuals if it is to be overcome in nations and in the world.

In aikido, we are always physically centered and balanced. Similarly, we must seek to be spiritually centered. O'Sensei provided some guidance on how to accomplish this:

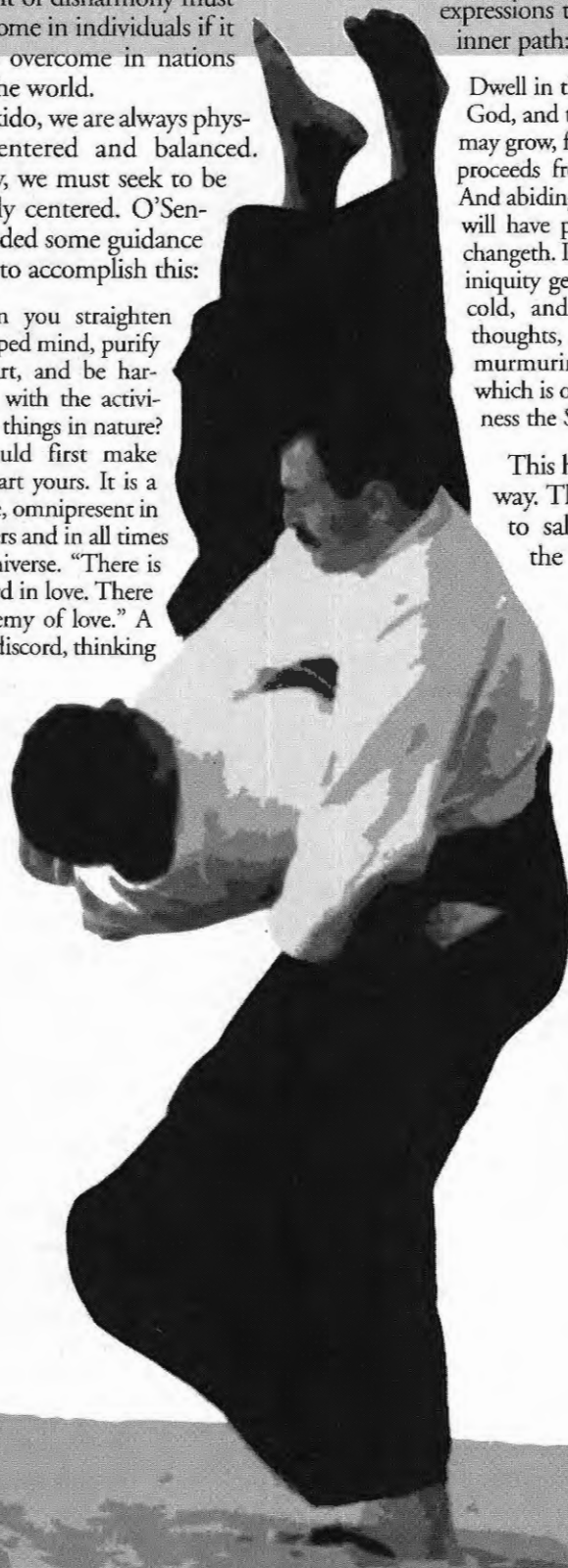
How can you straighten your warped mind, purify your heart, and be harmonized with the activities of all things in nature? You should first make God's heart yours. It is a great love, omnipresent in all quarters and in all times of the universe. "There is no discord in love. There is no enemy of love." A mind of discord, thinking

He said that we must unite with God's Spirit: "The art of peace is medicine for a sick world. There is evil and disorder in the world because people have forgotten that all things emanate from one source. Return to that source and leave behind all self-centered thoughts, petty desires, and anger." George Fox used similar expressions to describe the victorious inner path:

Dwell in the measure of the Spirit of God, and to it take heed, that in it ye may grow, for the true and lasting love proceeds from God, who is eternal. And abiding in the measure of Life, ye will have peace and love, that never changeth. If from the measure ye turn, iniquity gets up and the love waxeth cold, and in that lodge the evil thoughts, jealousies, evil will, and murmurings. Wait in the Light, which is of God, that ye may all witness the Son of God.

This has ever been the Quaker way. The way to God, the way to salvation through Christ, the Inner Guide to peace. □

*Further information about aikido may be found on the World Wide Web. The World headquarters is located in Tokyo, Japan, and the organization is known as the "Aikikai." There are national aikido organizations in many countries in the world. There are also many books written about aikido, as well as several international aikido magazines.*



Aikido Club Dubai



# Snapshots

Henry B. Taylor, 1873–1968

by Henry Taylor

1.  
Out of communal silence the people  
called Quakers have gathered to themselves  
their quiet, steady way of being  
in a world they choose not to reject.  
In that context my grandfather Taylor thrived.  
Presiding Clerk for almost forty years,  
he had a gift for finding just the phrase  
for rugged matters hard to bring to consensus.  
At memorial meetings, especially,  
he had a touch that came to be locally famous.  
It got to where he was asked to speak  
almost every time a Quaker died.  
So, inevitably, came the death  
of one for whom he had had little use.  
An irreverent old rascal, he thought,  
and tried to stay out of his way.

The man's sons  
came back to Goose Creek from distant homes  
and found themselves a trifle out of their depth.  
Taking advice, they asked Henry B.  
to speak. He would have preferred not to,  
but didn't see a way to turn them down.  
Worked a day or two on a set of remarks  
not without justice but sparing the whole truth,  
and when the time came, spoke them. Afterwards,  
the sons made known their disappointment. "We wanted  
an honest-to-God eulogy," they said; and he,  
"I'm sorry. You picked two of the wrong men."

2.  
His kindly cleanliness of speech,  
his upright square dealing, became  
community property, almost  
proverbial. For his son, an example  
awesome, if not impossible.

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*Henry Taylor grew up in Loudoun County, Va., and in Goose Creek Meeting. His third book of poems, The Flying Change, received the 1986 Pulitzer Prize in Poetry. The poem here is part of his sixth collection, Crooked Run, which will appear from LSU Press this spring. He and his wife, Mooshe, are members of Bethesda (Md.) Meeting, though they have recently moved to Gig Harbor, Wash.*

cleaning off the asparagus patch.  
Pretty soon Crave Tate came past,  
watched a moment, and observed  
that the boss didn't want asparagus  
pulled out with the weeds.  
It takes years to establish asparagus.  
"He said to clean it off," Jackson  
replied, "and that's what I'm doin."  
Go on bout y'own business.  
I know what the man told me."  
Tate went on up to the house  
seeking clarity and vindication,  
and got both, in a voice  
that carried across two fields:  
"Hell, no!" Not too strong  
by some standards, maybe, but  
the teen-aged boy who would  
become my father, in which role  
he would think of this moment often,  
laughed.

All but fell down  
laughing, in an astonished  
seizure of relief  
that the old man had it in him,  
laughed till he had no more breath for it.

3.  
He told me once about a time when silence  
was the best response he had to what occurred.  
He'd engaged a fellow from out Between the Hills  
to caponize some young male chickens  
before they could grow up into roosters.  
A delicate skill, practiced even then by few.

As he worked along, the fellow mentioned  
he'd just that morning been in Hamilton  
at the home of Mr. Harrison Branch.  
"Mr. Branch a mighty fine man," he said,  
"but he's awful quare." Breath held,  
a deft small finger-twitch, a chicken set aside.  
"They tell me all them Quakers is quare."

4.  
"Just look at that old man!" cried Leon Grooms,  
and we all did, as he took two quick steps  
while looking upward to watch  
the steep trajectory of a fresh egg  
we had just found in the haymow,  
reaching out toward where his shoe-tops would be  
in another step and a half, letting  
the egg fall easily into the soft cradle  
he had made of his hands, straightening,

holding it up unbroken, a quick wave of thanks, then turning back to the weeds he'd been raking when the wagon passed down the driveway with us on it, headed back to the field for another load of hay. Leon had stood up as we rolled by, held up our find and called out, "Mr. Taylor, got an egg for you!" "All right! Throw it here!" "He mean what he says?" It was an uphill throw from a moving wagon, not quite thirty yards. "I never knew him not to," my father said, and Leon settled back into his windup.

## 5.

One afternoon he stood with A.M. Janney on the porch of Janney's Store, when down the single street came—so quietly!—a funeral procession, fraught with somewhat more than the usual pomp. Asa Moore's stunning voice rang out: "My goodness, Henry, those people sure know how to wrap it up, don't they? Makes our ways look kind of sparse. Maybe we need a religion that would take us out like that." Grandpa said, "What's good enough to live by is good enough to die by."

## 6.

At eighty-five, interrupted.  
A stroke melted  
one side of his face  
and stopped him from walking.  
Voice thin but speech clear,  
he called to me from his wheelchair  
as I came into the room,  
"Henry, they've got me under!  
Yes sir, this time  
they've got me under!"  
Believing and not believing,  
wanting, as always in his presence,  
to do right, I made some lame reply.  
Yet within months  
he was doing a slow dance  
with an aluminum walker;  
later, two canes, then one.  
Went back to gardening.

Nine years later my father  
stopped by there on his way home  
from an auction, and mentioned



*Photo courtesy of Henry Taylor*

having bought a harness-maker's bench.  
"Let's have a look."

So my father brought it in to the porch,  
and the old man got up, put a hand  
on the two tall wood jaws  
of the vise, walked all around the piece,  
swung a leg over the seat and sat,  
working the vise treadle with his foot.  
"Just fine," he said, "just fine."  
That night, in his sleep, he died.

## 7.

When Henry B. Taylor had been dead  
for at least twenty years,  
I was in Janney's Store myself,  
and Asa Moore said, for maybe  
the thirtieth time in forty years,  
that I could never hope to be  
the man my grandfather was.

Correct. But I had come at last  
to know I was not called  
to be the man another man had been.  
Should not have said so.  
Asa Moore, I mostly think,  
meant well. I mostly wish  
I had, too.

So he was right.

# Counter-Recruitment in Cookeville, Tennessee

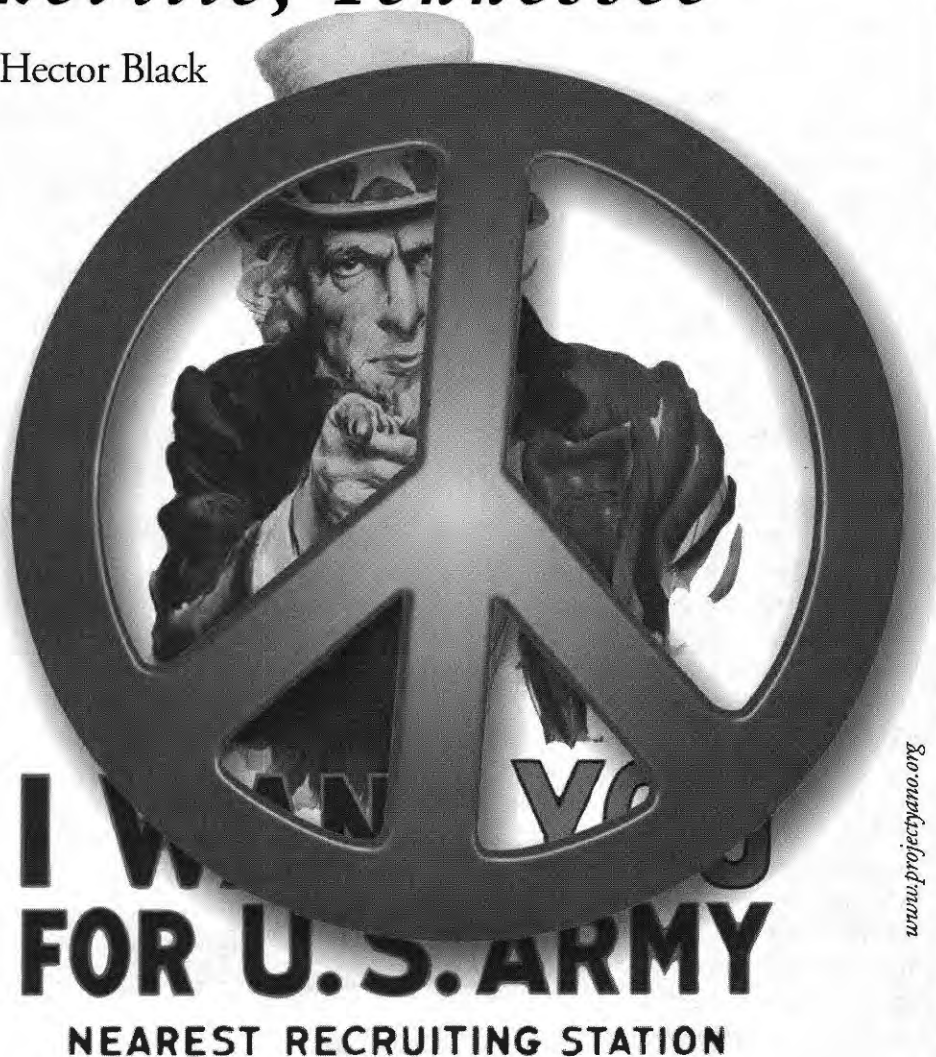
by Hector Black

**H**ector, isn't it a Quaker thing to be concerned with the influence of the military on our children?" With such an innocent question from a friend with two sons in high school, our small preparative meeting was launched into a most interesting learning experience. A few Sundays ago we had four high school students at meeting for worship, none of whom had relatives or friends among Quakers.

Cookeville High School, with a student body of somewhat over 2,000 students, is located in a fairly conservative community in central Tennessee. Little blue-and-white Ten Commandment signs decorate lawns; patriotism and volunteering for the military are common. My wife, Susie, and I have spoken a couple of times at the high school about our experience of forgiveness, which was given us after the murder of our daughter. [This experience of forgiveness is described in an article, "What Can Love Do?" by Amanda Hoffman in the June 2002 issue of FRIENDS JOURNAL. —Eds.]

When the above question was raised, I expressed a concern in meeting for worship with concern for business, and all felt led to explore this further. Our request to present alternatives to military enlistment in the school was accepted by the principal, Wayne Shanks, through his secretary, and a date was set for September 2004 for us to set up a table. I contacted some friends in Veterans for Peace (of which I am also a member), and we prepared a joint presentation of materials from Veterans for Peace and American Friends Service Committee's National Youth and Militarism Program. We arrived a little before 11 AM and were told that students would be passing through the commons, going to and from lunch, in three waves, the last

*Hector Black is a member of Crossville (Tenn.) Meeting and now attends Cookeville Preparative Meeting. He is a fruit grower with interests in organic farming, peace, and classical music. He works against the death penalty.*



of which would finish around 1:15 PM. All went well, we thought, with students stopping by to pick up literature and chat with us. Some were very interested, some were already committed to joining the military, but it was all very friendly.

I reached home around 2:30 PM and was resting when an upset principal called. "Did the person who helped you set up your table read your material?" "No, I don't think so." "Well, this was not what I thought your presentation was about; this is very controversial material, unsuitable for our students. You will not be asked to return. Several parents have called me to complain."

Somewhat deflated by this turn of events, I reported to meeting, where it was

suggested that I try to meet with the principal to find out what was so offensive. A few weeks later a meeting was arranged, and we spoke for about 40 minutes. He handed me a piece of paper with two quotations, which apparently were the basis for his objection. One quotation was from General George Marshall, architect of the Marshall Plan that helped to rebuild Europe, "Our enemies are not people. . . . They are desperation, poverty, and humiliation." The second quotation was from an unknown author: "The army that can defeat terrorism doesn't wear uniforms, or drive Humvees, or call in air strikes. It doesn't have a high command, or high security, or a high budget. The army that can defeat terrorism does battle



quietly, clearing minefields and vaccinating children. It undermines military dictatorships and military lobbyists. It subverts sweatshops and special interests. Where people feel powerless, it helps them organize for change, and where people are powerful, it reminds them of their responsibility." The quotations were mild—it is hard to imagine that they were the cause. The principal was adamant about our not being asked to return but offered us the opportunity to take one side in a debate about the military in one of the classes.

When I reported this outcome, meeting suggested I contact Harold Martin, the superintendent of schools, which I did. This time, Jack Queen from Veterans for Peace joined me. Jack is quite an impressive fellow; a former Army major who served two tours of duty in Vietnam, he was a career soldier, joining up when he finished high school. After Vietnam he went to work at the Pentagon; and during those years he finally realized that the purpose, the waste, and the corruption were impossible for him to carry any longer.

News of our problem went out by e-mail to VFP members. In return, many letters came sharing experiences in high schools around the country. Because the American Civil Liberties Union was cited in several cases, we also contacted them to let them know what had happened. We were also in e-mail correspondence with Oskar Castro, coordinator of the National Youth and Militarism Program of AFSC.

After Harold Martin had heard us both, he said, "I was going to just say no to your request, but now that I've heard you I would like to take some time to think about this and will consult the lawyer for the school board." It was quite a cordial meeting during which it seemed he respected our beliefs even though he did not share them. We were hopeful that he would eventually agree that we had the right to be present at the high school, since the military recruiters were there.

After another few weeks, Harold Martin called to set up a meeting with Jack and me. Again it was a very cordial meeting, with the high school principal present, but the answer was still no: we would not be allowed to return to the high school. But the suggestion was made that we might want to set up a debate in a classroom: "our" group and some people from the military or recruitment office.

We weren't sure where to turn next,

and after some consideration and advising the ACLU of our situation, holding our situation in the Light in meeting, we decided that we should talk with the school board—the people who hire the superintendent of schools.

At this point we turned to the media. Our local newspaper was informed of the situation and our intention to speak to the school board. Our letter to the school board was also released to the media. Our local paper published our letter in its entirety and evenhandedly—with mostly factual comments and no editorializing. Local television and talk shows wanted interviews. Thinking back on this time, I can see why the media loves controversy: it sells newspapers. The downside of this was that the principal felt he had to defend his position, which is natural enough. Very quickly we were no longer talking to one another, but talking through the media.

We worked on the following letter for some time, nicknaming it "the mother of all letters":

Cookeville, Tennessee,  
January 2005

Dear members of the School Board:

With deep appreciation for your responsibilities to the young people of our area, we request that we be permitted to distribute literature at the high schools in Putnam County. We would also appreciate the opportunity to speak with individual students and answer their questions. We are members of a small Quaker meeting (an historic peace church) and some of us are members of Veterans for Peace, a group of men and women in every state of our nation who have served honorably, and often with distinction, in our armed forces, and who believe that war is no longer an option in solving the differences between nations. Quakers are not so much against war as for peace. We believe that it is more consistent with the teachings of Jesus to live a life that takes away the occasion for war and violence, thus sowing seeds of peace instead of fighting wars.

The education of our young people is a heavy responsibility that we realize is not limited to the school system. We know you realize the importance of a young person understanding all sides of a question before making a decision. It

is crucial, especially in a decision of such importance as joining the armed services, that the person making the choice be fully informed of all possible consequences of such a decision.

Information, even if it represents a stand with which we do not agree, is a vital component of education in a democratic nation. Freedom to express and exchange ideas is a guaranteed right in this country. We believe young people need to know that there are alternatives to the military and that there are other ways in which they can finance their education and serve their country. In the past, we have been allowed to bring literature about Americorps and the alternatives offered by various religious groups. What we propose to distribute now is similar to that information. We would like to emphasize the full scope of what it means to enlist in the military. This information is secular in nature and has been reviewed by Dr. Martin and Mr. Shanks. It does not promote any particular religious belief.

We have no problem with a well-informed young person making the choice to join the military. Our plea to you is to allow us to enable the young people in your care to be well informed in making a decision that could cost them their lives, trouble their consciences, or be in violation of their religious beliefs. Military recruiters are allowed to enter our high schools regularly and pass out recruitment information. Due to a massive advertising budget, young people are well informed about the positive aspects of military service. We ask that we be given an opportunity to present another point of view. We have no intention of causing a disruption of the usual course of the school day. It would be inconsistent with our beliefs to be less than peaceful in our dealings with the students.

We await your suggestions of how we can work together with you in this matter and hope to hear from you in February.

Hector Black, Cookeville Preparative  
Meeting (Quaker)  
Jack Queen, Veterans for Peace

The February 3, 2005, meeting with the school board opened with a completely filled meeting room, no standing room left. I had thought of coming prepared,

with a written statement, and then decided to let Spirit lead in what I said. A new policy of the board had recently been adopted whereby six people were each given five minutes during which to speak to a topic that the board would be considering. It was first come, first serve; so we arrived very early, and five of us signed up.

I can't remember my statement to the school board word for word, but it went something like this: "We don't have a problem with young people deciding to join the military—if they are fully informed. My experience of two and a half years of military service during World War II left me convinced that war is no longer a way with which we should resolve differences. Speaking personally, I've given a lot of thought to what Jesus said about loving our enemies. And I think he meant exactly what he said. I think that if we always strike back in revenge, there's an endless cycle of violence and revenge. The only way to stop that cycle of violence is the way that Martin Luther King Jr. did, the way that Jesus did. We must say 'The violence stops here.'"

I want to share the statements to the school board of two others of our group, who spoke out of their experiences in the military. Charlie Osburn said:

I served two years in the Marine Corps. Our children need all the information they can get to make an informed decision about their future. Our children are capable of making good decisions regarding their futures as long as they have balanced information. The military spends over \$2 billion on recruiting. We need to balance the impact of that kind of spending with information about alternative ways of serving our country.

And Jack Queen said:

I was an infantry platoon leader in Vietnam. I have dragged many men off the battlefield during my two tours of duty, often in heavy fighting. I was wounded myself along with 14 of my men by a napalm air strike (friendly fire inflicted by our air force). That war was an obscenely dirty war, and loading the blood-slick floors of the helicopters with the tattered remains of dead, dying, and maimed young boys was the terrible reality of war. Our young people deserve to be faced with that reality before they sign up for military service."

Jack was treated very brusquely by one member of the school board; he had turned to speak to the people behind him



Counter-recruiters (left to right) Deanna Nipp, Jack Queen, Hector Black, and Charlie Osburn

in the audience, and this board member asked him sharply to address his remarks to the school board, which sat on a raised podium at the front of the meeting hall.

Some of the literature we had passed out at the school was handed out to the school board members. I remember hearing "Conscientious objectors!" and "Anti-American!" from shocked board members as they read the material. The principal spoke after we did, and said he thought that I had been underhanded when I first came with the suggestion of presenting alternatives to the military. His secretary had asked me, "Such as?" and I mentioned AmeriCorps, and didn't tell them what the Vets for Peace or AFSC literature was about. This was true in that I hadn't

mentioned over the phone all the literature we were presenting. To me, forgiveness and nonviolence are all of one piece. I never spoke directly with the principal about this, but realize in retrospect that I should have been more forthcoming, knowing that there might be objections.

Some literature from others who have worked in persuading principals to allow distribution of literature stresses that this is an issue of education, not politics. Young people faced with recruiters making many promises need to know that there are other ways in which they can finance their educations, or serve their country, as well as the questions they ought to ask in order to be fully informed before making a decision that can affect the rest of their lives. They also need to know that military service could easily involve killing other human beings and destruction of their homes and property, considerations that do not appear in the recruitment material.

Another incident, when one of our group gave the media incorrect information about quotes to which the principal objected, made it clear to us how important it is to check carefully before speaking on record. It is so easy to take an incorrect quote and connect it to other information given with the question—they were wrong in this, how do we know we can trust what they say to be the truth?

*Continued on page 40*

## LEADERS, IT IS SAID, KNOW BEST

Too often in high places a movement of hands, voices, or pens will do to initiate a greater movement of men and boys to an early death in foreign lands, while we, the living, in silence watch the censoring of our songs, our dreams, by other people in other places. A nation's people will endure great suffering if asked to by its leaders. For people trust leaders, men in high offices, the great man of the moment, a trust that is not broken until the second son lies gored on a hot distant field.

And then, the first doubt.  
But people trust leaders.  
Leaders, it is said, know best.

—Joseph E. Fasciani

*Joseph E. Fasciani lives near Sidney, B.C. He wrote this poem in 1960, at Bellevue, Wash. He writes: "You have before you what a 17-year-old male wrote, just before entering college. Nine years later I would become an immigrant to Canada, landed in B.C. in search of a better future."*



# Hurricane Aftermath

Brokenness.

The spirit set free  
from the vessel,  
shards unrecognizable, unimportant.

The state of listening  
without searching.

The absence of earthly foundation.

Sorrow unadulterated with self.

Walls down,  
pure soul unassailable.

Responsive to tremors of Spirit,  
unlike anything temporal,  
and the only reality.

Without hope  
or its necessity,  
existing only in the now.

Buoyed up by gentleness,  
warmth, caring;  
beyond hurt  
if these are lacking.

Adrift.

Invisible.

Unstaunchd.

—Nancy M. Comeaux-Patron

Dear Friends,

Our Baton Rouge (La.) Meeting received so many offers of help from across the country, for which we remain very grateful. Although at the time we scarcely had the time to respond or even the presence to assess our needs, we experienced a sense of support and caring never heretofore experienced.

I personally was struck by the emotional/mental effects of Katrina. For those who so thoughtfully inquired into these repercussions, perhaps the enclosed poem offers some insights.

I am also enclosing a beautiful letter from the clerk of Wilmington (N.C.) Meeting. Read to us just prior to our first post-storm meeting for worship, it reached us as nothing else, calling for the strength to cope, *honoring* us in our self-perceived states of victimization. We marvel at its depth.

Nancy M. Comeaux-Patron

Dear Friends,

*You have been chosen to survive a terrible storm, to endure great pain and grief, and to rescue those in need.*

*"... that which thou putttest on me will I bear."*

—2 Kings 18:14

You have been sent on a journey that will deepen your faith and expand your capacity for love. As the days of your journey become weeks and the weeks become months you should know that you will be thought of and prayed for by Friends who cannot be there with you. By holding you in the Light we hope to bolster your courage to go on. Through prayer we wish to strengthen and renew your ability to transform God's love into action. It is with deepest concern for your spiritual, mental, and physical health that we write. We send you our love and our gratitude for everything you are doing in the wake of Hurricane Katrina.

In faith,

Cheryl Fetterman, clerk  
Wilmington (N.C.) Meeting



# The Quaker Parenting Project

## A REPORT

by Harriet Heath

Quakerism holds a promise and a challenge for parents. The promise is that there is a way of living with and guiding children that can be intensely spiritual, that can broaden and deepen parents' spiritual journeys. The challenge is to follow the way once found, to put it into practice in those everyday events we

all experience with children—getting out of the house on time, being sure homework is done satisfactorily, knowing what adolescents are doing without being overly intrusive.

Three years ago a group of about 30 parents began to explore how Quakerism spoke to us as parents. We shared what Quakerism had meant to us and what we wished we had found. The discussions were open and raised many questions such as: Where is that of God in our two-year-old having a temper tantrum in the supermarket, or in our teenager still not home though curfew was an hour ago? What does it mean to treat all people equally when dealing with young children? And if we follow the Peace Testimony faithfully should our home be free of conflict? How should/could/does our meeting support our parenting?

A smaller group evolved who more formally searched Quaker literature, shared their own experiences, and began to write. This group included a new mother, two grandparents, a parent with a toddler, several with adolescents, and one whose children were in the emerging adulthood stage. Some were new to Quakerism, others had been raised as Quakers;

some were convinced Friends, others lifelong Friends. In other words, we were a mix in our experience, both in our Quakerism and in our parenting.

From our discussions has come a manual, *Minding the Light: Reflections of Quaker Parents*, which is now being piloted and, hopefully, will be published in the spring.

### Our Writing

Quakers speak of faith and practice. That is where we started. Can we who do not believe in dogma articulate our faith? Are there Quaker practices that support

and strengthen our parenting? We quickly realized that between our faith and practice are the Quaker testimonies, which give direction to what we do. And so we incorporated this third component of Quakerism into our work.

### Our Faith

Common to us all was and is our faith: that there is something more to life than what we can see and touch. In naming that Divine we spoke with many voices. For some there is a God, a Divine Being who is guiding us. For others it is the belief that there is a Truth to be sought, an Understanding that may come to us through quiet, deep meditation.

And in some way we all see a bit of this Divine, this Mystery, in ourselves and in our children. We varied among us as to how that Divine is expressed in our children. Some saw their infants and children as inherently good. Others viewed their children as having the potential to be either good or bad. None of us took the Puritan position that our children were born in sin. But, even with these differences, seeing a bit of the Divine in ourselves and our children gave us a common approach to our children. They and we are to be respected, listened to, as well as loved.

Our faith rests on our corporate and personal search: for ever-greater understanding of that Truth or for a deeper relationship with that Divine Being. We believe in continuing revelation, and that it is guided by queries. We believe firmly that there is a Way and that that Way will open.

We found these beliefs and the process involved centrally important when living with and guiding children. It leads us to believe in and look for the Divine in our children. Our children are continuously changing. Querying keeps us searching to know who they are and who they are becoming. It keeps us asking ourselves: What is this child searching to understand now? To what is this child responding, and about what is this child marveling? What role is this child exploring through



Laurence Signond

Harriet Heath, a member of Radnor (Pa.) Meeting, is a psychologist and a member of Friends Counseling Service who works entirely with parents and their children. She authored a First-day school curriculum for middle school students, *Learning How to Care for the Meeting's Children*; a Pendle Hill pamphlet, *Answering that of God in Our Children*; and a book, *Using Your Values to Raise Your Child to Be an Adult You Admire*. She is the clerk of the Quaker Parenting Project, which has been sponsored by Friends Institute and operates under the umbrella of Care and Counsel for Meetings and Members and the Religious Education Committee of Philadelphia Yearly Meeting. For information, visit <[www.quakerparenting.org](http://www.quakerparenting.org)>.

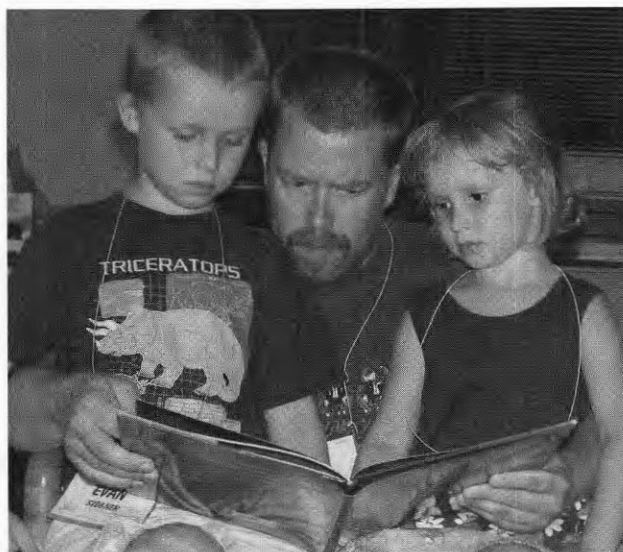
these before-unseen behaviors?

The box below lists the components of our faith on which we all agreed with queries relevant to our living with and guiding our children.

## The Testimonies

The Testimonies, we agreed, give guidance and direction to our parenting.

First we had to decide which testimonies speak particularly to parents. There are several different lists of testimonies. We started with one commonly referred to by the acronym SPICES: Simplicity, Peace, Integrity, Community, Equality, and Stewardship—but we found that there were other issues not addressed by this list. Service is an integral part of Quakerism in our efforts to live our faith; should it be a testimony? Education has been historically an integral part of Quakersim; should it, too, be included? Where does worship—time set apart—fit in? And community: is it really a testimony? We felt it was more a state of being than a testimony. Community demands others; by living the other



testimonies, we can build community.

We finally settled on a list of six testimonies that speak especially to parents: Integrity; Equality; Peace/Harmony, Conflict, and Growth; Simplicity; Stewardship; and Service.

In an effort to make the testimonies more relevant to family living, we asked of each: What is the meaning of this testimony? What is its message for family life and for how we nurture our children? And what would our lives look like if we

lived this testimony?

We answered our questions by first turning to *Faith and Practice* and other Quaker literature that illuminated the testimony. We then drew from the psychological literature to write brief reflections on the developmental implications of expecting our children to live by these standards. Third, we shared our own personal struggles to follow a testimony while liv-

ing with and guiding children. And, finally, we wrote queries to use for those who wish to integrate the testimonies into their family life.

Initially, we were working from the SPICES list of testimonies. Writing about Integrity, Simplicity, and Stewardship was clear, very relevant to family life, and seemed to give relevant direction.

We struggled with the three remaining testimonies on that list, Peace, Equality, and Community. We wondered how the Peace Testimony, which has so often been interpreted to be a call for harmony, fits realistically into family life. We knew that conflict of beliefs, ideas, and ways of behaving is not only inevitable but frequently spawns new insights and spurs new growth. We finally gave the testimony the new and very awkward but much more realistic name of Peace/Harmony, Conflict, and Growth. The Peace Testimony speaks to the kinds of behavior used when dealing with or living through conflict. The testimony also sets clear boundaries. People are to be kept safe both physically and psychologically even though, when the differences are deep and intense, anxiety will undoubtedly rise.

The testimonies of Integrity and Equality raised developmental issues. If integrity means speaking the truth, we could not expect it of three-year-olds who are just beginning to differentiate reality from "let's pretend." Children's knowledge of what really happened would be almost nonexistent. Or it would be unreasonable to expect adolescents to "live with

Sarah Richardson

Laurence Sigmund

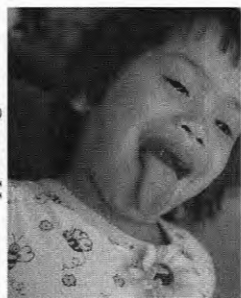


Our Belief	Queries Raised
There is a God, a Divine Truth, Light, which we all can experience directly.	<i>How does God speak to you? How have you come to know the Truth?</i>
That Divinity is somehow also within us.	<i>Where do you find that of God in yourself? And in your children?</i>
We are all on a spiritual journey of seeking to find the Truth, the path for us.	<i>How has parenting challenged your faith?</i>
Queries prod us on.	<i>What queries guide your parenting?</i>
There are Leadings along the way.	<i>What insights and understandings have come to you as you live with and guide your children?</i>
We believe there is a Way and that the Way will open to us if we are open to it.	<i>How has your belief that there is a Way sustained you? How has the Way opened up for you?</i>
Thus we believe in continuing revelation.	<i>How has your understanding of Truth or knowledge of God grown and changed?</i>
We believe firmly in living our understandings, by being involved and committed—"walking the talk."	<i>How have Quaker beliefs, testimonies, and practices guided your parenting? How is the way you parent based on where you find that of God in your child?</i>



harmony in both their inner and outer lives" (another definition of integrity), when they are just in the process of identifying who they are. We wondered how can all family members be treated equally when there are such differences in ages, experiences, and responsibility? We settled by realizing that treating equally meant to treat each respectfully but with different expectations.

The examples included in the manual testify to the strength of the testimonies as directives for our living with and guiding our children. One example illustrates our experiences:



Joanne Clapp Fullagar

I grew up in a family of eight, and we joked about how this helped in making equal shares. A pie divides so easily into eighths with never an extra piece to fight over. It took me a long time to recognize that this

take on equality didn't get at all the subtleties, that careful slicing and apportioning assumes a uniformity rarely found in any group.

The challenge then comes in how good we are at recognizing, then attending to those different styles and needs. If my younger child craves attention in the mornings and my teenager only opens up fully after midnight, am I able to be equally available to both of them? When the older one takes out his frustrations on the younger one, am I equally loving and relaxed around the victim and the bully? (Pamela Haines, 2005)

## Practices

Quaker practice suggests to us the methods for following the testimonies, for creating the kind of family/community we envision. We can work toward this by addressing five concerns parents constantly monitor as they live with and guide their children:

First, *How can I be open to my child, what the child is facing, how the child is feeling?* The common practice of holding a person in the Light transfers easily to holding a child in the Light. It means taking time to center on a child: how the child moves and acts, what the child says and does, what interests and what restrains the child. Holding a child in the Light gives parents insight into the strengths of that individual child.

Second, *How can I discover the needs of my children, search how to meet those needs,*



and decide how to guide my children?

Querying—the asking of questions, so vital to our Quaker practice—is invaluable to parenting. We may query ourselves and our children. What is the situation? What are reasonable expectations?

Third, *How can I respond to my child and guide my child as I want, even in times of stress?* Centering helps us focus on what direction we really want to take. We know the value of centering in the quiet of the meetinghouse on First Day morning. Learning to reach for that centeredness when the children are fighting and the supper is burning on the stove can give us insight and strength to deal with the situation.

Fourth, *Where and how can I find support and guidance within my community?* Worship sharing—gathering with other parents, and hopefully with grandparents, to share experiences, concerns, and insights in worship—can provide invaluable support and guidance.

Fifth, *Am I able to nurture my children? Am I able to care?* The nurturing of children seems to be just another expression of the concern Quakers have traditionally had for others and our commitment to understanding and respecting others' views.

One example illustrates how implementing the practices strengthens one's parenting. A mother wrote:

My heart was heavy as I settled into the quietness. Alice, my 14-year-old, was so unhappy at school. Not only did she feel that she had no friends but she reported the mean things the other kids said to her. Her image came to

mind: baggy, plaid flannel shirt extending over her blue jeans; her blond, wavy hair framing her serious, sad face and diverted eyes. And then I saw her as she practiced her recital piece. Her body moved with the rhythm of the music; her face was intent, but a smile would come with the frolicking that Mozart had worked into the piece. (*Holding a person in the Light*)

Quietness settled.

How does one deal with a school that lets kids be teased? How does one help a child make friends when she doesn't know where to find friends? It was not like when she was little and my friends' children were her playmates. What was it about my child that seemed to make her such a target? (*Querying*)

As my mind stilled and I quieted down, actions/plans arose. I saw myself talking with the counselor at school—learning how she saw Alice, what she would recommend, and finding out more about what was going on in the school. Alice's music teacher came to mind. Alice had been wanting to extend her piano lessons to an hour. Her teacher was an enthusiastic person who seemed to relate well to Alice. This would give Alice another supportive person in her life as well as extend an area in which she excelled. And then another image emerged. . . . Alice accompanying another a vocalist. . . . (*Leadings*)

My tomorrow was planned. (*Walking the talk*)

## Activities of the Quaker Parenting Project

When we started on this pilgrimage we knew Quakerism spoke to our parenting. It did so in different ways for each of us and in ways that were difficult to communicate to others. A couple of us had been leading workshops and discussion series for parents for years. Our weaving in our Quaker faith, beliefs, and practices had been scattered and inconsistent. Now we find we have greater clarity to move forward not only in our own parenting and grandparenting but in what we have to offer others. *Parenting Creatively*, a discussion series, has since its inception used queries to help parents focus on what they envision for their children, the kind of relationship they want to have with them, and what the specific situation demands. Underlying the discussions increasingly are the Quaker testimonies and practices that can vitally support the parents. *Parenting Creatively* has become *Parenting Creatively in a Quakerly Manner*. Another discussion series focuses directly on Quaker beliefs, testimonies, and practices. Each is defined and explored as to its



meaning for parenting and family life. Single-session workshops deal with issues of interest to those requesting the session. Topics have included "Integrating Quaker Values into Family Life," "Raising Non-violent Children in a Violent World," and "The Quaker Parenting Project: Its Purposes and Goals." Discussion series and single sessions are always facilitated by experienced, trained leaders.

As our intense writing phase of this project ends, we look to expand opportunities for parents, grandparents, and children to explore how their Quaker faith can nurture their family life. While doing so they will build friendships and supports with other like-minded parents. Weekends for families will be occasions for families to worship and play together, for parents to share their experiences with other Quaker parents, and for children to build friendships with other Quaker children. Presentations at meetings, schools, and other gatherings will give us an opportunity to share with others how our Quaker faith guides our nurturing of children and grandchildren. Our writing, put into forms that make it easily accessible, will give parents another vision of how Quakerism can speak to their lives.

In reflecting back over these years of

discussing Quaker parenting with others, we realized what a stretching experience it has been. We had to keep ourselves open to others whose beliefs and insights were different. We found commonalities in our faith on which we could build. Our hope is that those commonalities and differences will spur other parents to continue to seek in their Quaker faith ways it can support them as they nurture and guide their children during times of joy and fun as well as times of confusion and stress. That is the challenge.

We have found more clearly the promise of Quakerism. The Truth, which comes not from us but through us, is to be sought in relationship to our parenting and our children as well as in the other facets of our lives. Integrating Quakerism more intentionally into our parenting deepens the spiritual journey we are on. It sustains us in difficult times by reassuring us that there is a Way. Certainly many other groups and sources teach conflict resolution, encourage problem solving, and recommend centering and listening. Our belief in ongoing revelation intertwines the skills and techniques we learn throughout our years of parenting to carry us to see new possibilities and to come into closer communication with the Divine. □



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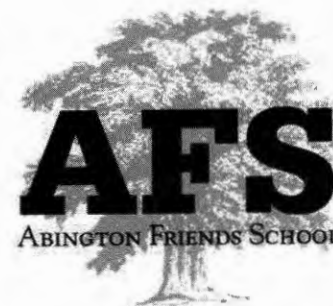
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**Chuck Fager, Director**



# Noah's Boat and the Pigeon of

by David H. Albert

In the Jewish tradition in which I grew up, we have *midrashim* (the Hebrew plural for *midrash*.) A midrash is a parable or narrative interpretation or an interrogative dialogue with which one explores a sacred text, usually the stories to be found in the Torah—the Five Books of Moses—or the rest of the Hebrew Scriptures.

A midrash, it should be understood, however, is not literary criticism. It is not an act of deconstruction, of rationally taking the words apart, or reducing it to some irreducible minimum. It is more an act of imagining oneself inside a sacred text, of imaginatively taking it into oneself even as one finds oneself enwrapped within it. Like a very noisy meditation, it is a way of encountering oneself in a new, pre-

viously unexplored context, while at the same time having the text take on the force of the present, even as it is rooted in the past. The text grows larger as a result, even as, if you've done it right, do you.

Sometimes I think that when I am contemplating my children's adventures, I am writing midrashim. My children are the sacred texts, or at least the vessels for them. I encounter myself within them, even as I try to ensure their essence remains inviolate. Like most parents, I project my own hopes and dreams, successes and disappointments, expectations and excitement onto them. Sometimes I bring with me a healthy dose of perspective, and sometimes, well, I always urge parents to put some money into the therapy fund alongside the college one.

And then I remember that, as a living vessel of sacred texts as yet to be unfolded, each and every child is holy. Holy, not as something not to be touched, even if containing within them the spark of the transcendent, but as an ark, encompass-

ing the wellsprings of future memories, those that will, someday, be inaccessible to me, but open to my grandchildren, or even those who come thereafter. Or perhaps we are, together, a part of one unending scroll. As you can see, even in contemplating the art of midrash, I discover that I have written one.

And sometimes, more in keeping with the tradition, I find myself writing midrashim of the more traditional variety. Or, I am tempted to say, they write me. It is something I get to share with my children, who would be much less willing to put up with the more overtly philosophical ones. Maybe they are the literary equivalent of a hug. Here is my most recent one, which poured out one First Day at meeting, disrupting all the rest of my plans for the day, until it was sure I got it right. (It is based on a story by Isaac Bashevis Singer, itself based on a Yiddish folktale, but told, shall we say, a little differently.)

*David H. Albert is a member of Olympia (Wash.) Meeting and moderator of the Quaker Homeschooling Circle. This story will be included in his new book, Have Fun. Learn Stuff. Grow. Homeschooling and the Curriculum of Love (Common Courage Press, 2006).*



*So God looked down* upon the Earth, and saw that it hadn't actually turned out the way He had planned. "I must be able to do better than this," He thought, rubbing His eyes after having peered through His binoculars for too long.

But He remembered how hard He'd labored over the animals. What, had it taken Him a *whole day*? And He was kind of happy with them. Some were even cute and cuddly. And so He decided that while He'd destroy everything else, He'd keep the furry and feathered and etceteras, the fish could fend for themselves, and He'd give it another try. Level everything, erase it like a blackboard, and start over.

He decided He'd entrust the animals to Noah, who seemed to be mostly unemployed for the past century, and so had plenty of time on his hands.

"Noah," He said.

"Whoah," replied Noah, awakening from his half-slumber and stroking his long, scraggly beard, "What's that?"

"Noah," God spoke with authority, "Build ye an ark."

Now Noah was already 400 and something years old, but he hadn't heard anybody say "ye" in a very, very long time, so he figured it must be God talking because no one else he knew spoke that way.

"Yes, Lord?" Noah said, sitting up, and feeling a little tipsy from his hangover from the night before.

"I said," repeated God, now just a little annoyed, "Build ye an ark."

"What's an ark?" asked Noah sheepishly, opening up his arms and raising his hands palms out.

"It's a kind of boat," spake the Lord.

"Boat? Why would anyone need a boat around here? There's not much water or anything. Just a piddling little stream. You mean like a canoe?"

"No, a big boat," said the Lord, "Big enough to put all the animals in."

"Won't it smell?" asked Noah, expressing uncertainty about the whole venture.

"You're going to have bigger problems than that to think about," replied God, getting a little steamy, handing him the blueprints. "Now get to work."

So Noah pondered the plans. He'd never built anything before in his life, or at least nothing particularly substantial. The blueprints called for cubits of this

and that. Noah had no idea what a cubit was, but he decided to make believe he'd figure it out once he got started.

It was pretty slow going at first. The local lumberyard and hardware store never seemed to have what he needed, and everything had to be special ordered. It cost him a pretty penny.

But slowly it began to take shape, though what shape it was supposed to be Noah had no idea. When he told his curious friends that it was an ark, there was great skepticism (no one ever having heard of an ark before, and there wasn't any body of water within 200 miles). They were all convinced it wouldn't float.

At last, the ark was completed, and the animals all gathered to come aboard. But it sure looked awfully small.

"You'll have to take me," said the giraffe, assuming Noah was going to have to pick and choose. "Just knock a little hole in the ceiling and I can be the lookout."

"Well, you'll want me—I'm the largest, and have the longest trunk," said the elephant.

"I'm the fattest," said the hippopotamus, also indicating that the world would suffer a great loss without something named "hippopotamus" in it. "Besides, I have the biggest mouth."

"Not likely," said the alligator yawning, its jaws opening three cubits wide.

"I'm the king of the jungle," opined the lion, assuring himself that no place could exist for very long without a king.

"I have the best wool," said the lamb, and then, perceiving potential problems, "Just put me on the other side of the boat from the lion."

"I am closest to the earth," said the snake, not being able to figure out anything else in particular to recommend himself.

"You forgot me!" cried the earthworm.

"How many other birds can quack?" said the duck.

"I can talk like a human, and keep you company," said the parrot.

"I am the most beautiful, and have the most beautiful eyes," said the horse, batting her beautiful eyelids at Noah.

"But you only have two of them; look at these babies!" said the horsefly, with literally thousands of eyes on each side of his head.

Off to the side, Noah saw a little gray bird sitting quietly, just minding his own business. "What about you, dove?" asked Noah.

"Oh, please, none of this dove business, thank you, nothing so fancy-shmancy. I'm just a pigeon," he replied quietly, adjusting the bill of his cap. "Nothing special about me. Just a regular guy. I do what I need to get by. But if you give me a little space up in the rafters in the back, don't worry, I won't make any trouble."

And then Noah remembered that God hadn't said anything about selecting which animals to take, and came to the conclusion that he was supposed to take them all.

"Even the mosquitos?" whinnied the horse, expressing a view shared by many of the others.

"Mosquitos, too," replied Noah.

And so on they went. With a little judicious planning and a lot of pushing and shoving, they all got on. It wasn't pretty, but this was no cruise ship.

And the rains came. Forty days and 40 nights it rained. It didn't rain cats and dogs—they were already on the boat, which, surprising even to Noah, didn't leak at all. And the land was erased like a blackboard, and then the rain stopped. The sun came out. The boat came to rest on top of a big—well, they weren't quite sure what it was yet. The giraffe craned his neck out the top like a periscope, but all he could see was water everywhere.

"Someone's going to have to go out and take a look around," said Noah.

"Not I," said the giraffe, "If my legs don't feel the ground, I just flail around. Watching a giraffe try to swim is not a pretty sight."

"Not I," said the snake, "Water gives me the creeps!"

*Off to the side,  
Noah saw a little  
gray bird sitting  
quietly, just  
minding his own  
business.*

*Peace*



Inside each child: *wonder* *We bring it to light.*



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"Limited range," said the duck, "I can paddle around this here, what did you call it—ah, yes, ark—but that's about all you can expect out of me."

"I'm solely a jungle person," said the lion, still eyeing the lamb on the other side of the boat.

And so it went. Each of them had their reasons. And then Noah turned to the d . . . pigeon.

"Well, someone's gotta go," sighed the pigeon from up in the rafters, pulling his cap tight on his head. "So it might as well be me." And out he went. A couple of days later he came back, bareheaded. His wings were a bit wet, and in the sun they shone iridescent, like a rainbow. He was

*"Well, someone's gotta go," sighed the pigeon. "So it might as well be me."*

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still a pigeon, but he'd come back—changed. And in his mouth he carried an olive branch.

"Peace," he said. "Peace. Flying around out there, I got the message. It's a big Earth. Bigger, and greener, and more beautiful than ever before. Plenty of room for all of us, if we can just figure out how to live together. Hey, if we can manage for 40 days and 40 nights on this here smelly ark, the rest should be a piece of cake, don't you think?" And he flew off.

And Noah and the animals made their way off as well, each going his or her own way, all trying to remember that it really is possible to get along.

And from that day forth, God made a decision. When He had a message to send, He wasn't going to entrust it to the biggest, or the strongest, or the kingliest, or the best talker, or the one with the biggest mouth. He was going to make sure to entrust His message to just a regular guy. Nobody special. No doves—nothing fancy-shmancy—just pigeons. Just like me and you.

And He was going to make sure there were plenty of pigeons in the cities, so that we could remember the rainbow sign. □

*February 2006* FRIENDS JOURNAL

## Tu B'Shevat



"This is the festival of trees."  
The rabbi's words evoked  
images of the Holy Land,  
where almond trees are now  
white with fragrant, delicate blossoms.

From the meetinghouse windows  
I see crisp scintillant snow.  
Yesterday hoar frost bloomed,  
drifted like blossoms when the breeze rose.  
Today ice-sheaths mimic  
the swelling of buds  
at the tip of every branch.

We are steeped in winter,  
but before the deep snows melt  
farmers will tap the sugarbush,  
sap will begin the slow drip  
into buckets, then will come  
the cooking-down, condensing  
and concentrating the smoky sweetness.

Already the doves have renewed  
their sad dawn calls, begun  
assembling haphazard nests  
on which they will perch eggs  
fated to fall in the first strong wind.  
Yet doves always survive.

Risings and fallings,  
smoky sweetness,  
low hooting calls:  
in such small steps  
spring returns

—Paul Lacey

*Paul Lacey is a member of Clear Creek Meeting in Richmond, Ind.*

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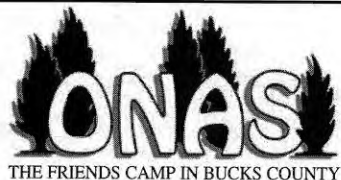
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## ■ YOUNG FRIENDS

### A Narrow Escape submitted by Grete S. Carpenter

*I think this excerpt from the Autobiography of Benjamin Hallowell (Philadelphia: Friends Book Association, 1883) makes an interesting story for children:*



I dreaded going to school exceedingly, and thought any expedient, which was not criminal, would be justifiable that would relieve me from a day of such agony. We had school six days in the week, except monthly meeting day, and when school was dismissed the Seventh Day afternoon, I would walk home with a light heart and enjoy the evening greatly—but sadness would rest on me the next morning, from the dark shadow of the approaching school day.

One morning under strong pressure of these feelings, I thought I would make one more effort, and hid my hat. When the time arrived to go to school, Mother brought my basket of dinner and said, "Now, my son, it is

time to go to school." I told her I could not find my hat anywhere. She told me to look again. I replied, I had been looking a long time. She then came to assist me in hunting it, and whether or not she suspected I had hidden it, I never knew; but she went deliberately and got her black silk bonnet, and said, "Thee can wear this today," and without changing a muscle on her face, began to tie it on. I looking steadily into her eye, where, child as I was, I could see a look of determination that I knew to be irresistible. I exclaimed, "Oh Mother, I think I can find my hat," but she kept tying the strings of the bonnet. "I am sure I can find it, mother, it is in the dough-trough," by which time the bonnet

### No One Will Ever Know It

by Henry Swain

It was June 1935, and the Great Depression had settled over our middle-Indiana town like the heat and humidity in summer, both seemingly with no end in sight.

Having completed my junior year in high school, my father told me that I was old enough to work with him through my summer vacation, helping him in his painting and decorating business.

He had been asked by the town to paint the exterior of the Carnegie Public Library. It was an imposing building with a dark brick base and a half-timbered stucco upper structure somewhat reminiscent of an English manor house. A heavy red-tiled roof burdened the three steep gables. The deep overhangs of the roof darkened the windows like pool-room lampshades.

Painting under the brooding overhangs required two long ladders with brackets at their tops, which supported a board upon which we stood. Spider webs and wasp nests had to be brushed from the crevices where the overhang met the wall.

To keep the paint from running down the brush handle while painting overhead, my father taught me my first painter's trick, to dip sparingly into the bucket, then tap the brush

lightly to the inside of the bucket before lifting out the brush. Under the shaded eaves it was difficult to see where we had painted, since we were applying dark green over dark green.

After painting for some time I asked Dad, "Why do we have to be so particular under here? I can hardly tell where I've painted. It doesn't get any weathering, and if we didn't paint this at all no one would ever know it."

Dad had a way sometimes of not answering immediately. These pauses he used very effectively, although at that moment I had not yet become aware of it. These little silent spaces were like the time it takes an arrow to reach the target after leaving the bow.

Dad was of long Quaker stock and still used the "plain language," and his was the last generation in our Quaker community to do so. Thinking perhaps Dad had not heard me, I was about to ask again when he said, "But son, thee would know it and I would know it."

He had properly assessed me as a tardy learner, and it was many years later that I became aware how often he used these pauses to make me receptive to the many arrows of wisdom he subsequently sent my way.

With some of them, I felt the points right away. Others I felt later when I had grown



was well tied on and her countenance still unrelaxed. This circumstance is strongly impressed on me to this day. I went with a quick step to the dough-trough and got my hat, and said, "Here it is, Mother; please take the bonnet off," which she did, to my great joy, and felt that I had made a narrow escape and never tried it again. This was one turning point in my life.

With my disposition and capacity for expedients, had she then yielded, the consequences cannot be told. I fully believe her firmness on that occasion saved me. The school seemed pleasanter after I satisfied myself there was no remedy, and from that time I got on rapidly with my studies, and I think, became a favorite with the teacher.

*Benjamin Hallowell, great-great-great-uncle to our children, became an educator who started the Alexandria Boarding School in Alexandria, Virginia, taught mathematics to Robert E. Lee, and lectured at the Smithsonian Institute.*

*Grete S. Carpenter is a member of Poughkeepsie (N.Y.) Meeting.*

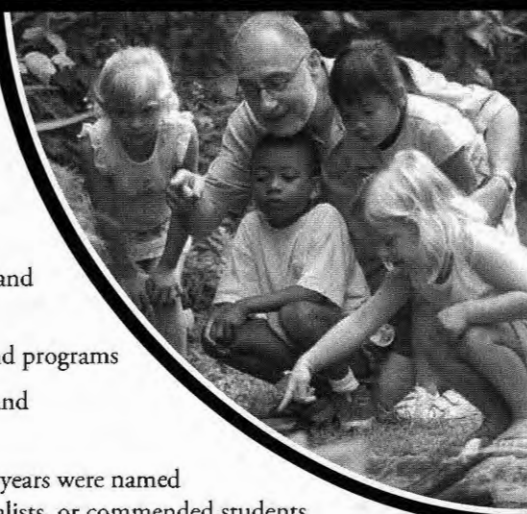
enough to understand and belatedly receive them. Although Dad has been dead many years, I still feel an arrow on occasion, a kind of inheritance I guess.

Many times since that summer long ago I have discovered that almost every job has some small part that could easily be omitted and no one would ever know it. When those moments of temptation arrive, if I look over my shoulder, it's as if I again see Dad there with me on the board atop the ladders.

I don't really see him, but I do hear him. He comes through to me as clear as the day he first answered me, and I hear again his words, "But son, thee would know it."

*Henry Swain is a member of Bloomington (Ind.) Meeting. This short memoir appeared in his book, Leaves for the Raking, self-published in 2002 and revised in 2005. He writes: "Many of the stories in the book reflect my growing up in rural Fall Creek Meeting near Pendleton, Ind. Other essays have come from meditations inspired by my 12-year association with Bloomington Meeting. This book is an expression of how a lifelong pacifist struggles to maintain his values in a world that is often uncomfortable and hostile to them and to him."*

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## ■ MEMOIR

# Threading Saffron Peace through the Gates

by Tom Goodridge

A silent peace walk led by saffron-robed Buddhist monks and interreligious leaders was to pass through Christo's and Jeanne Claude's "The Gates" in Central Park, in New York City. A gate passed through can mark a transition. Gates often exclude something. But these unattached gates seemed built to include. Like so many bold mushrooms, 7,503 saffron gates sprang up to live for only 16 days in the first U.S. public park. Some New Yorkers wondered why we permitted gates, even pretty ones, in the space that is reserved for nature. The Gates were offered as art, New York was assured, as a wave of saffron in a month that can be drab with winter. What can such art offer us; why did 750,000 people visit our cold and snowy park? These "unnecessary" gates caught the imagination of many locals and brought more out-of-towners to the park than any previous event on record. If these gates summoned so many and gathered us so tightly together—could we thread elusive peace through them?

The morning of February 21, 2005, found me nursing a cold. Three inches of fresh snow had fallen, the air was cold, and the sky was gray. Despite all this, I wanted to be a part of this walk and arrived an hour early. I asked a man distributing saffron leaflets at Fifth Avenue and 72nd Street, by the Park's Inventors Gate, if I could assist him. The leaflets read: "The Spirit of the Gates: a walking meditation through Christo's installation in Central Park. Presented by the Interfaith Center of N.Y., the Tricycle Foundation, and the N.Y. Buddhist Council." Since it didn't seem right to "hawk" a silent peace procession, I just held up the leaflets to passersby. They went slowly at first, but almost 100 were taken in the last 15 minutes. By the starting time, two o'clock, all the leaflets had gone; so I joined the swelling crowd of approximately 200 people. I discovered three friends in the throng; but our animated greetings were cut short by the sound of a wooden gong signaling the start of the journey. Temporarily halted at the initiatory gate, the crowd stood together braced

*Tom Goodridge is a member of Morningside Meeting in New York, N.Y.*

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against the cold. A few at a time were released through the narrow gate—released to wend their way through the saffron-marked path over the whitened land.

From the 16-foot-high gate frames of saffron-colored plastic hung 9 feet of matching fabric. We passed under the 7-foot openings created under the flowing curtains. These ceremonial banners marked the two-mile route that led us up Cedar Hill and down again along the park's western side. The saffron color was also woven through the crowd, as many folks had found something in their wardrobe to match the color. Some of the monks that passed, from a variety of Buddhist orders, wore gray or burgundy garb—together we wove a bright tapestry on a misty afternoon. The walking was treacherous at times. Icy spots further slowed our meditative gait. Shared silence allowed our minds to roam as our feet followed the path. The fallow land seemed able to hold our thoughts even as it held the water of Turtle Pond, which we passed. My thoughts turned to other people from the United States, dressed in olive drab, patrolling the warmer, dryer Iraqi land, holding guns that demanded peace. We moved, disarmed, through the pastoral landscape of threading gates built just for joy. How could such disparate missions for peace ever be joined?

I was startled from my musings to find the face of a dear friend who had moved away many months ago. She and I had marched together in Washington, D.C., just before the bombing of Iraq. We were still marching, but now it seemed that we were moving toward peace rather than against war. Because we could not talk, I took her arm; two friends walked as one.

What will it take to get us through the gates of peace? Is peace born of idleness? Is it a byproduct of extravagance?—a criticism leveled at these gates. Was this peace walk an empty gesture—did it support only a peaceful fantasy? What did the other gate-watchers think as this procession of pilgrims plodded by? New Yorkers are not generally known as quiet, slow-moving folk eager to venture into nature on cold, gray winter afternoons. Had the desire for peace humbled them?

Without talk we were better able to observe the land. We passed a stream whose dark waters broke through a white slope descending from the Great Lawn. Our plodding, human bond had covered most of the two-mile course, bringing warm blood to frozen land. What will deliver the peace? How can we ignore, despite our apparent differences, and bow our heads low enough to clear the gates of surrender? The walk ended with a brief interfaith service beside Cherry Hill, near the Park's Women's Gate, at Central Park West and 72nd St. Again the hollow wooden gong sounded. □

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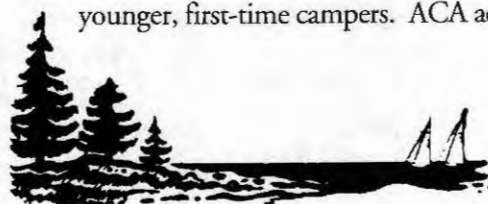
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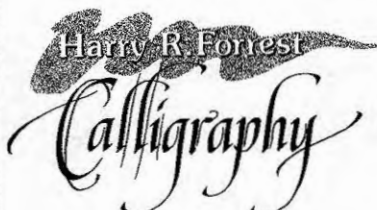
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## REFLECTION

# Moving Inward through Yoga

by Lisa Marie Rand

My spiritual life was nourished abundantly during my pregnancy, in part because of the natural turning inward that this time of life creates, but also because of the problems bodily changes can cause. I found it very difficult to sit still for prolonged periods—surely an obstacle to sitting in silence and waiting on the Spirit! The discomforts of pregnancy compelled me to return to yoga, a nourishing practice that had helped me in the past. This time, however, it bore surprising fruits: spiritual discipline and a deepened sense of gratitude.

Yoga is a nondenominational practice that was developed in India about 5,000 years ago. The physical practice, hatha yoga, consists of postures (*asanas* in Sanskrit, the language of yogic tradition) and breathing techniques. This is the aspect of yoga philosophy most commonly referred to in the west. The name is from the union of sun (*ha*) and moon (*tha*), aims to unify mind, body, and spirit, and was developed as a means to prepare for sitting meditation.

I first began a regular practice of yoga while in college. My college class was led by a woman who seemed to understand how packed our schedules were. I always felt restored and refreshed after class, and made a point of getting there despite my busyness. Many times, when we were lying on our backs for relaxation, I heard the noises of sleep, as my classmates took much needed rest.

Most yoga classes end with a period of relaxation, sometimes continuing with meditation afterwards. One day as I lay still, an image came to me. I saw a kitten curled up in the palm of a hand. I could feel the warmth of the body, the softness of the fur. The background of the image was multicolored waves of light. I was filled with calm. Then the image shifted, and it was myself curled up in the palm of my own hand, safe and supported by my own inner resources. I felt tears on my

cheeks, and a kind of inward motion. Four years later, when I experienced worship in the manner of Friends, I would recall that inward motion, and feel a spiritual homecoming.

On days when I am having trouble settling for worship, the image of the kitten in my palm will often resurface. For me it is an example of grace—receiving gifts of the Spirit just when they are needed.

In pregnancy, when I returned to yoga, I immediately regretted my lapse in practice. Awareness is crucial to yoga, the main point; without it, one is merely doing calisthenics. *Asanas*, when performed with awareness of breath and posture, can become meditation in motion. The mind focuses on breath and is freed from the longings for past and planning for future with which we so often tire ourselves. This freedom is powerful and energizing. I received it as a necessary gift during pregnancy, and it continues to feed my commitment to yoga.

Focusing on my breath is not only a source of relaxation and freedom, but a connection with creation and wonder. I am amazed that the human body was created with this capacity to use the breath with intention, creating calm or energy. As I breathe I can think of the billions of other people who are also breathing. We might have nothing else in common, but we can feel our lungs expand and contract. We can all tune in to the incredible design of the body. This is such a simple way of paying attention to our connectedness.

At times I also experience a sense of transcending boundaries of time and geography. In the 5,000 years since yoga was developed, countless people have practiced before me—feeling wonder or gratitude, or simply participating in a practice that helps one turn inward. Acknowledging those who have come before leads me to gratitude for other spiritual teachers. I again marvel at our Creator, who placed in us this ability for a spiritual journey.

Since the basis of yoga is the breath, all people can engage in the awareness that focused breath can bring. We each have this wisdom tucked away inside our bodies. In this way, yoga helps me stay in touch with my potential for goodness and

*Lisa Marie Rand is a member of Unami Meeting in Pennsburg, Pa. She teaches yoga and leads workshops on meditation, embodied prayer, and other religious education topics.*

February 2006 FRIENDS JOURNAL

right action. We all have this potential—that of God in each of us.

Later in pregnancy, I often practiced yoga poses in preparation for walking meditation. Sitting still had become very uncomfortable, and I rarely attended meeting for worship. While I missed the community of Friends, walking meditation was a great experience. Yoga had helped me learn to keep a quiet, attentive mind while in motion. I walked along the creek by my house, and noted the changes in nature just as I might turn my ears to a spoken message in the meetinghouse. In the common, unconscious manner of pregnant women, I rubbed my hands over my belly as I walked. I offered prayers of thanks and petitions for the well being of my growing child.

Spending time on a practice that nourishes my body with increased strength, flexibility, and energy has also increased my awareness of a need to serve. I have a clearer sense that my body is a vessel through which I can do the work that Spirit calls me to do. By looking after my body, I help to ensure I am physically able to serve. I had never before been interested in notions of the body as a temple, but, in some manner, I think that resonates with me. If a temple is a place of worship, let me carry mine wherever I go.

On days when I feel grumpy, restless, or otherwise out of sorts, I try to ask myself my yoga queries: Did I spent time on my mat today, moving my body? How does my body feel? What is it telling me? Do I need an energizing sequence of poses, or a restorative practice? Have I taken the time for meditation? In this manner, my practice is not treated as an obligation, but recognized as an important and helpful tool for keeping my sense of balance.

No matter my starting point, I feel better after yoga. This is a terrific motivating force. Once I have practiced, my mind and body are ready to be quiet—a wonderful opportunity for meditation and prayer. How could I resist taking the time to turn inward, after such rewarding preparation? Yoga has given me discipline that feels not like work but like a blessing.

Yoga perfectly complements Quaker practice in the sense that it is a practice. There is no end point, no set destination. Yoga is about movement toward, and becoming. It recognizes a potential within each person—a potential that is too pre-

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## ■ QUAKER WRITINGS

# Thomas Kelly

by Brian Drayton

Thomas Kelly is the first of four activist Friends that I intend to write about in this column over the next several months—Friends whose spiritual experience and their testimony for us are shaped in a fundamental way by purposeful engagement with the world. I say “purposeful” because everyone’s spiritual life is shaped by the manifold experiences of work, human relationships, and the sheer business of organismal being, but it is useful sometimes to try to trace in someone’s spiritual expression the impact of their intentionally hurling themselves into specific actions.

Now, it may come as a surprise to find Thomas Kelly grouped with such energetic bodies as John Bellers and Lucretia Mott. This view of Kelly dawned on me only recently, as I revisited his writings and biography after a long period in which I thought of him hardly at all. In his devotional pieces, I heard accents that come from fierce joy, commitments maintained under testing, and many kinds of longing. The three sorts of world-engagement that seem most important in Kelly’s life were his concern for souls, his direct service in Germany and other places with AFSC, and his almost lifelong ambition to make a significant academic mark, especially in philosophy. All of these seem to have in common a longing to be something special, which is epitomized vividly in the famous incident, in which as a Haverford student he comes to visit Rufus Jones, and in the course of the conversation says, “I just want my life to be a miracle!” While Rufus’ personality and style might well have played midwife to expansive statements from many admiring students, the heat and intensity of that ambition are Kelly’s.

### Concern for souls

Kelly was born to an active, devout, evangelical Quaker family in Ohio. From an early age he was surrounded by rhythms of worship, persons of magnetic spirituality, Bible and preaching, hymns, and community life. Like other future ministers, he “played preacher,” and exhibited early a commanding yet winning personality, as well as an acute mind. After college, he went to Hartford Theological Seminary, and received both theological and philosophical training; his original goal was to enter missions. He worked as a supply pastor in a variety of local Protestant and

Quaker churches. While he swerved from the path to pastoral ministry for which he seemed (to others) well suited, his sense of the urgent value of each human soul and his fascination with the vagaries of inward and outward life remained strong. As he grew spiritually, his “authentic” voice more and more reached towards soul-health, high aspiration, the need for abandonment to God, and the realization that joy was part of the promise. Whether he was writing or speaking about political events, relief work, or problems of daily life, he had from youth an acute awareness of the soul life in all, and God’s beckoning and workman-like love.

### Direct service

During World War I, Kelly sought alternative service with the YMCA in England, and then worked with German prisoners of war. He took an active part in AFSC work between the World Wars, going twice to Germany, once for an extended period of time as part of the relief effort there. He was articulate about the need to work in practical ways to relieve physical, psychological, and spiritual suffering; and as his writings reveal, he understood clearly how these are interrelated.

### Ambition and failure

After his alternative service, and a teaching position at Wilmington College, Kelly returned to Hartford for a doctorate in philosophy. There followed several years of teaching at Earlham, in Hawaii, at Wellesley College, and finally at Haverford. During this period, deciding that his main goal was to become an accomplished and productive academic philosopher, he determined to take a second doctorate in Philosophy at Harvard. In the face of a policy not to grant a doctorate to someone who already had a PhD, Kelly wrote an agonizingly revealing letter in which he insisted that in order for him to really do first rate work in philosophy, he must both be trained at Harvard (the premier school in the country, in his opinion), and take a degree. This was reluctantly allowed, and Kelly wrote a thesis that was published to good notices. When he came to defend his thesis, however, he blanked out and was unstrung. The Harvard faculty both failed him, and barred him from ever trying again. Kelly fell into a major psychological crisis (though Haverford was happy with him on the faculty in any case).

The outcome of his failure, and his encounter with ultimate questions of his values and commitments, was a relatively sudden and dramatic integration of his personality, and a sense of liberation. His intense religious life seems to have gained an added mystical depth, and his writings from this period to his death are full of light, conviction, joy, and the

Brian Drayton is a member of Weare (N.H.) Meeting.



sweetness that comes of walking in the Light, but knowing firsthand the ocean of darkness and death.

In *Reality of the Spiritual World* he writes: "When our souls are utterly swept through and overturned by God's invading love . . . we find ourselves enmeshed with some people in amazing bonds of love and nearness and togetherness of soul, such as we never knew before. . . . Into this fellowship of souls at the center we simply emerge. No one is chosen to the fellowship. When we discover God we discover the fellowship. When we find ourselves in Christ we find we are also amazingly united with those others who are also in Christ. . . . Theological differences are forgotten, and liberals and conservatives eagerly exchange experiences concerning the wonders of the life of devotion. [Yet] the last depths of conversation in the fellowship go beyond spoken words. People who know one another in God do not need to talk much. They know one another already. In the last depths of understanding, words cease and we sit in silence together, yet in perfect touch with one another, more bound into the common life by the silence than we ever were by words."

#### For further reading

The most famous of Kelly's writings is *A Testament of Devotion*, which was pulled together by Douglas Steere and a few others within months of Kelly's death. It has a good, brief biographical sketch, as well, though this leaves out some important elements, and bears the marks of haste and grief. Recently I have found *The Eternal Now and Social Concern* of particular value. However, I strongly urge you to read *Reality of the Spiritual World*, if you have not done so recently. There is a great breadth of vision in this pamphlet, which embraces contemplation and action, prayer and service. Thomas Merton's famous quip that Quakers have produced no great mystics finds one of its best refutations in this piece. In the 1960s, Thomas' son, Richard Kelly, compiled a further collection of essays and short pieces under the title *The Eternal Promise*. For biography, the best source is still Richard Kelly's *Thomas Kelly: A Biography*, which, among other virtues, quotes extensively from Thomas' correspondence. In addition, though, the reader will enjoy T. Canby Jones' Pendle Hill pamphlet, *Thomas Kelly as I Remember Him*. T. Canby Jones was part of the "gang" of inspired young people who gathered with Thomas Kelly at Haverford in his last years for study and prayer, and to feel their way into lives of service and witness. The pamphlet is warm in its recollection of Kelly's personality, but it is especially valuable for its interpretation of his teaching on prayer and spiritual experience. □

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## BOOKS

### If God Is Love: Rediscovering Grace in an Ungracious World

By Philip Gulley and James Mulholland.  
Harper San Francisco, 2004. 320 pages.  
\$22.95/hardcover.

*If God Is Love* is the followup to Quaker pastors Philip Gulley and James Mulholland's controversial book, *If Grace Is True*. That book, which posited the authors' universalist belief that "God will save every person," ignited extensive debate within several yearly meetings as some of their theologically conservative members felt that the book negated the core values of evangelical Quaker belief. Which it does.

Building on the thesis of *If Grace Is True*, *If God Is Love* holds that what we believe affects the way we live in this world, and how we live reflects our beliefs. The two pastors begin by saying why they think beliefs matter, and then branch out to show how their vision of living graciously in this world impacts religion, Christianity, politics, money, justice, and the care of the Earth.

Each of these major sections is broken down into subsections that compare and contrast ungraciousness with graciousness. In the section on ungracious politics, for example, the authors state: "Ungracious politics demonizes our opponents. . . . Whenever we attack individuals, rather than critique their ideas, we violate the principles of Jesus and perpetuate the battleground of politics." Then, in the section on principled politics, they say, "Gracious politics will be gentle, seeking ways to move forward together rather than leaving anyone behind. . . . It will be humble. . . . It will be open. . . . It will be compassionate. . . . It won't be easy."

Like *If Grace Is True*, *If God Is Love* is an easy read. It is also thoughtful and thought-provoking. The authors' device of writing in the first person singular (as they did in their first book), continues to be jarring for me, but I know others who don't mind it at all.

If you loved *If Grace Is True*, you'll love *If God Is Love*. If you hated the original, you probably won't like the followup. I found *If God Is Love* meatier than *If Grace Is True*—it forces a reader to examine what it means to live a grace-filled and directed life in our present age, where so much ungraciousness abounds. Whether you agree with their premise that God will save every person or not, living by the gracious pattern outlined in *If God Is Love* will help us live into George Fox's admonition to "Be patterns, be examples in all countries, places, islands, nations wherever you come; that your carriage and life may preach among all sorts of people, and to them;

February 2006 FRIENDS JOURNAL

then you will come to walk cheerfully over the world, answering that of God in everyone; whereby in them you may be a blessing, and make the witness of God in them to bless you."

—J. Brent Bill

*J. Brent Bill, author of Holy Silence: The Gift of Quaker Spirituality, attends Plainfield (Ind.) Meeting.*

## A Song to Sing, A Life to Live: Reflections on Music as Spiritual Practice

By Don and Emily Saliers. Jossey-Bass, 2004. 208 pages. \$21.95/softcover.

Two dedicated musicians who have worked in what would seem to be very different venues have co-written a charming and thoughtful book.

Emily Saliers, one-half of the pop acoustic duo The Indigo Girl, joins her father, Don Saliers, a church musician and professor of theology at Candler School of Theology, to explore music as a vehicle of healing and spiritual practice.

In this book, they both speak about their belief in the presence of the sacred in varied musical settings, while discussing the curiosity of what musicians have considered a Saturday night/Sunday morning phenomenon in their musical lives and work. I was touched by their ability to speak, not just across musical genres, but also across generations as father and daughter, with candor and obvious love and respect.

Both authors relate how music and life are intimately linked, and express their belief in the universal language of music. They describe their long family history of music and their early and influential musical experiences through touching anecdotes. I was pleased to read their ideas about "crossover experience," where the sacred is encountered in all authentic and truth-telling music. They speak of the rhythms of life and how powerfully music runs through all experience. They affirm the importance of traditional and new music forms as well as music's powerful ability to transcend social barriers, encouraging us all to encounter mystery.

Both authors speak eloquently of the power of music and the spirit that lives within it, affirming music as a universal bridge between the secular and the sacred. I also suspect that this book might appeal to the sensibilities of the Quaker reader who values the concept of sacramental living—and that ideally there is no gap between Saturday night and Sunday morning. I recommend this book to those

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interested in the universal healing power of music, the story line of a very interesting musical family, and the sacred potential in the expression of music whatever the genre.

—Carrie Newcomer

*Carrie Newcomer is a Quaker musician, writer, and producer of The Gathering of Spirits, Betty's Diner, and Regulars and Refugees on Rounder Records. She attends Bloomington (Ind.) Meeting.*

### In Brief

#### Living in Virtue, Declaring against War: The Spiritual Roots of the Peace Testimony

By Steve Smith. Pendle Hill Pamphlet #378, 2005. 40 pages. \$4/softcover.

In keeping with the way of early Friends, Steve Smith begins his reflections on the Peace Testimony by testifying to his own experience with its roots. His inner struggle to know peacefulness in the midst of violent emotions led him, as a child and young adult, to an understanding "that retaliation only submerged me in greater conflict and misery—whereas when I mustered a generous response, the cycle of hostility seemed to lift and I felt better about myself and my life."

Eloquently, and with profound honesty and insight, this pamphlet guides us through the evolution and meaning of the Peace Testimony. First, we are given personal and historical examples that bring us experientially to reflect upon our own encounters with this testimony. Then we are shown how such examples contribute to a deeper understanding of the distinction between a "testimony" and a "principle," a distinction that is vital to Quaker faith and a Quaker sense of larger Truth. "Friends' testimonies . . . are not abstract generalizations, but the record of lives lived"; and, "The Peace Testimony has been understood not as a general philosophical principle, but as the expression of changed lives, the fruit of personal spiritual transformation."

There is a difference between espousing and defending a principle based on an idea of what is right (and our own identification with that "rightness"), and testifying to what we have learned and are learning from the Inward Teacher. This pamphlet reminds us not to reduce the Peace Testimony to an abstract principle, but to look to the place within ourselves from which such testimonies arise.

—Kirsten Backstrom

*Kirsten Backstrom is a member of Multnomah (Oreg.) Meeting.*

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In late November 2005, four members of the Christian Peacemaker Teams were kidnapped in Iraq, and as of late December were still in captivity. Tom Fox, a member of Langley Hill (Va.) Meeting, Baltimore Yearly Meeting (USA), Norman Kember (UK), James Loney, and Harmeet Sooden (Canada), are actively engaged in the work of Christian Peacemaker Teams, and have publicly opposed the U.S.-led invasion and occupation of Iraq. The Christian Peacemaker Teams, a nongovernmental organization, arrived in Iraq in 2002 in opposition to the coming war, and continues to work for the rights of Iraqi prisoners who have been illegally detained by U.S. occupation forces. The organization, founded in 1986, was among the first to document and expose the abuses at Abu Ghraib and other U.S.-operated prisons and detention centers in Iraq. The Christian Peacemaker Teams is one of the few remaining international humanitarian organizations working in Iraq. Its presence maintains a critical, nonviolent, public witness to the violence and uncertainty that persists in the country. Team members knowingly work at great risk to their own health and security. Christian Peacemaker Teams hold religious beliefs but are not missionaries and do not proselytize. —AFSC

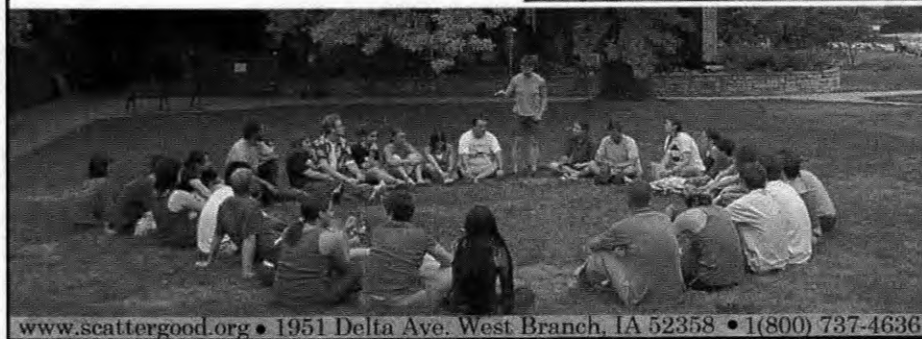
Southern Appalachian Yearly Meeting and Association is considering a name change. Based in Abingdon, Va., SAYMA represents 32 meetings and worship groups in Alabama, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, and West Virginia. Support for the current name as representative and inclusive of the yearly meeting's membership was expressed during a recent threshing session. Other concerns were voiced, however, that the name no longer represents the geographical range of the yearly meeting, and that outlying meetings and worship groups may feel marginalized. Friends were asked to hold the name change concern in the light for further consideration. The concern is to be brought to the SAYMA annual gathering, June 7–11, 2006, at Warren Wilson College in Swannanoa, N.C.—SAYMA newsletter

**Correction:** American Friends Service Committee decided to assist evacuees on September 2, three days *after* Hurricane Katrina hit the Gulf Coast—not three days *before*, as we erroneously reported in the November 2005 News column. (If only one could be so prescient!) —Eds.

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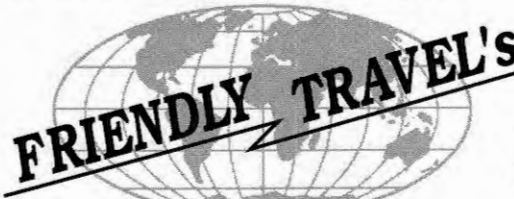


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## Upcoming Events

•February 2–4—Ninth annual Quaker Youth Leadership Conference, "Passion and Compassion," at Sandy Spring Friends School. E-mail: [info@friendscouncil.org](mailto:info@friendscouncil.org).

•March 1—Deadline for applications to the Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Christian Mysticism, which offers grants up to \$1,000 for individuals, groups, or institutions. The Fund is administered by an independent board of overseers under the care of Friends World Committee for Consultation, Section of the Americas. Experiential and scholarly exploration are encouraged. Grants are made without denominational, cultural, racial, national, or age preference. A detailed description of the project, cost estimate, amount requested, indication of other resources, and how the applicant envisions results being communicated to a wider audience, should be submitted in summary of no more than two typed pages to Vinton and Michelina Deming, 4818 Warrington Ave., Philadelphia, PA, 19143. Awards will be announced by July 1. For information, call (215) 241-7250 or e-mail [muccidem@verizon.net](mailto:muccidem@verizon.net).

•March 4—Western Association Annual Sessions.

•March 16–19—FWCC Section of the Americas Annual Meeting in Chuiquimula, Guatemala. For information, e-mail [americas@fwccamericas.org](mailto:americas@fwccamericas.org) or call (215) 241-7250.

•April 27–30—Quakers Uniting in Publications (QUIP) annual meeting, "Sound Business Practices for Quaker Publishing and Bookselling," at Powell House in Old Chatham, N.Y. Quaker authors, publishers, booksellers, and others interested are encouraged to attend. The schedule includes a mix of practical information, deep worship, discussions, informal fellowship, and QUIP business sessions. Presentors include T.L. Hill, with 13 years of experience as co-manager of New Society Publishers; Chris Faatz, religious book buyer for Powell's Books; and Cathy Whitmire, author of *Plain Living: A Quaker Path to Simplicity*. Powell House, near a bird sanctuary, offers a simple, comfortable atmosphere and miles of walking trails. QUIP, an international trade association of Quaker book and periodical publishers, authors, booksellers, and web-development professionals, welcomes all Friends to attend meetings and explore becoming members. Registration materials are available at [www.quaker.org/quip](http://www.quaker.org/quip); contact Bruce Hawkins, [bhawkins@science.smith.edu](mailto:bhawkins@science.smith.edu) or Liz Yeats, [quip@2quakers.net](mailto:quip@2quakers.net); or call (512) 719-4283.

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Because of the publicity of our dismissal from the high school, we found that we needed to communicate directly with the principal. During the preceding weeks, the song "Building bridges between our divisions, I reach out to you, will you reach out to me?" had been running through my mind constantly. We had considered this question many times in meeting and our discussion periods: How do we reach out to those who think differently, who have a completely different take on the war from ours? And how can we express our love for our political adversaries and not water down our witness?

It became clear that I needed to talk one-on-one with the principal, and I phoned him. We set up a time, and we met for well over an hour. We had agreed that nothing we discussed should leave the room, but by the end we both felt that nothing had been said that could not be stated publicly. It was not a question of our coming to agreement, it was a matter of reaching out to one another, to try to understand that none of us has the whole truth, that we can all learn from one another.

The ACLU had written to the school board's attorney about the government not having the right to suppress a point of view, citing an Eleventh Circuit Court decision in 1989, which allowed a peace group back into high schools when military recruiters were allowed access. The only restriction: they were not permitted to denigrate the military as a career.

At about this time, the whole situation took a most amazing turn. The superintendent of schools phoned me and asked if I could come to see him. He thought we could work this out and that our group could return to the school. I said I couldn't come alone, that Jack should be with me. We put it off for a few days, and on February 25, Jack and I went. It was again a cordial meeting—we would be allowed back into the school, the only restrictions placed on our return were those mentioned in the court case in Atlanta, no denigrating of the military as a career.

We returned to the high school on March 10, and one Thursday a month for the rest of the school year. We were received very well; everyone was helpful in finding us tables and chairs. We did not sense any hostility. The man who heads

up the Junior Reserve Officer's Training Corps came by and picked up one of each leaflet. I think this lack of hostility was the result of our efforts not to antagonize, but to build bridges. We found the students again very receptive. We had good discussions with several who had already signed up for the military. Last spring our witness was joined by some members of the Unitarian Universalist congregation in Cookeville, and now we have some people who are neither Quakers, Veterans For Peace, nor Unitarian, but just want to help us in presenting another view.

Our literature comes from AFSC, Veterans For Peace, Central Committee for Conscientious Objectors, and others; and we have been joined by people who represent the Peace Corps as an alternative way of serving our country without resorting to violence. Articles from journals and magazines presenting an alternative to the glorified accounts of war have also been distributed, as well as interviews with veterans of the Iraq War and accounts describing what happens to these veterans. We have been careful not to bring in materials of a partisan nature, or accounts that are critical of the current administration.

The influence of our Quaker preparative meeting upon our decisions was one of the most important aspects of this whole experience. Several times we had thought of reacting by attacking those opposed to our view, and were led in another direction by the meeting. At one point we wanted to issue a press release telling everyone about our victory, but through our meeting we realized that this would alienate people. I think this was especially hard for non-Friends in our group, and we deeply appreciated their willingness to go along with us in these leadings. The things that come out of Silence still amaze me.

What a purpose-filled and hopeful experience this has been! I would certainly urge other meetings to work in this area. These young people are the future of our country. Whatever one's concerns might be—peace, environment, human rights, social justice, poverty—this is a unique opportunity to join seekers after truth of all ages in a search for alternatives to current thinking on how the extraordinarily serious issues of our times can be dealt with creatively. □

## ■ MILESTONES

### Births

**Hofmann**—*Karolina Margaret Hofmann*, on September 19, 2005, to Stephen T. and Angela Marshall Hofmann. Stephen is a member of Austin (Tex.) Meeting.

**Knowles**—*Anika Noel Hutchins Knowles*, on January 4, 2005, to Linda and Brian Hutchins-Knowles. Linda is a member of San Jose (Calif.) Meeting.

### Deaths

**Darcy**—*Myrtle Therisa (Hilda) Darcy*, 96, on July 26, 2004, in Hackettstown, N.J. Hilda was born on August 9, 1907, in Slater, Mo., and was married on July 2, 1938, to Bernard Darcy. Hilda worked in the healthcare field and used her understanding and experience as a community activist for better healthcare. In her mid-40s she became interested in the Religious Society of Friends, and became a member of Montclair (N.J.) Meeting in 1953. She was interested in religious education and served the meeting by teaching First-day school. She also attended meeting retreats held near to her home. Friends who visited her were assured of a warm welcome and lively conversation, but living far from the meeting sometimes kept her from coming, especially in her later years. Hilda was predeceased by her husband, Bernard Darcy. She is survived by a son, James Darcy.

**Jones**—*Louis E. Jones*, 95, on February 6, 2004, in Richmond, Ind. Louis was born in Gibara, Cuba, on December 21, 1908, to Sylvester and May Mather Jones, who founded a still thriving Quaker school and community in northeastern Cuba in 1900. Louis and his older brothers, Robert and Wilfred, all graduated from Earlham College. Louis also received an engineering degree from MIT in 1932, and a master's degree in Business Administration from University of Chicago in 1956. He was a conscientious objector during World War II, and helped publish a peace newsletter while in Richmond, Ind. A business consultant for several large retail corporations, in his private life Louis tirelessly championed Friends causes, for many years avoiding paying federal income tax, instead contributing to charitable causes. Louis leaves fond memories of extensive travels; a collection of ancient maps of the British Isles; and his fondness for pets, including squirrels he managed to tame, but which his wife, Mary-Ruth, had to chase away from the bird feeder. The couple faithfully attended 57th Street Meeting in Chicago until the formation of Downers Grove Preparatory Meeting, of which they were founding members. He served as Downers Grove Meeting's treasurer for many years, giving him the opportunity to witness against war taxes in the form of refusing war/excise tax for phone service. His exceptional carpentry skills were instrumental in readying the Downers Grove meetinghouse for use, and he will long be remembered for his impressive vegetable and rose gardens, his love of antique cherry furniture, and his research into genealogy and Quaker history. Their home was always open to F/friends from around the world, and they exchanged Christmas cards every year with over 300 friends they had met through the years. In 1988, Louis and

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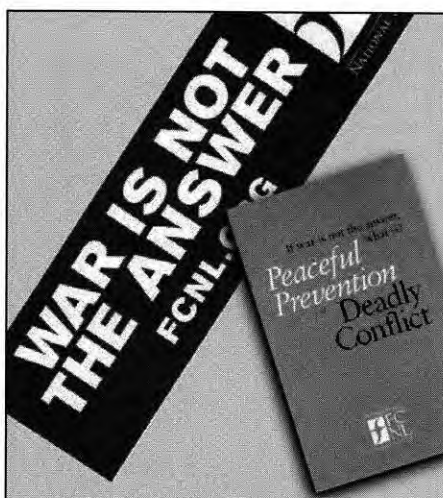


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Mary-Ruth moved to Friends Fellowship Community in Richmond, where they attended Clear Creek Meeting and West Richmond Meeting, and served on several national boards for the Religious Society of Friends. They regularly attended annual meetings of Friends World Committee for Consultation, Section of the Americas. They were delegates to the Triennials of FWCC in Oaxtepec, Mexico, in 1985, and in Tokyo in 1988. Louis' life exemplified the Quaker ideals of respect for the dignity of all individuals, social justice, and the peaceful resolution of conflicts. At the time of his death, Louis was survived by his wife, Mary-Ruth Jones; two sons, Thomas and Richard Jones; a daughter, Margaret Nussbaum; ten grandchildren; and four great-grandchildren.

**Jones**—*Mary-Ruth Jones*, 95, on April 10, 2004, in Richmond, Ind. Mary-Ruth was born on July 12, 1908, in Greenfield, Ind., to Harriet and Orville Brown, and graduated from Earlham College in 1930. At Earlham she met Louis E. Jones, with whom she would build a life and marriage that would endure for 72 years. She worked as a reference librarian in Greenfield, helping to put her sisters through Earlham, until she and Louis moved to Chicago in 1934, then to Lombard, Ill., in 1941. She later earned a degree in Library Science from Rosemary College, and worked as a reference librarian in Lombard until retirement. She was always involved with local civic activities and with Friends concerns, serving as president of Lombard Women's Club and Garden Club, and heading the Indian Affairs committee for Illinois Yearly Meeting. A gracious hostess, she kept the teapot handy and was always ready with "elevenses" (tea or coffee at midmorning, often accompanied by a snack) for visitors. Her conversational and letter-writing skills were remarkable, helping her keep in close touch with extended family and numerous friends around the world. Until the last few months of her life, she remained very spry and always on the go, enthusiastically supporting local cultural activities from Richmond Symphony concerts and theater series to nature tours at the arboretum. Mary-Ruth was predeceased by her husband, Louis. She is survived by two sons, Thomas and Richard Jones; a daughter, Margaret Nussbaum; ten grandchildren; four great-grandchildren; and her sister Hester Wells, aged 91.

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**Pike**—*Alan Walter Pike*, 75, on August 15, 2004, in Baldwinsville, N.Y., peacefully, after a long illness. Alan was born on December 3, 1928, in Freeport, on Long Island. Alan served in the Korean War and returned to attend college on the GI Bill. He was educated at Albany State Teacher's College and Alfred and Adelphi universities. While working as an apprentice social worker at King's Park State Hospital he met Joyce Haynes, an occupational therapist, whom he married on June 18, 1955. Together they helped found Conscience Bay Meeting on Long Island. When Alan became a social worker for the New York State Office of Mental Health, the couple moved to central New York. From the 1950s onward, with a deep sense of faith, responsibility, and love, Alan served the Religious Society of Friends in Conscience Bay Meeting, Syracuse Meeting, Farmington-Scipio Regional Meeting, New York Yearly Meeting, and American Friends Service Committee. He helped his

## CLASSIFIED

community engage issues of social witness, including working to end the death penalty, providing sanctuary for refugees, and establishing the AFSC Akwesasne Environmental Justice Project. His role at AFSC included many years as clerk of the Program Planning Committee for the Upstate New York Office, and active participation in the Middle Atlantic Region and national AFSC. In his employment as social worker for the New York State Office of Mental Health, he served as assistant director of the regional office of mental health services. Alan's conscientiousness in keeping good financial records was valued at work and in the community, as was his fidelity to the true spirit in which business should be conducted and his discernment of the meaning of the processes and the outcomes of daily activities. Alan helped to build the foundations of several organizations. He is remembered for his consistent, quiet, and passionate kindness to individuals in need. His sense of humor was manifested in enthusiastic celebrations of Halloween and in his wonderfully wry comments. Alan is survived by his wife of 49 years, Joyce (Jody) Pike; two daughters, Abby Corey and Anne M. Pike Imperial; one son, Charles A. Pike; and four grandchildren.

Warren—Margaret Hodges Warren, 89, on April 7, 2004, in Hudson, N.H. Margaret was born on July 3, 1915, in Reading, Pa., the daughter of Henry G. and Ida Stone Hodges. She graduated from George School and later earned a PhD in History of Art from Heidelberg University in Germany. She married Roland L. Warren in 1938, and, with her husband and a few friends, founded Alfred (N.Y.) Meeting in 1952 and later a meeting in Rye, N.Y. She was also active in the founding of Friends World College on Long Island. When her husband became a Quaker International Affairs Representative to both parts of divided Germany, under the auspices of American Friends Service Committee in 1962, she served with him. She managed and hosted numerous affairs in East and West Berlin with Soviets, English, French, West Germans, and U.S. officials. Later, she hosted special programs in other countries, as she and Roland performed peace work for AFSC. In the United States, Margaret taught German, started a college equestrian program, served on the school board and on arts boards, and gardened extensively. Learning to play the cello when it was time for her children to learn an instrument, Margaret discovered one of the loves of her life. She went on to play in civic orchestras in Alfred, New Rochelle, White Plains, and Tarrytown, N.Y.; in Hohenheim and Berlin, Germany; and in Nashua, N.H. She took formal training in violin building and repairs, and for many years had a violin building and repair shop in Tyngshoro, Mass., and, after her husband's retirement, in Andover, N.Y. She gave workshops on violin maintenance and repair at the Fiddle Festival in Union Grove, North Carolina. Alfred Meeting remembers her as indefatigable in attendance, participation, knowledge, opinions, interest in others, and dedication to her values. Margaret was predeceased by a daughter, Ursula W. Warren. She is survived by her husband, Roland Leslie Warren; a daughter, M. Robin Warren; a son, David H. Warren; a grandson, Michael J. Warren; and a great-granddaughter, Leila F. Warren.

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For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <[michaelw@fgcquaker.org](mailto:michaelw@fgcquaker.org)>.

To consider mountain view retirement property, near a Friends center, visit <[arizonafriends.com](http://arizonafriends.com)> or write Roy Joy and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

#### Personals

**Golden Threads Celebrations for Older Lesbians**, 20th annual gathering, June 22–25, 2006 in Provincetown, MA; music, books, sexuality, spirituality, dancing, banquet, workshops. <[www.GoldenThreadsPtown.org](http://www.GoldenThreadsPtown.org)>, Christine Pattee, 98 Brookline Rd., Coventry, CT 06238; <[c2pattee@aol.com](mailto:c2pattee@aol.com)>.

**Single Booklovers**, a national group, has been getting unattached booklovers together since 1970. Please write P.O. Box 1658, Andalusia, PA 19020 or call (800) 717-5011.

## Concerned Singles

**Concerned Singles** links socially conscious singles who care about peace, social justice, race, gender equity, environment. Nationwide/international. All ages, straight/gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 243-4350; <[www.concernedsingles.com](http://www.concernedsingles.com)>.

#### Positions Vacant

##### GENERAL SECRETARY

**Baltimore Yearly Meeting** of the Religious Society of Friends is seeking to fill a position recently vacated by its General Secretary. An ad hoc Search Committee is convening to discern how the Yearly Meeting will proceed. Details about the new position will be posted in the coming weeks on the Baltimore Yearly Meeting web site, <<http://www.bym-rsf.org>>.

#### Upper School Principal Sidwell Friends School



Sidwell Friends, a coeducational Quaker independent day school in Washington, D.C., seeks an experienced and dynamic educator to serve as Upper School Principal. The Principal is the chief academic and administrative officer of the high school (480 students, grades 9–12), having responsibility for all aspects of curricular and co-curricular programs. He/she supervises a staff that includes the Dean of Students, Academic Dean, Director of College Counseling and all Department Heads. The Principal works closely with a variety of student and parent groups and typically teaches one class. He/she is a member of the senior administration, reporting directly to the Head of School. The Principal serves on the Administrative Council, sits with the Board of Trustees, and is a key advisor to the Head of School. A master's degree or doctorate is preferred, in addition to 7–10 years of both administrative and teaching experience in secondary or higher education. Familiarity with the tenets and practices of the Religious Society of Friends is highly desirable. The position is available July 1, 2006. Salary and benefits are highly competitive. Candidates should send a résumé, cover letter, statement of educational philosophy, and the names of three references to:

Human Resources Director  
Sidwell Friends School  
3825 Wisconsin Avenue, NW  
Washington, D.C. 20016  
Fax: (202) 537-2418  
<[HR@sidwell.edu](mailto:HR@sidwell.edu)>  
<[www.sidwell.edu](http://www.sidwell.edu)>

Sidwell Friends is an equal opportunity employer

#### 4th Grade Teacher

Sidwell Friends School, a coeducational Quaker day school with campuses in NW Washington & Bethesda, MD, has an opening for a **4th Grade Teacher for the 2006/2007** academic year. Ideal candidates will have a sound understanding of young children, strong innovative teaching skills, gentle spirit, sensitivity to a multicultural curriculum, appreciation of the developmental differences among young children, and at least 3 years of experience.

Interested candidates should send a cover letter, current résumé, and contact information for three references to the Director of Human Resources at:

##### Sidwell Friends School

3825 Wisconsin Avenue, NW, Washington, DC 20016  
FAX: (202) 537-2418  
<[www.sidwell.edu](http://www.sidwell.edu)>  
<[hr@sidwell.edu](mailto:hr@sidwell.edu)>

**Sidwell Friends School is committed as an institution to the ideal of diversity with regard to race, ethnicity, religion, economics, gender, sexual orientation, and physical disability in its student body, faculty, and staff.**

**William Penn House & Washington Quaker Workcamps** Washington, D.C. **Hospitality Intern**, full-time. Spring 2006. Register and greet guests, work with Workcamps, peace studies, and international program seminars. Stipend, room and board, and health insurance. <[www.WmPennHouse.org](http://www.WmPennHouse.org)>, <[info@WmPennHouse.org](mailto:info@WmPennHouse.org)>. (202) 543-5560. 515 East Capitol St. SE, Washington, DC 20003.

#### Summer Employment

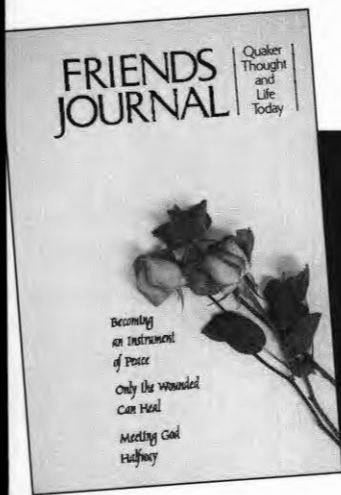
Staff needed. Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, NY. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 29. Call Mike at (609) 688-0368.

**Walton Retirement Home**, a licensed Residential Care Facility (Assisted Living), a ministry of Ohio Yearly Meeting of Friends, needs a **Registered Nurse**, who would be willing to live on the campus and take on Nursing Administration and other responsibilities. For more information, please phone or write to Nirmal & Diana Kaul, Managers, Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713. Phone (740) 425-2344.

#### Real Estate

**Quaker Commercial Realtor** specializing in income property sales and 1031 replacements nationally. Call Allen Stockbridge, JD, CCIM at (877) 658-3666.





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**Quaker in the Real Estate world** offering professional help with selling and buying your home. Minutes from Pendle Hill, Delaware County, Pa. Referrals accepted. Questions welcomed! Gloria Todor, (610) 328-4300. Century 21.

**Quaker REALTOR** specializing in Bucks County, Pa., and Mercer County, N.J. I welcome the opportunity to exceed your expectations. Mark Fulton, Prudential Fox and Roach Realtors, 83 South Main Street, Yardley, PA 19067. (215) 493-0400 ext. 131.

## Rentals & Retreats

**BOOTHBAY HARBOR, MAINE . Ocean vacation apartment.** 3 bedrooms, 2 story, furnished, backyard hammock 10 feet from water. In town, convenient, affordable. Great view foliage/water. (207) 633-7668, ring 20 times. Person answers, no machines.

**Nantucket,** 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck, barbecue. Available June, July, and August, 2 weeks minimum. Non-smokers. (978) 462-9449 evenings or <broken@comcast.net>.

**Blueberry Cottage** on organic lavender, blueberry, and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <www.mountainfarm.net> or (866) 212-2100.

**Bald Head Island, N.C.** Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wraparound deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

**Italy.** Ideal location in the woods on an Umbrian hillside, for writers, artists, musicians, or families. Modern cottage in traditional stone: large living room, kitchen/dining room, one bathroom, three bedrooms (sleeps maximum 6). Non-smoking. Weekly or monthly. Contact: Allison Jablonko. Email <jablonko@tin.it>.

**Ohio YM Friends Center, based in Christian unprogrammed worship,** offers a welcoming, quiet, rural setting for personal or group retreats. Contact: Friends Center Coordinator, 61388 Olney Lane, Barnesville, OH 43713 or (740) 425-2853.

**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.

**Pocono Manor.** Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Melanie Douty: (215) 736-0948.

## Retirement Living



**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. <www.friendshomes.org>.

**Beautiful Pleasant Hill, Tenn.** Affordable and diverse activist community. Full-range, independent homes to nursing care. Local Quaker Meeting. (931) 277-3518 for brochure or visit <www.uplandsretirementvillage.com>.



**The Hickman,** a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand-new website <www.thehickman.org>.

## KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

### Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.  
Kendal at Hanover • Hanover, N.H.  
Kendal at Oberlin • Oberlin, Ohio  
Kendal at Ithaca • Ithaca, N.Y.  
Kendal at Lexington • Lexington, Va.  
Kendal on Hudson • Sleepy Hollow, N.Y.  
Kendal at Granville • Granville, Ohio

### Independent living with residential services:

Coniston and Carmel • Kennett Square, Pa.  
The Lathrop Communities • Northampton and Easthampton, Mass.

### Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

### Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative  
Kendal Outreach, LLC  
Collage, Assessment Tool for Well Elderly

**For information, contact:** Doris Lambert, The Kendal Corporation, 1170 E. Baltimore Pike, Kennett Square, PA 19348. (610) 388-5581.

E-mail <info@kcorp.kendal.org>.



## MEDFORD LEAS

### Medford Leas Continuing Care Retirement Community

Medford Leas welcomes you to visit our CCAC-accredited, Quaker-related continuing care retirement community! Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas continues the long tradition of Quaker interest in plants and nature and their restorative qualities. A wide range of residential styles (from garden-style apartments to clustered townhouses) are arranged amidst the unique beauty of over 200 acres of landscaped gardens, natural woodlands, and meadows. With campuses in both Medford and Lumberton, New Jersey, the cultural, intellectual, and recreational offerings of Philadelphia, Princeton, and New York City are just 30 to 90 minutes away. In addition, many popular New Jersey shore points are also within similar driving distances. Medford Monthly Meeting is thriving, active, and caring. Amenity and program highlights include: walking/biking trails, tennis courts, indoor and outdoor swimming pools, fitness centers and programs, computer center, greenhouses, very active self-governed residents' association with over 80 committees, on-site "university" program, and much more. Extensive *lifetime* Residence and Care Agreement covers medical care, prescription drugs, and future long-term nursing and/or assisted living care *without caps or limits*. For more information call (800) 331-4302. <www.medfordleas.org>.

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

**Walton Retirement Home,** a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retirement. Both assisted living and independent living facilities are available. For further information, please call Nirmal or Diana Kaul at (740) 425-2344, or write to Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713.

## Schools



William Penn University provides a quality liberal arts curriculum with a leadership focus, dedicated faculty, a diverse student body, and a friendly campus. Located in Oskaloosa, Iowa. (800) 779-7366. <www.wmpenn.edu>.

**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.



## EARLEHAM SCHOOL of RELIGION

Thinking about Friends ministry? ESR Master of Divinity/Master of Ministry programs have seven **emphases:** Pastoral Care and Counseling, Spirituality, Ministry of Writing, Teaching, Peace and Justice, Un-programmed Friends, Pastoral Ministry. For further information contact: <extelsu@earleham.edu>, or (800) 432-1377.

**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. 375. <www.sfs.org>.

**Junior high boarding school** for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School,** 60 AMS Circle, Burnsville, NC 28714. (828) 675-4262. <info@arthurmorganschool.org>, <www.arthurmorganschool.org>.

**United Friends School:** coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, after-school arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendsschool.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.

**Frankford Friends School:** coed, Pre-K to grade 8; 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.

## Services Offered

### Ahimsa Graphics

Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design  
Contact: Penny Jackim: <ahimsa@earthlink.net>  
Samples: <www.pennyjackim.calligraphicarts.org>

Purchase Quarterly Meeting (NYM) maintains a peace tax escrow fund. Those interested in **tax witness** may wish to contact us through NYM, 15 Rutherford Place, New York, NY 10003.



**Moving?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at <davidbrown@mindspring.com>.

**Custom Marriage Certificates** and other traditional or decorated documents. Various calligraphic styles and watercolor designs available. Over ten years' experience. Pam Bennett, P. O. Box 136, Uwchlan, PA 19480. (610) 458-4255. <prbcallig@netzero.com>.

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### All Things Calligraphic

**Carol Gray, Calligrapher** (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. <www.carolgraycalligraphy.com>.

## Summer Camps

**CAMP CELO:** A small farm home camp in the North Carolina mountains. Under Quaker leadership for over 50 years. Boys and girls ages 7-12. 3:1 camper/staff ratio. <www.campcelo.com>. (828) 675-4323.

**Night Eagle Wilderness Adventures**, in Vermont's Green Mountains, is a unique, primitive summer camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with the 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-, three-, and six-week sessions. Please visit our website: <www.nighteaglewilderness.com> or call for a full brochure: (802) 773-7866. Accredited by The American Camping Association

**Pendle Hill's High School Youth Camp**, for ages 15-18, July 13-22, 2006. Join young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun.



Contact: Nancy Diaz, (610) 566-4507/(800) 742-3150, ext 161; <ndiaz@pendlehill.org>.

### Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop.

Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

**Make friends, make music: FRIENDS MUSIC CAMP** at Olney. Grow musically in a caring Quaker community. Ages 10-18. Brochure, camp video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. <musicfmc@yahoo.com>.

## Summer Rentals

**Provence, France.** Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5-6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round \$1,200-\$2,900/mo. <www.rent-in-provence.com>. Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226; (716) 836-8698.

## MEETINGS

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

♿=Handicapped Accessible

**Meeting Notice Rates: \$18 per line per year.**

\$24 minimum. Payable a year in advance. No discount. New entries and changes: \$12 each.

**Notice:** A small number of meetings have been removed from this listing owing to difficulty in reaching them for updated information and billing purposes. If your meeting has been removed and wishes to continue to be listed, please contact us at 1216 Arch Street, Ste. 2A, Philadelphia, PA 19107. Please accept our apologies for any inconvenience.

## AUSTRALIA

The Australian website (www.quakers.org.au) lists meetinghouses, worshiping times, and accommodation details. For further information contact the Yearly Meeting Secretary, P.O. Box 556, Kenmore 4069, Australia, or phone +61 (073) 374-0135.

## BOTSWANA

**GABORONE**-phone/fax (267) 394-7147. <gudurn@info.bw>.

## CANADA

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

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

## COSTA RICA

**MONTEVERDE**-Phone (506) 645-5207 or 645-5036.

**SAN JOSE**-Unprogrammed meeting, 11 a.m. Sunday at The Friends Peace Center/Guest Hostel, (506) 233-6168. <www.amigosparalapaz.org>.

## GHANA

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

## NICARAGUA

**MANAGUA**-Unprogrammed worship, 10:45 a.m. 2nd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: (727) 821-2428 or +011(505) 266-0984.

## PALESTINE/ISRAEL

**RAMALLAH**-Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on main street in Ramallah. Contact: Jean Zaru, phone: 02-2952741.

## UNITED STATES

### Alabama

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

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

**FAIRHOPE**-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (251) 928-0982.

**HUNTSVILLE**-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (256) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

### Alaska

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

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

**HOMER**-Friends Meeting, unprogrammed worship, 10:30 a.m. First days at Flex School. (907) 235-8469.

**JUNEAU**-Unprogrammed, 11 a.m. Sunday at the Juneau Senior Center, 895 W. 12th St. Contact: (907) 789-6883.

### Arizona

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

**MCNEAL**-Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun., 11 a.m., except June. Sharing, 3rd Sun. 10 a.m. (520) 456-5987 or (520) 642-1029.

**PHOENIX**-Worship and First-day school, 10 a.m. 1702 E. Glendale, Phoenix, 85020. (602) 943-5831 or 955-1878.

**TEMPE**-Worship and First-day school 10 a.m. 318 E 15th St., 85281. (480) 968-3966. <www.tempequakers.com>.

♿ **TUCSON**-Pima Friends Meeting (unprogrammed). First-day school and worship, 8:15 and 10 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 884-1776. <http://pima.quaker.org>.

## Arkansas

**FAYETTEVILLE**-Unprogrammed worship 9 a.m. Sundays, 6 p.m. Wednesdays. 902 W. Maple. (479) 267-5822.

**HOPE**-(Caddo Four States) Unprogrammed worship, Saturdays, 10 a.m. in Texarkana, AR. For information call (870) 777-1809.

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

**TEXARKANA**-Unprogrammed Meeting for worship, Saturdays, 10 a.m. Miller County Senior Citizen Center, 1007 Jefferson. For information call (903) 792-3598.

## California

**ARCATA**-11 a.m. 1920 Zehndner. (707) 826-1948.

**BERKELEY**-Unprogrammed meeting. Worship, 9 a.m. and 11 a.m. 2151 Vine St. at Walnut. (510) 843-9725.

**BERKELEY**-Strawberry Creek, P.O. Box 5065, Berkeley, CA 94705. (510) 524-9186. Unprogrammed worship and First-day school, 10 a.m. At Berkeley Alternative High School, Martin Luther King Jr. Way and Derby Street.

**CHICO**-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Street. (530) 895-2135.

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

**DAVIS**-Meeting for worship First Days, 9:45 a.m. 345 L St. Visitors call (530) 758-8492.

**FRESNO**-Unprogrammed meeting. Sunday, 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (559) 237-4102.

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

**LA JOLLA**-Meeting 10 a.m. 7380 Eads Ave. Visitors call (858) 456-1020.

**MARIN COUNTY**-10 a.m. Falkirk Cultural Center, 1408 Mission Ave. at E St., San Rafael, Calif. (415) 435-5755.

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

**MENDOCINO**-Worship 10 a.m. at Caspar Shul, halfway between Mendocino and Ft. Bragg. (707) 937-0200.

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

**NAPA SONOMA**-Friends meeting. Sundays 10 a.m. at Aldea, Inc., 1801 Oak St., Napa, Calif. Contact: Joe Wilcox, clerk, (707) 253-1505. <nvquaker@napanet.net>.

**OJAI**-Unprogrammed worship. First Day, 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <http://homepage.mac.com/deweyval/OjaiFriends/index.html>.

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

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

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

**REDLANDS-RIVERSIDE-SAN BERNARDINO**-Inland Valley Friends Meeting. 10 a.m. 4061 Mission Inn Ave., Riverside. (909) 782-8680 or (909) 682-5364.

**SACRAMENTO**-Meeting 10 a.m. 890 57th Street. Phone: (916) 457-3998.

**SAN DIEGO**-Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (619) 687-5474.

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

**SAN JOSE**-Sunday Worship at 10 a.m. Fellowship at 11:30 a.m. 1041 Morse St., San Jose, CA 95126. (408) 246-0524.

**SAN LUIS OBISPO**-Call: (805) 528-1249.

**SANTA BARBARA**-2012 Chapala St., Sundays 10 a.m., childcare. (805) 687-0165.

**SANTA CRUZ**-Meeting 10:30 a.m., 225 Rooney St., Santa Cruz, CA 95065.

**SANTA MONICA**-Meeting for worship and First-day school, 10 a.m. 1440 Harvard St. Phone: (310) 828-4069.

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

**SEBASTOPOL**-Apple Seed Mtg. Unprogrammed worship 10 a.m. Garzot Bldg., Libby Park (cor. Valentine and Pleasant Hill Rd.). (707) 573-6075.

**STOCKTON**-Delta Meeting, Unprogrammed, 10 a.m. 2nd First day, 645 W. Harding Way (Complementary Medical Center). For info call (209) 478-8423.

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

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

Childcare available. First-day school, Mary Hey at (303) 442-3638.

**COLORADO SPRINGS**-Sunday at 10 a.m. with concurrent First-day school, call for location, (719) 685-5548. Mailing address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

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

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

**FORT COLLINS**-Meeting for worship and First-day school, 10 a.m. 2222 W. Vine, (970) 491-9717.

**THREE RIVERS**-Worship group (unprogrammed), Meets 2nd and 4th First Days of each month, 4:30 p.m. Center for Religious Science, 658 Howard St., Delta, Colorado. Contact: Dave Knutson (970) 527-3969.

## Connecticut

**HARTFORD**-Meeting and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: (860) 232-3631.

**MIDDLETOWN**-Worship 10 a.m. For information, call (860) 347-8079.

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

**NEW LONDON**-Meeting for worship and First-day school, 10 a.m., discussion, 11 a.m. Friends Meetinghouse, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 572-0143.

**NEW MILFORD**-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.

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

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

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

**WOODBURY**-Litchfield Hills meeting for worship, 10 a.m. Main St. and Mountain Rd., Woodbury. (203) 267-4054 or (203) 263-3627.

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 698-3324.

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

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

**NEWARK**-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 10:30 a.m. Call for directions.

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

**WILMINGTON**-Worship and First-day school, Sundays 10 a.m. 401 N. West St., 19801. Phone: (302) 652-4491.

## District of Columbia

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

**MEETINGHOUSE**-2111 Florida Ave. Worship at 9 a.m., 10:30 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 10:50 a.m.

**QUAKER HOUSE**-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.

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

**CAPITOL HILL WORSHIP GROUP**-at William Penn House, 515 E. Capitol St. SE, at 7:30 a.m. seven days a week.

## Florida

**CLEARWATER**-Clerk: Peter Day, 8200 Tarsier Ave., New Port Richey, FL 34653-6559. (727) 372-6382.

**DAYTONA**-Ormond Beach-Halifax Friends Meeting for worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094 or (386) 445-4788.

**DELAND**-Worship and First-day school 10:30 a.m. Unitarian Church, 820 N. Frankfort. Info: (386) 734-8914.

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

**FT. PIERCE**-Stuart Area Worship Group, 10:30 a.m., fair-spring. (772) 569-5087.

**GAINESVILLE**-Meeting and First-day school, 11 a.m. Call (352) 371-3719 for any further information.

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

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

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

**LAKE WORTH**-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.

**MELBOURNE**-(321) 676-5077. Call for location and time. <www.quakerscmm.org>.

**MIAMI-CORAL GABLES**-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Co-clerks: Doris Emerson, Joan Sampieri. <http://miamifriends.org>.

**OCALA**-1010 NE 44th Ave., 34470. 11 a.m. Contact: George Newkirk, (352) 236-2839. <gnewkirk1@cox.net>.

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

**ST. PETERSBURG**-Meeting for worship and First-day school, 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.

**SARASOTA**-Worship 10 a.m., discussion 11 a.m., 3139 57th St., Sarasota, FL. NW corner 57th St. and Lockwood Ridge Rd. (941) 358-5759.

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

**TAMPA**-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244 and 977-4022.

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

## Georgia

**ANNEWAKEE CREEK**-Worship Group—Douglasville, Ga., 11 a.m. (770) 949-1707, or <www.acfwg.org>.

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

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

**ST. SIMONS ISLAND**-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

## Hawaii

**BIG ISLAND**-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 325-7323.

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

**MAUI**-Friends Worship Group. Call for meeting times and locations; Jay Penniman (808) 573-4987 or <jp@igc.org>.

## Idaho

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 801 S. Capitol Blvd. (Log Cabin Literary Center). (208) 344-4384.

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

**SANDPOINT**-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, 263-4788.

## Illinois

**BLOOMINGTON-NORMAL**-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.

**CHICAGO**-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: (773) 288-3066.

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

**CHICAGO**-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

**DOWNERS GROVE**-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 968-3861 or (630) 652-5812.

**EVANSTON**-1010 Greenleaf St., (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m.; First-day school (except July-Aug.) and childcare available. <http://evanston.quaker.org>.

**GALESBURG**-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-6847 for location.

**MCCHENRY COUNTY**-Worship 10 a.m. (815) 385-8512.

**MENARD**-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (815) 882-2214.

**OAK PARK**-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, IL 60303-3245. (708) 445-8201.

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

**URBANA-CHAMPAIGN**-Meeting for worship 11 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853.

## Indiana

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

**FALL CREEK**-Unprogrammed worship at 10 a.m., children's First-day School at 11 a.m. Conservative meeting for worship on the 1st First Day of each month at 1 p.m. Historic rural meeting, overnight guests welcome. 1794 W. St. Rd. 38, P.O. Box 171, Pendleton, IN 46064; (765) 778-7143; or <ldiann@yahoo.com>.

**FORT WAYNE**-Friends Meeting. Plymouth Congregational Church UCC 501 West. Berry Room 201, Fort Wayne. 10:30 a.m. Unprogrammed worship. 10:45 a.m. Joint Religious Education with Plymouth Church. (260) 482-1836.

**HOPEWELL**-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W of Richmond between I-70 and US 40. I-70 exit Wilbur Wright Rd., > 1 1/4 mi. S., then 1 mi. W on 700 South. Contact: (765) 987-1240 or (765) 478-4218. <wilsons@yahoo.com>.

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

**INDIANAPOLIS**-Valley Mills Meeting, 6739 W Thompson Rd. (317) 856-4368. <http://vmfriends.home.mindspring.com>.

**RICHMOND**-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.

**SOUTH BEND**-Unprogrammed worship with concurrent First-day school, 10:30 a.m. (574) 255-5781.

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

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

## Iowa

**AMES**-Worship 10 a.m. Sunday. 121 S. Maple. (515) 232-2763.

**DECORAH**-First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3922. Summer schedule varies.

**DES MOINES**-Unprogrammed worship 10 a.m., discussion 11:30 a.m. Iowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515) 274-4717.

**EARLHAM**-Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.

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

**PAULLINA**-Small rural unprogrammed meeting. Worship 10:30 a.m. Sunday school 9:30 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

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

## Kansas

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

**MANHATTAN**-Unprogrammed meeting. UFM Building, 1221 Thurston St., First Sundays, Sept.-May. 9:30 a.m. For other meetings and information call (785) 539-2046, 539-2636, or 565-1075; or write to Friends Meeting, c/o Conrow, 2371 Grandview Terrace, Manhattan, KS 66502.

**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 322-6263.

**WICHITA**-Heartland Meeting, 14505 Sandwedge Circle, 67235, (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon. <http://heartland.quaker.org>.

## Kentucky

**Berea**-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (859) 986-9256 or (859) 986-2193.

**LEXINGTON**-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.



OWENSBORO-Friends worship group. Call for meeting time and location: Maureen Kohl (270) 264-5369.

## Louisiana

**BATON ROUGE**-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. Clerk: Pam D. Arnold (225) 665-3560. <www.batonrougefriends.net>

**NEW ORLEANS**-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.

**RUSTON**-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.

**SHREVEPORT**-(Caddo Four States) Unprogrammed worship, Saturdays 10 a.m. in Texarkana, AR. For information call (318) 459-3751.

## Maine

**BAR HARBOR AREA**-Acadia Friends. Unprogrammed worship and First-day school 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

**BELFAST AREA**-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.

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

**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.

**DURHAM**-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.

**FARMINGTON AREA**-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.

**LEWISTON**-Unprogrammed worship and First-day school 10 a.m., 111 Bardwell St. (Bates College Area). No meeting July-August. Telephone: (207) 933-2933.

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

**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.

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

**VASSALBORO**-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.

**WATERBORO**-Unprogrammed worship, 9 a.m., 2 Sundays/mo. FMI (207) 282-2717 or (207) 967-4451.

**WHITING**-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2068.

## Maryland

**ADELPHI**-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzertoll, near U. of Md. (301) 445-1114.

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

**BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. E-mail: <homewoodfriends@verizon.net>

**BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.

**BETHESDA**-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C. metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.bethesdafriends.org>

**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Anne Briggs, 220 N. Kent St., Chestertown, MD 21620. (410) 778-1746.

**DARLINGTON**-Deer Creek Meeting. Worship 10 a.m. Clerk: Henry S. Holloway, (410) 457-9188.

**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Marsie Hawkinson, clerk, (410) 822-0589 or -0293.

**FALLSTON**-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.

**FREDERICK**-Sunday worship 10:30 a.m. First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.

**PATAPSCO**-Friends Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 465-6554.

**SALISBURY**-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 749-9649.

Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

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

**SOUTHERN MARYLAND**-Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. <www.patuxentfriends.org>

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

## Massachusetts

**ACTON**-Worship and First-day school 10 a.m. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Ann Armstrong, (978) 263-8660.

**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.

**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 253-3208.

**ANDOVER-LAWRENCE**-Worship: 1st, 3rd Sundays of month at 2 p.m. Veasey Memorial Park Bldg, 201 Washington St., Groveland; 2nd, 4th Sundays of month at 9:30 a.m. SHED Bldg, 65 Phillips St., Andover. (978) 470-3580.

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

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

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

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

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

**LENOX**-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.

**MARTHA'S VINEYARD**-Unprogrammed 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

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

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

**NEW BEDFORD**-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.

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

**NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.

**SANDWICH**-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.

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

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

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

**WESTPORT**-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.

**WORCESTER**-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887.

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

## Michigan

**ANN ARBOR**-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m. Meetinghouse, 1420 Hill St., office: (734) 761-7435. Clerk: 995-6803. <www.annarborfriends.org>; guestroom: <ahrc\_apply@umich.edu> or (734) 846-6545.

**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd., (248) 377-8811. Co-clerk: Bill Kohler (248) 586-1441.

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

**EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing.

Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>

**WALZAMAZOO**-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

**MT.PLEASANT**-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>

## Minnesota

**BRAINERD**-Unprogrammed meeting and discussion, Sundays. Call: (218) 963-2976.

**DULUTH**-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday. 10 a.m. (218) 724-2659.

**MINNEAPOLIS**-Minneapolis Friends Meeting. 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>

**NORTHFIELD**-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield.

For information: Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

**ROCHESTER**-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochesterminnfriends.org>

**ST. PAUL**-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.

**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.

**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

## Mississippi

**OXFORD**-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, First-day school, e-mail: <man@olemiss.edu>

## Missouri

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

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

**ROLLA**-Worship 10:30 a.m., Wesley House, 1106 Pine (SE corner of 12th and Pine). (573) 426-4848.

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

**SPRINGFIELD**-Sunrise Friends Meeting (unprogrammed). Worship and First-day school 11:30 a.m. each First Day. Call for location: (417) 860-1197.

## Montana

**BILLINGS**-Call: (406) 252-5647 or (406) 656-2163.

**GREAT FALLS**-(406) 453-2714 or (406) 453-8989.

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

## Nebraska

**CENTRAL CITY**-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.

**KEARNEY**-Unprogrammed worship group 2 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308) 237-9377.

**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone:(402) 488-4178.

**OMAHA**-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. (402) 292-5745, (402) 391-4765.

## Nevada

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

**RENO**-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>

## New Hampshire

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

**DOVER**-Unprogrammed worship 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Bill Gallot: (207) 490-1264, or write: P.O. Box 124, S. Berwick, ME 03908.

**GORHAM**-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.

**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Fran Brokow, (802) 649-3467.



**KEENE**-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), Keene, N.H. Call ((603) 352-5295 or 357-5436.

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

**PETERBOROUGH**-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Childcare and First-day school at 10:30 a.m. Worship 10:30 a.m. (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

**WEARE**-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

## New Jersey

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

**ATLANTIC CITY AREA**-Worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leeds.)

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

**CINNAMINSON**-Westfield Friends Meeting, 2201 Riverton Rd. Meeting for worship 11 a.m., First-day school 10 a.m. (856) 829-7569.

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

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

**DOVER-RANDOLPH**-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-0651.

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

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

**MANASQUAN**-Adult class 10 a.m., children's class and meeting 11 a.m. Rte. 35 at Manasquan Circle.

**MARLTON**-See CROPWELL.

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

**MICKLETON**-Worship 10 a.m. Child Care. Kings Hwy at Democrat Rd. (856) 845-7682.

**MONTCLAIR**-Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (973) 744-8320. Visitors welcome.

**MOORESTOWN**-118 E. Main St. First-day meeting 10 a.m. R.E. (including adults) 9 a.m. (Sept.-May). For other information call (856) 235-1561.

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

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

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

**NEWTON**-Meeting for worship 10-11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Chris Roberts (856) 428-0402.

**PLAINFIELD**-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.

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

**QUAKERTOWN**-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (908) 782-0953.

**RANOCAS**-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <e7janney@aol.com>.

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

**SALEM**-Meeting for worship 10:30 a.m., First-day school 9:30 a.m. East Broadway.

**SEAVILLE**-Meeting for worship 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach 9 a.m. Sundays, June/Sept.

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

**SOMERSET/MORRIS COUNTIES**-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 9 a.m. Sept.-May. (908) 876-4491.

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

**TRENTON**-Meeting for worship and primary First-day school 10 a.m. 142 E. Hanover St. (609) 278-4551.

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

**WOODBURY**-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (856) 845-5080, if no answer call 845-9516.

**WOODSTOWN**-First-day school 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

## New Mexico

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

**GALLUP**-Worship Group. (505) 495-5663.

**LAS CRUCES**-Meeting for unprogrammed worship 10 a.m. 622 N. Mesquite. Call: (505) 647-1929.

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

**SILVER CITY AREA**-Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 536-9711, or 535-2856 for location.

**SOCORRO**-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0998.

**TAOS**-Clearlight Worship Group. Sundays, 10:30 a.m. at Family Resource Center, 1335 Gusdorf Rd., Ste. Q. (505) 758-8220.

## New York

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

**ALFRED**-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St. Visit us at <www.alfredfriends.org>.

**AMAWALK**-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 923-1351.

**BROOKLYN**-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 026123, Brooklyn, NY 11202.

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

**CATSKILL**-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (845) 434-3494 or (845) 985-2814.

**CENTRAL FINGER LAKES**-Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (585) 526-5196 or (607) 243-7077.

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

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

**CLINTON CORNERS-BULLS HEAD**-Oswego Monthly Meeting. Worship and First-day school 10:30 a.m. 1323 Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pky. (845) 876-3750.

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

**EASTON**-Unprogrammed worship and First-day school 11 a.m. Rte. 40, 20 miles N of Troy. (518) 677-3693 or (518) 638-6309.

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

**FLUSHING**-Unprogrammed meeting for worship, First Day, 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.

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

**HAMILTON**-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles W of Smyrna. Phone: Chris Rossi, (315) 691-5353.

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

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

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

**BETHPAGE P.M.**-second and fourth First Days

**CONSCIENCE BAY M.M.**-St. James. July and August 9:30 a.m.

**JERICHO M.M.**

**MANHASSET M.M.**-10 a.m.

**MATINECOCK M.M.**-10 a.m.

**PECONIC BAY E.M.**-10:30 a.m. Southampton College and 11 a.m. Greenport

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

**WESTBURY M.M.**

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

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

**NEW YORK CITY**-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at

221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church, 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information. Downtown Manhattan Allowed Meeting: outdoors in lower Manhattan, Thursdays 6-7 p.m. June-Sept. For exact location call (212) 787-3903.

**OLD CHATHAM**-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.

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

**ORCHARD PARK**-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. (716) 662-5749.

**POPLAR RIDGE**-Worship 10 a.m. (315) 364-8102.

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

**POUGHKEEPSIE**-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (845) 454-2870.

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

**ROCHESTER**-84 Scio St. Between East Avenue and E. Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable.

6/15-9/7 worship 10 a.m. (585) 325-7260.

**ROCKLAND**-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (845) 735-4214.

**SARANAC LAKE**-Meeting for worship and First-day school; (518) 891-4083 or (518) 891-4490.

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

**SCARSDALE**-Meeting for worship: 2nd Sundays 10 a.m., all other Sundays 11 a.m. year-round except August, when all worship is at 11 a.m. First-day school, third Sunday in September through second Sunday in June, at meeting for worship times. 133 Popham Rd. (914) 472-1807 for recorded message and current clerk.

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

**STATEN ISLAND**-Meeting for worship 2nd and 4th Sundays at 10:30 a.m. 128 Buel Ave. Information: (718) 720-0643.

**SYRACUSE**-Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1196.

**WESTBURY MM (L.I.)**-Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyym.org/ligm>.

**North Carolina**

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

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

**BLACK MOUNTAIN**-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 299-4889.

**BOONE**-Unprogrammed meeting for worship 10 a.m. Michael Harless, clerk, (828) 263-0001.

**BREVARD**-Unprogrammed meeting for worship, 11 a.m. (828) 884-7000.

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

**CHAPEL HILL**-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Carolyn Stuart, (919) 929-2287. Meetinghouse, (919) 929-5377.

**CHARLOTTE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 559-4999.

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

**DURHAM**-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact clerk, (919) 419-4419.

**FAYETTEVILLE**-Unprogrammed worship, 5 p.m.; First Day discussion, 6 p.m. 223 Hillside Ave. (910) 323-3912.

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 851-2120.

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

**GREENVILLE**-Unprogrammed worship and First-day school. (252) 758-6789.

**HICKORY**-Unprogrammed worship, First-day school 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C., (828) 328-3334.

**RALEIGH**-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.  
**WENTWORTH/REIDSVILLE**-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.  
**WILMINGTON**-Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street. Call (910) 251-1953.  
**WINSTON-SALEM**-Unprogrammed worship 9:30 a.m. (336) 723-2997 or (336) 750-0631.  
**WOODLAND**-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.

## North Dakota

**FARGO**-Unprogrammed meeting, 10:30 a.m. Sundays. Call for current location. (701) 237-0702.

## Ohio

**AKRON**-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043; <jwe@uakron.edu>.  
**ATHENS**-10 a.m., 22 Birge, Chaucery (740) 797-4636.  
**ATLANTIC**-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.  
**CINCINNATI**-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Lisa Cayard, clerk.  
**CLEVELAND**-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.  
**COLUMBUS**-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.  
**DAYTON**-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1717 Salem Ave. At Mack Memorial Church of the Brethren. Phone: (937) 847-0693.  
**DELAWARE**-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.  
**GRANVILLE**-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.  
**KENT**-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.  
**MARIETTA**-Mid-Ohio Valley Friends, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.  
**NORTHWEST OHIO**-Broadmead Monthly Meeting FGC. Unprogrammed worship groups meet at:  
**BLUFFTON**-Sally Weaver Sommer, (419) 358-5411.  
**FINDLAY**-Joe Davis, (419) 422-7668.  
**SIDNEY**-(937) 497-7326, 492-4336.  
**TOLEDO**-Janet Smith, (419) 874-6738, <janet@evans-smith.us>.  
**OBERLIN**-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.  
**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.  
**WAYNESVILLE**-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, 897-8959.  
**WILMINGTON**-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.  
**WOOSTER**-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 264-8661 or (330) 262-3117.  
**YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Dale Blanchard, (937) 767-7891.

## Oklahoma

**OKLAHOMA CITY**-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.  
**STILLWATER**-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.  
**TULSA**-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

## Oregon

**ASHLAND**-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.  
**BEND**-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.  
**BRIDGE CITY**-West Portland. Worship at 10 a.m., First-day school at 10:15 a.m. <www.bridgecitymeeting.org>. (503) 230-7181.  
**CORVALLIS**-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

**EUGENE**-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.  
**FLORENCE**-Unprogrammed worship (541) 997-4237.  
**PORTLAND**-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822.

**FANNO CREEK WORSHIP GROUP**-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 2nd and 4th Sunday. 8825 S.W. Barnes Road. Contact Sally Hopkins, (503) 292-8114.

**HOOD RIVER AND THE DALLES**-Mountain View Worship Group-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

**SALEM**-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 399-1908 for information.

## Pennsylvania

**ABINGTON**-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.  
**BIRMINGHAM**-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.  
**BUCKINGHAM**-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), Lahaska. (215) 794-7299.  
**CARLISLE**-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.  
**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 Linda Drive. Telephone (717) 261-0736.  
**CHELTENHAM**-See Philadelphia listing.  
**CHESTER**-Meeting for worship 10:45 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.  
**CONCORD**-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.  
**CORNWALL**-(Lebanon Co.) Friends worship group, meeting for worship First Days 10 a.m. Call (717) 274-9890 or (717) 273-6612 for location and directions.  
**DOWNINGTOWN**-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.  
**DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.  
**DUNNINGS CREEK**-10 a.m. 285 Old Quaker Church Rd., Fishertown. (814) 839-2952. <jmw@bedford.net>.  
**ELKLAND**-Meeting located between Shunk and Forkville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.  
**ERIE**-Unprogrammed worship. Call: (814) 866-0682.  
**EXETER MEETING**-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Edward B. Stokes Jr. (610) 689-4083.  
**FALLS JUNCTION (BUCKS COUNTY)**-Friends Meeting, Inc. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.  
**GAP**-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmstown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.  
**GLENSIDE**-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1450.  
**GOSHEN**-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.  
**GWYNEDD**-Worship 9 a.m. and 11:15 a.m. FDS 9:45 a.m. Business meeting 3rd First Day of the month 9 a.m. Summerytown Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddfrinds.org>.  
**HARRISBURG**-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. <www.harrisburgfrinds.org>.  
**HAVERFORD**-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.  
**HAVERTOWN**-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.  
**HORSHAM**-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.  
**HUNTINGDON**-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.  
**INDIANA**-Meeting 10:30 a.m., (724) 349-3338.  
**KENDAL**-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens.  
**KENNETT SQUARE**-On Rte. 82, S of Rte. 1 at Sickses St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.  
**LANCASTER**-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

**LANDSDOWNE**-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsdowne and Stewart Aves. Telephone: (610) 623-7098. Clerk: (610) 660-0251.  
**LEHIGH VALLEY-BETHLEHEM**-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.  
**LEWISBURG**-Meeting for worship and children's First-day school at 10:30 a.m. Sundays. E-mail <lewisburgfrinds@yahoo.com> or call (570) 522-0183 for current location.  
**LONDON GROVE**-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926., 5 miles W of Kennett Square. (610) 268-8466.  
**MAKEFIELD**-Worship 10-10:30 a.m. First-day school 10:30-11:30. E of Dolington on Mt. Eyre Rd.  
**MARSHALLTON**-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.  
**MEDIA**-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-May, 125 W. Third St.  
**MEDIA**-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.  
**MERION**-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.  
**MIDDLETOWN**-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.  
**MIDDLETOWN AT LANGHORNE (BUCKS CO.)**-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.  
**MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <www.millvillefrinds.org>, (570) 441-8819.  
**NEWTOWN (BUCKS CO.)**-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655. <www.newtownfrindsmeeting.org>.  
**NEWTOWN SQUARE (Del. Co.)**-Worship 10 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.  
**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19040.  
**OXFORD**-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.  
**PENNSBURG**-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.  
**PHILADELPHIA**-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. \* indicates clerk's home phone.  
**BYBERRY**-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. Worship 11 a.m. (June-Aug. 10 a.m.)  
**CENTRAL PHILADELPHIA**-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)  
**CHELTENHAM**-Jeanes Hosp. grnds., 19111.  
**CHESTNUT HILL**-100 E. Mernard Lane, 19118. (215) 247-3553.  
**FRANKFORD**-1500 Orthodox St., 19124. Meeting starts at 10 a.m. (215) 533-5523.  
**GERMANTOWN**-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)  
**GREEN STREET**-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)  
**MM OF FRIENDS OF PHILADELPHIA**-4th and Arch Sts., 19106. (215) 625-0627  
**UNITY**-Unity and Wain Sts., 19124. (215) 295-2888. \* Worship 7 p.m. Fridays.  
**PHOENIXVILLE**-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.  
**PITTSBURGH**-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.  
**PLUMSTEAD**-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.  
**PLYMOUTH MEETING**-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.  
**POCONO**-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.  
**QUAKERTOWN**-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.  
**RADNOR**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova, Pa. (610) 293-1153.  
**READING**-First-day school 10 a.m., meeting 10:15 a.m. 108 North Sixth St. (610) 372-5345.  
**SOLEBURY**-Worship 10 a.m., First-day school 10 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.  
**SOUTHAMPTON (BUCKS CO.)**-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.



**SPRINGFIELD**-Meeting 11 a.m. 1001 Old Sproul Rd., Springfield, PA 19064. Phone: (610) 544-0742.

**STATE COLLEGE**-Early and late worship 8:30 and 11 a.m. Children's programs 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

**SWARTHMORE**-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320.

**TOWANDA**-Meeting for worship, unprogrammed. Sundays at 10:30 a.m. Summer variable. For location/Summer schedule, call (570) 265-6406, (570) 888-7873, or (570) 746-3408.

**UPPER DUBLIN**-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Ambler. (215) 653-0788.

**VALLEY**-1121 Old Eagle School Rd., Wayne (North of Swedesford Rd.). Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-3564.

**WELLSVILLE**-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-4203.

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

**WEST GROVE**-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7, 19390.

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

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

**WILLISTOWN**-Worship and First-day school 10 a.m. 7069 Goshen Rd. (at Warren Ave.), Newtown Square, 19073. Phone: (610) 356-9799.

**WRIGHTSTOWN**-Rte. 413 at Penns Park Road (533 Durham Road, 18940). Meeting for worship 10 a.m. Children's First-day school 10:15 a.m. (215) 968-3994.

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

**YORK**-Unprogrammed meeting for worship, 11 a.m. Worship sharing, 9:30 a.m. 135 W. Philadelphia St. (717) 845-3799.

## Rhode Island

**PROVIDENCE**-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Olney St. (401) 331-4218.

**SAYLESVILLE**-Worship 10:30 a.m. each First Day. Lincoln Great Rd. (Rte. 126) at River Rd.

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

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

## South Carolina

**CHARLESTON**-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820.

e-mail: <contact@CharlestonMeeting.com>,  
website: <http://www.CharlestonMeeting.com>.

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

**GREENVILLE**-Unprogrammed, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 895-7205.

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

**SUMTER**-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

## South Dakota

**RAPID CITY**-(605) 721-4433.

**SIOUX FALLS AREA FRIENDS**-Worship and First-day school. Call for time. Phone: (605) 339-1156 or 256-0830.

## Tennessee

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

**CROSSVILLE**-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

**JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

**NASHVILLE**-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. John Potter, clerk.

**WEST KNOXVILLE**-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

## Texas

**ALPINE**-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (432) 837-2930 for information.

**AMARILLO**-Call (806) 372-7888 or (806) 538-6214.

**AUSTIN**-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

**CORPUS CHRISTI**-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

**DALLAS**-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543.

<www.scym.org/dallas>

**EL PASO**-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Phone: (915) 546-5651. Please leave a message.

**FORT WORTH**-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

**GALVESTON**-Worship, First Day 11 a.m.; 1501 Post Office St. Gerald Campbell, Clerk, (409) 762-1785.

**HILL COUNTRY**-Unprogrammed meeting 10 a.m., June to September 10:30 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

**HOUSTON**-Live Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8-8:30 p.m. Childcare and First-day school for children are available. 1318 W. 26th St. (713) 862-6685.

**LUBBOCK**-Unprogrammed worship, Sunday afternoons from 2 to 3 p.m. Grace Presbyterian Church, 4820 19th St. (806) 763-9028/(806) 791-4890. <http://www.finitesite.com/friendsmeeting>

**RIO GRANDE VALLEY**-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (956) 686-4855.

**SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

**TEXARKANA**-Unprogrammed Meeting for Worship, Saturdays 10 a.m. Miller County Senior Citizen Center, 1007 Jefferson. For information call: (903) 792-3598.

## Utah

**LOGAN**-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

**MOAB**-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East. (435) 259-8664.

**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m. at 171 East 4800 South. Telephone: (801) 359-1506 or 582-0719.

## Vermont

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

**BURLINGTON**-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

**MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

**PLAINFIELD**-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

**PUTNEY**-Worship, Sunday, 8:30 and 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

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

**WILDERNESS**-Meeting for worship 10 a.m. in Shrewsbury Library, 98 Town Hill Road, Cuttingsville. Call Kate Brinton, (802) 228-8942, or Chris O'Gorman, (802) 775-9552.

## Virginia

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 893-9792.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (434) 971-8859.

**FARMVILLE**-Quaker Lake FM, (434) 223-4160.

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 745-6193.

**FREDERICKSBURG**-First Day, 11 a.m. (540) 548-4694.

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

**HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

**LEXINGTON**-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

**LINCOLN**-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

**LYNCHBURG**-Worship 10:30 a.m. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 847-4301.

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

**MIDLOTHIAN**-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information.

**RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

**ROANOKE**-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

**VIRGINIA BEACH**-Unprogrammed meeting for worship, First days, 10:30 a.m. 1537 Laskin Rd., Virginia Beach, VA 23451. Childcare and First-day school. (757) 428-9515.

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

**WINCHESTER**-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacaon@visuallink.com>.

## Washington

**AGATE PASSAGE**-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komedal Rd. Info: (360) 697-4675.

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

**BELLINGHAM**-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Turtle Robb, (360) 312-8234.

**OLYMPIA**-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98512. Children's program. (360) 705-2986.

**PORT TOWNSEND**-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 379-0883.

**PULLMAN**-See Moscow, Idaho.

**SEATTLE**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

**SEATTLE**-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

**SOUTH SEATTLE WORSHIP GROUP**-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Patty Lyman, clerk, (206) 323-5295.

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

**TACOMA**-Tacoma Friends Meeting, 2508 S. 39th St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: (253) 759-1910.

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



# Nurture the Future of Quakerism



## Make a Planned Gift to FGC



### Why is planned giving important to FGC and the future of Quakerism?

Friends General Conference is working to nurture a vibrant future for Quakerism. FGC nurtures individuals, meetings, and the Religious Society of Friends as a whole by providing a wide range of practical and spiritual resources that help to make the presence of God real to seekers and Friends. By remembering FGC in your estate plan, you will help to nurture Quakerism beyond your own lifetime.

### How can I include FGC in my estate plan?

- Include FGC as a beneficiary in your will.
- Make one bequest that supports both FGC and your monthly, quarterly, or yearly meeting.
- Name FGC as a beneficiary of your IRA, retirement plan, or life insurance policy.
- Establish an FGC charitable gift annuity that offers you both income for life and generous tax benefits.
- Include FGC in your charitable trust.

### How can I find out more?

Please contact Michael Wajda in the FGC Development Office at 215-561-1700 or [michaelw@fgcquaker.org](mailto:michaelw@fgcquaker.org).



"Friends General Conference fulfills my need for diversity of spiritual enrichment. I want to insure that the work and outreach of Friends General Conference goes on into the future, so I have included FGC in my will."

— Louise E. Harris, Friendship Friends Meeting, Winston-Salem Worship Group, North Carolina