Wanting more than hope
I turn to poetry for revelation,
instruction for my spirit,
courage for my re-awakening soul,
call it what you will --
truth or rapture
or love's embrace,
call it what it is --
the consistently
unexpected surprise
of Beauty's human face.

*Michael S. Glaser*
Among Friends

Potentially Dangerous

Chided at times by our critics for being a humorless, overly serious lot, we Friends can occasionally come up with rather funny stories and things to share. (Note, I say "occasionally": in truth, we do get weighted down by the world's problems; business meetings are not often times of lightness and mirth; we get very serious about so many weighty matters.) So, what follows is an effort to lighten the load, a bit of summer leavening as many of us seek holiday refreshment.

Consider this surprising headline: "Is a Charming Quaker for You?" It appeared in the April 1995 issue of Bird Talk magazine, brought to my attention by Friend Skip Mendler. The subject of the article, Skip points out, is the small colorful bird, myiopsitta monachus, known more commonly as the monk parakeet or "Quaker." Those unfeathered, "less-flighty" Quakers like myself might find amusement in the following selections from the article:

"Some Quakers sing songs with several verses without mistake. Many have extensive vocabularies, picking up new words and phrases daily. They speak in clear voices and use their skills most appropriately. ..." [Nominating Committee, take note!]

"Quakers love their toys. Their reaction to a new toy presented to them is amusing to watch. ..." [like those Volvos in the meetinghouse lot?]

"It is unfortunate that nine or ten states have some sort of regulation controlling Quakers. The reason given is that when released to the wild, Quakers are so hardy and prolific they quickly multiply into large flocks. They are then considered a danger to agricultural crops, descending on orchards and farmlands. ... Importation of Quakers into [Georgia] is forbidden. ... In New Jersey, Quakers are designated as potentially dangerous." [Attitudes from Puritan Boston take a long time to change.]

OK. I'm prepared to believe that a few of you were not amused by all of this. Or you may be hungry for more. So, the following excerpt from the newsletter of Atlanta (Ga.) Meeting consists of a collection of announcements that really did appear in church bulletins at various times. Atlanta's newsletter editor says, "If I make an error comparable to any of these, I don't want to know."

- Don't let worry kill you—let the church help.
- Thursday night—potluck supper. Prayer and medication to follow.
- The rosebud on the alter this morning is to announce the birth of David Alan Belzer, the son of Rev. and Mrs. Julius Belzer.
- The service will close with "Little Drops of Water." One of the ladies will start quietly and the rest of the congregation will join in.
- At the evening service tonight, the sermon topic will be "What Is Hell?" Come early and listen to our choir practice.

Yes, the correct selection of words can be a challenging one. Following a particularly embarrassing typo in the JOURNAL some years ago, my friend Bert Mason sent me the following:

"An architect covers his errors with ivy. A doctor buries his; But make a mistake on a printed page— And forever—there it is." I hope you are having a delightful summer. Along with the articles listed below, our issue next month will include my first observations about this summer's Friends General Conference Gathering in Ontario.

Vinton Dening

Next Month in FRIENDS JOURNAL:

Rediscovering Our Social Testimonies
By Love Serve One Another
What Quakers Believe

Cover: "Poetry" by Michael S. Glaser
Calligraphy by Harry R. Forrest

Michael S. Glaser is a professor of literature and creative writing at St. Mary's College, St. Mary's City, Md.

August 1996 FRIENDS JOURNAL
**Features**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Talking about, and to, the Trees</td>
<td>Virginia Ivy Schone</td>
</tr>
<tr>
<td></td>
<td>The sparse larch communicated a sense of possibility.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>On Sunflowers (from the journal of a curious man)</td>
<td>Rudolf S. Scheltema</td>
</tr>
<tr>
<td></td>
<td>With sunflowers there's no real end.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>On Revisiting the Apostle Paul</td>
<td>Roland L. Warren</td>
</tr>
<tr>
<td></td>
<td>What does he have to say to Quakers?</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Struggling with Simplicity: The Second Luddite Congress</td>
<td>Tom Goodridge</td>
</tr>
<tr>
<td></td>
<td>Does technology oppose simplicity? Can they coexist?</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Benjamin, the Meetinghouse Mouse</td>
<td>Clifford Pfeil</td>
</tr>
<tr>
<td></td>
<td>Will the refugee mice find new homes? (Part 6 of 8)</td>
<td></td>
</tr>
</tbody>
</table>

**Poetry**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Credo</td>
<td>Judith Reed</td>
</tr>
<tr>
<td></td>
<td>Morning Prayer</td>
<td>Albert Munn</td>
</tr>
<tr>
<td></td>
<td>Unified Theory</td>
<td>Brian McKenney</td>
</tr>
<tr>
<td></td>
<td>Good Night</td>
<td>Mary Timberlake</td>
</tr>
<tr>
<td>9</td>
<td>It Was Big</td>
<td>Laurie Calhoun</td>
</tr>
<tr>
<td></td>
<td>Such Unimaginable Ivory</td>
<td>Alice Mackenzie Swaim</td>
</tr>
<tr>
<td>11</td>
<td>Two Poems on Friends Meeting</td>
<td>Keith Helmuth</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meetinghouse, Frederick</td>
<td>Abbott Small</td>
</tr>
<tr>
<td></td>
<td>Grounding</td>
<td>Kathleen Flanagan</td>
</tr>
<tr>
<td>15</td>
<td>Sacred Images: New Mexico</td>
<td>Judith Weyl</td>
</tr>
<tr>
<td></td>
<td>It Is Time</td>
<td>Anne Morrison Welsh</td>
</tr>
<tr>
<td></td>
<td>Hooked on Fish</td>
<td>Fredrick Zydec</td>
</tr>
<tr>
<td></td>
<td>Smashing the Idol</td>
<td>Donna Glee Williams</td>
</tr>
<tr>
<td></td>
<td>Fresh Cherries</td>
<td>Linda H. Elegant</td>
</tr>
</tbody>
</table>

**Departments**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Among Friends</td>
</tr>
<tr>
<td>4</td>
<td>Forum</td>
</tr>
<tr>
<td>20</td>
<td>Witness</td>
</tr>
<tr>
<td>21</td>
<td>Reports</td>
</tr>
<tr>
<td>23</td>
<td>News of Friends</td>
</tr>
<tr>
<td>25</td>
<td>Bulletin Board</td>
</tr>
<tr>
<td>26</td>
<td>Calendar</td>
</tr>
<tr>
<td>27</td>
<td>Resources</td>
</tr>
<tr>
<td>32</td>
<td>Classified</td>
</tr>
<tr>
<td>34</td>
<td>Meetings</td>
</tr>
</tbody>
</table>
Health warning

What a wonderful journal you produce! I am particularly struck by the May issue, which made me want to shout alleluia on my commuter train last evening (British reserve withheld me).

As a gay, Jewish-Christian Friend, I loved John Pitts Corry's "Jesus Among Friends" and appreciated Val Liveoak's "Putting on the Pink Triangle." I rejoiced also in Georgia E. Fuller's "What Scripture Can Mean to Friends Today" and hope to plagiarize the ideas put forth by Patrick J. Nugent in his "On Speaking in Meeting for Worship."

British and U.S. cultures are different in many ways, but we also have to rescue the Bible, enthusiasm, commitment, passion, and a charismatic faith (charisms are gifts of the Spirit, and we are meant to be a Spirit-filled people after all) from those who wield them as weapons of exclusion. This weekend (mid-May) we organized a retreat/study time on Judaism, Christianity, and Quakerism. After meeting for worship, half the participants started dancing to Chassidic music. I have no doubt that Jesus would have danced wearing a pink (or rainbow) triangle as a sign of inclusivity. The sacred dance is one of joy and of pain, but above all it welcomes all into, and transforms them by, its holy rhythm.

We are living in apostolic times still, said early Friends. But the story of faith is an open one, and we as its messengers are meant to proclaim its liberating passion. Jesus is claimed by John to have said: "I am the way." We surely were not called to be geographers and theoreticians of road construction; we are called to walk/dance the way, each step of which is a revelation and source of grace. Let us not therefore run back to the Bible in fear of the anarchy of the present, but, with the help of the past, seek to discern the revelations of today in the lives of today. Thus we live the Scriptures as an open book that is still being written.

Obviously, reading FRIENDS JOURNAL leads to dangerous thoughts. You need a health warning!

Harvey Gillman
Lewes, Sussex, England

Jesus among Friends

I read with interest John Pitts Corry's article (FJ May) on "Jesus Among Friends," as a similar experience happened to me. In my case Jesus came to me in a dream, and when he asked, "Will you follow me?" I answered without hesitation, "I will follow you anywhere."

Until now, I have shared this experience with only two people—one a minister who used to be my therapist and the other a Lutheran friend of mine. I have hesitated to share my vision at Friends meeting. We are a tiny meeting. Four to five people is about average on First Day, ten is considered some sort of miracle. The only time I ever heard Jesus mentioned, the subject was changed pretty quickly. Some time after that, we lost that member to the Methodists. I have a horror of becoming one of those obnoxious, self-righteous, "born again" types, who "Praise the Lord!" all the time and try to shove their religion and religious experiences down other people's throats. Up followed. Surely God was not less present to me there than in the silence of a Quaker meeting.

When a visiting father was to celebrate the Eucharist there, I was invited to take part. We first sat in silence, and I could truly feel that the meeting was "gathered." Together we worshipped the same God, through the same Christ. (I was aware, however, that it is unusual for non-Catholics to share the Catholic Eucharist.)

I am not suggesting that all Friends would feel comfortable with this way of sharing. But surely, as Quakers offering our special way of worship, we include people of other religions when we say, in words that were used to welcome me to membership: "We are all seekers. May we help each other and never weary in the search."

Elizabeth Helfman
Medford, N.J.

Seekers all

The article by T. Canby Jones, "A Quaker Interpretation of the Lord's Supper" (FJ March) reminded me of when, as a Quaker, I spent time in Catholic retreat houses. Once, in the small retreat house of a Benedictine brother, I needed quiet and time to write. Both were amply provided, but that was not all. We worshipped together, he singing Gregorian chants and I reading responses. A period of silence then

until now, Jesus was a great teacher, a great figure relegated to history but having little or no influence on my life. One of the reasons I joined the Quakers was because I could believe as I wanted to without being told I was going to Hell if I didn't swallow everything the traditional churches said. All the things that bothered me about traditional Christian religions still bother me. Some things I simply cannot believe. The difference is that now, after living 47-some years, I know that Jesus is real. Not intellectually, not from reading the Bible, not because somebody told me so, but because Jesus spoke to me, and extended a personal invitation to follow him. And I said yes.

I am still struggling with where I go from here. I don't yet know just what it means to follow Jesus. I can only trust that the Inner Christ will show me the way. I've been a Friend for 15 years, but I wonder if Jesus is welcome at Quaker meeting. I find myself rereading the passages in favorite books that talk about Jesus and not changing the name of Jesus to the more generic "God." Jesus has taken up residence in my heart and shines there. I want to remain a Friend because I am most comfortable in Quaker meeting. I just pray that there is room at Quaker meeting for Jesus.

Phoenix Hocking
Cottonwood, Calif.

I appreciate John Pitts Corry's courage and compassion in writing and publishing his deepest beliefs and feelings about his faith and his experience among Friends. I also appreciate how well he has articulated some of the main concerns and assumptions that come up among Friends about theology, the value of the Bible, and the diversity that exists among Christ-centered Friends in their views on social issues.

This article touches me deeply because it expresses my own feelings and beliefs in so many ways. I began as a Friend in Philadelphia, Pa., too, and have shared the same feelings of alienation and frustration at gatherings of Friends who do not regard themselves as "Christ-centered." The Christ-centered/non-Christ-centered dichotomy among Friends is indeed painful. The confusion over what it means to be a Quaker and how to regard the Scriptures has sapped the Friends movement vital energy that could have been poured into spreading the gospel, ministering to each other and to others, and living in the reign of God. Many Friends try to get on with this in spite of the ongoing debates, conflicts, and struggles among us.

Friend Corry demonstrates his love for Jesus by writing in a gracious spirit of joy and love. I say to this Friend: Please bring Jesus to meeting. Do not hide your light.
I wish John Corry all that is good in his own journey and encourage him to serve as a “vessel” for the Light and Inner Christ to flow through him. Do not be discouraged, because it is this Light within us that touches others and helps us and them find new growth and fresh Light.

Donald Laitin
Orangeville, Ont.

I have never met Jesus, but at a time of great spiritual crisis I was once briefly in the presence of God the Creator, and I have communed with the Holy Spirit, “Mother.” These truths have been central to me for only five years, so John Pitts Corry’s steadfast example is compelling and comforting.

I felt some pain for him and for our Religious Society. John encountered the great blessing, and burden, of direct mystical experience. I have experienced some of the same reactions he has—sharing the source of my love and engendering an embarrassed silence followed by a change of subject. It was obvious that I had said something inappropriate, and it’s true that my experiences, thoughts, conclusions, and concerns are often outside the bounds of ordinary conversation. They’re often outside the bounds of religious conversations, including religious discussions in Friendly auspices. It is not usual to have one’s life completely taken over by God and to respond by putting all of one’s energy into intensely seeking to understand and follow God’s will. Some would say it’s not desirable to lead such a God-obessed life, and yet for those so touched, it is almost inescapable.

I have come to conclude that people’s interest in each other’s Truths is often quite limited. I guard my remarks, waiting for an invitation before revealing very much. Even when invited to speak to an issue, I try to be sensitive to how my remarks are being received and am ready to cut them off at the first sign of boredom or rejection.

Thank Heaven my meeting is supportive of me, as John Corry’s is of him. Perhaps one day the Religious Society of Friends more widely will again generally expect, and welcome, stories of lives Tenderly Touched.

Michael Resman
Rochester, Minn.

Camp Pocono memories

I am writing to enquire whether any readers remember or know about the venture of Chum and Dot Paxson of Penns Park? It was a thriving and influential international boys’ campcraft summer camp on the shores of Lake Wallenpaupack, Pa. With its mix of Quaker leadings, Native American lore, and an enthusiastic corps of counselors, plus the outdoor life, it was formative and character building in the best sense of the word!

Currently, I am a childcare social worker for a county town on the Norfolk coast and am an active member of North Walsham (England) Meeting. Because of my experiences as camper and counselor at Pocono, I feel my vocation was mapped out, and it has proved very rewarding.

If any Friends, friends, or correspondents know of any books, photos, or other memorabilia of Camp Pocono, I would be delighted to hear from them. Many, many people—in the hundreds—owe a debt of thanksgiving to Uncle Chum and Aunt Dot.

Sabrina Sigal Falls
Richmond, Ind.

John Pitts Corry writes from the heart with clarity, eloquence, and humility about the journey many have made, in different directions, to modify their (our) relation to present-day liberal Quaker groups and meetings. Corporately, eastern-U.S. Friends tend to rally ‘round the least common denominator: self-righteousness and brittle, non-joyous egoism. It is like latter-day Foxes guarding the chicken coop (pun intended).

I am thankful for individual liberal Friends’ eldering of a message of mine which involved humor to make a point. Their mistaken perception mainly communicated to me that lightness can be a threat to weighty persons’ egos. It is hard to love someone who is not, at some level, on-fire and bubbling with wisdom from the heart, the Holy Spirit. Jesus had a sense of humor (even if George Fox, among many others, did not).

The daily travail of many Friends groups, from which the resurrection from the dead does not now appear in sight, is their negativity at the core. One has to walk on eggshells lest one offend a Friend or body of Friends by expressing one’s deepest openings. Friends, as it were, wander around the edges of their once-alive fire, with no zest for kicking together their remaining glowing logs. To do so is to risk bursting into flame individually and corporately. Instead, like asbestos, there is the intervening sensible insulation of separateness, reasonableness, and intellectuality. Reversing Fox, “The ocean of darkness, hypocrisy, flows over the ocean of Light.”

David K. Trumper
Bala-Cynwyd, Pa.

Wonderfully funny

What a wonderfully funny April cover by artist/cartoonist Signe Wilkinson. Would love to see more of her work! Thanks!

May Mansoor Munn
Houston, Tex.

So would we! Hey, Signe, how can you resist such fan mail? Keep those cartoons coming our way! —Eds.

With appreciation

I am writing in appreciation of FRIENDS JOURNAL. I always read it twice. The first time I read it to learn what is in it, the second time to appreciate it. I think it is humble, profound, and intellectual.

I always read Among Friends first, and I think of the editor as a person. The remainder is from people from many backgrounds. There are many intellectual contributions in the Forum. However, no one writes as though he or she assumes to have the only truth. It is inspiring to me to find such fine writing on many subjects that is not argumentative but sincerely gives
another attitude. I hope the JOURNAL will always be open-minded, simple, yet great.

Sara Braddock
Waynesville, Ohio

A favorite hymn

A Friend reminisced thankfully in meeting for worship that Quaker meeting had bound her life together during an unIntegrated period.

That was built upon, in my worship, until there came an insight to be shared. It was a recasting of the 18th-century hymn by John Fawcett, "Blest Be the Tie that Binds," to the Dennis SM tune. Others might like to use it in their silent worship reflection:

Thanks for the Light that draws
Our hearts in Friendly love:
That Light, which nurtures human arts,
Binds us in the sign of the dove.

John Lepke
Gainesville, Fla.

Not a sin

Myrtle Bailey, speaking for Ohio Yearly Meeting (Forum June), writes that we must "turn away from the enticements of sin," and that "we should not ask the meeting to condone our immoral behavior."

I do not believe that a loving sexual relationship with someone of the same sex is immoral behavior. I do not believe that love is ever a sin.

Anne D. Cope
Huntingdon, Pa.

My heart breaks when I read your letters written about gays. How can those who condemn homosexuals outright as sinners look at their self-righteous selves in the mirror? Are they receiving them at their tables, in their living rooms, laying their hands on them to heal them of HIV or AIDS? Jesus Christ our Lord would.

Have they no knowledge of or children or relatives who may be gay? If they do, do they really love them less? Do they sincerely mean to say that a homosexual person must live totally alone and that a homosexual person must never exchange loving sexual embraces with another person for their entire lives in order not to be condemned by God/Jesus? Do they believe that homosexuals were created by God as He created the rest of creation? Or do they believe them to be freaks of nature to be altered by some as yet unknown manner?

My son is gay. I promise you that nothing less than God and His angels could cause me to turn on him or call him unworthy or unclean because he has found loving companionship. And if you say God has, then let God reveal it to me in His good time. "Beloved, love one another for love is of God." If we follow only this, could we go far wrong?

Patricia Quigg
Pawcatuck, Conn.

Listening Project

The March article on the North Carolina Yearly Meeting Listening Project was beautifully written by Willie Frye. The article mentioned that I provided training for the Listening Project; I would like to add that I did this as the staff person for the Religion and Diversity Project. The project started with a two-year venture sponsored by Asheville (N.C.) Meeting. This Asheville project began with listening to 50 ministers from all denominations in the Asheville area, and it included powerful dialogue between religious leaders and gay and lesbian people. It was a very successful effort and currently the Atlanta (Ga.) Meeting is working on a similar project.

The Religion and Diversity Project recently received a foundation grant to help other communities organize their own efforts to increase dialogue and understanding around the issue of homosexuality. I would especially like to organize another project through a Friends meeting. If you are interested, please contact me at 278 White Oak Creek Rd., Burnsville, NC 28714; telephone and fax, (704) 675-4626.

Herb Walters
Burnsville, N.C.

No unorthodoxies

I enjoyed reading the April issue. I would, however, like to correct a misimpression that your readers might get from the disclaimer on Robert Kunkel's poetry, which stated: "Any unorthodoxies in [his] poetry may be attributed to his childhood Bible study in Christian Science Sunday school."

As a former Sunday school superintendent and long-time teacher in Christian Science Sunday schools, I can assure you that nothing in the two Kunkel poems vaguely resembles anything taught in a Christian Science Sunday school.

The governing manual of the church, written by its founder, Mary Baker Eddy, stipulated that the foundational teaching in the Sunday school is to be the Ten Commandments, the Lord's Prayer, and the Sermon on the Mount. I know you find no unorthodoxy there.

May I add that the fine healing work of George Fox is greatly appreciated by all who look to God as the loving Father and preserver of man.

Rodman A. Savoye
Christian Science Committee on Publication for Connecticut, New Canaan, Conn.

A suggestion

I propose that FJ publish periodically a column on the subject of interesting fiscal problems that Friends individually and Friends institutions face, inviting comments from your wise readers. Subjects might include: pay, pay increases, time off, etc. Other subjects: whether caretakers of Friends meetings should attend business meetings and meeting for worship; "burn out" of our employees and how to prevent it (why do our caretakers start off with enthusiasm, but over the years become glum?); how to support our teachers, etc.

Dan Conlon
Gwynedd, Pa.

Sounds like a great idea. Are there Friends out there who would like to respond? What is your experience with such topics? —Eds.
Credo

ONE
The universe, an egg:
Beginnings are endings seen from the other side.
World without end,
ah-men.

TWO
All are interconnected:
I and thou.
Galaxies farflung, spinning in cold dry darkness;
the homeplanet, warm and dark, brewing life.
The periwinkle ruminating on tidepool algae;
the tuna flashing iridescent in pursuit of herring.
Quartz glittering brashly in the desert sun;
the enigmatic silicon chip.
Cacophony of gridlocked traffic angry in its jam;
a fluted melody blown down the wind;
and silence.
I and not-1.

THREE
It matters:
It matters what you and I do.
Nobody cares in the long run,
but it matters.
All are interconnected.

FOUR
Oh
dreamless
desireless
unsupervised
universe:
You are fountainhead and fountain,
creator and creation.
All guidance is within:
this is the great Mystery.

Morning Prayer

Look.
The dark passes.
Gift of a new day.
Oh wondrous life
that end of slumber stirs.
I and thou universe
in fathomless reach;
I, a spot, a moment,
and thou, beauty without end.
I and thou fused by a grace
I cannot comprehend,
by a miracle of love
I can only embrace.
—Albert Munn

Good Night

Did you know
Your every heartbeat
Became a star
And they still beat: bright, brave
Instances of light
And the moon smiles
As she holds them all
In the dark
Curve of her arm
Called night.
—Mary Timberlake

Unified Theory

Comes a moment when
the ground beneath the feet,
the thought among the veins,
the sky above the hands,
are, in a fashion, unified.
—Brian McKenney

Judith Reed is a member of Concord (N.H.) Meeting.
Albert Munn is a member of Live Oak Meeting in Houston, Texas.
Mary Timberlake is a member of Princeton (N.J.) Meeting.
Brian McKenney lives in Whittier, California.
Talking about, and to, the Trees
by Virginia Ivy Schone

When William Taber walked toward me on the campus of Pendle Hill in Wallingford, Pa., that spring day, I remembered he'd said he had a favorite tree there with which he felt he communicated. Bill was a teacher who specialized in Quaker studies and the Prophets. He also taught a class on prayer, which I, a resident student, had recently attended.

"Bill," I said as we met on the path, "I wonder if you would care to show me your favorite tree. I'd like to photograph it and give you a portfolio of pictures as a gift when you retire next month."

He appeared to be pleased and pointed to a stand of trees near the Main House where we took our meals.

"It's a sparse larch—over there."

I did not inquire about the nature of his communication with the larch, for I felt it to be spiritual and that he would speak about it if he chose to share the experience with me.

Looking for Bill's larch, I was not certain I'd identified it. There are over 140 different kinds of trees and flowering shrubs on the 23-acre campus. The tree I tentatively selected appeared to be unassuming and rather uninteresting. Many trees, to my eyes, were more attractive, like the three dawn redwoods, a towering vision of shimmering light when a storm iced them; or the battered white oak that stood tall and undaunted, limbs outspread as a family of squirrels skittered up and down it; or the Osage orange trees with thickly textured trunks of green and orange—and certainly the crab apple tree with rarely a dull day. To see six robins swoop down to land on its snow-covered limbs was to be awakened!

Highly dramatic with intriguing history stood the American beech, said to be over 300 years old. Its grand branches extended until some touched the ground; its thick, gray trunk and limbs bore intricate carving with dates, initials, secrets left through decades. When bare in spring, the branches could seem to choir in a heavenly light.

A few days after Bill told me of his sparse larch, we lunched on the lawn behind the Main House.

"Bill," I said, "would you show me which tree is your larch?"

"I'll show it to you now," he said, and he put down his fork and led me to the tall, slim tree I'd decided was probably his choice. Indeed, it could be called sparse, for there were stretches of trunk where no limbs grew. It was a golden larch, *Pseudolarix kaempferi*, I learned. In autumn the green, needle-slim leaves would turn a spectacular golden orange.

Bill fingered a few of the radiating needles, saying, "I hope to climb the tree before I leave."

"If you do, I'd like to bring my camera," I told him. "But if you'd rather come here quietly and climb without me, I'd respect that."

"I know you would," he said.

It was difficult for me to estimate his age; hair and beard were gray, but he was slim and agile. Perhaps he was around 60. In my judgement, the larch was not a tree with ample, inviting limbs that would necessarily support a man. I hoped Bill would set aside his inclination to test his skill and luck. Although I wondered what climbing the tree would mean to him, I did not ask; he had not finished his lunch.

Later, when sunlight had grown warm and deep, I returned and photographed the graceful reach of a lower branch; moving closer, I looked through a close-up lens at the slim leaves swaying in a slight breeze and realized that here was visual music, beauty I had not suspected the tree to possess. I focused on short spur stems that seemed to have been fine-tooled by a master craftsman, with tiny turns in...
the wood of each spur registering the tree's annual growth.

After deciding to return in a different light, I suddenly realized I felt bathed in a gentle energy. Was it the tree's? Yes, it was not mine. I was not the person I'd been when I'd arrived with camera.

Similarly, a few years earlier I had photographed a European beech: roots, trunk, negative spaces where branches veered from it, bronze leaves. Turning to go, I had felt held by an energy. Was it the tree's? Mine? Ours? Or was it my imagination—no, not my imagination!

Does a tree know when children play in a house built in its branches? I wondered. Does a tree feel pleasure listening to laughter? Is it troubled when unkind words of an argument fly about it? Does it thrill when a child climbs to a branch and jumps with a yelp of joy into a pile of colorful autumn leaves?

Have scientists measured whether trees react to humans about them, as researchers recorded the response of plants and found there was one?

"Trust your own intuition," I advised myself.

When I moved from Pendle Hill, I did not see Bill to tell him goodbye. I told a mutual friend, "I put the pictures in his mailbox. He sent a note saying he treasured them, but I don't know if he climbed the golden larch."

"He did," said the friend. "He was glad he could."

Living in Ohio now, he surely thinks of the larch. I, residing in an urban landscape ridden with automobiles, regret the loss of contact with the campus's green, growing life that heightened my awareness of the universal energy and intelligence uniting all things. I long to see the trees each day, to watch them adjust with flamboyant color from burning summer to cooling autumn, to stand beside them in soft, silent snow, perhaps suddenly discovering the delicate tracery of a familiar tree reflected in a winter puddle.

They are all part of my earth family, my family rooted in the earth, and I am bound to them with wonder and love.

---

**It Was Big**

so big, like the sequoias that no one could believe it until they had seen it with their very own eyes and even then they suspected it might be a dream they cut down one of the trees and counted the rings followed history back through many earlier stages, events: floods, droughts, an early freeze, the records had all been carefully kept rendering disputes futile at the time each event had seemed independent, unique unconnected to any other and no one thought they might one day be linked together by a thick wedge of honest wood but now even if this tree were hacked up with an axe into pieces and fed to the fire, the same story could be found in thousands of others the only way to erase the story would be to burn down the entire national park could that be done without leaving traces of arson in a year when rain has fallen every day?

---

**Such Unimaginable Ivory**

Nature is so much more subtle than we, Crude builders with stone and steel. Each living thing is artistry, Sinuous tiger beneath its stripes, Apple beneath its peel, Skeleton of mouse or bird Such unimaginable ivory, That we forget, beneath their skins Throbs pulsing individuality, Perhaps not much different from ours Or apple trees or fern or flowers.

—Alice Mackenzie Swaim

---

Laurie Calhoun lives in Steamboat Springs, Colorado.

Alice Mackenzie Swaim, a native of Scotland, lives in Harrisburg, Pa.
May 27, in a field on a hilltop in Vermont: Through the early morning mist he looked towards the next ridge far in the distance. Directly before him stood a row of sunflowers from last year, two meters tall, dark, upright stalks starkly outlined against the grey sky, their heads bowing toward the east. There remained within each head only a few seeds; most either had dropped to the ground or had been eaten by birds during the winter months. Having completed the vegetative part of their life cycle, they remained only as remnants, soon to be replaced by vigorous, new green stalks, ultimately to flower in August or September. Each day, their golden heads would follow the transit of the sun across the sky. With fall and winter this new generation would also succumb, giving rise to yet more seeds. It seemed puzzling to contemplate life and death in this context, for with such a regular cycle there appears to be a continuity of life unbroken from one generation to the next; among sunflowers there seems to be no real end, only a temporarily dormant seed that follows the pollination by bees, and then a new generation.

August 28, en route to Vienna: The intercity train from Bonn, the "Johann Strauss," moved smoothly along the track, its scarlet red coaches contrasting strikingly with the south German countryside. As he stared out of the window the landscape seemed familiar, and he remembered, but only vaguely, from another time 50 years ago the names of small towns as the train moved swiftly on. Then, as he passed Kitzigen, he reflected. Hadn't that been for a time the regimental headquarters? There were only dim recollections of the cold, the mud, the intermittent terror of overhead artillery, the gunfire in the night coming from an unseen source. Those dimly recalled experiences seemed now as they did then, devoid of any reason, complete madness. As a naive, guileless lad of 18 he had been ordered to kill other young men, like himself but with a different uniform, while they in turn had been told that they must kill him. It seemed a vicious game of politicians and statesmen, older men who, having failed in their task, were not asked to endure the consequences of their folly, the personal danger that was required of the young men they sent off to war. He felt depressed by these recollections and wondered about the young men of today. When he looked out of the coach window again he saw a field of drying sunflower stalks and thought of the hundreds of seeds that must be contained within each head. There among these seemingly lifeless stalks was the potential for another field aglow with brilliant yellow sunflowers—a reprieve, and a return to another field of vigorously growing sunflower plants; his thoughts turned from death and destruction to restoration and life.

August 31, on a motorbus along the Danube: The road from Melk followed the Danube down through a pass and then to the small town of Spitz. The town appeared much like many others in Niederösterreich, but he had been told that he should visit the Church of St. Mauritius. From where he stood he could see the church, perched high above the river, and also the cobblestone road that he knew must pass through the town and lead uphill to the church above. He climbed to the top of the hill, went up a short flight of steps, then entered into the quiet interior of the church. As his eyes became accustomed to the dim light, he observed that on either side of the altar were stained glass windows depicting saints whose names he could not know. At the center of the altar was an elaborate crucifix, crowned by many golden rays radiating in an arc, and above these had been arranged 12 large sunflowers. Upon lowering his gaze he became aware that the entire altar was bedecked by large sunflowers, 36 in all. He stood transfixed, and then the meaning, their allegorical significance, became suddenly clear to him. It was the renewal of life, a resurrection—how stunning! Had the person who...
placed them there understood the symbolism or was it merely an unpredicated circumstance, a chance occurrence? Later he asked a member of the group with whom he traveled whether he had noticed the sunflowers of St. Mauritzius. “Sunflowers?” No, he replied, he had seen no sunflowers.

**September 25, in a house on the hilltop in Vermont:** He awoke and it was already light. There was the rhythmic sound of rain on the metal roof. Then came the sounds of the grandchildren from below, sometimes happy, other times distressed. He did not move from his bed but waited for the young mothers to satisfy the appetites of their small offspring. The rain persisted; occasionally there was the rumble of thunder. He got up and remained quiet, listening to the sounds from the room below. Presently he perceived that everyone was leaving and going for their breakfast in the adjoining kitchen. Quietly he descended the stairway to find his little grandson sitting in the middle of the floor. Today the child was one year old, and for the first time he picked him up. He was a solid, vigorous, and active child, not like the infant that had been thrust into his arms once many months ago. They smiled at each other and had a few moments alone together. Later that morning, when it no longer was raining, he walked out into the meadow. As he reached the garden and the spot where a few months earlier there had been only black, upright stalks, there stood a row of resplendent new sunflowers. It was, he thought, like his grandson—a rebirth, a new generation. He contemplated for a moment, then looked again at the sunflowers and was content. Sometimes later a scientific colleague proclaimed to him, “Yes, life and death, it can all be explained by physics.” He pondered a moment, thought about his grandson and then about the sunflowers, and wondered what his colleague meant.

---

**Two Poems on Friends Meeting**

Another meeting is concluded; an event like a well-shaped stone lifted into place by the hands of those who gather for the building of a house.

A year of regular meetings. We have run the first course using local materials and traditional techniques. A community of interest and concern, a bond of seeking growing from silence and listening.

---

Silence descends
Cloaking circled shoulders
In the circled room
Active minds
Dedicated to
Collective rest
Silence rises
Covering concerns
Of service
Meeting rises
Silence rests

---Keith Helmuth

---

**Meetinghouse, Frederick**

Among these fine walls and welcoming spaces, where light outside us is plentiful, we have come to seek the Inner Light.

In mind and heart, through distress or joy, we rest in the Spirit Who made us Be.

Here among these deep walls we are as light seeking the Inner Light in His Company.

We are divine, as human too; here, where we meet as Friends of the spirit, light is hushed, and penetrating, and the Inner Light begins to shine through.

---Abbott Small

*Written for the opening of the new meetinghouse in Frederick, Maryland.*

---

**Grounding**

I don’t count minutes when I’m at the wheel, Or even know the time I’ll need to take, Or if the form will hold, or twist and break.

I wait to see what time and clay reveal, And touching this good earth, take time to heal.

Caught between perfection and mistake, I love what I have made for its own sake.

This bowl is mine, imperfect, solid, real. As I am God’s, imperfect, loved, and blessed.

With hands enfolding spinning earth I pray, And by my work my faith I have confessed.

I let myself be moulded by this clay.

So grounded in this blessing from the ground, I center till the Center I have found.

---Kathleen Flanagan

---

Keith Helmuth is a member of New Brunswick (Canada) Meeting.

Abbott Small lives in Hartford, Connecticut.

Kathleen Flanagan recently completed an internship at Pendle Hill in Wallingford, Pennsylvania.
Sacred Images: New Mexico

When the sullen evening cloud breaks free from the distant cliffs, a shimmering eagle rises rapidly as if lifted by a sudden push of expanded air. And then, almost imperceptibly, it flaps its wings, and slightly gathers itself, before swooping back down with wings spread out and talons extended to sweep up the remaining daylight from the road.

—Judith Weyl

It Is Time

Three weeks before Labor Day
the sky knew
and told us, it is time.
Time to end summer, it said.
All puff-clouds, wood thrush,
melons, peaches, and real tomatoes,
all excesses will have to go.

Unexpectedly
that day, the light was different,
the sky pale azure
and distant, higher above the mountains.
No longer intimate, it had retreated from where it had been all summer, from where it had touched us if only we lay still enough on our backs in the high grass.

If only we could forget.
If only we could stay one more delicious moment in summer.
If only it would hold forever.

Yet fall is here now
for harvest, for the work of ingathering, gain and loss,
for home coming,
for All Souls Day, Dia de las Muertes,
for re-membering the holy ones.

Turn now, oh turn
and reap the hallowed fruit heavy under the boughs.
Glean, bring, share food for the winter
and the heart’s hunger.
On memory’s altar spread the feast,
yet save the sacred seed for spring, and the children and their summers and their harvests.
It is time.

—Anne Morrison Welsh

Hooked on Fish

—for Andrew Taylor
Deep inside the pond,
fins filled with woe,
the fish pray
the catch will go slow.
One becomes a fish,
slips long and liquid to the sea,
drifts in glimpses of twist and fin.

Now they are dancing,
gills all willowy,
shivering in the river’s promise.

Above them,
the moon,
like the eye of a single fish,
swims into place.

—Fredrick Zydek
On Revisiting the Apostle Paul
by Roland L. Warren

It is easy to understand why the Apostle Paul has a bad name among many Quakers. The "charges" against Paul are fresh in my mind, for I have recently talked about Paul with a number of his Quaker critics:

• He took Jesus' simple teachings and made a complicated theology out of them.
• He laid the foundations for a church organization that became rigid and transformed worship into a ritual.
• He made Christianity arrogant in its claim to be the exclusive pathway to God.
• His position on many social issues was deplorable. He countenanced slavery, opposed women speaking in the churches, and insisted that wives must be subordinate to their husbands.

What has such a person to say to Quakers? A great deal, I believe. I recently spent an intensive few weeks studying Paul as depicted in the Acts of the Apostles, in his various epistles, and in a number of biographies; I found the experience spiritually enriching. And so, as a Quaker on the extreme theological "left," I would like to share my very positive thoughts about Paul. (In considering Paul's epistles, I am not including 1 & 2 Timothy, Titus, and Hebrews, since many scholars doubt that Paul was their author.)

First, although I earlier had no special veneration for Paul, I always admired him for parts of his epistles that represent a spiritual treasure expressed in words that constitute some of the world's great literary passages.

Likewise, I always admired his candor with the newly founded church communities and his loving, pastoral attitude toward his erring converts as they groped their way, stumbling toward a new set of beliefs and practices.

I also admired his heroism under all sorts of tribulations. Constantly hounded by fellow Jews and Jewish Christians who considered his renunciation of circumcision and the Jewish Law to be heretical, he also suffered physical punishments, arrests, stonings, and shipwreck—he describes it all better than I can, in 2 Corinthians 11:24-29 (an example of what I mean by some of the world's best literature).

Paul's primary belief was that Jesus, the Christ, is the Son of God (he never calls Jesus "God") and that Jesus is the incarnation of divine grace on earth. Jesus was crucified and rose from the dead, and through his death he has put sin to death for those who believe in him. Faith—not good works or the Law—is the key to salvation. Through Christ's grace, we become eternal, while still living in the flesh, and will share Christ's resurrection.

In 1 Corinthians Paul is quite insistent that the resurrection is not of the physical body but of that spiritual body that is eternal, being imbedded through Christ with God's grace.

It is probably because of Paul's emphasis on the spiritual body rather than the physical body that he showed little interest in Jesus the man, who walked the shores of the Sea of Galilee, or in Jesus' preaching, miracles, or Sermon on the Mount. In fact, in all his epistles Paul makes only a few allusions to the story of the human Jesus.

For many devout, liberal Christians, there consequently is something lacking in Paul's epistles: the story of the Great Galilean, as Rufus Jones called Jesus, and his life and teachings, his wonderful parables, and the beatitudes. An article by Arthur Rifkin, "The Experience of Divinity" (Pf) February 1995), convincingly contrasts the spiritual greatness of Jesus' teachings with Paul's neglect of this great treasure.

To be sure, Paul was not familiar with any of the four Gospels, for they were all written some years after his death. No doubt he was able to hear various reports by word of mouth, perhaps especially when he visited Peter in Jerusalem, but he apparently lost interest in learning any further details of Jesus' life as a human when he came to the conviction that it was Jesus' sacrifice as the Son of God that was the turning point of human history.

The second great article of Paul's faith can be briefly conveyed in his term "justification by faith." Paul's assertion that faith in Christ frees one from sin and the Law has engendered a troublesome outcome. Over the centuries, different groups of people who read it or heard it came to believe that so long as they had faith in Christ, they were impervious to sin and could therefore do whatever their hearts dictated. The trail of such interpretations leads from the Marcionites of ancient times to the antinomian movement of Anne Hutchinson in the Massachusetts Colony and to the moral excesses of Captain John Underhill, her otherwise noble and devout follower. A careful reading of Romans, particularly chapter 6, indicates that Paul had no such moral license in mind. On the contrary, Paul devoted many passages in his epistles to the shape and content of the good Christian life.

This brings us to the third pillar of Paul's faith: the life of righteousness. Many passages in Paul's epistles give instructions for suitable Christian behavior, notably in the beautiful writings in Romans 12:9-21, but also including Ephesians 4:25-5:22; Colossians 3:5-25; Romans 13:8-10; I Thessalonians 4:3-11, and 5:12-23; and Philippians 4:8. I came across the last of these in early boyhood in a Protestant Sunday School, and although I had no idea how to express it, there seemed to me to be something of the divine in them that spoke to me:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

We can't go far wrong in following this peaceful admonition.
For some skeptical people, Paul’s mystification of Jesus, emphasizing his divine status as the redemptive Son of God and ignoring his worldly life and teachings, may make his beliefs unattractive. But for Quakers like me, it is important to get behind the particular metaphor Paul uses, to the metaphors that we Quakers use as the core of our own belief. If we do so, we must surely recognize a great spiritual affinity. I refer to the strong Quaker commitment to the Inner Light, the Light Within, that of God in everyone, the Christ Within, as it is variously described.

Paul, like many Quakers centuries later, maintained that the Christ that was in Jesus was the Christ that is in all of us. “Christ in you, the hope of glory,” Paul declares in Colossians 1:27. “Know ye not your own selves, how that Jesus Christ is in you?” he asks in 2 Corinthians 13:5. “Not I but the grace of God which was with me,” he says in 1 Corinthians 15:10. And in Galatians 2:20: “nevertheless I live; yet not I but Christ liveth in me.”

Obviously, Paul was not referring to the physical Jesus but to the spiritual Christ, the grace of God that Jesus embodied, the Spirit.

Those Quakers who believe in the special divinity of Jesus may readily recognize that the Spirit Paul was describing is the same Spirit that speaks to them. Even those people who do not accept Jesus’ special divinity or his role as sacrificial Redeemer must, if they go down deep enough, recognize that Paul was infused with that very Spirit all Quakers acknowledge as dwelling within.

In trying to get beyond the metaphors Paul uses to describe the Risen Lord Jesus Christ, in trying to get beyond Paul’s vocabulary to the experience of God that Paul had, I have encountered Paul as a Spirit-imbued man. He saw in the Risen Christ that Spirit we all seek—and which we find, if we go deep enough beyond the words and metaphors within which the Inner Light is expressed.

Paul’s metaphor of the Spirit praying for us must remind Quakers, especially of the belief in the Inner Light: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Romans 8:26). Seldom in the Bible is there to be found a passage so reminiscent of the spiritual outpouring in a silent, gathered meeting of Friends.

I have always held against Paul his subordination of wives to their husbands, his strong statement against women speaking in church, and his acceptance of slavery. It is helpful to consider the time and culture in which Paul was preaching. Paul was a Jew, a “Hebrew of Hebrews,” for whom it was an ingrained abomination for women to speak in the synagogue. Paul was preaching at a time when male Jews offered prayers of thanksgiving to God that they were not born females. When we consider the prevailing opinions at the time, we must concede that Paul’s attitude toward wives was relatively progressive. It should be added, of course, that Western civilization, including Anglo-Saxon civilization, persisted for centuries in subordinating women, and in many respects still does to this day.

As for slavery, it was widespread in Paul’s day. If anything, Paul was progressive here, too, in admonishing masters to be kind to their slaves; although he sent Onesimus back to his master Philemon, he besought Philemon to greet him as a fellow believer, “not now as a servant but above a servant, a brother beloved.” (Philemon 1:5) He also asked that this letter be read both to the church in Philippi’s home town of Laodicea and in the neighboring town of Colossae. That was a transparent way of putting pressure on Philemon to do Paul’s will and free the slave Onesimus. (There is an interesting legend—perhaps true—that 50 years later, Bishop Onesimus of Ephesus was this same former slave friend of Paul’s.)

To understand Paul more than superficially, I found I had to dig into his relationship to James, John, and Peter and the other followers of Jesus at Jerusalem. What could these church leaders have thought of Paul? Here was a man who had viciously persecuted Jesus’ followers, who attended approvingly the stoning of Stephen, who did not know Jesus in the flesh, as did some of these Jerusalem church leaders, and who now claimed a special revelation from...
Smashing the Idol

First

No.

I don't believe.

And if there were such a god,

honor would oppose him,

not worship him.

Even if he held all the cards,

the heavy artillery

and the keys to Hell,

I would join the Underground.

I would study that god,

learn his weaknesses

and fight him, even without hope.

I would not be alone.

No. There are others.

We would fling ourselves at that
god,

no single one of us, perhaps,
denting his mighty armor.

But over the ages, perhaps,
even Jehovah would go down,
buried under our tiny souls
like a bull elephant under sand.

And then we might begin.

Next

I cannot call you "God."

That word was stolen
by an iron monster
with iron feet
who sewed my lips shut
forever.

I may listen for you in the
barrens.

I may press my ear into the earth.

I may sit silent so that I can hear.

But you will have to have another
name.

—Donna Glee Williams

Donna Glee Williams is a member of New Orleans (La.) Meeting.
A writer of poetry and prose, Linda H. Elegant lives in Portland, Oregon.

Fresh Cherries

"Fresh Cherries next exit.”

As they speed past, she sees girls in
cutoffs,

mothers with their kids playing in the gravel
selling cherries off the beds of pickups.

He doesn't want to stop.

She watches for the signs
as they hurtle toward home.

He doesn't know that
the nervous tic in her left eyelid
can be cured by fresh cherries.

Her mother warned her.

“You've made this bed.”

But this is not a bed.

There seems no place to lie down.

In the evening her friend comes over
with a bag of fresh cherries
picked that afternoon.

Now the two women sit on the front porch
laughing and spitting pits
over the railing into the hydrangeas.

He looks out through
the screen door.

“What's so funny?”

She holds out the bag to him
but he turns away.

“By this time next month,”
her friend says, “the peaches will be ripe.”

And then the two women laugh harder,

laugh until they're gasping,

until the tears roll down their cheeks,

until the sky purples into night.

—Linda H. Elegant
STRUGGLING WITH SIMPLICITY:
The Second Luddite Congress
by Tom Goodridge

The still waters of Stillwater Friends Meetinghouse churned. The chaste brick building, set within the fertile hills of Barnesville, Ohio, opened its doors to 350 folks from the wider world on April 13. The visitors sought out this peaceful place in order to revive an insurrection begun long ago and far away.

What is a Luddite Congress? The first Luddite Congress occurred near Manchester, England, 184 years ago, when a group of craftspeople, led by a mythical General Ned Ludd, revolted against the machines of the newly invented factory system. This is where industrialization began. This is when people first felt a mechanization of their lives. Their response to this metal monster was violent. Machines were smashed and factories burned. British troops had to be called in to crush the incipient rebellion. A "second congress," planned those many years ago, was never held.

To attack the machine today seems impossible. The machine, and technology in its wake, have triumphed. Human life is now so embedded in technology that a blow to machines must imperil us. Or would it?—A question raised at the congress.

The self-selected delegates were almost as varied in their personal dependence upon technology as the general public. Most drove an automobile to the event. Some are homesteading and have disentangled themselves from machines in a major way: they live in land-based communities and homeschool their children. Others are city dwellers with computer-based careers. All were concerned that the brakes to stop technology's momentum have failed.

"We should not be judged by where we are [in our dependence] but by where we have come from and where we are headed." So said Scott Savage, who leads the Center for Plain Living, which sponsored the congress and publishes Plain Magazine. This center presents a forum for Amish, Mennonite, Quaker, and other nonconformed viewpoints. Scott is a colorful spokesperson for the plain life. A young Quaker of the old school, Scott, along with a few others present, has revived the plain dress once common amongst members of the Religious Society of Friends. Although rooted in this traditional testimony for simplicity, Scott's thinking sounds fresh in today's context.

At times the congress resembled an Alcoholics Anonymous meeting. There was much witnessing as to how folks "withdrew" from the machine. Is there life outside the fast lane? David Kline, an Amish farmer, plows a small holding us-
ing horses and an instinct deeply grounded in nature. “I plow when the redwing returns and when my body says plow.” He remembers as a boy asking his father why they didn’t get the combines neighboring farmers had, which could till the land in one-tenth the time. His father answered that those farmers were in debt over $100,000 for their machines whereas their horse had cost him $200. Scott related a simple, poignant story about his mother sharing her big trip to Europe with her grandchildren. She had been so concerned with focusing her camera that she had no story to tell. Is technology alienating us from our own experience?

Is community the antidote? Those who had found it most successfully weaned themselves from technology’s thralldom. The tragedy of the unabomber, whose story was just breaking, cast a shadow over the congress. If he had had a community, would his actions have been checked? The congress itself served this function; it fostered the belief that we need each other more than we need the machine.

The congress practiced what it preached. Yes, there were lights and steam heat in the spartan brick building where Quakers have gathered since 1878, but there was no amplification. This required an enhanced delivery and sharpened ears from the audience. The proceedings were not taped and photographs were not taken; an artist captured each speaker in pen and ink. The flyer that announced the congress proclaimed, “A Revolution of Hearts, in which the means justify the end, instead of the other way around.”

The delegates came from an assortment of theological and nontheological backgrounds. Gathered by the congress were fundamentalists, pagans, feminists, deep ecologists, mainline churchgoers, and diverse others. Despite these differing backgrounds participants were bound together by their search for a more whole and human life.

Delegates walked the dizzying edge between hope and despair. Bill McKibben, author of *The End of Nature*, presented images of livable, sustainable communities in both Brazil and southern India. Judy Luce, a lay midwife, described how every (home) birth is like the creation of the world all over again. We have created a medical machine that has even stolen birth from the human family.

For two days we heard speakers. The third day was the actual congress, and delegates were charged with composing a “statement of means.” This proved divisive. Some people felt excluded by the process with which the letter was drafted. The original Luddites had chosen a violent response to “the machine problem.” This congress espoused nonviolence. “Can nonviolence include vandalizing the machines that clear-cut the remaining virgin forest?” a delegate asked. Much of the frustration centered around finding the enemy. How can a lifeless machine be an enemy? Scott Savage responded, quoting Pogo, “We have found the enemy, and he is us.”

What is the function of the human? Has technology fostered or hindered us from realizing our highest destiny? There are no plans for a third congress. These questions will abide with us.

---

**A Revolution of Hearts**

**Summary Statements from the Preparatory and Opening Sessions of the Second Luddite Congress April 13–15, 1996**

We gathered for the opening sessions of the Second Luddite Congress, coming from many perspectives, yet sharing common concerns about modern technology, which we believe is out of control. We fear the unraveling of our society.

We agree that we are faced with an...
ecological, social, and spiritual crisis that both has been caused by technology and cannot be solved by machines that are now being used to accelerate the extinction of species and destroy the natural world.

We respect models of “living in place” found in cultures, both historical and contemporary, located throughout the world, including the Amish and non-western indigenous peoples. These cultures have often approached technology with skepticism, rejecting human efforts to bend the world to our will or to develop technology in inhumane and unhealthy ways.

Recalling their values, we do not want to consider others as the enemy. We seek to build bridges, to work together. There are many sympathetic people working within the machine.

We see being in community as essential, both as means and ends. Community includes not only people, but all of Creation. It is important that we not stand alone. What makes us happy is to be with other people, to serve others, and to work together. Too many people feel alone and think that no one else shares their concern with technology.

Instead of living for self, we want to live for others, to move beyond the self-centered life.

We affirm the importance of Sabbath: times of rest, fasting from production and consumption; time spent in solitude, listening, waiting.

Although we respect the concerns of the original Luddites, we reject their violent means. We believe that all of our actions today need to be nonviolent. We want to build a culture of resistance to unnecessary technology with both a personal and a public side. This would be an activism rooted in the heart and coming out of community. We affirm the value of personal example. We see baking a loaf of bread as a hopeful and spiritual act.

We encourage people to take the first steps they can, however small. We don’t need to become perfect overnight. It is not so much where you are, but where you have come from and where you are going, that is important.

We invite everyone to accept the freeing gift of simplicity. We can find limits based not only on the limits of nature, but also on the basis of our values. We can make the choice to give ourselves a choice. This will require much thought, prayer, meditation, and reflection; without these, we will have a difficult time achieving the personal discipline we know is necessary.

We encourage the development of livelihoods free from corporate control. To do this, we have to help each other to lead sustainable lives, helping to teach one another and ourselves how to be sufficient, how to live locally, how to make everything we can on our own, how to really live. The development of community-based economic systems will lead to community-building and sustainable culture.

We offer these particular recommendations:

• Each of us can care for some land, even if only a flower box.
• We can give up our televisions.
• We can drive less or not at all.
• We can eat locally grown food, cook our own meals, and have our neighbors in for dinner.
• We can slow the traffic in our neighborhoods.
• We can take the interests, concerns, and imagination of children as a guideline. Home education is an important means of freeing our families from the consumer society. We feel an obligation to all young people and to their future.
• We encourage support for local libraries, for libraries are some of the few places left in society where we truly share. We do not consider books obsolete. Books, of course, should be read in moderation, but they are a key means to attaining sufficiency.

We are thankful for all the signs of hope we see around us. We want to live and act with hope, not out of desperation.

We value the diversity we find amongst us and encourage each other to consider ways of living in a balanced and healthy way. We see the existence of diversity and balance in the Creation, find encouragement by the Divine example, and hope to be better instructed.

In summation, we know that the most effective means of achieving real change is not through destroying property; the great good we can help to bring about will happen only when we reach the hearts of people. By living our principles, what we do will be seen by a hurting world.

All who agree with the statements herein—partial and imperfect though they may be—should consider themselves delegates to the ongoing work of the Second Luddite Congress, and are granted the responsibility of acting in the name of the Congress, until such time in the future that this Congress is adjourned.
Dear Katherine:

I take my tail in hand to write you an urgent letter. First, let me explain what has happened. My young friend Emily and I rescued 32 mice from a burning apartment building last Saturday. We brought them here to the meetinghouse. Very early Sunday morning, Emily and I, my new friend Laura, and the 32 guests cleaned up the meetinghouse as best we could, and the mice temporarily moved under the back porch so that meeting could take place.

Remember how I wrote to you about queries? Well, I think I understand them better now. Laura stood up and spoke in meeting Sunday morning. As best as I can remember, this is what she said:

"A certain query has been singing in my head this morning. It's the one that goes like this: 'Do our lives speak for what we believe?'

'It may seem a little strange to talk about 'lives speaking.' But remember the old saying 'Actions speak louder than words?' If I told you that I hate cheese, but I ate it all the time, you would take notice. You would say 'Laura says she hates cheese, but the truth is, she loves it.'

"Some time ago this meeting decided that the life of a small creature named Benjamin was to be cherished and celebrated. We acted on this decision by inviting him to meeting. He has been a faithful attendant ever since.

"Last night, while we were all sleeping, this very same Benjamin and our own Emily spoke to us. They said the lives of all mice are to be cherished. They said this with their hearts by rescuing 32 mice from a dangerous fire. Everyone looked at Emily and me, then turned back to Laura as she finished speaking with these words: 'Now we are called to let our lives speak again. These 32 mice need homes.'

Laura sat down, and the meeting was challenged in the silence. Toward the end of meeting, when the First-day school children came in, 32 mice came in with them. More than a few people decided that they were tired of waiting so long for the snack, and left. But those who stayed were ready to let their lives speak for their beliefs. Emily, for example, has taken a family of five to live with her.

Katherine, there are still a few left homeless. Would you be able to find a place for one little mousekin at your church?

Love,
Benjamin

Dear Benjamin:

How about that? My cousin is a hero! Of course I'll take the little mousekin! I talked with Peter about it, and he was really up for the idea. Peter and I are planning a church wedding next month, so with the little homeless mouse, we will have a good start on our family. (You remember Peter, don't you, Bennie? I wrote about him in my last letter: Peter the kitchen mouse. And I don't remember Aunt Lila saying 'First in line, last in dignity.' Even if she did, it's not what I say, I say 'You can't eat dignity.' That's what I say!)

Write me a letter telling me how the little one is going to get over here. Maybe your "Laura" could drive him over. What are you doing, going around with so many humans, anyway? Have you forgotten who invented mousetraps?

Love Anyway.
Katherine

P.S. I got tired of catechism. Too much to remember. And the Query you wrote about? I always do what I believe in. Or I believe in what I'm doing! Whichever. —K.

Continued next month....
Seeing the United Nations at a Financial Crisis Point
by Tina Bell

My first sight of the United Nations in New York City was a view of inconsistencies. In front of the UN buildings, bright country flags were flying, symbolizing equality for all. Meanwhile, across the street two homeless people were constructing a sleeping place out of boxes, in one of the richest countries in the world. I have discovered that this disparity between rich and poor also permeates the United Nations.

Undertaking an internship with the Quaker United Nations Office, especially during the United Nations' 50th anniversary year when it is suffering a financial crisis, is a very enlightening experience. The role of nongovernmental organizations such as QUNO is vitally important in assisting underfunded UN components and educating people about the state of this world organization.

When I started my internship in September 1995, I immediately assisted Berit Collett, the QUNO staff person who focuses on women and human rights, in organizing a weekend colloquium on the follow-up to the Beijing Women's Conference. Government delegates and UN staff were concerned that due to financial constraints, the Women's Platform for Action from Beijing would not be implemented. At the colloquium, 45 participants made decisions on how governments could present a resolution document to the United Nations General Assembly, which would ensure that different parties would take responsibility for implementation.

The General Assembly, the main organ for deliberation at the UN, meets from late September to early December. Issues are grouped into agendas for six separate committees. My focus was on the third committee, which is concerned with human rights. Decisions were made there on the situations of many vulnerable groups. QUNO followed the issues of refugees, indigenous peoples, racism, self-determination, children, and women. The overall situation in particularly troubled countries such as Burundi, Nigeria, Burma, Cuba, Columbia, Sri Lanka, and East Timor also received attention, as did the occurrence of gross human rights abuses such as torture.

I experienced the impact of the UN's financial crisis at the first sessions of this committee on human rights. The chairperson informed us that crucial evening meetings could not occur and some items might not be considered due to financial constraints.

A fact sheet was distributed by the Department of Public Information on the misunderstandings concerning the financial crisis. It countered some of the statements that had appeared in the media recently (especially in the U.S.) by illustrating how efficient the UN is, undertaking vital work on a limited budget. For example, the budget for the United Nations' core functions is equivalent to four percent of New York City's annual budget. With these limited resources the UN promotes human rights, attempts to eradicate disease and starvation, provides disaster relief, and assists countries devastated by war. The UN has less than $1.75 per capita to spend on this work, while the world's governments spend $134 per person on military expenditure each year.

It should be noted that the reason the UN is in a financial crisis is that member states have not paid their budget assessments. The United States owes more than any other member state, with its arrears being $1.1 billion in January. This is because the U.S. has been paying only the percentage of its annual dues that legally assure its voting privileges in the UN and using further payments of dues for political leverage in personnel and policy decisions. Its assessed portion of the UN's regular budget is equivalent to $130 per U.S. citizen, with U.S. citizens holding more UN secretarial jobs than any other country. The portion of this regular UN payment that goes to peacekeeping is less than 0.25 percent of the annual U.S. military budget.

From meetings I attended, I have heard several ideas for relieving the United Nations' financial crisis, if member states who owe dues do not pay soon. One idea was announced on February 6, when United Nations Secretary General Boutros Boutros-Ghali suggested that a ceiling on contributions from any one member state be set at 15 or 20 percent of the annual UN budget. The assessed dues of the U.S. would be reduced, and dues from other countries would be increased. This change would emphasize the global nature of the organization and encourage full payment of dues by participating countries. In his speech, Boutros Boutros-Ghali stated: "I regard the financial crisis as my top priority. ... I will do all that I can to avoid a financial collapse. Only member states, however, can take the major decision necessary."

Another major initiative to avert a UN financial collapse has been organized by citizen's groups. The UN Association and the Center for Global Citizens have campaigns to encourage citizens to pay their individual share of what the U.S. owes. However, these checks get deposited as voluntary contributions; the U.S. government is still held responsible for all of its unpaid dues.

After the General Assembly ended, I was responsible for writing about human rights issues in QUNO's publication, the Sampler. I also contributed to a QUNO briefing paper on the financial crisis at the United Nations, focusing on the historical/political situation and what future options are available. My most recent work has included research for a briefing paper on the current situation in Burma.

It is a very exciting and important time to be working for a nongovernmental organization at the UN. We are being asked more frequently to host meetings or to research and write reports that cannot be funded by the UN. Undertaking this work has enlightened me about the disparities at the UN between the invaluable work that is done and the lack of support in some areas. My eyes have also been opened by living in a country where there are endless possibilities for directions you can take in life and activities you can do, especially if you have the necessary money.

To address the UN financial crisis, the Quaker United Nations Office has been working to educate people about the reasons why it has occurred and what they can do about it. If citizens would like to send their share of the United States' dues to the UN, the amount suggested by the UN Association is $7 (covering regular and peacekeeping budget dues) and the amount given by the Center for Global Citizens is $4.40 (covering regular budget dues only). Checks should be forwarded to the Director of the UN Financial Management Office, United Nations, New York, NY 10017.

Tina Bell, a member of Sydney (Australia) Meeting who has been attending Brooklyn (N.Y.) Meeting, is in the final month of a year-long internship with the Quaker United Nations Office (QUNO) in New York City.
Reports

FWCC Annual Meeting

"Bienvenidos!" ("Welcome!") proclaimed one of the hymns sung in Spanish at the Iglesia de los Amigos in Miami, Fla., at the March 13-17 Annual Meeting of Friends World Committee for Consultation, Section of the Americas. The Iglesia welcomed 185 attenders with a wonderful Cuban dinner and a program of celebration on the gathering's theme, "Make a Joyful Noise Unto the Lord, all ye Lands." The spirit of community was also welcoming, as was the weather.

One of the plenary speakers, T. Canby Jones, emeritus professor of religion and theology at Wilmington College in Ohio, spoke of the paradoxical relationship between joy and suffering: one may dominate a situation, but the other is present. Suffering doesn't make any sense, as Job learned, but it can also be welcoming, as was the Iglesia. The Lord, all ye Lands.

The other plenary speaker was Arturo Carranza, pastor of Bloomingom-Muscatine (Iowa) Friends Church. Using the image of a river delta, he talked about the growing Hispanic presence in the U.S., identifying opportunities for ministry among Hispanics and renewal among Friends.

The Visitation Committee (of which I am a member) is working to increase visitation not only among yearly meetings in the northern part of this hemisphere and among those in the southern part, but also between the two. Ellen Hodge and Mike Fallahay of Western Yearly Meeting left after the Annual Meeting to make visits in Peru, and we hope to arrange for a south-to-north visit within a year or two. How to finance such visitation is a challenge.

Financial restrictions were on Friends' minds; as one put it, "We are challenged not to diminish our effectiveness, although we have a smaller budget." Income is expected still to fall short of the lowered expenses. A Guatemalan Friend congratulated the Finance Committee on its vision and added that we need to have faith that God will move to bring about the money needed for our work. During meeting for worship on Sunday, there were messages about the necessity of both praying and working for necessary funding. One Friend joyfully related:

Our First-day school was in a little house, with the adolescents crammed into an alcove, the babies in the living room, and the others crowded around the kitchen table. An addition was desperately needed. A member offered a starting gift, and another helped us to obtain an interest-free loan. We worked to raise more funds and we prayed, and the money started to come in. So we built, and doubled our First-day school space. Attendance at meeting for worship has doubled in size, and our First-day attendance with a wonderful Cuban dinner and a program of celebration on the gathering's theme, "Make a Joyful Noise Unto the Lord, all ye Lands." The spirit of community was also welcoming, as was the weather.

One of the plenary speakers, T. Canby Jones, emeritus professor of religion and theology at Wilmington College in Ohio, spoke of the paradoxical relationship between joy and suffering: one may dominate a situation, but the other is present. Suffering doesn't make any sense, as Job learned, but it can also be welcoming, as was the Iglesia. The Lord, all ye Lands.

The other plenary speaker was Arturo Carranza, pastor of Bloomingom-Muscatine (Iowa) Friends Church. Using the image of a river delta, he talked about the growing Hispanic presence in the U.S., identifying opportunities for ministry among Hispanics and renewal among Friends.

The Visitation Committee (of which I am a member) is working to increase visitation not only among yearly meetings in the northern part of this hemisphere and among those in the southern part, but also between the two. Ellen Hodge and Mike Fallahay of Western Yearly Meeting left after the Annual Meeting to make visits in Peru, and we hope to arrange for a south-to-north visit within a year or two. How to finance such visitation is a challenge.

Financial restrictions were on Friends' minds; as one put it, "We are challenged not to diminish our effectiveness, although we have a smaller budget." Income is expected still to fall short of the lowered expenses. A Guatemalan Friend congratulated the Finance Committee on its vision and added that we need to have faith that God will move to bring about the money needed for our work. During meeting for worship on Sunday, there were messages about the necessity of both praying and working for necessary funding. One Friend joyfully related:

Our First-day school was in a little house, with the adolescents crammed into an alcove, the babies in the living room, and the others crowded around the kitchen table. An addition was desperately needed. A member offered a starting gift, and another helped us to obtain an interest-free loan. We worked to raise more funds and we prayed, and the money started to come in. So we built, and doubled our First-day school space. Attendance at meeting for worship has doubled in size, and our First-day...
The Iglesia de los Amigos choir helps to spread “joyful noise.”

School has tripled in size, and now we need more space! And the money keeps rolling in!

Heather Moir of New England Yearly Meeting spoke of the visit of 20 New England Friends, ages 14 to 80, to Cuba in February. Cuban Friends received them with an outpouring of love. Each day included unprogrammed worship as well as Bible reading and singing. A New England pastor was among the visitors. Heather said there was good sharing, and she is sure that the lives of those visitors have been changed.

Another Friend recounted how he left his spiritual home in New England to go to Cuba, where he was born, and in many ways it was like returning home. “May we go out into the world as if it were our home, and then it will be.” He added that he was moved almost to tears by a plea from Bolivian Friends for other Friends to “come and be with us.”

Thomas Taylor, FWCC General Secretary, reported that there are now about 40 attenders at the Moscow (Russia) Worship Group, in two sessions because the Friends center isn't big enough. The worship group has applied for monthly meeting status. The Asia/West Pacific Section of FWCC gathers in July; Thomas noted that cultural differences there are much greater than in the Section of the Americas. The clerk of Burundi Yearly Meeting has been arrested on a charge of murder, which the FWCC World Office believes to be false (see News of Friends, page 23).

One attendee quoted Phil Gulley, a member of FWCC’s Executive Committee and pastor at Irvington (Ind.) Meeting: “We want quiet-as-a-church-mouse Friends to whoop it up with tambourine-banging Friends. We want Bolivian Friends to find something in common with Boston Friends. We cannot let our differences separate us.” With God’s guidance, can I not reach out to those who are different from me, understand them, and participate in what's important to them without giving up what's important to me? God offers us incredible richness.

—Judith Inskeep
Purchase (N.Y.) Meeting

(Reprinted from the May issue of New York Yearly Meeting’s newsletter, Spark)

August 1996 FRIENDS JOURNAL
News of Friends

Plans for a Friends retirement community in Florida have brought two meetings together. For years the only communication between Sarasota (Fla.) Meeting and Sarasota (Fla.) Evangelical Friends Church was relaying misplaced telephone messages left on one another's answering machines. This all changed in January, when Sarasota Meeting asked if Sarasota Friends Church members would be interested in helping to develop a continuing care retirement community. The response was enthusiastic, and today the two congregations are diligently working side by side to plan, finance, construct, and operate Woodmere at Jacaranda on a 32-acre site in Venice, Fla. James Brantingham, pastor of Sarasota Friends Church and chair of the public relations committee for Friends Housing and Care, Inc., expressed the conviction that the two groups, by working toward this common objective, will come to appreciate their respective diversities and be strengthened by "seeking, as Quakers, to put into action their faith in God." The two congregations currently have equal representation on the board of directors, whose majority, by its charter, must consist of members of the Religious Society of Friends.

Central Philadelphia (Pa.) Meeting is continuing to explore the implications of its decision regarding same-gender marriages. In January 1993, after laboring for eight years, Central Philadelphia Meeting agreed that same-gender relationships taken under its care are rightly considered to be marriages.

The following minute, approved on June 11, 1995, relates the meeting's current understanding of the way this testimony is grounded in the Bible and in Quaker tradition:

Early Friends understood gender roles and the subjugation of women to be functions of the Fall from which Christ has freed us; we are to live in the Realm of God, where relationships are based on mutuality.

Marriage, to Friends, has always meant becoming helpmeet to one another in living in God's Realm.

Early Quakers perceived marriage as a commitment to be entered into when called by God out of the single state into a partnership with another. Many Quaker journals record the experience of receiving such a specific call.

While not disapproving of sex, the early Friends did not consider procreation to be the primary purpose of marriage. When a Puritan challenged George Fox about his marriage to Margaret Fell, he saying he thought marriage was only for the procreation of children, Fox told him that he never thought of any such thing, but had married Margaret "only in obedience to the power of the Lord."

To be sure that marriages followed a right leading, early Friends always consulted with elders. Sometimes one Friend would feel led to a marriage, and the partner would not be clear; in this case, the Friend must wait until clearness came. They used the Bible in their process of discernment, remembering Galatians 5:22-23: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law."

Believing that God alone made the marriage, the Children of the Light refused the services of either the church or state, and took each other in marriage in words much like those we use today. These marriages were illegal, since a justice of the peace was supposed to be present. . . . The question of the legality of the marriages and the right of widows or children to inherit property was not settled until 1861, when a judge in Nottingham ruled that a child of a Quaker marriage could inherit, because he could not see that these marriages were not in accordance with the Bible.

Building on these elements in our tradition—our historic rejection of gender roles and our conviction that the primary function of marriage is not procreation but to support another in living in obedience to God's will—we of Central Philadelphia Monthly Meeting see no reason why helpmeet must be of different sexes. With God nothing is impossible; hence it would be impious to rule out the possibility that the Spirit may indeed lead persons of the same gender into marriage.

We affirm that the valid test of a marriage is not whether it is legal in the eyes of the state, but whether it is in obedience to the will of God, as manifested in the fruits of the Holy Spirit.

Samson Gahungu, Clerk of Burundi Yearly Meeting, was arrested on February 15 and charged with murder. He has been accused of involvement in the killing of Tutsi students at the Quaker school at Kibimba, where he was a teacher, during a time of tribal fighting in October 1993. According to Roger Sturge, Associate Secretary of Friends World Committee for Consultation, "Friends are very clear that there is no substance in the charge—nobody who
The FRIENDS JOURNAL Campaign

Passing the $300,000 mark

May was a very important month for the Campaign with over $150,000 received in gifts and pledges. By June 1 the Campaign was past the $300,000 mark towards its $800,000 goal.

Particularly exciting is that a number of readers have taken the initiative to contact the office about their plans to support the Campaign through gifts of stock. Others have approached us about our gift annuities program and other forms of estate planning.

Campaign Gatherings

Since the public announcement of the Campaign in February, much time and attention has been devoted to a series of meetings and presentations at the Kendal and Crosslands Retirement Communities; Foxdale Village; Broadmead; and Foulkeways Retirement Community.

One of the earliest and most successful campaigns to get under way was at Crosslands Retirement Community in Kennett Square, Pa. An enthusiastic crowd attended a kick-off presentation by editor-manager Vinton Deming; and a very active volunteer committee spent several weeks soliciting support for the Campaign.

Members of the Crosslands committee include Channing and Comfort Richardson; Herb Nichols; Richard and Mary Rhoads; Betty and Roger Scaggard; Jane Smiley; Mel and Yvonne Boeger; and Earle and Marjorie Edwards.

The Associates Appeal

The two priorities of the Campaign are to build a much needed endowment (of approximately $700,000) and substantially increase income from the Journal's Associates Appeal.

While it is not unusual for endowment campaigns such as ours to "draw away" gifts from an annual appeal, we are pleased to report that gifts to the Associates Appeal are up substantially this year. We are approximately 20 percent ahead of last year in total dollars raised and nearly 100 percent ahead of two years ago in the number of gifts received. (In 1994 we had approximately 900 gifts to the Associates Appeal. This year, the total has passed 1,700!)

Annual support by individuals and meetings is essential to the long-term financial health of FRIENDS JOURNAL. This development of our donor support is an important part of the Campaign.

Plans for the Fall

During the early stages of the Campaign, a Friend wrote, "If we didn't have the Journal, we would have to reinvent it." Recognizing the important role the Journal plays in connecting Friend to Friend, both as individuals and monthly meetings) within our Society, we have begun approaching monthly meetings throughout the country, seeking their corporate and individual support for the Campaign. If your meeting has not yet received an appeal packet, be on the lookout for it.

If you need information or would like to know more about how you can assist with the Campaign in your area, please call Vinton Deming at (215) 241-7277.
PeaceTrees Vietnam is seeking assistance in their effort to trade landmines for trees. More than 58,000 landmines and unexploded ordnance from the Vietnam War remain in the Quang Tri Province, an area that was the "demilitarized zone" during the war. Many area villagers are maimed or killed each week. During this summer, Vietnamese military units and an international team of landmine experts have been removing unexploded ordnance near the old Khe May military base in the town of Dong Ha. In November, 40 teens and adults from the United States, Europe, and Asia will work alongside 40 Vietnamese citizens to plant thousands of trees on the cleared land to create Friendship Forest Park. The park will include a "landmine awareness center" to teach local people to identify and minimize risks from explosives in the area.

PeaceTrees Vietnam is the 20th international PeaceTrees program sponsored by the Earthstewards Network, an organization begun in India in 1988. For information about the project, contact Earthstewards Network, P.O. Box 10697, Bainbridge Island, WA 98110, telephone (206) 842-7986, e-mail earthsteward@igc.apc.org. (From the Wilmington College Peace Resource Center Summer 1996 Newsletter)

"Sex: Can We Talk? Human Sexuality, Respectful Dialogue, and American Religious Institutions" is the title of a conference cosponsored by the Knutson Foundation, Davis (Calif) Meeting, and other religious groups, Sept. 5-7, at the University of California, Davis. The conference's goal is to discover ways for religious institutions to remain intact and fully engaged in mission while grappling with highly charged, divisive issues. This is a participative gathering, where attendees use their own life experience to explore common ground and identify and address issues they care deeply about. The conference segments build on each other, and success depends on all participants attending the entire time. Participation is by invitation to ensure diversity. Participants are encouraged to register in teams of three to five people who represent a range of viewpoints on sexuality issues in their religious institutions. Cost for the conference and some meals is $95 for individuals, $85 for team members. For more information, contact Jean A. Holsten, 1996 Knutson Conference Coordinator, P.O. Box 72553, Davis, CA 95617, telephone (916) 756-1550, e-mail knutconf@ucdavis.edu.

The Knitting Project of the Women's Commission for Refugee Women and Children is sending yarn to women in Bosnian refugee camps. Women there gather together and make clothes to wear or sell, and, in the process, create a supportive community in a time of loss and suffering. Donations of yarn, wool, cotton, acrylic, and blends are needed. Also useful are single- or double-pointed needles.
up to size nine, new tubes of hand cream, scissors, and darning or embroidery needles. Financial contributions are also encouraged. The women are keenly interested in knowing about the source of the materials, so donors are encouraged to send photos and letters to let them know the packages include love as well as yarn. Materials and checks made out to “WCRWC” should be sent to the Knitting Project, Hartford Street Presbyterian Church, 99 Hartford St., Natick, MA 01760. (From The Wellesley [Mass.] Friends Meeting Newsletter, April 1996)

*The Peace History Society, formerly the Council on Peace Research in History, is seeking new members. Members receive quarterly copies of the journal Peace and Change, as well as the organization's newsletter. The group seeks to transcend boundaries while building bridges between peace research, education, and activism. They welcome articles on peace activism and movements, conflict resolution, nonviolence, internationalism, race and gender issues affecting peacemaking, and economic development. For more information, contact Sina Dubovoj, PHS, P.O. Box 5874, Bethesda, MD 20824. (From the Friends Association for Higher Education spring newsletter)

**August**

2-11—Central Yearly Meeting, at Central Campground, Muncie, Ind. Contact Joseph Cassady, Clerk, Rt. 2 Box 232, Winchester, IN 46394, telephone (317) 896-3587.

3-6—Indiana Yearly Meeting, at Earlham College, Richmond, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304, telephone (317) 284-6900, fax 284-8925.

3-7—Ireland Yearly Meeting, at Newtown School, Waterford, Ireland. Contact Ireland YM, Swanbrook House, Bloomfield Ave., Dublin 4, Ireland, telephone (353-1) 683684.


5-11—Baltimore Yearly Meeting, at Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663, fax 779-7087.

6-11—Iowa (Conservative) Yearly Meeting, at Scattergood Friends School, West Branch, Iowa. Contact Bill Deutsch, IYM, 1478 Friends End Rd., Decorah, IA 52101, telephone (319) 382-3699.

7-10—Iowa (FUM) Yearly Meeting, at William Penn College, Oskaloosa, Iowa. Contact Del Coppenget, IYM, P.O. Box 657, Oskaloosa, Iowa, telephone (515) 673-9717, fax 673-6830.

7-10—North Carolina (FUM) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact James Newby, NCYM Office, 5506 Friendly Ave., Greensboro, NC 27410, telephone (910) 292-6957.

7-11—Ireland Yearly Meeting, at Happy Grove Meetinghouse, Plainfield, Ind. Contact Curtis Shaw, WYM, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789, fax 839-2616.

7-11—Western Yearly Meeting, at Western Yearly Meetinghouse, Plainfield, Ind. Contact Curtis Shaw, WYM, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789, fax 839-2616.


14-18—Lugari Yearly Meeting, Lumakanda, Kenya. Contact Lugari YM, P.O. Box 483, Turbo, Kenya.

17-24—Canadian Yearly Meeting, at Sorrento Centre, Sorrento, B.C. Contact Anne Thomas, CYM General Secretary, 91A Fourth Ave., Ottawa, Ont K1S 2L1, Canada, telephone (613) 235-8553.

21-25—Nairobi Yearly Meeting, at Friends Centre, Nairobi, Kenya. Contact Nairobi YM, P.O. Box 60968, Nairobi, Kenya.

21-26—East Africa Yearly Meeting, Kinshasa, Congo, Kenya. Contact East Africa YM, P.O. Box 35, Kinshasa, Congo, telephone (254-331) 45422.

22-26—France Yearly Meeting, L’Arbresle, France. Contact Christine Abt, 7 Jolie Vue, Rt. De Montaret, F-38580 Allevard, France, telephone (33-76) 975232.

**Friends World Program**

- Pursue your interests in environmental studies, international cooperation, community service, peace and development issues.

- Be part of a Learning Community of students and faculty dedicated to global and socially responsible education.

- Immerse yourself in local culture through homestays, fieldtrips, language training, and independent study.

- Earn an accredited Bachelor's degree. Enter as a freshman, transfer or visit from another college. FW also accepts noncredit seeking associate students.


**Friends World: A Thirty Year Commitment to Global Education for Social Change**

Admissions Office, Box FJ
Friends World Program
Long Island University
Southampton College
239 Montauk Highway
Southampton, NY 11968-4198
(516) 287-8466

August 1996 Friends Journal


**Resources**

- How can we help to expand society's code of conduct to be more fair to both genders? Beyond Dolls & Guns: 101 Ways to Help Children Avoid Gender Bias, by Susan Hoy Crawford, is a good start. The purpose of this book is to teach adults to monitor their influential behavior in order to help children develop to their full potential, despite social pressures that might hinder them. Further references follow most of the 101 tips and suggestions, and an extensive, four-part appendix includes a glossary of inclusive language, research summaries relevant to gender bias, famous women in history, and a bibliography of nonexist children's books. A 212-page, paperback copy is available for $10.95 from Heinemann, 361 Hanover St., Portsmouth, NH 03801-3912.

- Heartland Sunshine, by Rod Routon, is a resource for rural and small-town churches, communities, and yes, Friends meetings. The author, a Quaker pastor for over 20 years, writes of the triumphs and failures of Bangor Liberty Friends Church, Union, Iowa, where he had ministered for 10 years. The first release of this book will come out later in the year, but you are invited to pre-pay a discounted price of $13 to Heartland Sunshine, 1260 Hopkins Ave., Union, IA 50258, and a copy will be delivered as soon as possible. Please include full name, address, and telephone number with the order.

- Which education program is right for you? The 1993 Global Directory of Peace Studies Programs contains information on 400 undergraduate, master's, and PhD programs worldwide dealing with peace studies. It includes background information on the philosophy, curriculum requirements, faculty, and students of each program. The book is available for $25 from COPRED, c/o The Institute for Conflict Analysis and Resolution, 4103 Chain Bridge Rd #315, Fairfax, VA 22030.

- An opportunity to support social change has surfaced with The Commonweal Collection, a small library dedicated to perpetuating social change through its collection of journals and books on nonviolence, spirituality, and ideas for a more peaceful society. This British library, serving local students, activists, and international researchers, is seeking to spread its message in order to provoke more interest and much-needed donations. Two pamphlets are offered for those wishing to know more of their activities and history, Newsletter to Friends 1930–1956, by David Hoggett, the founder of The Commonweal Collection, c/o J.B. Priestly Library, University of Bradford, West Yorkshire BD7 1DP, United Kingdom.

- Hear Our Voices: A Resource Directory of Immigrant and Refugee Women's Projects contains over 200 listings of advocacy, economic development, organizing, legal assistance, social service, research, training, and educational programs for immigrant refugee women. The 192-page book is available for $10 from AFSC, Literature Resources Unit, 1501 Cherry St., Philadelphia, PA 19102.

- What Makes a School "Quaker"? is a pamphlet aimed at people who are interested in what a Quaker education entails. It gives a basic history of Quakerism and a short list of Friends testimonies as applied at Thornton Friends School, in an attempt to define a "Quaker" education. This pamphlet is available for $3 from Thornton Publishing, 13925 New Hampshire Ave., Silver Spring, MD 20904.

- Jobs, Income, and Work, a book published by the American Friends Service Committee, is a recent study on the trends in the United States towards inequality. It gives a summary of topics such as Reverse Distribution, Blaming Women for Illegitimate Economics, Reducing Welfare Instead of Poverty, and many more. The 115-page paperback is available for $7 from AFSC, 1501 Cherry Street, Philadelphia, PA 19102.

- Similarities between the teachings of Buddha and Christ are illuminated in The Drum of Immortality, by Hugh Fincher. Factors and values that led these religious leaders in their quests are individually addressed in 22 sections, within which their words are compared and analyzed. To receive a copy, send a small contribution to Wat Buddharam, 451 King's St., Baltimore, MD 21224.

- Peace Brigades International, an organization committed to assisting groups working for justice by providing accompaniment in areas of conflict, is looking for volunteers. Current projects are in Guatemala, Columbia, Haiti, Sri Lanka, and Native communities in North America. For more information, contact Peace Brigades International/USA, 2642 College Ave., Berkeley, CA 94704, telephone (510) 540-0749. (From Catholic Worker, Aug.-Sept. 1995)

**Milestones**

**Births/Adoptions**


- Driscoll—Alfred Coles Driscoll, on April 15, to Haley Coles Driscoll and Alfred A. Driscoll, of Moorestown (N.J.) Meeting.


**Marriages/Unions**

- Donnally-Michelson—Burl Michelson and Helen Donnally, on Jan. 6, under the care of Ridgewood (N.J.) Meeting.

- Gaul-Corkum—Jeff Corkum and Phyllis Gaul, on April 27, under the care of Providence (Pa.) Meeting.

- Husic-Romanowski—Henry Jerome Romanowski Jr. and Martha Jane Husic, on April 13, at and under the care of Montclair (N.J.) Meeting, of which both Martha and Henry are members.

- Payne-Nichols—Herbert Nichols and Barbara Payne, on April 27, at and under the care of Media (Pa.) Meeting.

- Spohr-Buckley—Paul Buckley and Peggy Spohr, on April 6, under the care of Chattanooga (Tenn.) Meeting, of which Peggy is a member. Paul is a member of 57th Street (Ill.) Meeting.


**Deaths**

- Comfort—Horace W. Comfort, 78, on Jan. 27, at Pennwood Village in Newtown, Pa. Horace was born in Trenton, N.J., and later participated in Civilian Public Service during World War II. Following the war, he took courses at the Wharton School of the University of Pennsylvania and later graduated from the American Institute of Banking. He was employed as a consumer loan officer at several banks during his career. A lifelong member of Trenton (N.J.) Meeting, Horace served on the property and budget committees, Overseers, and as treasurer of that meeting for many years. He also served as clerk of Burlington Quarterly Meeting. In 1986 Horace and his wife, Jean Wright Comfort, moved to Pennwood Village and served as traveling librarians for several Friends retirement homes in the Philadelphia area, bringing books from the Philadelphia Yearly Meeting Library. Horace was loved by all and was a friend to everyone he met. He is survived by his wife, Jean Wright Comfort; two sons, Donald W. Comfort and Alan W. Comfort; a daughter, Anne C. Robinson; seven grandchildren; and a sister, Florence Maziarz.

- Kincaid—Jean Louise Dankert Kincaid, 83, on June 2, 1995, in Washington, D.C. Jean married Joseph Addison Kincaid in 1931 and together they helped found Friends Meeting of New Orleans (La.). The couple lived in Louisiana and raised three children. When Joseph passed away in 1956,
WILLIAM PENN CHARTER SCHOOL
306 Years of Quaker Education
Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.
Friends are encouraged to apply both as students and as teachers.
Earl J. Ball III, Head of School
3000 W. School House Lane, Philadelphia, PA 19144
(215) 844-3460

FRIENDS HOME AT WOODSTOWN
A Quaker-Sponsored Retirement Facility
- One-bedroom Woods Court Apartments for People over 60
- Residential facility with community dining
- 60-bed Medicare & Medicaid Certified Nursing Home
- Pastoral Setting
- Caring, supportive staff
WOODSTOWN
Delicious, nutritious meals
P.O. Box 457, Friends Drive • Woodstown, NJ 08098 • (609) 769-1500

Scattergood offers a rigorous college preparatory program for approximately sixty students, grades 9 through 12, in a caring, close-knit community of boarding students and resident staff living and working together in a beautiful rural setting.

Jean took a secretarial course and worked for several lawyers and doctors, and, later, as a ward clerk in a hospital. Jean was briefly married to Donald F. Savery in 1964 and 1965. At the age of 73, she began attending a local Presbyterian church in addition to Friends Meeting of New Orleans. At age 83, she became a member of that church, thus allowing her to enter The Presbyterian Home in Washington, D.C., in 1994, to be near her daughter. Jean is remembered for her lifelong love of reading and learning, and for her wonderful sense of humor. She was preceded in death by a son, James Keith Kincaid, in 1994. Jean is survived by a son, Blair Joseph Kincaid; a daughter, Marion Jean Kincaid; and two grandchildren, Kerry and Kelly Kincaid.

LaRue—George W. LaRue, 73, on June 4, 1995, in Doylestown, Pa. Born in Penn Park, Pa., George lived most of his life in the Wrightstown, Pa., area, where he was a member of Wrightstown (Pa.) Meeting. He and his wife moved to Doylestown, Pa., in 1988, when he retired as a self-employed graphic artist in the advertising field. He was a volunteer at the Mercer and Fonthill museums in Doylestown, and his hobby was gardening. George is survived by his wife, Jean Hickman LaRue, a son, Jonathan S. LaRue; a daughter, Jennifer L. Redstreake; two grandchildren, a brother, Walter LaRue; and two sisters, Kathryn Carson and Ella Worthington.

Lipa—Eleanor Happel Lipa, 83, on Feb. 21, at Friends House retirement community in Sandy Spring, Md. Born into a Quaker family, Eleanor grew up as an active member of Homewood (Md.) Meeting in Baltimore, Md. After graduating from business college, she worked for several years as a secretary in the offices of the state medical and surgical association. She became a secretary for Baltimore Yearly Meeting when its offices were moved to Sandy Spring. Late in life she married Matthew Lipa, who also was a member of Homewood Meeting. Eleanor was especially active in Sandy Spring Meeting and in the United Society of Friends Women in Baltimore Yearly Meeting. In her later years, she determined to get more education and attended part-time at Montgomery Community College in Rockville, Md., graduating at the age of 80. Eleanor was preceded in death by her husband, Matthew Lipa.

Manser—Gordon Manser, 86, on April 30, 1995, in Langhorne, Pa., of cancer. Born in Lansford, N.D., he was raised in Victoria, B.C., and Hood River, Ore. Gordon graduated from Whitman College, Walla Walla, Wash., in 1931 and attended

Under the care of Iowa Yearly Meeting of Friends (C) since 1890

August 1996 FRIENDS JOURNAL
the School of Public and International Affairs at Princeton University in New Jersey. Gordon returned to Oregon and worked for that state's department of welfare, becoming Director of Public Welfare for Multnomah County. Following a marriage that ended in divorce, he attended the University of Southern California, where he received a master's degree in social work in 1948. Gordon married Ellen Pierson in 1947. His career in social work was on the administrative level in Los Angeles, Baltimore, and New York City. After retiring, Gordon served as a volunteer consultant and did community studies. He served on many boards and was a Boy Scout leader and little league baseball coach. Gordon and Ellen moved to Pennswood Village in Newtown, Pa., where he served on several committees and the Corporate Board of Pennswood Village. He also was a member of the advisory committee of the Bucks County Area Agency on Aging. In the last year of his life, Gordon wrote the History of Pennswood from 1972–1992. Gordon and Ellen were members of Wrightstown (Pa.) Meeting, where Gordon served on the Worship and Ministry Committee. Gordon is survived by his first wife, Alice Johnson Calkins; his widow, Ellen Manser; two daughters, Marilyn Manser Avolio and Janet Manser Lamont; two sons, Morris Manser and Clark Manser; 12 grandchildren; and eight great-grandchildren. Gordon is survived by his first wife, Alice Johnson Calkins; his widow, Ellen Manser; two daughters, Marilyn Manser Avolio and Janet Manser Lamont; two sons, Morris Manser and Clark Manser; 12 grandchildren; and eight great-grandchildren.

McKee—George Washington McKee Jr., 86, on June 14, 1995, at Pennswood Village in Newtown, Pa. George was a graduate of Princeton University and the University of Pennsylvania Law School. He served in the navy during World War II and later worked for the Pennsylvania Bar Association. He also worked as a solicitor, was a past president of the Paxtang, Pa., Lions Club, and directed a family camp at Dunkirk Conference Grounds in New York. George was an active member of Salem United Church of Christ in Harrisburg, Pa. He and his wife joined Wrightstown (Pa.) Meeting after moving to Pennswood Village. He served as president of the Pennswood Village Resident Association and was a member of the Men's Singing Group. George is remembered for how he encouraged others, his devotion to his family, and his sharing of his enjoyment of art, gardening, and pets. He was a fine lawyer who was an advocate for people and ideas he sincerely believed. George is survived by two daughters, Clara Rader and Martha Kayser; and four grandchildren.

Miles—Nglechel Calder Miles, 17, on Feb. 25, in Seattle, Wash. Known as Lelech to his family and friends in Palau, he was born with congenital neutropenia, a rare and untreatable illness. In 1989 Lelech enrolled in a DNA hormone project at the University of Washington. For the next two years he lived with his grandparents, Ward and Alice Miles, in Olympia, Wash., and attended school there. With his grandparents he was a regular attendant of Olympia (Wash.) Meeting, where he was well known and loved by all. In 1991 he returned to Palau and was able to lead a normal life. He was a straight-A student, participated in student government and other organizations, and hoped to become a physician. He returned to the U.S. each summer for tests and studies at the University of Washington Medical Center. In 1994 he experienced medical problems, and in 1995 it was clear that he would develop leukemia. After two unsuccessful bone marrow transplants, Lelech passed away in the company of his family. He was...
The ESR Equation:

1. A supportive, Christ-centered, learning community—plus
2. Rigorous academics—plus
3. Diversity of age, race, gender and faith traditions—plus
4. A focus on personal spirituality—plus
5. Many small, engaging classes—plus
6. Opportunities to work closely, one-on-one, with caring faculty—plus
7. A place where family members are included.

It all adds up to transformation.

Earlam School of Religion—
(A Quaker seminary offering Master of Divinity, 
Master of Ministry and Master of Arts degrees)
the right answer for a solid education and personal preparation for ministry.

Call Nancy Nelson at 1-800-432-1377
228 College Avenue, Richmond, Indiana 47374

Founded in 1893 by the Society of Friends, George School is a co-
educational boarding and day school for students in grades 9-12.
The college preparatory curriculum emphasizes Friends values and includes:

- Courses on 4 levels of challenge
- Advanced Placement (AP)
- English as a Second Language (ESL)
- International Baccalaureate (IB)
- International workcamps
- English as a Second Language (ESL)
- Required community service
- Required full-year courses in the arts
- 13 interscholastic sports for boys and girls

For more information, please contact the Admissions Office: 215/579-6547.
today, with sale proceeds given to the annual fund of PYM. Dorothy was diagnosed with Parkinson’s disease in 1985. For ten years she struggled gallantly against the disease. She was unpretentiously brave and never complained about her physical limitations. She passed away one week after a visit from her daughters and grandchildren. Dorothy was preceded in death by a son. She is survived by her husband of 45 years, Hubert Taylor; two daughters, Beth and Daphne Taylor; and three grandchildren, Peter, Sam, and Maxwell Taylor.

Wright—Edward Needles Wright, 99, on March 3, under hospice care in Carmel, Calif. A birthright Friend, Edward was born in Philadelphia, Pa., and educated in Quaker schools. He earned his BA and PhD from the University of Pennsylvania, where he later taught accounting at the Wharton School for over 20 years. In 1918 Edward served as a conscientious objector with the American Friends Service Committee in a relief and reconstruction unit in France. In 1922 he married Elizabeth Cox and settled in Rose Valley, Pa., where he built a home. A fine builder and carpenter, he also constructed several log cabins in Connecticut, where his family spent their summers for many years. He and Elizabeth were founding parents of the School in Rose Valley, a small, progressive school begun in 1930 in their home. He served a term as clerk of Providence (Pa.) Meeting and remained a member of that meeting throughout his life. In 1945 he left his teaching position to work for AFSC overseas, helping to repatriate Greek and Yugoslav refugees from Egypt. He then led a workcamp in Austria before becoming director of the Overseas Workcamp Program for AFSC in Philadelphia for 20 years. He traveled all over Europe, the Middle East, and Mexico, visiting various workcamp projects. Following his retirement, Edward continued to serve AFSC as a volunteer, primarily in the personnel department. He also served as chairman of the board of managers of the Friends Intelligencer Association. Following Elizabeth’s death in 1973, he married Linda Durkin and moved to Carmel, Calif. He was an active volunteer in numerous local organizations, served as clerk of Monterey Peninsula (Calif.) Meeting, and participated in many Monterey Peninsula Theater productions in his 80s and 90s. He had a lifelong love of baseball, both as a player and as a fan. His book, Conscientious Objectors in the Civil War, an outgrowth of his PhD thesis, was followed in later years by numerous articles on local and family history and an autobiography. Edward’s Quaker faith underlay all he was and did. Edward is survived by his wife, Linda; a son, Chris Wright; a daughter, Judy Wright Matchett; five grandchildren; and five great-grandchildren.
Classified Ad Deadlines: October issue: August 12
November issue: September 9
Submit your ad to:
Advertising Manager, Friends Journal
1051 City Square
Philadelphia, PA 19102-1497
Fax: (215) 568-1377

Audio-Visual

Wise Women Videos With Discussion Guides
Celebration of theフェルマリン，inspirational videos create wise women ceremonies using music, dance, heritage, the bond between mother/daughter, old-younger women, and spirituality. Contact: I Amino Angell, 215 814-5411.

Architects Of Change: Two Grandmothers—shows the homes of off-the-grid grandmothers who share their philosophy and the benefits of straw bale and earth dome construction. $28.
Postage Included. Send to: CoText, 5255 N. Via Entrada, Tucson, AZ 85715, (520) 299-2404.

WHO ARE QUAKERS? by Claire Simon: Describes Friends’ worship, ministry, and decision-making. Excellent tool for outreach and education. $25.50 (pp. 27 mins.).

Also available: CRONES: Interviews with Elder Quaker Women—Clare Simon’s first program. Quaker women speak unselfconsciously about their lives, being Quaker women, and their feelings about aging and death. Reduced to $15 (approx. 20 mins.).
Please add $3 for postage with your order and allow three weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Books and Publications


Quaker Books, Rare and out-of-print, prints, journals, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 161 Hayden Rowe St., Hopkinson, PA 15178.

Books—Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, VA 23074. Write for free catalog.

For Sale

Home in Wynnewood, PA. Less than three miles from Merion, Havertown, and Old Havertown Meetings. This three-story home is within a short walk of the high school, train, and shopping. Dependence on a car can be minimized. The house has five bedrooms and two-and-a-half baths. The third floor is self-contained and could be shared with student helpers or other family members. Surrounded by beautiful old trees. Offered at $50.000. To see, call (610) 666-6641 or at (610) 649-7410, ask for Celene Bershaw.

Marketplace available to you! Special Quaker items: Commemorative plates, ceramic mugs, prints, T-shirts, handmade wood items, Quaker dolls, and more. New Fre Brochure Quaker Heritage Showcase, 1071 N. Kittatinny, Tucson, AZ 85737.

Opportunities

Alternative Communities across America welcome visitors/potential members. Live in the country with others who value equality, ecology, and nonviolence. For our booklet, write for free Brochure Egalitarian Communities, Telahut, Route 1, Box 35 (JF), Cheswick, VA 24072. Free (S3 appreciated).

Available September 1—St. Peter’s Friends Meeting seeking a young woman for caretaking in exchange for on-site residence. Write summary of interest and qualifications to Clerk of Property Committee: Eileen Zinger, 2703 11th Court, Palm Harbor, FL 34684.

Intentional community forming. Located on beautiful farm in neighboring communities, the community will practice simplicity, sustainability, spirituality, homesteading, and cooperative living. For information, call (800) 923-5719.

Mexico City Volunteer Opportunities: Service-learning seminars and internships. Casa de los Angelos, Ignacio Marcial 132, Mexico 06030 D.F.

Stop the Violence! Alternatives to Violence Project of N.J. seeks volunteers to facilitate workshops in prisons, schools, and the community. N.J. Fast-track training available. Write or call A. Tho, B Wiltsie Court, Medford, NJ 08055. Telephone: (609) 953-7670. E-mail: ASTHRBP@aol.com.

Upcoming Conferences At Pendle Hill
Young Adult Gathering: Small Steps on the Journey, for the under-40s, Delaware and Shaw and Kid Kitchens, Aug. 31—Sept. 2, special low price.

Travel-See the Socially Concerned: Joint Quaker education and community service programs in anthropology-focused tours to Nova Scotia (September), Nicaragua (October), Guatemala (February and April), and Peru—Amazon and highlands (August). Write or call Harshaw Tours: 206-816-1600, or write to: Simplicity House, 5615 W. 63rd Terrace, Shawnee, KS 66203.


Consider a Costa Rican Study Tour January 30 to February 10, 1997, with an optional five-day extension to Nicaragua. Call Roy Joe and Ruth Stuckey, 1128 Hornbeam Road, Sabina, OH 45159, or call Lori Muehlman, telephone: (513) 832-2992.

Consider investing in affordable retirement property in the southern Arizona high desert. We envision a supportable community of friends (Friends) enjoying another another and the spacious, dry climate near an established Friends meeting. To be part of the planning process, or merely to gain more information, call (610) 399-0684. A brochure is available.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Community interests in spirituality, peace, and social justice concerns. Write or phone: Simplicity House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, mariew@missouri.edu.

Performing Arts & Music

Songs that build community. Free catalog of songbooks/recording. Kids’ music, environmental songs, Pete Seeger, group singing, and more. Write for free brochure: Rise Up Singing by Clinton, Annie & Peter Blood-Patterson, 22 Tanguay Road, Glen Mills, PA 19342. (610) 369-0684.

Personals

Single Booklovers, a national group, has been getting unsolicited booklovers together since 1970. Please write Box 117, Geddyville, PA 16039, or call (610) 369-0684.

August 96 FRIENDS JOURNAL
Concerned Singles


Positions Vacant


Residents are needed for the Retirement Living Community at Kendal at Ithaca, Ithaca, New York. Kendal is a Quaker-sponsored retirement community for older adults, seeking to create a caring, community environment. Kendal at Ithaca offers a variety of housing options, from apartments to independent living, to meet the needs of residents. Kendal at Ithaca is centrally located, yet offers the beauty of a college town setting. Kendal at Ithaca is committed to providing a nurturing environment for all residents. If you are interested in learning more about Kendal at Ithaca, please contact us at (607) 272-9186. Kendal at Ithaca is an equal opportunity employer.

Service community, Innsfree Village. Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains, a 21-week program. Participants receive room, board, medical benefits, and $180/month. Recruiting, Innsfree, Rte. 2, Box 506, Crozet, VA 22932.

Residents/Residents Couple: New Haven (Conn.). Meeting seeks residents Friend and/or caretaker to live on-site in newly remodeled house. Range of duties in exchange for rent, includes cooking, cleaning, and operation of year-old meetinghouse, active in community and spiritual life. Start June, July, August, August. Call (800) 717-1464 or send resume to New Haven Monthly Meeting, 225 East Grand Avenue, New Haven, CT 06513.

Rental Homes

Coast of Maine: One or two Friends to share a Barn-Residence throughout the coming winter, with a relatively lively elder lady. Write Immediately. Mrs. Chouette Chaput, R.R. 3, Box 832A, Woolwich, ME 04579 or telephone soon after Labor Day: (207) 443-2100.

Maine Coast 1840 Cape. For rent September 1996 through May 1997 (dates flexible). Woods, meadow, extensive coastline, sand beaches, Conservation easement. Interesting history of literary and artistic associations. Write Alice Henderson, Rte. 1 Box 443, Addison, Maine 04403 or call (902) 943-2665 for information.


A Friendly Meal vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal skylight, oakstly view, wall-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and breakfast: $70 per day. Weekly and monthly rates available. Write or call Hermitt & Wm. Vagreili, 376 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9026. Fax: 572-6048.

Quaker-based, rural, desert community invites individuals, families, or small groups. We rent homes to prospective community members and space for modest retreats. Write Saya, Friends Southwest Center, McNeal, AZ 85617.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts, 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (217) 694-9186.

Retirement Living

Foxdale Village, a Quaker life-care community. Affordable, thoughtfully designed cottages complemented by attractive dining facilities, auditorium, and full medical protection. Setting is a wonderful combination of rural and urban environment. Entry fees: from $40,000-$140,000; monthly fees from $1,164-$2,354. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-5491.

Try a Kendal Community for Yourself

Kendal retirement communities offer one of the most comprehensive life-care contracts available, including unlimited long-term nursing care for the same monthly fee as apartment living. Our committed residents, full services, and predictable fees reflect our sound Quaker management.

If you would like to try out your retirement in person, our Try It! Like It! Offering may be available. Please contact Kendal at Ithaca with your ideas and questions. Kendal at Ithaca is 20 minutes to local beaches. New stone and cedar building with large octagonal skylight, oakstly view, wall-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and breakfast: $70 per day. Weekly and monthly rates available. Write or call Hermitt & Wm. Vagreili, 376 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9026. Fax: 572-6048.

Unlimited Housing

The Friends Journal is seeking candidates for a nine-month to one-year internship beginning in fall 1996. Includes clerical and editorial assignments, plus exposure to all aspects of magazine publishing. Send resume and cover letter, to 1211 Cherry Street, Philadelphia, PA 19102, fax (215) 699-1377.

Friends Home West

Friends Homes West, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1966. Friends Homes West includes 171 apartments for independent living and 30 on-site private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (919) 252-9950, or write Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

Schools

Olney Friends School—Students, you often tell us Olney Friends School: "Quaker Treasures" that should continue and thrive. Help us continue with your high-school-aged young people to experience this "treasure in the hills." Olney is college and career preparation within a family community built on Quaker principles. For more information, please call (301) 445-9065, or write Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including language arts, reading, math, music, art, science, social studies, physical education. Located in western Maryland. For more information, please call (540) 446-3144.

Sandy Spring Friends School. Four site-boarders, grades 9-12. School year begins August 27. Full and partial scholarships available. For more information, please call (301) 772-7433, or write Sandy Spring Friends School, 5500 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Sandy Spring Friends School. Five or seven-day boarding option for grades 9-12. Day school pre-k through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 400 students. 130-acre campus less than an hour from Washington, D.C. International programs. Incorporating traditional Quaker values. 10923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

The Meeting School: A Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends test. Since 1984. Free and the environment. $2400-$14000. $40,000-$140,000; monthly fees from $1,164-$2,354. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-5491.

Lansdowne Friends School—A small Friends school for boys and girls, ages 3 to 8, with three years of kindergarten, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Thematic education, conflict resolution, Spanish, after-school care, summer program. 10 N Lansdowne Avenue, Lansdowne, PA 19050. (610) 853-2545.

Westbury Friends School—Safe, nurturing Quaker environment for young people from age 3 to 18 years. Our 140-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Price: $2400-$140,000; monthly fees from $1,164-$2,354. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-5491.
Friends Helping Friends Grow. Investment certificates available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 982-7673.

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


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

Wedding Certificates, birth testimo­nials, poetry, gifts, births, deaths, or long projects, reasonable rates. The Writing Team. Telephone: (610) 725-9290.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pine-wood Dr., Greensboro, NC 27410. (305) 294-2095.

Summer Rentals

Get things hopping!
Advertise in Friends Journal.

Meetings
A partial listing of Friends meetings in the United States and abroad.
MEETING NOTICE: $13.50 per line per year. Payable a year in advance. No discount. Changes: $8 each.

BOTSWANA
Gaborone-Kagisong Centre, 373524 or 353524.

CANADA
HALIFAX, NOVA SCOTIA (902) 461-7072 or 477-3690.
OTTAWA—Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.
TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (north from Bloor and Bedford).

COSTA RICA
MONTVERDE—Phone 645-5007 or 645-5036.
SAN JOSE—Meeting, 11 a.m. Sunday, 524-4375 or 233-6169.

EGYPT
CAIRO—First, third, and fifth Sundays at 7 p.m. Call Jokhew Kowtiz, 357-3653 (d), or May Langsten, 357-6099 (d), 348-3437 (e).

FRANCE

GERMANY
HAMBURG—Unprogrammed meeting 10:30 a.m. Sundays. Winterhuder Weg G (Altenhof), Phone (040) 2700032.
HEIDELBERG—Unprogrammed meeting. First and third Sundays. Call Brian Tracy 05223-3469.

GUATEMALA
GUATEMALA—Unprogrammed. First and third Sundays. Call Trude Hunt 6543986, Nancy Espinosa 8802468.

MEXICO
CIUDAD VICTORIA, TAMAULIPAS—Iglesia de los Amigos, Sunday 10 a.m., Thursday 8 a.m. Matamoros 7372-2973.
MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 130, 06050, Mexico 1, D.F. 705-0251.

NIGERIA
MANAGUA—Unprogrammed worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5351 Managua, Nicaragua. Telephone: 856-2816 or 866-2844.

UNITED STATES
Alabama
ATHENS—Limestone Co. worship group (205) 290-3068.
BIRMINGHAM—Meeting for worship 10 a.m. Sundays. PATH, 409 21st Street North. (205) 916-0570.
FAIRHOPE—Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 920 Fairhope Ave. Write, P.O. Box 3530, Fairhope, AL 36532.
HUNTSVILLE—Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35610.
ROYAL (Blount County)—Worship group. (205) 429-3088.

Arizona
FLAGSTAFF—Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.
McNEAL—Chicopee Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Eindia. Worship 11 a.m. Phone: (602) 542-3934 or (602) 842-3574.
PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1678.
PRESCOTT—Worship group (602) 775-8971 or 445-7619.
TEMPLE—Unprogrammed worship and First-day school 10 a.m. 318 East 15th St., 85281. Telephone: 998-3906.
TUCSON—Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: (602) 825-0402.

Arkansas
FAYETTEVILLE—Unprogrammed. (501) 521-8657 or 267-5822.
HOPE—Unprogrammed. Call (501) 777-5832.
LITTLE ROCK—Unprogrammed meeting, discussion 10 a.m., worship 11 a.m. at 3415 West Markham. Phone: (501) 654-7223.

California
ARCA­ITA—1920 Zehnder. (707) 677-0461.
BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut, 843-9725.
BERKELEY—Stewart Center, 600 Sacramento, P.O. Box 5065. Unprogrammed worship 9:30 a.m. 524-9495.
CHICO—10 a.m. singing: 10:30 unprogrammed worship. Child's worship. 2032 Mariposa Ave., 345-5429.
CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.
DAVIS—Meeting for worship, First Days; 9:45 a.m. 345 L St. Visitors call 753-5524.
FRESNO—Unprogrammed meeting. Sunday 10 a.m. Childcare. 1350 M Street, Fresno, CA 93721. (209) 496-6424.
GRASS VALLEY—Meeting for worship 9:45 a.m., discussion/meeting 11 a.m. John Woolman School Campus, 1375 Woolman Ave. (916) 965-2124.
HOMET—Meeting for worship 9:30 a.m., 20666 Chestnut Dr. Visitors call (714) 925-2918 or 927-7675.
JUANITA—Meeting 10 a.m. 7300 Eads Ave. Visitors call 455-1205.
LONG BEACH—10 a.m. Orlaza at Spaulding. (510) 514-1730.
LOS ANGELES—Worship 11 a.m. at meetinghouse, 167 So. Normandie Ave., L.A. 90037. (213) 296-0733.
MARRI­N COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, Ca. (415) 435-6755.
MONTEREY PENINSULA—Friends meeting for worship. Sundays, 10 a.m. Call (408) 649-8615 or (408) 373-0303.
OUS—Unprogrammed worship. First Days 10 a.m. Call 649-4467 or 640-530.

August 1996 Friends Journal
THREE WORSHIP GROUPS IN AREA:

SAN FRANCISCO - Meeting 10:30 a.m. at Seafront Park, 4th & Western Ave. Phone: (415) 431-7440.

SANTA ROSA - Redwood Building, school. Meeting 10:30 a.m. Phone: (707) 824-5521.

MENOMINEE - Worship at 10:30 a.m. Phone: (218) 726-3451.

MASON - Meeting 10:30 a.m. Phone: (517) 433-4586.

DAYTONA BEACH - Meeting 10:30 a.m. at First Baptist Church, 2111 Friendship Dr. Phone: (305) 854-1234.

ATLANTA - Meeting 10:30 a.m. at First United Methodist Church, 101 N. Main St. Phone: (404) 455-2345.

NEW ORLEANS - Meeting 10:30 a.m. Phone: (504) 563-9971.

CHICAGO - Meeting 10:30 a.m. at First Baptist Church, 101 S. Main St. Phone: (312) 563-9971.

WILMINGTON - Meeting 10:30 a.m. at First Baptist Church, 101 S. Main St. Phone: (312) 563-9971.
indsapolis—Valley Mills Friends Meeting, 6739 West Tenth Ave., 317-252-4366 for meeting times.

RICHMOND—Clear Creek, 8th Street Meetinghouse, 2900 North 10th St., 315-933-2222 for meeting times.

SOUTH BEND—Unprogrammed worship, first-day school 10 a.m.

WATERBURY—Unprogrammed worship, first-day school 9 a.m.

Whitby—Ossabaw Friends Meeting. Meeting for worship, First Day, 10 a.m. Whitter, 317-279-0211.

Maryland

ADELPHI—Worship 10 a.m., Saturday, Sunday school 10:30 a.m. (217) 299-0577, 299-2222.

ANNAPOLIS—Unprogrammed worship, first-day school 10 a.m.

BALTIMORE—Weekly worship, 9:30 a.m. and 11 a.m., except 8:30 a.m. and 10 July and August, 215-921-3773.

HOPKINS—Weekly worship, 9:30 a.m. and 11 a.m., except 8:30 a.m. and 10 July and August, 215-921-3773.

WESTERN—Unprogrammed worship, first-day school 10 a.m.

Wellesley—Meeting for worship and Sunday school 10 a.m., 232-703. Phone: (617) 232-0929.

West Burlington—Meeting for worship 10 a.m. Sunday, 215-578-3773.

Worcester—Unprogrammed meeting for worship 11 a.m. Sunday, 311 Pleasant St., 508-754-3867.

Michigan

ALMA—Mt. Pleasant—Unprogrammed meeting 10 a.m. and 11 a.m.

ANN ARBOR—Meeting 10 a.m. and 11 a.m. Meeting, 413-768-3271. Call: (734) 768-3271.

BIRMINGHAM—Unprogrammed worship, first-day school 10 a.m., 207-603-3271. Call: (734) 603-3271.

Brownstown—Unprogrammed worship, first-day school 10 a.m.

Canton—Unprogrammed worship, first-day school 10 a.m.

Cedar Springs—Unprogrammed worship, first-day school 10 a.m.

DEERFIELD—Unprogrammed worship, first-day school 10 a.m.

Deaver—Unprogrammed worship, first-day school 10 a.m.

Dexter—Unprogrammed worship, first-day school 10 a.m.

EAST LANSING—Unprogrammed worship, first-day school 10 a.m.

EAST LANSING—Unprogrammed meeting for worship, 10 a.m.

FARMINGTON—Unprogrammed worship, first-day school 10 a.m.

Grand Traverse—Unprogrammed worship, first-day school 10 a.m.

HAROLDSBURG—Unprogrammed worship, first-day school 10 a.m.

HOLLAND—Unprogrammed worship, first-day school 10 a.m.

INSTEAD—Unprogrammed meeting for worship, 10 a.m.

JACKSON—Unprogrammed worship, first-day school 10 a.m.

KALAMAZOO—Meeting for worship, first-day school 10 a.m.

LANSING—Unprogrammed meeting for worship, first-day school 10 a.m.

Leesburg—Unprogrammed worship, first-day school 10 a.m.

LIVONIA—Unprogrammed meeting for worship, first-day school 10 a.m.

LINDEN—Unprogrammed worship, first-day school 10 a.m.

LHelp—Unprogrammed worship, first-day school 10 a.m.

LOWLAND—Unprogrammed worship, first-day school 10 a.m.

MARION—Unprogrammed worship, first-day school 10 a.m.

MAYVILLE—Meeting for worship, 10 a.m. and 11 a.m.

MICHIGAN—Unprogrammed worship, first-day school 10 a.m.

MILFORD—Unprogrammed worship, first-day school 10 a.m.

MUSKEGON—Unprogrammed worship, first-day school 10 a.m.

NASHVILLE—Unprogrammed worship, first-day school 10 a.m.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 603-793-6281.

August 1996 FRIENDS JOURNAL
OHIO

FAIRFIELD-First-day meeting 10:30 a.m., 1105 Ashland St. (530) 482-4335.

OHIO-First-day meeting at 11 a.m., 282 N. Sixth St. (530) 482-4335.

FAIRFIELD-First meeting 10:30 a.m., 282 N. Sixth St. (530) 482-4335.

OHIO-First-day meeting 10:30 a.m., 282 N. Sixth St. (530) 482-4335.

OHIO-First-day meeting 10:30 a.m., 282 N. Sixth St. (530) 482-4335.

OHIO-First-day meeting 10:30 a.m., 282 N. Sixth St. (530) 482-4335.
Woodmere at Jacaranda

a new Quaker sponsored resident-owned
Continuing Care Retirement Community

On Jacaranda Boulevard just north of US 41 in Venice, Florida

Now under development by
a not-for-profit Florida Corporation
established by
Sarasota Monthly Meeting of Friends
in cooperation with members of
Sarasota Evangelical Friends Church

- Planned affordability
- On site health care with portable
  long term care coverage
- Choice of villas, or apartments
  from 700 to 2000 square feet
- Assisted living apartments

\[\begin{align*}
\Rightarrow & \quad \text{Indoor parking} \\
\Rightarrow & \quad \text{Library, Craft and hobby areas} \\
\Rightarrow & \quad \text{Woodworking and other shops} \\
\Rightarrow & \quad \text{Resident Council} \\
\Rightarrow & \quad \text{Conference and media center} \\
\Rightarrow & \quad \text{Silent and programmed worship}
\end{align*}\]

Put Florida in your future, If you're planning to retire
And know that special pricing*, can be yours if you inquire.

For further information write:
Friends’ Housing and Care, Inc., 1348 Cottonwood Trail, Sarasota, FL 34232-3437
Or call: (941) 342-1611 or Fax: (941) 371-4604

Board of Directors: William R. Martin, Chair; Elsie Hassecker, Vice-Chair; Marie P. Condon, Secretary; George B. LeRoy, Treasurer; James Brantingham, Chair, Public Relations Committee; Herbert Hallman, Chair, Finance Committee; William Hassecker, Chair, Building Committee; Steve Brantingham; Robert B. Condon; Charles Heinlein; Douglas Heinlein; Iris Ingram; Mary Esther LeRoy; Elsa F. Norton; Americus H. Woodward; Margaret W. Woodward.

*Special pricing for early reservations
Void in states where prohibited or restricted