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# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**Police Power for Peace**

**Hiroshima/Nagasaki Unresolved: A Present Danger**

**Favorite Writings on Simplicity**

**Summer Wordplay**

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



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## Among Friends

# Staying Aligned with Our Values

As I write, I've just returned from the Friends General Conference Gathering in Amherst, Massachusetts, where, among other things, I attended a weeklong workshop on the subject of "Your Money and Your Values." Having reached the empty nest, but still paying for my offspring's college educations, it seemed a good time to re-examine my personal and our family financial goals, as my husband and I look forward to the years when the costs of rearing a family will be behind us. I found the workshop, led by Penny Yunuba and Carolyn Hilles, to be excellent, with many useful avenues to re-evaluate our current practices. My experience at the Gathering resonates well with Chel Avery's "Favorite Writings on Simplicity" (p. 11) in this issue. We Quakers, she writes, "live in a world filled with demands, pressures, temptations, and distractions that serve as constant impediments to our efforts to order our outward lives in a way that nourishes and witnesses to the inward lives we strive for." She goes on to share four Quaker and three secular readings that have helped her in her efforts to keep her life centered and congruent with the Testimony of Simplicity.

Minding our testimonies, particularly in facing the complexity of the right use of power, has never felt more urgent than at present. In "Police Power for Peace" (p. 6), William Hanson explores the appropriate use of limited force in an international context as a means of preventing the escalating violence that leads to war. Recognizing that many Friends are ambivalent about the need for the use of force by local police, he points out that we rely on that function for daily protection—and that "we need a clear direction favoring world police and a world judicial system as an alternative to the fumbling horror of perpetual war." He goes on to suggest that Friends become advocates and leaders in developing the minimum-force policing and world law that the global community will need to reach the point of abolishing war.

One could not find a better model of the quiet but firm commitment needed to effect long-lasting social change such as this than in the example of Mary Stone McDowell, featured in "Gentle Persuader and Loyal Friend" (p. 16) by Mary Lee Morrison. Mary Stone McDowell was a teacher in the public schools in New York City prior to World War I. In 1918, she was suspended from her position for five years for her refusal to teach a course in citizenship, which she deemed was "a euphemism for support of the war." After five difficult years, and a legal case that ultimately "represented the first test of pacifism and academic freedom moving through a state court system in the United States," she was reinstated as a teacher in the New York City public schools in 1923. The president of the School Board admitted that her case had occurred at "the height of war hysteria." Her firm commitment to her pacifist values and long involvement with peace activities throughout her life, until her death in 1955, displayed the courage and dedication needed to change hearts and minds.

During these slower days of summer, I hope that Friends will find much here to contemplate in thinking about how to keep one's life congruent with one's values.

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*Front cover photo:  
on the dunes at  
Barnegat Light, N.J.,  
by Robert Dockhorn*



## War is the worst choice

War brings out the worst in all people. We have always known this. We are now seeing how one army can torture and kill prisoners and how this brings another army to retaliate. War eventually becomes a competition to see who can leave humanity farthest behind and treat people the worst. There are no winners, only survivors, and too few of those. This, among a long list of other reasons, always makes war the worst choice that can be made. International law, the rules of war, never hold. And while a few make billions of dollars, many others suffer greatly for ends never achieved.

We must now all work together, not only to end the U.S. war in Iraq, but to remove the United States from the business of war. We must stop sending our young people to capture weapons of mass destruction that do not exist. We must stop torturing people as we claim to bring democracy. We must stop the beheading of young men, ours and theirs, and bring this sickness to an end. I pray that the words of the great prophets of each religion will be heeded—it is the sacred work of each and every Christian, Jew, and Muslim to work for peace, not war.

*John Calvi  
Putney, Vt.*

## Encouraging spiritual fire

I discovered Patricia McBee's article "Quaker Spiritual Disciplines for Hard Times" (*FJ* Aug. 2003) just in time to offer it at our meeting's recent retreat as a superb reference on what we can do to encourage the possibility of spiritual fire among us.

Patricia speaks perceptively of how much Quakers run in spiritual circles, never able to affirm practices that remotely resemble form. Because of this, we have a rough time identifying with each other in any consistent way when it comes to spiritual practices, i.e., disciplines. Is pride in our ability to intellectualize our personal beliefs or fear of emotional affect preventing us from worship sharing that would allow us to connect and to share personal disciplines?

The phrase "holding in the Light" is fascinatingly abstract. How do we each practice that? What do we feel when we practice that? How do we feel when we sense God? In what forms do we accept guidance from the Inner Teacher? In what ways do we release (or even define) the "slaves" that Patricia speaks about as binding our spirit from making progress, so that the Light can shine through? Unless our meetings are in the process of helping Friends on a consistent basis to define and redefine these

concepts, what are we really set up to do? Fifty minutes of silence is form, and it sure can be empty form.

Are we like adolescents, rebelling and wanting our own way, determined that we as individuals can each discern our own way? Quakers make it very easy to assume that individual perception is enough.

What is it about group interaction beyond silence that puts us off? We go through lengthy business meetings, processing important details about finance and outreach with admirable aplomb. What happens when it comes to sharing our individual paths? What happens when it comes to needing help as individuals? What happens when it comes to sharing our individual personal disciplines? Does being strong on the value of the individual spiritual walk preclude our needing to share? Can "group fire" develop simply from the Inner Light of individuals who sit together 60 minutes per week in silence?

I can see the newest Quaker form of cartoons: "You can't light my fire if I can't share your hee-eat." Or: "I won't share my fire because you want it too badly."

Can sharing our spiritual successes help us to continue seeking and understanding the amazement of grace? Will it be, as we grow closer, that the fire among us will have all the elements it needs to spark and burst into flame?

Thank you, Patricia McBee, for your suggestions of traditional disciplines we can feel are healthy approaches to a spirit-filled life that have the potential of encouraging group spiritual fire.

*Ginger W. Swank  
Zanesville, Ohio*

## More on Thich Nhat Hanh

Congratulations to Phyllis Hoge ("Retreating with Thich Nhat Hanh," *FJ* April) for taking her curiosity about Thich Nhat Hanh from book form into experience! She and her friend Tina ask, after a day's workshop with this world-renowned teacher of Zen Buddhism: Is there passion in this practice of Engaged Buddhism? Is it possible to open to deep emotion as Friends do in meeting? What about the authority of a teacher? Where is the silence?

These and "How do I sit?" are frequent questions asked by newcomers to the practice. Would it be possible to understand the depth and flavor of Quaker practice from a one-day visit to a meeting largely populated by other first-time visitors? I encourage Phyllis to explore further and to notice in particular that Thich Nhat Hanh

teaches us not to be bound by any dogma, even Buddhist dogma. After 15 years of sharing in the life of my own local Thich Nhat Hanh community along with 40-plus years of being a Friend, I conclude as she does that there is much these two traditions have in common. What interests me most is how they differ.

In small dharma discussion groups, for instance, much like our worship sharing groups, deep emotion can flow. The silence in the gathered meditation hall during the month I shared of this year's three-month-long winter retreat (for the full 250-person monastic community and 250 lay people) was deep indeed, as were all but one of the meals.

The question of having a teacher is a wonderful one. On the one hand, if the Holy Spirit is your guide, you don't need a teacher in the flesh. On the other hand, if you are aware of carrying a shadow (don't we all?), you know that transforming it can be aided by having an energetic link with those who are more developed. It is just such a practice that Bill Taber has long espoused among Friends: hang out with those who are more seasoned.

What draws me deeply to the path of Engaged Buddhism is the power of its daily practices. It provides tools for staying present and joyful in the midst of suffering. To pay acute attention to each moment is the task of a lifetime. One example: At his home in France, Plum Village, in the summer of 1994, Thich Nhat Hanh said in a dharma talk to those of us present, "If it takes you 15 minutes to walk to the dharma hall, give yourself 30." Imagine applying this to our everyday lives here and you see the possibility of a great shift in daily living.

Slowing down and stopping, the great practices of this tradition, enable a kind of settling down in life. Over time they make looking deeply possible. Looking deeply makes possible seeing the root causes. Seeing the root causes enables us then to see how we can respond. Phyllis might enjoy looking deeply at questions of authority, for instance, and how she experiences guidance as control rather than invitation. It is just this kind of awareness that Engaged Buddhism encourages and which attracts Friends looking for ways to build within themselves a greater energy of love and clarity.

I was frankly startled when she compared Thich Nhat Hanh to a much-beloved Friend in her meeting. Here is a world figure who has founded an international order, written 40-plus books, inspired hundreds of

*Continued on p. 38*



# Economics by innuendo and error

by Jack Powelson

David Morse's "A Quaker Response to Economic Globalization" (*FJ* May) exhibits many errors in economics. He is correct to sympathize with those in need, but we must always strive to act in light of actual circumstances to offer real, long-term solutions. Otherwise, we risk making the problems worse.

Kenneth Boulding is alleged to have said, "It isn't that Quakers don't know economics; it is that the economics they know is wrong." It often consists of making sly remarks about the economy, emphasizing a particular slant with which the reading audience is presumed to agree. It is usually accompanied by errors in economic history that have been popularly believed. David Morse's article has done all of these.

Here is the first of his incorrect statements: "What our press touts as 'free trade' is, in reality, an elaborate set of rules written by large-scale international organizations to give them a competitive advantage over small-scale local operations" (p.9). Not so. The rules of free trade are worked out by consulting governments with the World Trade Organization. Using these rules, the WTO has often reached decisions adverse to "large-scale international organizations." The ruling against "foreign trade corporations" (that get tax advantages by their location on U.S. territory overseas) is one. The WTO demanded that this practice be ended. If the decision is implemented properly, multinational corporations will lose billions of dollars of tax advantages they once held. Likewise, the WTO forced President Bush to renounce steel tariffs, a move that was very costly to U.S. steel companies. In April 2004, the WTO decided against U.S. cotton farmers by supporting Brazil's contention that U.S. subsidies were illegal by international trade rules. If the U.S. does not withdraw the subsidies, other countries will be authorized to put heavy tariffs on U.S. exports.

Thus some WTO decisions favor corporations; others disfavor them. There is no general pattern, only adherence to in-

ternational trade rules agreed on by 147 member countries.

David Morse also opposes sweatshops, as do many Quakers. But "sweatshops" as we call them are the universal type of factory employing unskilled workers throughout the less developed world. Most have never traded with the United States. Oxfam has done a study showing that if we boycott sweatshops, we may drive their workers into even more harmful conditions, such as prostitution, factories that are less safe, or farmwork amid poisonous chemicals. Several economists have done similar studies with similar results, but David Morse does not mention any of them. The way to upgrade labor (and wages) is not through such quick-fix methods as refusing to buy their products, but through the arduous task of training to increase worker skills.

Here is an innuendo: that the International Monetary Fund and the World Bank insist that "Bolivia, for instance . . . reduce inflation by tightening the money supply. . . ." As economic advisor to the Bolivian National Stabilization Council in 1960 (to fight inflation), that is exactly what I suggested, as any economist would. The Bolivian government had printed money to feed its cronies. It was loaned funds by the United States and the IMF on its promise to stop that practice and balance its budget. The Fund required cutting down on government expenditures. I was there to monitor that this happened. Although we stopped the inflation, ultimately the Bolivians went back to their old tricks, and the case is essentially the same today.

For eight years I worked for the IMF (though not in Bolivia). I can assure you that my colleagues and I never considered the Fund to be an imperialist organization. Its duty was to help governments whose bad (corrupt) policies had caused balance-of-payments deficits. We insisted, in exchange for loans, that good (honest) policies replace the bad. No government is forced to borrow from the Fund, but if it does borrow, it must accept the Fund's conditions.

Some minor errors also occur in David Morse's article, such as that the World Trade Organization was "Bretton-Woods inspired." The WTO was actually founded 50 years

later than the Bretton Woods conference that created the IMF and World Bank.

He refers to his own earlier article, "The Message of Seattle," in *FRIENDS JOURNAL*, March 2000. He also mentions the Viewpoint in the May 2000 issue by Brewster Grace, who was in Quaker United Nations Office in Geneva. But he does not mention that Brewster Grace's Viewpoint was intended to correct the errors of David's article—many of which are repeated in his *FJ* May 2004 article. In fact, Brewster's article opens with the sentence, "David Morse's article on the protests in Seattle contains a number of factual errors about the World Trade Organization."

Here is another innuendo: "Clearly, we need to examine as a society what is meant by such terms as 'marginal' and 'efficiency.' Do they reflect the social costs and the environmental consequences?" (p. 9) These are technical terms in economics that (like numbers) have specific meanings but may be used in different ways by different authors. Sometimes they reflect social costs and environmental consequences, and sometimes not, depending on the author. However, David hints that these economics terms are *always* used as tools of a hypercapitalist society, which would be analogous to saying that numbers are always used in some insidious way.

Remaining innuendoes, which permeate the article, are too many to mention in a brief response.

The worst characteristic of this article is that it assumes (by innuendo) that his position is "Quakerly." But there is nothing Quakerly about it. I have long criticized the politicization of Quakers on points in which we have no experience. This article is but one more example.

*Jack Powelson is professor of Economics, emeritus, at University of Colorado. He has written extensively on issues of poverty and economic development. He is a member of Boulder (Colo.) Meeting, and he edits The Quaker Economist (<qlc.quaker.org>).*

# Police Power for Peace

by William L. Hanson

**P**acifists like me, many of whom are Friends, have made accommodation to the police function and criminal justice system. We rely on that system for daily protection, but we are unclear in our relationship to it because it involves force. We extend that same ambiguity to the use of force in foreign policy. This means we are unsure about world law.

Peace as a way of life and not an interval between wars requires a world community of law rather than one of competing military forces. Disarmament is possible only as a product of a degree of governance. That requisite minimum of world law is the goal of our effort to emerge from the chaos of wars.

Let us apply our Peace Testimony to the world's most urgent problem: war. As Friends, we need a clear direction favoring world police and a world judicial system as an alternative to the fumbling horror of perpetual war.

The Encarta World English Dictionary defines "police" as follows: "[verb:] control, guard, patrol, watch; [noun:] a civil organization whose members are given special legal powers by the government and whose task is to maintain public order and to solve and prevent crimes; the enforcement of law and the prevention of crime in a community."

Friends and other pacifists have not paid attention to police. There is a discontinuity here. Our literature, from the basic journals and letters of early Quaker leaders to current programs and materials, almost entirely omits law enforcement. In our public efforts, we engage with police and criminal law at several main points: demonstrations, confronting police abuse, the death penalty, and various

other issues surrounding prisons. We have voluminous writings and programs to promote nonviolence. However, few of these consider the need for and appropriateness of police. It is almost as though the police and criminal justice systems existed in an alien, parallel universe. Our constant concern about violence coexists awkwardly with our constant acceptance of protection by police.

If we were truly engaged with police issues, we would work for minimum-force police weapons and tactics. We would work on the thorny task of creating world police forces that would not wage wars. But we don't do those things. Instead, we seem to regard police work as an unpleasant necessity best done by someone else. Yet even absolute pacifists rarely assert that we can get along without police and the criminal justice system.

A central doctrine for pacifists is the value of every person: that there is a core of goodness in everyone, expressed by Quakers as "that of God." To most absolute pacifists this means that each person can somehow be reached by loving nonviolence. Nonviolence is constructive in social change and dispute resolution,

but it does not work in all situations. It is not reliably effective when an offender is attacking, or in response to physical crime. Persons who are hard to reach quickly through loving nonviolence may include any of the following: the enraged, the sociopath, the brain-damaged, those whose cortexes are anesthetized by drugs, the career criminal, the fanatic, and the committed terrorist. Some pacifists seem to take for granted the belief that conscience is inborn and universal, but, in fact, the emergence of conscience is, in many ways, a learned trait.

Many criminal attacks do not involve a dispute, so, for these, the dispute resolution power of nonviolent techniques is irrelevant. We live in a time when brutality still exists and when occasional personal resistance to attack, the defense of others, and the aid of police are required. We employ police to do the gritty work of law enforcement, including stopping offenders and delivering them to the courts.

**T**he disconnect between pacifists and the justice system extends to terminology. Many pacifists object to the term "criminal" as defining a category of prejudged persons. But in the traditional world of the criminal justice system comprising police, prosecutors, courts, judges, jails, and parole systems, there is some progress in terminology, with movement toward more use of the terms "suspect," "offender," and "perpetrator."

We Friends are properly respectful of our founders, but we need to keep in mind that they were seekers as we are. George Fox's declaration to King Charles II, that, "All bloody principles and practices we do utterly deny, with all outward wars, and strife, and fightings with outward weapons, for any end, or under any

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*William L. Hanson, a member of University Meeting in Seattle, Wash., is a semiretired lawyer. As a youth, he witnessed the Japanese attacks on Shanghai. After attending Harvard Law School, his activities here have included serving for five years on AFSC staff, co-founding listener-supported radio KRAB, writing on Indian fishing rights, and co-founding World Peace through World Law's section for lawyers.*

**Above: a medal of the Multinational Force and Observers, an independent (non-UN) peacekeeping mission created as a result of the 1978 Camp David Accords and the 1979 Treaty of Peace. Various nations have contributed personnel to serve in Egypt's Sinai Peninsula as part of this organization.**



Peace Testimony, but it was also a declaration that Friends were not subversives and spoke of the violence of war rather than police work.

A search through Friends writings from the founding years of the mid-1600s reveals a dearth of comment on force when used by the protectors of society. There is much material on imprisonment and punishment suffered by Friends, but only a few statements about "the magistrate's sword," referring to civil police power, and these statements seem ambiguous. Howard Brinton, in *The Peace Testimony of the Society of Friends*, wrote: "From the first . . . Friends have acknowledged what they once called 'the power of the magistrate's sword' if wielded lawfully and justly as a restraint against evil doers." Brinton characterizes policing as "different from war in which there is neither law nor justice."

Ideally, police power, including physical force, is directed toward offenders and is intended to protect persons and property. Offenders may need to be removed from society and face imprisonment and/or parole. Further, ideally, judicial action acts as "restorative justice" to compensate victims and rehabilitate offenders. In contrast, war usually involves indiscriminate destruction, killing, and maiming, and the objective is often to take territory and resources rather than to protect people.

Logically, one would think members of a peace church like Friends would have a great interest in minimum-force police work. Buddhists at the Shao Lin Monastery in North China did have such an interest and developed defensive martial arts such as Judo (in Chinese, *Ruh Tao*: soft way). Here in this country, we have let a TV show teach more than many pacifists do about minimum force: *Star Trek's* Captain Kirk says, "Set your phasers on stun!"

Many Friends worry about the degree to which the Religious Society of Friends is limited to the privileged, and therefore not in touch with criminal justice issues. Whether or not this is true, Friends should consider becoming experts at police-type force by developing minimum-force weapons and techniques, establishing courses at police academies, and instituting research at universities. We could work to recruit conscientious objectors to jobs in law enforcement, assuming COs would be inclined to seek

Many conscientious objectors have been unaware of a basic right secured by the good work of Friends Committee on National Legislation during World War II. Executive Director E. Raymond Wilson and his colleagues persuaded Congress to include in the Selective Serv-

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ice Act a validation as COs of those who believe in police and personal defense.

The sources of pacifism in the Western world include biblical materials. The ancient Hebrew commandment, "Thou shalt not kill," meant at the time of the Exodus, "Thou shalt not murder." Yet at that time there were capital offenses. The seemingly absolute statement has exerted moral force against killing, but absolute pacifism would be ineffective and unethical when applied to a central purpose of government: maintaining the peace. Minimum force and maximum nonviolence are more appropriate.

Volunteer opportunities are increasing in minimum-force police work. New programs have been started in several U.S. cities using citizen volunteers in patrols and other community policing work. Parallel with these efforts are proposals for volunteer groups to act in places where peace is threatened internationally or in domestic insurrection.

On the international front, serious problems abound. Many see the U.S. as degenerating into an imperial posture, hostile and contemptuous of the UN. We have refused submission to the compulso-

Court. But it will be necessary for the international judicial system of a world police force never to be under the control of one country or a group of aggressive nations. The world is united by trade and communication, but it remains divided with regard to political values and sense of community.

**A**n end to war can come only through world law and world police. It will be a challenge, but we can help in the birth of such a new world community. The proliferation of weapons of mass destruction by itself compels us to create limited world governance. Everyone felt relief when the Cold War ended, but many believe that our present situation of proliferation and weakened controls is more dangerous than the Cold War ever was. Existing treaties and bundles of UN resolutions on weapons of mass destruction are not working. Clearly, we need a new approach.

The current U.S. attempt to police the world and curb terrorism is not working either. Our country appears uninterested in seeking out the underlying causes of terrorism. World disarmament is a difficult goal, but we could begin by working toward disarmed zones. It may be a challenge to imagine the Middle East disarmed and protected by the UN, but to those who insist that a peaceful Middle East is impossible, simply hand over a Euro coin and remind them that no one believed there could ever be peace in Europe.

In the chaos of our national government, FCNL brings the fresh air of ethics and sanity. Following 9/11, many peace organizations issued statements calling for the prosecution of terrorists, but there was little followup on these declarations except by FCNL. This organization has a dual role that requires skilled and dedicated leadership: that of representing the widest possible spectrum of Friends concerns, while at the same time exerting leadership for progress in policy.

I feel it is urgent for Friends to encourage FCNL to give priority to work on both world police and local police. At the exact place where the Peace Testimony is most needed—ending war by extending international law—Friends have not

*Continued on page 34*



On August 19, 2003, the *Washington Post* carried a front-page story and picture headlined "Enola Gay, Waiting in the Wings No More: Restored A-Bomb Plane Unveiled at Dulles." The story stirred emotions I was already feeling during August, the month of the bombing of Hiroshima and Nagasaki in 1945. The *Enola Gay* was identified as the Boeing B-29 Superfortress that "helped end the war when it dropped the atomic bomb on Hiroshima in 1945, killing an estimated 140,000 Japanese." That grim statistic stated, the article proceeded to highlight the plane's meticulous restoration and to announce that it would be among the main attractions at the National Air and Space Museum's new facility at Dulles International Airport in Virginia when it opened in December. How, I wondered, could the *Enola Gay* be displayed with such apparent pride? Though it is a symbol of triumphant technology and has come to stand also for the end of World War II, the triumph came at a morally unacceptable price, in my view. Thus I regard the *Enola Gay* and its sister plane, *Bock's Car*, which bombed Nagasaki, as symbols of repressed American guilt and shame. For we have never acknowledged as a nation that it was wrong to incinerate the populations of two cities.

August 6 and 9, 1945, were cataclysmic days not only for Japan but for the United States as well. Hiroshima and Nagasaki suffered losses of tens of thousands each when "Little Boy" and "Fat Man" were dropped by U.S. planes on their people without warning. Thousands more suffered and died from radiation sickness or bomb-related cancer, or lived with horribly disfiguring burns, as the cities gradually rose from the ashes. Within hours of the first detonation President Harry S Truman announced that the bomb had saved up to a million U.S. lives which would have been lost in

*Marjorie A. Smith, a retired social worker, is a member of State College (Pa.) Meeting and a former member and founder of Dayton (Ohio) Meeting.*

the invasion of Japan planned for November. This became, and has remained, the official story. When evidence was brought forward that Japan's surrender was near before the bombs were dropped, the journalists and historians who mentioned it were labeled anti-American or unpatriotic. The process of what psychiatrist and author Robert Jay Lifton calls "psychic numbing"—the inability to feel pain, guilt, and sorrow—had begun. So had the cover-up, as photographs and documents of the indescribable destruction and suffering were declared top secret and kept from public sight for decades. Thus I believe that those August days were as disastrous for the

op the bomb. Albert Einstein wrote President Franklin Delano Roosevelt a letter expressing this worry. Undoubtedly many of the scientists who worked on the Manhattan Project to make this monster of a weapon joined the effort for that reason; but before the test bomb was exploded in Los Alamos, New Mexico, in mid-July, Germany had surrendered. In fact, according to James Carroll, writing in the *Boston Globe* on August 6, 2002, the United States had discovered in November 1944 "that Germany's atomic program was embryonic." A number of the scientists, awed by the dazzling, dreadful power of that first bomb, sent a petition to President Truman cautioning him

# Hiroshima / Nagasaki

## A PRESENT DANGER

by Marjorie A. Smith

United States in moral terms as they were for Japan in flesh and bone.

Lifton and co-author Greg Mitchell open their book, *Hiroshima in America: Fifty Years of Denial*, with this categorical statement: "You cannot understand the 20th century without Hiroshima. . . . Fifty years later, Americans continue to experience pride, pain, and confusion over the use of the atomic bomb against Japan. . . . It has never been easy to reconcile dropping the bomb with a sense of ourselves as a decent people. Because this conflict remains unresolved it continues to provoke strong feelings. There is no historical event Americans are more sensitive about. Hiroshima remains a raw nerve."

Amen to that! I find that my strong feelings of guilt and shame are countered by people who defend the official story, i.e., that they or their loved ones might otherwise have been killed in the invasion. As a result, so much about Hiroshima has been hidden that, as early as 1946, writer Mary McCarthy called Hiroshima "a hole in human history."

Why was the bomb built in the first place? During World War II there was a real fear that Nazi Germany might devel-

about its use against Japan. To be the first nation to use the bomb would carry a heavy moral responsibility, they said. An atomic attack on Japan could not be justified unless Japan were first given a



chance to surrender, with the terms made public. Foreseeing the arms race between "rival powers," they warned that U.S. cities as well as those of other nations would be "in continuous danger of sudden annihilation." According to Martin Harwit in his book, *An Exhibit Denied: Lobbying the History of Enola Gay*, Harry Truman never saw this petition.

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# Inresolved:

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Photos: The atomic bomb dropped on Hiroshima, August 6, 1945, and one of its victims.

But Secretary of War Henry Stimson had made the same points in briefing Truman on April 25, less than two weeks after Roosevelt's death and Truman's swearing in. Roosevelt had not told his vice president about the super-secret Manhattan Project. So it fell to Stimson to inform the new president about the new weapon which would soon be at his disposal. After their meeting Stimson wrote a detailed memorandum covering what he had told the president. He was remarkably prescient, foreseeing that this weapon was unlikely to remain the exclusive possession of the United States, and that Russia would likely be the next nation to produce it. He also foresaw the moral dilemma posed by the enormous destructive power of the bomb and pointed to the fact that, with technical development ahead of "moral advancement," the world was in peril of destruction. Anticipating the arms race, he foresaw the difficulty of control. Stimson did not advise Truman to use or not to use the bomb.

Was its detonation necessary to end the Pacific war, which had started with Pearl Harbor and included the atrocities of Bataan and Corregidor? No, according to historian Guy Alperowitz, who wrote in "The Fire Still Burns" in *Sojourners*, July/August 1995, that the prevailing belief among experts is that the Japanese would have surrendered before the invasion planned for November. And Howard Zinn, in *A People's History of the United States*, wrote that Hanson Baldwin, military analyst for the *New York Times*, said that the Japanese military was in a hopeless position by the time the Potsdam declaration for unconditional surrender was made on July 26. Did Truman know that the bomb was not needed to end the war? Historians believe that he did. The

Japanese had one condition for surrendering, i.e., that they be allowed to keep their emperor.

Why, then, was the bomb dropped—on not just one, but two, Japanese cities? The decision, says Guy Alperowitz, was to give the Japanese no other way to surrender. Another factor was attraction to

www.theology.com



the powerful diplomatic implication of being the sole possessor of this catastrophically destructive weapon. The United States was worried about the ability of the USSR to spread Communism. Truman noted in his diary, after being informed that the bomb had been detonated in Los Alamos, that it was a good thing that the Nazis or the Russians didn't discover the bomb. In the period leading up to the decision to use the bomb Secretary of War Stimson stressed the significance of the bomb in a postwar power struggle with the Soviet Union and the danger of an atomic arms race. How prophetic he was! A British scientist, Joseph Rotblat, left the Manhattan Project after hearing General Leslie R. Groves, who oversaw its work, state that subduing the Soviets was "the real purpose of the bomb." For Philip Morrison,

## **We have never acknowledged as a nation that it was wrong to incinerate the populations of two cities.**

another scientist on the Manhattan Project, Hiroshima was "a crime and a sin" not because it was the last event of World War II but as the first event of a future that's intolerable." Other scientists with misgivings were Robert Oppenheimer, Leo Szilard, and Eugene Rabinowitz.

We are left, then, to contemplate the death by incineration or radiation of well over 200,000 Japanese people in order to frighten the Soviets and keep them in line. No wonder so much of the truth in photographs and documents was marked top secret for decades! Hiroshima and Nagasaki are indeed raw nerves. It is too painful to look at what was done in our name.

Several years before 1995, the 50th anniversary year of the bombings, Martin Harwit, director of the Smithsonian Air and Space Museum, began work on an exhibit that was to include the recently declassified documents mentioned above: Einstein's letter to FDR, the scientists' petition to Truman, and Stimson's memorandum after his April 25 meeting with Truman, along with pictures of the bomb's victims. A veritable storm of protest broke from veterans' groups, out-

raged that the end of the war and U.S. soldiers' sacrifices should share space with pictures of the bomb's victims and its aftermath. This resulted in the cancellation of the exhibit in January 1995, and later in the resignation of the museum's director. Congress, the president, and the media were also hostile to exhibiting anything that questioned the official story.

To me this failure to look at the dark side of our history was, and continues to be, deeply disappointing. One would hope that now, after almost 59 years, the truth could be faced in a time of commemoration of the tremendous sacrifices made on both sides of the conflict. Greg Mitchell wrote in "A Hole in History" in *The Progressive* in August 1995: "To commemorate is to combine memory and ceremony, to remind or be mindful—to witness again." If not in 1995 or 2004, when will we be ready to come to terms with Hiroshima and Nagasaki?

In the 59 years since those first mushroom clouds and their terrible consequences on the ground, Americans have been alternately attracted and repelled by the bomb. The bomb sent the United States on a power trip of threat and, soon, counter-threat by the Soviets and a growing number of other nations joining the nuclear club. While many acknowledge that the bomb is too dreadful to use, we have never rejected it for the diabolical thing that it is. During the almost 50-year Cold War, one of the many strategies declared in an attempt to claim the bomb was under control was called Mutually Assured Destruction: MAD. What an appropriate name! Is there not a similarity between our affair with the bomb and that of fatally attracted lovers who ultimately destroy each other? Although there are individuals and groups working to disengage from this destructive affair, our national leadership embraces the bomb. President George W. Bush has withdrawn from the ABM Treaty, and Congress has passed a bill calling for further research on nuclear weapons. If we don't plan to use this terrible weapon, what is the point of further research?

In the mid-1960s a group of hibakusha (atomic bomb survivors) visited several cities, including Peoria, Illinois, where I lived at that time. After recounting their personal experiences of pain and loss in that holocaust, they said, "We forgive the

past," but declared that the bomb should never be used again. Their words echo down the decades, calling us to destroy the bomb before it destroys us. I agree with Greg Mitchell that as long as the official version of Hiroshima persists, with Americans defending and justifying its precedent, there is risk that we will make the fateful decision again. Instead of listening to the Japanese and learning from the horror and terror of their experience with the exploded bombs, we are in danger of embarking on a new arms race and a future too dreadful to envision. President Bush stated more than a year ago that nuclear war was one option in the conflict with North Korea. The earth penetrator, or bunker buster, that he wants to build is 70 times more powerful than the Hiroshima bomb. If we don't reverse course soon, we could well be headed for disaster. In August 2003, a group of U.S. administration representatives met at Offutt Air Force Base in Omaha, Nebraska, to plan a new generation of so-called "low-yield" nuclear weapons. Both the time, August, and the place were ironic, since it was that month in 1945 that the A-bombs were dropped on Hiroshima and Nagasaki by the *Enola Gay* and *Bock's Car*, which were both built at that base.

The International Physicians for the Prevention of Nuclear War (IPPNW) recently called for building "a global coalition of ordinary citizens to demand an end to the madness (of U.S. nuclear policies) and the elimination of nuclear weapons. Pressure must be brought to bear not only on the handful of nuclear states, but also on the rest of the world's non-nuclear governments. Only the combined efforts of citizens and supportive non-nuclear governments can persuade the nuclear powers to choose a better future." We have a choice to make, they say: for a future too horrible to contemplate, in which nuclear weapons are a threat to everyone on Earth, or for one in which the threat to use them is "proscribed by international treaty and enforced by the world's international powers."

The choice, as I see it, is between life and death.

A quotation from Roman philosopher Seneca resonates with me:

"Power over life and death—don't be proud of it. Whatever they fear from you, you'll be threatened with." □



# Favorite Writings on Simplicity

by Michel Avery

Pure Land Buddhists are devoted to the Amida Buddha, who in his compassion for the difficulties people face in achieving enlightenment in this world, has created a Pure Land which they will enter in their next life. The Pure Land is not Nirvana, but a place from which it is easy to reach Nirvana. Instead of distracting and tempting the faithful away from the path to enlightenment, the Pure Land is a world in which it is easy to pursue that path.

Quakers are not so lucky. We live in a world filled with demands, pressures, temptations, and distractions that serve as constant impediments to our efforts to order our outward lives in a way that nourishes and witnesses to the inward lives we strive for. Early Friends, responding to the outward distractions of their own times, found their way into the practice of plainness, and this laid the groundwork for what today we call the Testimony of Simplicity. It is a testimony that affects many facets of our lives. Most familiar is material simplicity—our possession, use, consumption, and waste of things, resources, and money. We also seek simplicity in our treatment of time—time management and the use of our time in livelihood, recreations, and service. There is simplicity of speech—which has to do both with honesty and with the ways in which we choose to use speech: as ministry, as a tool, as entertainment, as a weapon, or to show off. And, ultimately, there is simplicity of thought and attention: what values or principles organize our inner lives?

The practice of simplicity is one of constantly making choices. Depending on the different ways that people understand simplicity, the standards that govern these choices may be spiritual, religious, moral, political, ecological, aesthetic, or based on efficiency, to name only a few. It is apparent that we understand simplicity in a variety of ways when we look at the different terms

Quaker writings have identified as the opposite of simplicity. Elaine Prevallet claims that the opposite of simplicity is “duplicity”; Thomas Hamm says that it is “materialism”; for Richard Foster, it is “anxiety.”

From whatever direction we approach it, simplicity is hard. We live in a world where opportunities, responsibilities, temptations, and pressures lure and assault us from every side. Each of us must pick our own way through this jungle of choices. It is a demanding exercise—it requires spiritual searching, serious thought, self-understanding, and discipline.

Learning from the experiences of others helps. For several years now, I’ve maintained a correspondence about simplicity with a friend who is not a Quaker and whose interests in simplifying her life are a mixture of a desire for stress reduction and a desire to be true to her own spirit. Our discussion has ranged from such mundane matters as commuting, dry cleaning, and organizing our file systems to the more lofty ones of inward and outward integrity and making oneself receptive to divine guidance. We are both readers, and in the context of this ongoing conversation, I have developed my own list of helpful writings that I turn to when I need inspiration or practical advice for seeking simplicity in our very complex world.

This list of seven books is not the list that I hand out when I teach workshops on simplicity, although it does overlap somewhat with that one. It is my private list of readings that have helped me personally in my search for clarity, motivation, and guidance as I try to live simply.

## Four Quaker Readings

The following writings by Friends ground their discussion of simplicity in the relationship between our outward and inward lives:

(1) Frances Irene Taber, “Finding the Taproot of Simplicity: The Movement Between Inner Knowledge and Outer Action,” a chapter in the 1987 anthology, *Friends Face the World*, edited by

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## Simplicity and Convenience

by Judith Stiers

For quite some time now I have had only an intuitive grasp of the difference between simplicity and convenience. The difference seems enormous to me. I think that the notion is best captured by Martin Heidegger when he writes about what it means for humans to dwell:

Mortals dwell in that they receive the sky as sky. They leave to the sun and the moon their journey, to the stars their courses, to the seasons their blessing and their inclemency; they do not turn night into day nor day into a harassed unrest.

The life of simplicity is summed up beautifully in these few short words on dwelling. It involves an acceptance of, and

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Terry Foss

respect for, the powers of the universe that we inhabit. It recognizes that there is much that is beyond our control. The turn of the seasons, as well as the turn of day into night, and the stars in their courses—all happen as beautifully synchronized events. When our lives are somehow congruent with these basic natural rhythms, we live in an attitude of acceptance, and simplicity becomes our way of life.

It is when we make the decision that we could arrange things better that we begin making machines of convenience. We make machines to control the climate, to lengthen the hours in a day, to speak farther than our voice will carry. And, in the creation of this maze of convenient, labor-saving devices, we fail to see the lessons that the rhythms of nature impart. The soft glow of twilight is instantly extinguished at the flick of an electric light switch as we hurry to extend our day into night and continue the “harassed unrest.”

Perhaps we have forgotten how to dwell. I have a sundial in my garden. It is accurate to within a couple of hours. I don't think it can be adjusted for daylight savings time. I like it being there. It reminds me that there used to be a time when the measurement of time wasn't so critical, when people lit candles at twilight and actually conversed.

I am left with the question of how much more simple my life would be without all the conveniences. My dishwasher broke down a while ago; after about two days I realized I no longer had the detestable job of emptying the dishwasher. After two months, I realized my water bill was about \$10 less.

Since signing up for my e-mail address at work, my students and I have had the convenience of communicating without having to meet face to face. The articles I put on reserve in the library are to be scanned onto the Web. The outcome, of course, is of increased convenience. The students no longer have to suffer the inconvenience of actually going to the library. Conversation can now be abbreviated to passing bits of information back and forth in the silent world of computers.

We are becoming adept at learning how to be alone with our machines. It is, indeed, convenient—but extremely complicated. Everything will work out well, I suppose, unless the power goes out. □

Leonard Kenworthy. It's out of print now, but worth hunting for. Fran Taber writes that early Friends “saw that all they did must flow directly from what they experienced as true, and that if it did not, both the knowing and the doing became false. In order to keep the knowledge clear and the doing true, they stripped away anything which seemed to get in the way.” Starting with the spiritual implications of plainness for the first Friends, she relates those implications to present-day efforts by Friends and others to live simply.

(2) Thomas Kelly's essay, “The Simplification of Life,” in his book, *A Testament of Devotion*, explores the relationship between the chaotic frenzy of modern life and the fact that we contain multiple, divided selves with competing loyalties, commitments, and goals. When the voices of our different roles make their separate demands on our time, attention, and energy, we are like a committee whose members are trying to shout one another down to get their own way. He suggests that “the Quaker method of conducting business meetings is also applicable to the conducting of our individual lives, inwardly.” If we can reach an inward unity on our primary intention, that of keeping God at the center at all times, simplicity will follow.

(3) *The Journal of John Woolman* contains considerable practical arguments for material simplicity and simplicity in our use of time. But it is not John Woolman's rational explanations that bring me back to him again and again. It is the inspiration of his own example, as he carefully considers the implications of even the most pedestrian of choices. In his efforts to rid his life of what is “distinguishable from pure righteousness,” he is a model of putting God at the center.

(4) Richard Foster, “The Discipline of Simplicity” in his book, *Celebration of Discipline*. The author has written another entire book on the subject of simplicity, and it is a good one. But this single chapter is enough for me. Grounding his discussion in Scripture—e.g., “Where your treasure is, there your heart will be also” (Matt. 6:21)—Richard Foster insists, “The central point for the dis-

cipline of simplicity is to seek the kingdom of God . . . first, and then everything necessary will come in its proper order.” If outward simplicity is not in the service of inward spirituality, and not a natural expression of that spirituality, it will become mere “legalism.” Building on an exploration of the risks of such legalism, and on the relationship between acquisitiveness and anxiety, he then provides ten helpful guidelines for material simplicity.

## Three Secular Readings

The following books have helped me in the practical aspects of simplicity, particularly the management of time, money, and leisure.

(5) *First Things First*, by Stephen Covey, et al., speaks to busy people on the use of time. It is a book about making sane choices when there is too much to do, too much of it important, and too much urgent. It is about identifying your inner compass and remaining oriented to “True North,” rather than being a slave to deadlines and to-do lists. The ninth chapter, “Integrity in the Moment of Choice,” is a secular guide for clerking that inner committee of your divided self described by Thomas Kelly.

(6) *Your Money or Your Life*, by Joe Dominguez and Vicki Robin. I should begin by cautioning you that there is a premise at the heart of this book that makes me uncomfortable, as I suspect it will many Friends: that having a job costs us too much, and that the solution is to accumulate enough funds to live frugally on the interest. But whether or not you share the authors' goals, this book offers an admirably hardheaded, clear-thinking approach to the role of money in our lives. Where does it really come from, where does it really go, and what are the hidden costs if we live our lives, maybe not keeping up with, but at least trailing in the wake of, the Joneses? The things I learned from this book about the role of money in my own life were at once liberating and disconcerting.

(7) *There Must Be More Than This*, by Judith Wright. One of John Woolman's complaints about too

Continued on page 35



## THE ICE

McNabb, III.

*"... watch everyone to feel and know his own place  
and service in the body..."—Isaac Penington, 1692*

Largess of self, that American  
malady, consumed each child beneath  
the crenellated ceiling fan, broad

gilled circle, the room's only  
ornament. Its center finial  
bore down in silent stricken moments

like the one all-seeing eye of God.  
Across our farm flat region, in parlors  
and fluorescent rooms, ringed by elders,

things were much the same. We sat alone,  
examined by that coursing inner scourge,  
shamed and sweetly punished for the swung leg

banging its own rhythm on the back bench.  
Come the velvet-leaved soy fields, the Yearly  
Meeting late July, we had one rampant

drunken rush for talk and company,  
a delirious, sleep-shriven week  
in the separate universe of youth.

Our parents sat at business, the wooden  
white divider lifted high, an ancient  
pitcher filled with ditch lilies centered there

between them. And we were exiled then, free  
to make our own discursive circles  
and flatten pennies on the freight rail tracks.

Left alone we learned to kiss by passing  
dwindling chips of ice, held through clenched front teeth,  
all around the pile of us. In languor

and quelled frenzy, we could find a common  
tenderness, a way that opened from the lonely  
self into the corporate fire of faith.

—Katharine Jager

## THE SOUNDS THAT FEED US

Stretched beneath the maples  
in the Brush Creek churchyard,  
tables spread out like Canaan  
for dinner on the grounds.  
What a hot and holy buzz:  
women chattering the covers off  
their most requested dishes,  
a pickup quartet practicing  
in the church house, their chords  
drifting through the windows,  
old folks chewing, spitting, fanning,  
children squabbling as they scramble  
around their mothers' weary feet,  
young folks stealing hats  
and shrieking through a game  
of keep-away which looks  
like courting, and beneath it all,  
the low hum of honeybees,  
gathering around the privies,  
strafing the casseroles  
and sweet tea, the relish, the babies,  
the honeysuckle. In my memory  
it's all music. And the finest voice is  
Miss Liza Langrall's coconut cake.

—William Jolliff

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in Chicago, Ill.*

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George Fox University in Newberg, Oreg.*



*Friends General Conference file photo*



Prison has always been a part of my life. I grew up hearing stories of my mother and my older sister going to Alderson Women's Prison in West Virginia, where my mother helped facilitate nonviolence trainings

# Amachi: Faith-Based Mentoring to Children of Prisoners

by Susanna Thomas

with Community for Creative Conflict Resolution, a precursor to the Alternatives to Violence Project. When I was a child, a 15-year-old playmate of mine from my meeting was sentenced to 35 years in prison. When I was 21 years old, I spent three weeks in an Italian prison on suspicion of "criminal association" in the wake of a political demonstration in Genoa where I had been working as a journalist and researching the techniques of non-violence. My codefendants (the Publix-theatre Caravan, a street-theater troupe) and I are still facing a possible trial in this matter. All of these experiences have led me to a particular concern for the hidden members of our society, those from whom all control over their own lives has been taken away: America's prisoners. For this

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reason, I became interested in Amachi.

It is difficult to draw conclusions about Amachi, a national initiative to provide caring, committed mentors to the children of prisoners. No one can deny the program's tremendous impact, nor the need that it addresses. The program has grown nationwide at a dizzying rate and is currently the most extensive and best-organized one-on-one mentoring program for children of prisoners in the United States.

Since Amachi was started in Philadelphia in April 2001, 25 cities across the country have adopted the Amachi model, and 75 more cities in 37 states have adopted similar programs, influenced by Amachi's work, to mentor the children of prisoners. As of March 31, 2003, Amachi had 482 mentors; 82 percent of these mentors are African American, a much higher percentage than that generally found among large-scale mentoring organizations.

However, as with all programs funded by the President's Faith-Based and Community Initiatives program (FBCI), it raises disturbing First-Amendment questions about the federal government's role in encouraging religious activities, especially among one of the United States' most vulnerable populations. In addition, questions remain as to the best ways to heal the social wounds caused by incarceration.

Amachi is innovative in its format: parents are contacted directly in prison and give organizers contact information for their children's caregivers, while volunteer mentors are recruited through church congregations either local to the children's communities or working in partnership with a local church. For a year or more, mentors spend at least one hour a week with the children they are paired with, engaging in recreational, cultural, educational, and religious activities.

Amachi's financial management and oversight is provided by the national non-profit research and consulting agency Public/Private Ventures. Organizational expertise in screening and training mentors comes from Big Brothers Big Sisters of America (BBBS), a nationwide program with 100 years' history of providing guidance and academic assistance to children through committed, long-term, one-on-one mentoring.

Two-thirds of Amachi's funding comes from private sources such as the Pinkerton

Foundation, whose goal is to "reduce juvenile delinquency." The remaining third comes from municipal and federal sources such as the U.S. Department of Health and Human Services, Temporary Assistance for Needy Families grants made available to delinquency-preventing programs via the 1996 Welfare Reform Act, and the Corporation for National Service. The White House FBCI office now also offers special grants to programs that mentor the children of prisoners.

Amachi's theoretical basis comes from the criminology research of John J. DiIulio Jr., former director of the White House FBCI Office, and Byron Johnson, both professors with University of Pennsylvania's Center for Research on Religion and Urban Civil Society. Byron Johnson's study of a "Christian prison" in Houston, Texas, provided part of the theoretical foundation for Governor Jeb Bush's controversial "faith-based prison" initiative in Florida.

John DiIulio may be best known to some as the man who coined the term "superpredator," in 1996, when referring to the urban children whose families he called "fatherless, Godless, and jobless" and who he warned would soon sweep the United States with violent crime. Much of the public fear of urban youth generated by that warning led to harsh mandatory-sentencing laws for first-time and juvenile offenders that have caused the juvenile jail population to triple between 1990 and 2000; ironically, violent crime has continued to drop steadily since 1994.

Describing Amachi, presidential press secretary Ari Fleischer reported, "Without effective intervention, 70 percent of these children will likely follow their parent's path into prison or jail." Many Amachi mentors hope the program will encourage academic achievement, community involvement, self-esteem, and social skills. However, this emphasis on preventing "juvenile delinquency" raises the question of whether Amachi's funders view the children of prisoners as a threatened population, or as a threat.

The name "Amachi" comes from Nigeria—an Ibo word that, when given as a child's name, means, "Who knows what God has brought us through this child?" However, the program's founder, Rev. W. Wilson Goode Sr., pointed out to me in a telephone interview that teaching African heritage and culture is not

mentoring relationship.

Wilson Goode explained, "The children are recruited by my going into the prison and talking to the incarcerated parents." To sign up children for the program, "the parent gives the name, gender, and caregiver of the child, and there is no further involvement with the incarcerated parent after that point." Wilson Goode knows firsthand the devastating effect that the criminal justice system can have on families; he was mayor of Philadelphia in 1985, when police dropped an incendiary bomb on the MOVE family home at 6221 Osage Avenue in West Philadelphia, killing six adults and five children. However, when I questioned him as to how that experience has affected his work, he answered, "It is not an issue. It has never come up."

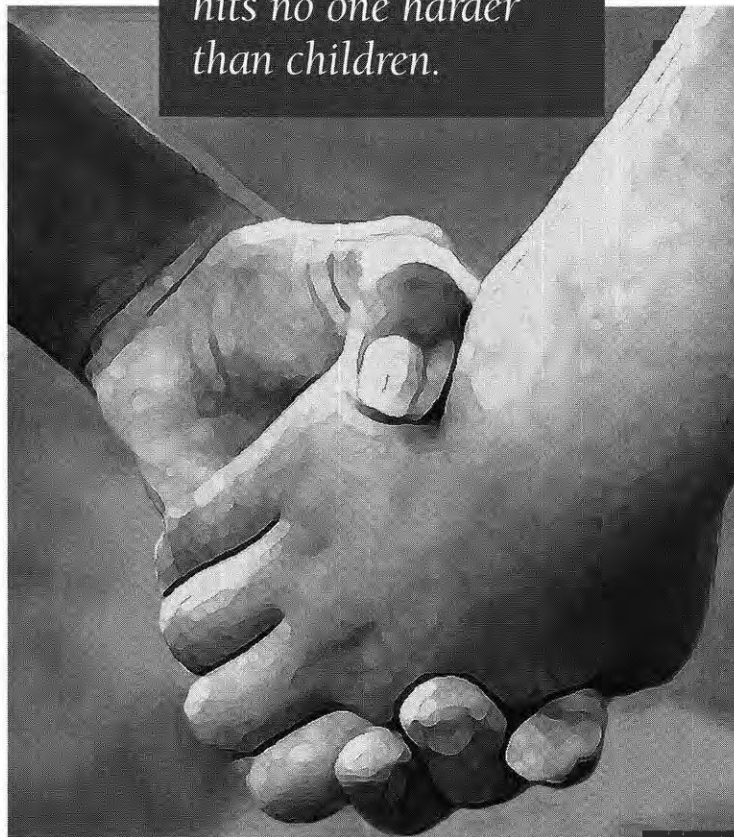
Mentors' relationships and activities with children must be approved by the children's primary caregivers and parents, but, in general, mentoring activities take place in a context outside of the child's normal family life. When I asked Rev. Paul Karlberg, associate pastor at Bryn Mawr's Proclamation Church, whether parents were involved in the mentoring process, he answered, "No, they just allow us to come in and work with their children, and we talk with them on the side."

When I asked one Amachi mentor which of his Little Brother's parents had formerly been incarcerated, he answered, "The subject never really came up. We've never really addressed it." As I observed his mentoring session, however, his Little Brother brought up the topic of incarceration himself, saying, "My friend got locked up for trespassing and fighting with somebody in the school. He wasn't supposed to be in the school yard. He was suspended from school. They took him to juvenile hall."

The child then offered the most cogent analysis of social causes for "juvenile delinquency" that I have come across thus

When the mentor then asked, "Why do you think people fight?" the boy answered, "If they jealous of the other person, or maybe that person talking about

*The United States  
has the highest  
incarceration rate in  
the world, and this  
hits no one harder  
than children.*



them behind their back, or maybe if they think that person can't fight." Given such strong incentives to fight, children will need strong support to protect them from those who might jail them for fighting.

Philadelphia has approximately 20,000 children with parents in prison or jail, and nationwide there are about 2.5 million children with parents in prison or jail. According to a 2001 U.S. Senate report, children whose parents are or have been incarcerated are themselves incarcerated at six times the rate of peers whose parents have never been to prison or jail.

Although Amachi is still too young to measure long-term results among participating children, in BBBS's 100-year his-

decreasing first-time drug usage among participating children. Initial Amachi evaluations have shown increased school attendance and increased self-esteem among participating children, but it is important to remember that "delinquency" is far from the only cause of incarceration among the poor, urban, and ethnic minority youth so often deemed "at risk."

As race, class, and power are so closely intertwined in U.S. society, the national rate of incarceration among African

Americans is more than five times the incarceration rate among European Americans; Latino Americans are incarcerated at over twice the rate of European Americans. African American children, especially those living in poor and urban communities, often face the same targeting for prosecution, disproportionate sentencing, excessive bail, and inadequate legal representation that their parents have faced.

A factor that must be considered when dealing with generational cycles of incarceration is the simple momentum that our country's prison boom has gathered over the past 20 years. With 6.7 million people in prison or jail, or on probation or parole, the United States has the highest incarceration rate in the world; this hits no one harder than children. The population of women under

correctional supervision has increased more than six-fold since 1980, and three-quarters of women in prison are mothers.

There are many reasons for this, including mandatory-minimum sentencing laws, reforms that make it more difficult for single mothers to receive welfare, and insufficient funding for emergency shelter for victims of domestic abuse. These factors lead to increased prosecutions of mothers for financial offenses, nonviolent drug offenses such as being the leaseholder to properties where a partner's drugs are found, and the use of

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# Mary Stone McDowell

by Mary Lee Morrison

In December 1955 the *New York Times* published an obituary, titled "Mary McDowell, Peace Crusader." The subtitle read: "Teacher Dismissed in '18 for Pacifism and Re-instated in 1923, a Quaker, is Dead." Mary Stone McDowell, age 79 and a member of Brooklyn Friends Preparatory Meeting, had passed away that month after a long bout with complications from cancer. Her meeting's memorial minute, adopted First Month 1956, was a strong affirmation, stating that "those who knew her will always remember her for the values which she so untiringly and staunchly upheld. She lived in selfless simplicity, close to her Heavenly Father, devoting her time, her thought, her every effort toward bringing about a peaceful and better world for all of her fellow men. Gentle and serene in the face of endless obstacles, she spent herself courageously for others."

The years leading up to and during World War I brought many charges against teachers refusing to sign loyalty oaths and to teach "citizenship," a euphemism for aiding their students in draft registration. Many teachers left their jobs before actual charges could be brought against them. Mary Stone McDowell, a high school Latin teacher in the New York City public schools, lost her job for a period of five years because she refused to join what, in retrospect, may be seen as a conflation of patriotism and war hysteria. Her case represented the first test of pacifism and academic freedom moving through a state court system in the United States. She was labeled as "unpatriotic" by her fellow faculty members and her school administrators and was accused of being disloyal to the government of the United

States. Throughout this ordeal, she is remembered as never wavering in her belief that her faith compelled her to "live in the virtue of that life that takes away the occasion of all wars."



Above: Mary Stone McDowell.  
P. 17: Mary McDowell (right) with Jane Addams at the 1932 Democratic National Convention; a World War I poster.

Robert K. Murray, in his book, *Red Scare*, notes that during the years 1919–1920 there was a marked increase in the U.S. government's "conversion of thousands of otherwise reasonable and sane Americans into super-patriots and self-styled spy chasers." This was fueled by the establishment of several agencies devoted to perpetuating a conservative ideology, groups such as the National Security League, the American Defense Society, and the American Protective League. Some of these were funded privately. Their task was to root out those individuals who were potentially guilty of sabotage and sedition. The U.S. Committee on Public Information, in tandem with the media, was preaching messages of patriotism. So-called "draft dodgers and slanderers" were particular

targets. People were beaten and tarred and feathered for refusing to buy war bonds and for refusing to support local Red Cross drives. Many of these espionage laws predated U.S. entry into the war and remained on the books long after, such as the Espionage Act of 1917 and the Sedition Act of 1918.

Mary Stone McDowell was a Friend from birth, born in 1876 in Jersey City, New Jersey. She was one of three children, two girls and a boy. Later her family moved to Brooklyn. Mary's father Joseph McDowell's family was of Scotch-Irish descent. A merchant, he died in 1911. Her mother, Annie Livingston Stone, came from a Maryland Quaker farm background. Mary never married. Until Annie's death in 1943 Mary resided with her, nursing her mother tirelessly during the last years of Annie's life.

Mary McDowell attended Friends Seminary in New York, and later Swarthmore College, graduating in 1896. She had prepared to be a teacher, and in 1897 she won a Lucretia Mott Fellowship to study for a year at Oxford. In 1900 Mary received a master's degree from Columbia University. She was an outstanding scholar, very serious and studious, although lively and social as well. She and her mother hosted many gatherings at their home. Physical fitness remained important to her throughout her life.

After returning from England, Mary obtained a position teaching Latin and Greek in Jersey City. Later she also taught English. In 1905 she moved to the New York City public schools and remained there until her retirement in 1946, with the exception of the five years she was suspended due to the charges made against her. During the years of her suspension, she first taught at George School in Bucks County, Pa., and then worked for Fellowship of Reconciliation. Her teaching skills were superb. Even in the midst of her trial, her superiors never doubted her sincerity

Mary Lee Morrison is a member of Hartford (Conn.) Meeting and teaches, writes, and consults on peace education. This article is a revised version of a paper presented at the 2003 Friends Association for Higher Education conference held at Pendle Hill and Swarthmore College.



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in 1917 the Board of Education began insisting that New York teachers sign loyalty oaths to actively support the war effort. This involved the requirement to teach a course in "citizenship, once or more a week," which Mary refused, wishing to qualify what she thought of as a euphemism for support of the war, to more reasonably reflect, given her views, what she felt she could teach. In January 1918 she was brought before the Board of Superintendents and asked to resign. She refused, citing several specifics including that she did not think it an obligation of a teacher to train his or her students to support the United States government in its measures for carrying out the war. In May she was given a hearing before a special committee of the New York City Board of Education "In the Matter of the Charges of Conduct Unbecoming a Teacher Preferred Against Mary S. McDowell."

She was supported and defended by a cadre of prominent civil libertarians and Quaker attorneys, including Wilson Powell, chair of the Law Committee of New York Yearly Meeting. The defense based its case on that of religious freedom, on the argument that schools cannot fire teachers based on their beliefs, according to the First Amendment and the Bill of Rights. The argument was made that she would have to forswear her religion in order to retain her job. Attorney Austen Fox concluded with an impassioned plea for the retention of the right of conscience in the classroom and a reminder to the Board that Quakers have always been patriotic and law-abiding citizens.

Excerpts from the testimony include the following: "that she did not want to

trying on the present war and that she was unwilling to assist the government by every means in her power. . . ; that she would not urge her pupils to support the war. . . ; that she would not urge her students to buy Thrift Stamps. . . ; that she does not believe that a teacher is under special obligation to train his or her pupils to support the government in its measures for carrying on the war. . . ; that she is opposed to the war of the United States against the German government."

In her defense, McDowell stated that she never specifically refused to carry out any of the duties that the Board had asked



her to perform. She had objected to certain passages in the Loyalty Oath, requesting to modify it and also to be relieved of her assignment to teach citizenship once a week. The defense also cited a long history of conscientious objection in the United States, beginning with George Washington having exempted Quakers from service during the Revolution, and continuing during the Civil War, when Quaker teachers were not required to bear arms.

Mary McDowell was relieved of her duties as a teacher at the Manual Training School. This was a difficult time for her, as she was the sole support of her widowed mother. The case was appealed to the New York Supreme Court but to no avail; it cited the "peace and safety of the state" as paramount.

letter to the Board requesting her reinstatement. The matter was referred to the Committee on Law. The president of the School Board admitted that her case had occurred during the "height of war hysteria." Subsequently she was reinstated. In 1940 McDowell helped to found the Pacifist Teachers League. When she refused to help her students at the Manual Training School register for the draft prior to World War II, she was excused for one day without pay.

Mary McDowell continued to be active in many peace organizations and activities until her death in 1955.

## Mary Stone McDowell's case represented the first test of pacifism and academic freedom moving through a state court system in the United States.

Included among these are Fellowship of Reconciliation, Friends Committee on National Legislation, Peace Committee of New York Yearly Meeting (of which she was clerk for many years), and the Brooklyn Meeting Ministry Committee and First-day school. She is remembered as tireless in bringing issues of peace before her meeting. Vernon Martin, currently a member of Keene (N.H.) Worship Group and formerly a member of New York Monthly Meeting, received help from Mary McDowell in 1950 in renouncing his commitment to the Naval Reserves. Martin remembers that some Quakers inwardly groaned as Mary rose to speak in meeting for business, as they knew they were about to be asked again to examine their consciences and put before the public some issue that required action. Mary McDowell continued to be active in local socialist gatherings and to write voluminous letters, many of which are contained in her archives at Radcliffe College. She was immensely disappointed when several socialist organizations with whom she was associated supported the Korean War. She also wrote to President Harry S Truman in the early 1950s, urging him to withdraw support for the atom bomb and to work toward disarmament.



income taxes each year and, according to Vernon Martin, the IRS dutifully "attached part of her pitifully small teacher's pension, out of which she also gave to charity."

In her later years, Mary McDowell wrote many letters, editorials, and pamphlets, some self-published, some published in *Friends Intelligencer*, and at least one published by American Friends Service Committee. In *What Shall be the Future of Our Country?* she wrote, "If the people who support the new Patriotism are willing to risk their lives as do the soldiers, God will support them and their influence will grow. What part will you take in the great adventure of making durable peace?"

Though quiet and reserved by nature, Mary McDowell enjoyed Friends gatherings at her home, often directed to meeting, peace business, and other social purposes. She was fond of music and played the piano; the composer Edward McDowell was her cousin (though the families were not close). She is remembered as a kind and sympathetic friend who spent little on her own comfort or possessions. Throughout the ordeal of her trial, she refused to show anger or recrimination. A socialist friend later remarked, "I could only marvel at her tolerance and patience." Others remember her as quietly stubborn, particularly when it came to causes in which she held deep beliefs. Often she felt stung by the criticisms directed at her, but would hold her tongue and at some of these times be found smiling, after a period of quiet waiting. "She is a Quaker," a point emphasized by her high school principal and which was the driving force for her life, according to Anna Curtis, who wrote a brief biographical piece on McDowell for New York Monthly Meeting in 1960. "To be a Friend was in itself a distinction and always a responsibility. Whatever services she rendered to individuals, or for the cause of peace, she performed as a Friend, because she fully realized the deeper meanings of Quakerism and what it stands for."

In 1964 Mary Stone McDowell's life was featured on the TV series "Profiles in Courage," based on the 1956 Pulitzer Prize-winning book by John F. Kennedy. Each episode highlighted the life of an historical person who, in spite of vilification and public pressure, took an unpopular stand and stood by his/her beliefs. Each was an exemplar of outstanding character in the pursuit of justice. The legacy of Mary McDowell also lives on in a Brooklyn school named in her honor. □

## IN ELMER'S BARN . . .

He had old letters for sale.  
With its purple three-cent stamp  
And dated in December 1918,  
This envelope was on top of the pile.  
It was addressed to a soldier overseas.  
Handwritten in red ink, "Deceased."  
Also, printed in a formal rectangle,  
"Decease verified by Statistical Division."

The faded handwriting inside  
Starts with "My dear Harold"  
And ends

"With love from all and  
Kisses from  
Mother."

In the space between,  
Her small script makes full use  
Of all four sides  
Of the one small folded sheet.  
His brothers didn't get a deer.  
They hope that next year  
He will get one.  
They killed the hog on Friday,  
And he weighed 354 lbs.  
She wishes that he could have had  
Some of the fresh pork.  
Next year, she hopes,  
They'll all be together,  
Since now the war has ended.

Why did I deliberately buy  
And bring home this letter,  
Speaking of a mother's love  
And of her son's death?  
It is an extra dose of sadness.  
And isn't there enough of that  
In our news today  
And in every bloodied day?

—Fontaine Falkoff

Fontaine Falkoff lives in Auburndale, Mass.







# Flood

Every sandcastle requires a second hole. Not the moat's descriptive circle, but a mining hole, dug off to the side. A hole that goes down through the dry sand that blew between the pages of my mother's book, held open by her hand as she napped.

Through the damp sand, cool as the underside of a ceramic bowl, and through the wet sand, each scoop heavy as a sleeping fist, to water.

Every hole on the beach dissolves into water. Dig deeper and the sides sheer off, making quicksand, a cool soup for hot feet. Every hole in the backyard—fort's sink, China's tunnel, gold's pursuit—was really a search for the same water. Rainy season was a cheat, but satisfying. Dig a foot and wait an hour: a thin mirror of water appears. Or dig and wait for rain, then stir with a stick, rain

guttering off your hood into the hole. The other season yielded just more dry dirt, tree roots to be hacked off with spade's bright edge, or maybe a marble or an old medicine jar, the glass smoky with age and burial. No water. Just like You.

At least, I want it to be You who doesn't show up. That way I am the eager seeker, the faithful digger, and You prove yourself unavailable once again. Not a tap to turn on, a pump to lean into, or a glass of water on the bedside table. You are somewhere else, deeper than I can dig.

Some worship times I find myself hole-deep. I've run through my excuses: why I am not kinder, why I am lonely, why I cannot trust Your leadings and why, therefore, I am not faithful. My excuses are familiar and I love them. They hold up the fiction of my life: cardboard walls

buttressed with kindling. When the walls give way—from fire or wind—I'm Dorothy in Kansas, hysterical, my hands empty, my voice hoarse from calling, "I'm hungry, I'm angry, I'm thirsty!" The bottom of my hole is dry as chalk and hard and rough as a sidewalk. This is not where prayer is supposed to lead me, I say inside. This is not what I have been asking for.

It's there, crouched and sulking, that I hear the trickle build. In the prayers I hear under seventy breaths. Holes around me are filling, overflowing. I find my feet damp, then wet, then suddenly I'm waist-deep in water, the hole is spilling over, and I have more than I can use. What wetness are You? Groundwater, tapwater, spring water, salt water? I feel the thick swell of a wave, sweeping into the shore as one long arm, lifting me on its muscle off the sandy floor. □

by Elizabeth Echlin



*Elizabeth Echlin was a regular attendee at Strawberry Creek Meeting in Berkeley, Calif., until her recent move to France.*



## Bird Word Find

There are many birds mentioned in the Bible. Some of them you may not have even heard of, so we have given references in case you want to look them up. Can you find all the birds listed below by looking up, down, forward, backward, and diagonal?

by Sonia Randall

V	A	O	E	P	W	O	L	L	A	W	S
N	U	W	O	T	S	U	H	C	S	O	P
L	T	L	Z	N	E	V	A	R	X	E	A
I	O	R	T	D	A	P	N	U	L	J	R
Z	T	H	R	U	S	H	I	G	A	L	R
E	L	S	O	S	R	A	A	E	Q	U	O
G	N	K	R	A	M	E	T	W	E	N	W
D	Q	U	A	I	L	N	F	C	J	T	M
I	E	T	S	B	O	D	I	Z	E	G	Y
R	E	Z	A	C	M	H	W	A	V	R	I
T	O	M	L	I	E	T	S	T	O	R	K
R	T	A	H	R	Y	R	E	Y	D	E	W
A	F	L	O	T	K	F	A	M	T	J	A
P	U	N	A	V	O	S	T	R	I	C	H

dove (Matt. 3:16)  
 eagle (Isa. 40:31)  
 falcon (Job 28:7)  
 hawk (Job 39:26)  
 heron (Lev. 11:13, 19)  
 ostrich (Job 39:13–18)  
 owl (Ps. 102:6)  
 partridge (Jer. 17:11)  
 quail (Exod. 16:11–13)  
 raven (Gen. 8:6–7)  
 sparrow (Luke 12:6–7)  
 stork (Ps. 104:17)  
 swallow (Ps. 84:3)  
 swift (Isa. 38:14)  
 thrush (Isa. 38:14)  
 vulture (Lev. 11:13)

*Sonia Randall, a freelance writer in the religious field, lives in Corvallis, Oreg. She used the New International Version of the Bible to create the puzzle.*



# Quaker Clerihews

by Esther Greenleaf Mürer

**clerihew:** a light verse form invented by Edmund Clerihew (E. C.) Bentley (1875–1956), also known for his groundbreaking mystery novel, *Trent's Last Case*.

The rules are as follows:

1. Four lines, rhyme scheme aabb.
2. The first line includes, or consists of, a proper name (usually a famous person).
3. The meter is free.

Try writing your own!



Paul Thompson

## George Fox

walked cheerfully over the Earth answering that of God in both the ortho- and the heterodox.  
He even tried to straighten  
out the folks back home in Fenny Drayton.



Margaret Fell  
could not always tell  
the difference between an epistle  
and a ballistic missile.

William Penn's  
refusal to doff his hat shocked his father's friends.  
Later on, his holy experiment  
occasioned his peers much merriment.

Robert Barclay  
commented darkly  
that Quaker theology  
was in need of an apology.

John Woolman,  
if given the chance to ride in a Pullman,  
could never have reconciled traveling by sleeper  
with being his brother's keeper.

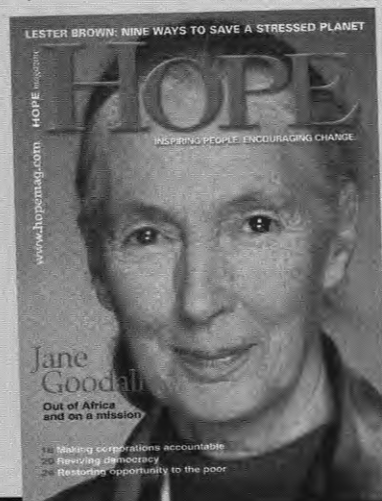
Bernard Barton  
wrote poems by the carton.  
A visiting Quaker minister  
found this pastime eerie and sinister.

Rufus Jones  
always knew in his bones  
that on First Day the Spirit would tweak  
him at eleven sharp to rise and speak.

*Esther Greenleaf Mürer is a  
member of Central Philadelphia  
(Pa.) Meeting.*

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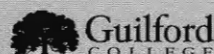


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# Kathleen Lonsdale

by Brian Drayton

Kathleen Yardley Lonsdale (1903–1971) may be just the spiritual companion you need. Though she is a person of breathtaking energy and accomplishment, what strikes the reader is her combination of common sense, commitment to good works, respect for intellect, and tender spirit.

Kathleen Lonsdale was born in Ireland to a troubled family: her father was alcoholic and absentee. Her mother, a religious woman, moved away from her husband to England, where Kathleen rose to eminence in the science of x-ray crystallography, a technique brought to effective use in the laboratories of William Bragg at University College, London. X-ray crystallography allows the chemist to elucidate the structure of crystals. It was a key source of data in the analysis of the agonizingly complex structures of proteins and the somewhat less complex structures of DNA. She was among the first of many women to make a prominent mark in this field, and she worked on problems ranging from simple organic compounds to the structure of diamonds, and of bladder stones and similar medical entities. Her scientific career, which began in 1922 and extended until her death in 1971, was notable not only for its productivity and significance, but also for her encouragement of women to enter the sciences. She was one of the first two women elected as a Fellow of the Royal Society and held many other scientific posts of importance.

Meanwhile, interwoven with this creative and absorbing work, she was becoming a member of the Religious Society of Friends, a mother (having married another scientist, Thomas Lonsdale), and an activist. During World War II, she was jailed for a brief time for refusing to register for war service, and this stimulated a lifelong interest in prison reform. Her peace activities, and especially her concern for nuclear disarmament, led her to extensive writing and traveling, including a visit to the Soviet Union. She recognized that as a scientist she was a member of an international enterprise, whose loyalty should primarily be to the truth discoverable by scientific means, and to the good of humankind as a whole. It can be said that Kathleen Lonsdale was able to achieve to a

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



and considering how each cast light on the problems, needs, and wisdom of the others.

This integrity gave her writing on scientific ethics a certain tang. In a little piece called "The ethical problems of scientists," Lonsdale describes her understanding of the nature and interaction of science, ethics, and religion, and the axioms of Christianity. She goes on to a tough-minded discussion of the situations in which ethical challenges can arise for a scientist, and ends: "Scientists need to consider whether they have any special contribution to make to the solution of the world's problems, apart from their specialized technical knowledge. . . . The scientist is trained to admit his mistakes, and it would be well if the world's statesmen could sometimes do the same thing. . . . The most important thing, however, is that a scientist should feel a sense of personal responsibility . . . to think out his fundamental axioms and the system of ethics he builds up on those axioms, and then . . . attempting through personal decisions and personal actions to make the world the kind of place he knows it ought to be."

She was urgently aware of the uncertainties of daily living, and the corrosive and pervasive sense of societal insecurity that so shapes our world. "Our children will inherit from us a world very different from the world we would like to have left them. We would like to leave them a safe world, a peaceful world, a comfortable world. It is more like a smouldering volcano." Nevertheless, she could assert, despite the pain and terrors that abound: "It is still a world of great opportunities for adventure, it is still a world in which [our children] may hear the voice of Jesus saying, even as he sends them out to work for him, 'Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.'" (John 14:27)

Kathleen Lonsdale was very aware that, in order to be able to hear that message, one had to be about the work of faithfulness and experimental living, and she wrote about these with a refreshing clarity of expression. "We have to begin at the center, to control ourselves, and our tempers, to live peaceably with our immediate companions. . . . But when it comes to our own personal lives . . . we may have tried and failed again and again. One thing we can do is to find out why others have succeeded better, and try their method. . . . What all religions have in common is this sense of need, and the reaching out to a higher power for help. Jesus was tempted and he turned again and again in prayer to God. I do

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own." She was committed both to an honest admission of her doubts, and to an honest, continuing engagement with questions of faith and belief: "I cannot be told . . . that I must believe this or that about Jesus before I can call myself a Christian. . . . I do not fear for the young man or woman who is prepared to do some hard thinking. The real dangers are indifference on the one hand, and credulity on the other."

Like any good scientist, she is familiar with the feeling that comes from being in the presence of her own ignorance or limitations: "I still can't understand the facts of temptation, of famine, flood, disease, and death, with all the undeserved suffering that these bring. I still find that my attempts to explain evil and wickedness are far too facile to satisfy myself; let alone anyone else. But I know that the symbol of God the Father is a true one, that Jesus was right and God loves and suffers with us and for us; because in spite of all that I don't understand, and don't pretend to understand, I do know that love through my own experience."

This willingness not to know, combined with a commitment to act on what she could testify to, in confidence that more light would be given, results in a real joy that comes through her writings on social concerns and spirituality, despite her plain-spoken realism, and makes me wish I had known her: "If we knew all the answers, there would be no point in carrying scientific research. Because we do not, it is stimulating, exciting, challenging. So too is the Christian life, lived experimentally. If we knew all the answers, it would not be nearly such fun."

### For further reading:

I have not found a biography of Kathleen Lonsdale—aside from memorials in the scientific literature, which can be found easily on the Internet. The best way to get to know her writings is in the little anthology edited by James Hough called *The Christian Life—Lived Experimentally*, published by Friends Home Service Committee of Britain Yearly Meeting. This contains some autobiographical material, though much of her other writing on ethics, peace, and religion is very personal as well. Also widely available still, at least in used copies, is her Eddington Lecture, *I Believe* . . . , published by Cambridge University Press in 1964. I have found this in several meeting-house libraries in my travels about, and I suspect that Kathleen Lonsdale was a resource once more widely known than now. □

## Books

# A Young Friend's Bookshelf

Growing "young Quakes" in a toxic, white-bread, violent world is tough. Here are a half dozen new books that will help!

—Ellen Michaud, book review editor

## Bedtime Book of Bible Stories

By Tim Dowley. Illustrated by Stephanie McFetridge Britt. Candle Books, 2003. 255 pages. \$10.99/paperback. Ages 3–5.

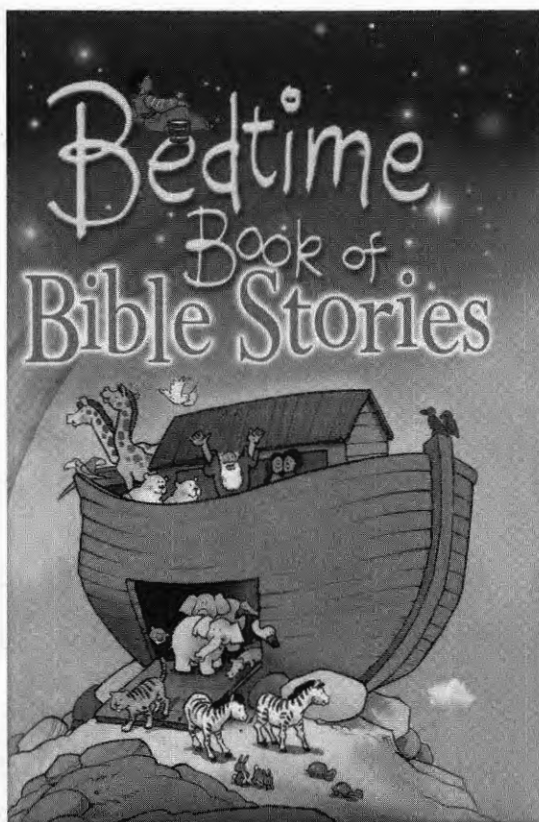
Finding an appropriate Bible for the youngest of children is a challenge. Often, in an effort to accommodate limited vocabulary, children's Bibles rely on stilted language that catches the drift of a story, if not actually telling the story fully. How refreshing then to find Tim Dowley's *Bedtime Book of Bible Stories*. Dowley is a gifted storyteller who knows how to use a limited vocabulary in a well-written manner. He tells the stories of Noah, Joseph, Moses, Samuel, David, Jesus in the Temple, the healing of Jairus's dead daughter, the Good Samaritan, the Prodigal Son, and the Loaves and the Fishes.

Each story is smoothly wrought, slightly embellished with details that may not appear in the original Biblical texts, but are nonetheless historically and theologically accurate, and do much to convey the compelling nature of each tale. For instance, Dowley tells us that Joseph's descendants lived in Egypt a long time, until one Pharaoh did not like them. "These Israelites are an awful nuisance," Pharaoh said one day. "What shall we do about them?" asked his top men. "Make them our slaves! They will build buildings for us."

Dowley also artfully avoids the more lurid aspects of particular stories, while still conveying their meaning. In Dowley's retelling of Joseph's life in Egypt, for example, Potiphar's wife "told lies about Joseph" that eventually landed him in jail. No need to mention that the lies pertained to sexual advances.

Stephanie McFetridge Britt has also done a nice job with the illustrations. She understands her audience. The pictures are colorful and reflect the emotional content of each story well. Although not great art by adult standards, they do effectively draw children in.

Although *Bedtime Book of Bible Stories* is recommended for children up to age five, older children will enjoy reading them to



younger siblings or being read to with younger children in a group.

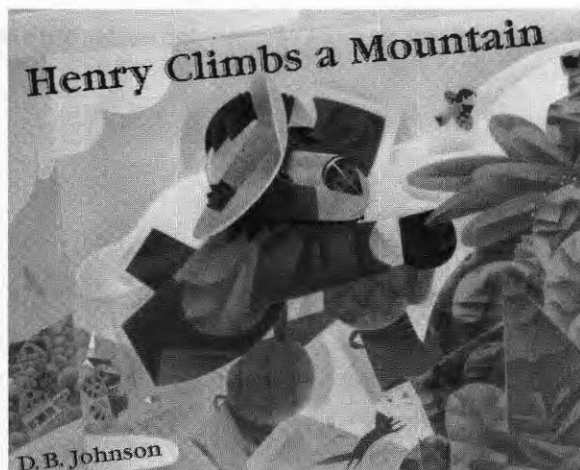
—Abby McNear

Abby McNear is a mother of two, a freelance writer, and a member of Evanston (Ill.) Meeting.

## Henry Climbs a Mountain

Written and illustrated by D.B. Johnson. Houghton Mifflin Company, 2003. 29 pages. \$15/hardcover. Ages 4–8.

This book deserves a prominent spot in every Quaker child's library. It is a fictional account of the time Henry David Thoreau spent a night in jail for nonpayment of taxes. He refused to pay them because they sup-



ported a government that permitted slavery. The night he spent in jail became the inspiration for his theory of civil disobedience: the theory that inspired the work of both Mohandas Gandhi and Martin Luther King Jr.

D.B. Johnson tells Henry David Thoreau's story through a gorgeously illustrated bear named Henry, who is also thrown into jail for the night for nonpayment of taxes. During the night, he embarks on a *Harold and the Purple Crayon*-type odyssey, drawing a lush and mountainous world for himself. Henry journeys through this world and meets another bear, traveling northward toward freedom. Henry gives the bear his shoes for the journey and returns to his jail cell at night's end, where he is granted his own freedom.

*Henry Climbs a Mountain* models the very best of human behavior: compassion, courageousness, creativity, kindness, and generosity. The story is simply yet effectively told, and the illustrations are captivating. The story invites conversation, and the pictures remain interesting after repeated

viewings. *Henry Climbs a Mountain* is the third in a series by D.B. Johnson based on Henry David Thoreau's life. I am looking forward to reading the other two.

—Abby McNear

## Giving Thanks

By Jonathan London. Illustrated by Gregory Manchess. Candlewick Press, 2003. 27 pages. \$16.99/paperback. Ages 4–8.

*Giving Thanks* by Jonathan London is precisely what one would think—a book about the importance of gratitude as we move through this world.

In this particular book, a boy and his father walk through the rich natural bounty near their home on a late summer afternoon as it moves toward evening. As they walk along, the father expresses his thanks to each natural wonder they encounter, from the leaves and the trees, to the insects, to a fox that flashes past. The father encourages his son to express his gratitude as well, in the way of the father's Indian friends. Once the boy overcomes his initial embarrassment at doing so, he is rewarded as he thanks the first star of the evening for its appearance, and the other stars come out as well, seemingly in response.



This is a sweet, calm, deliberate book that illustrates the importance of developing an "attitude of gratitude" and respect for nature. Children are naturally good at marveling at the wonders of the world around them, although their wonder may not always mirror that of adults. How nice to be able to reinforce this message that all of these wonders, large or small, deserve our respect, our attention, and our gratitude.

*Giving Thanks* is illustrated by the paintings of Gregory Manchess. They provide a nice counterpoint to the story. Impressionistic in nature, there is always something to attract and move one's eye around the page. *Giving Thanks* would make a beautiful summer evening bedtime story.

—Abby McNear



## God Created

By Mark Francisco Bozzuti-Jones. Illustrated by Jui Ishida. Augsburg Books, 2003. 28 pages. \$16.99/hardcover. Ages 4–8.

At times it can be hard to convey to children some of the profound mysteries so central to our faith. We spend a lifetime searching for the nature of God, and we want to give our children a head start on that mystical journey, allow them to jump ahead of us on the path. We want them to know God better and more deeply. In the face of that deeply held desire, it is easy to feel inadequate for the task. *God Created* by Mark Francisco Bozzuti-Jones is a deceptively simple book that dives straight to the heart of that mystery, explaining things better than we can often do ourselves.

The message of *God Created* is simple: our God is our Creator. Everything we experience through our senses, our intellect, and our emotions in this world is by God's hand. Bozzuti-Jones tells this message through rhythmic text that builds on itself, ending with the profound message of God's love and creation of you, the reader. The text is bouncy and musical, the message simple, but so important:

God created words and meanings, language and stories, shouting and singing, songs, poems, riddles, sound and quiet.

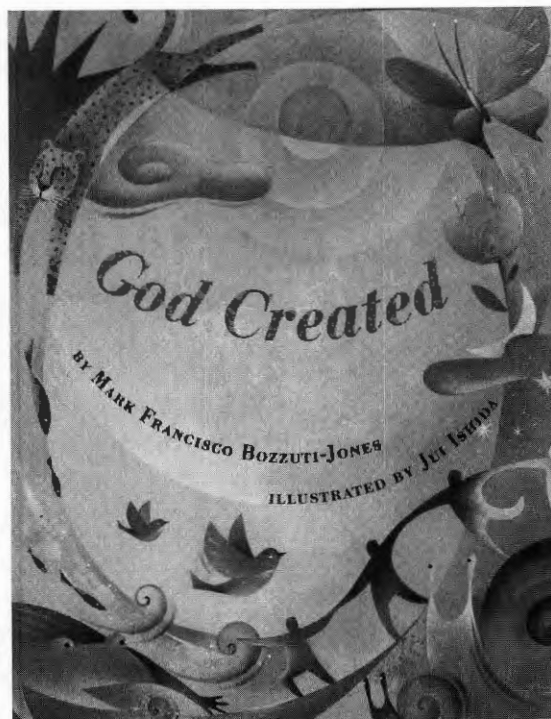
God created all these things:

questions, answers, faith, love, hope, and much more.

God created tears and laughter, smiles, frowns, winces, hugs and friendships, too.

God created all these and much more, and much more, so much more.

The text alone is lovely, but what really takes this book over the top is the artwork by Jui Ishida. It is vivid, strong, and rich.



For those blessed to be the designated reader, it will be hard to draw your eyes away from the pictures to concentrate on the text. It is gorgeous.

This is a book you will want to read again and again. It is a message our children need to hear, and as is the case with many truly beautiful children's books, one we adults need to hear as well.

—Abby McNear

## 365 Activities for Kids: A Bible Story and Activity for Each Day of the Year

By Tim Dowley. Candle Books, 2003. 365 pages. \$7.99/paperback. Ages 5 and up.

In the midst of summer, most school-age kids are looking for distractions. For those times when it is too rainy or just too hot to be outside, *365 Activities for Kids* will provide a welcome bit of fun. Although designed as a calendar, with activities for each day, there is no reason not to treat this sturdy book as a regular activity book. Each day tells a little more of major Bible stories (Noah, Moses, Elijah, Ruth, the Battle of Jericho, David, Queen Esther, etc.) through the use of classic kid puzzlers, of the *Highlights* variety. There are puzzles, mazes, spot-the-difference pictures, find-the-mistake brainteasers, pictures to complete and color in, and find the odd one out quizzes. *365 Activities* is fun, and a great way to increase your child's knowledge of the Bible with no particular sectarian spin.

—Abby McNear

## In Brief

### Jeremiah Stokely: Archaeologist

By Alan K. Garinger. DayLily Press, 2003. 128 pages. \$14.95/paperback. Young adult. Whether Jeremiah is trying to figure out how to get his mom to a photography workshop she can't afford, or keep his friend Rita, a wild animal rehabilitator, out of trouble, he's the kind of straightforward, caring, and responsible person our kids yearn to see more of in young adult adventure fiction. Also available with a pottery-making kit.

—Ellen Michaud

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

# Is God Still Sleeping in Rwanda?

by David Zarembka

*Blessed are the peacemakers, for they shall be called the children of God.—Matt. 5:9*

As with people all over the world, Rwandans think that Rwanda is a special place. There is a proverb in Kinyarwanda (the language of Rwanda) that says, "God goes about the world doing good, but he sleeps in Rwanda." During a trauma healing workshop for survivors of the genocide, one participant changed this proverb slightly to "God goes about the world doing good, but he fell asleep in Rwanda."

In April 2004 I was in Rwanda and heard the testimony of Patrick Mwendata, a genocide survivor. Now 21 years old, he just finished George Fox Secondary School in Kigali where he is a member of Kagarama Monthly

Meeting. During the genocide ten years ago he was 11 years old, and he talks about it as an 11-year-old saw it. I will share only one particular incident of his long story. After he saw his mother and sister hacked to death by the *interahamwe* (young men organized by the army into a militia that was responsible for most of the killing during the genocide), a neighbor helped him. There were a total of seven children, and as the oldest, "I was the head of the family," he said. At one point, he was running while holding the hand of this three-year-old cousin. He heard a "bomb" (meaning a grenade) and knew his cousin was hit. He continued, "In order to run faster, I picked up the boy. Blood was flowing everywhere. I put him on the ground, covered him, and ran on."

During this trip, I also attended the Fifth Quaker Consultation for the Peaceful Prevention of Violent Conflict in western Kenya, where I heard Malesi Kinaro speak. On October 21, 1993, when the Hutu president was assassinated and violence erupted in Burundi,

she was general secretary of Friends World Committee for Consultation—Africa Section. She visited Burundi five times, commenting that there were only one or two people on the plane going to Burundi, while the planes leaving Burundi were completely full. Between October 1993 and the beginning of the genocide in Rwanda on April 6, 1994, there was a opportunity to forestall the impending genocide.

Malesi Kinaro also visited Rwanda during this time and, as most people knowledgeable about the situation in Burundi and Rwanda, realized that Rwanda was ready to explode into violence. She went to the African Union in Addis Abba and raised the alarm. She visited Quaker United Nations Office in New York City and raised the alarm at the United Nations. Few were willing to listen, and in April 1994 Rwanda erupted in a well-planned and organized genocide in which approximately 850,000 Tutsi and moderate Hutu were slaughtered.

Malesi observed, "If the international

*David Zarembka is coordinator of African Great Lakes Initiative of Friends Peace Teams. He is a member of Bethesda (Md.) Meeting and is sojourning at St. Louis (Mo.) Meeting. He is married to Gladys Kamonya, from Kenya.*

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Quaker community had sounded the alert, they could have prevented the genocide." Perhaps it was too late for an aroused peacemaking community to have forestalled the genocide then. But the reality is that we didn't even try—we were asleep.

I also visited northern Uganda. Here for the last 18 years, the Lord's Resistance Army (LRA) has been fighting the government of Uganda mostly by destroying the countryside, forcing over 1,600,000 people into internally displaced people's (IDP) camps. The LRA specializes in abducting children and turning the boys into killers and the girls into domestic/sex slaves. I observed the situation in Soroti where the African Great Lakes Initiative (AGLI) had conducted some trauma healing workshops for children coming to town each night to avoid being abducted by the LRA.

In Lira, also northern Uganda, AGLI was beginning a series of Alternatives to Violence Project workshops, and I attended their first session to make an introduction. As I sat in front of the White House Hotel in Lira, I noticed a young man in a mango tree picking all the mangoes, which I thought were quite green. Perhaps—I thought—they had some use for unripe mangoes I didn't know about. In about 20 minutes he had expertly picked all of the hundreds of mangoes that were on the side of the tree where I could see him.

Later I visited some of the IDP camps near Lira. So little attention was being given by the international relief organizations and the Ugandan government that some of these internally displaced people did not even have plastic tarps to cover their small dwellings. They told me that when it rained—and the rainy season was just beginning—they ran across the road to the school and waited there until the rain ended. I am not sure what they did when they came back because their houses would have been all wet.

I met a young girl about eight years old named Pamela whose parents had been killed. She was making adobe bricks with her grandmother and was doing a rather nice job. But this meant that Pamela was not attending "school" in a nearby IDP camp, where I saw one teacher with a blackboard and chalk under a large tree teaching over 100 students who sat on the ground.

The next day, when I was in Kampala, I read in the paper that people in Lira were getting sick from eating unripe mangoes. It now became clear to me that they had picked them because they were starving and desperate.

Peacemakers are God's children here on Earth doing the work of making peace. If we are asleep about peacemaking in Africa, then God is also asleep. Is God still sleeping? □



On June 21, A federal judge ruled that Philadelphia Yearly Meeting must comply with a levy on the wages of war tax refuser Priscilla Adams, but rejected a 50 percent penalty desired by the Internal Revenue Service. U.S. District Judge Stewart Dalzell agreed with the Quaker argument that complying with the levy "substantially burdens its exercise of religion," because, as PYM General Secretary Thomas Jeavons earlier testified, the organization "considers it a sacred duty to support the conscientious actions of its individual members, especially in such historic witnesses as the Peace Testimony." Judge Stewart Dalzell also agreed that the PYM defense "raised novel and important questions," thus demonstrating in this instance that the previous refusal of PYM to comply was not a frivolous activity. But he disagreed that the IRS had practical alternative means to collect taxes from Priscilla Adams. The government should not be required "to engage in a time-consuming, and possibly fruitless, scavenger hunt for other assets." In 1999, the Third U.S. Circuit Court of Appeals had already rejected Priscilla Adams's claim that the government could devise a means for earmarking taxes for non-military expenditures, stating that there were "particularly difficult problems with administration should exceptions on religious grounds be carved out by the courts." —*The Legal Intelligencer*

National Council of the Churches of Christ in the USA has called for a strong United Nations role in Iraq. In an ecumenical pastoral letter sent on May 11, leaders of the NCCCUSA and its 36 Protestant and Orthodox member communions called for a change of course in Iraq. Their goal is peace and a renunciation of violence as contrary to the will of God. "In a sinful world, some of us may hold that there may be times when war is a necessary evil," they write. "But Christians should never identify violence against others with the will of God and should always work to prevent and end it." The letter called on the United States "to turn over the transition of authority and postwar reconstruction to the United Nations—and to recognize U.S. responsibility to contribute to this effort generously through security, economic, and humanitarian support—not only to bring international legitimacy to the effort, but also to foster any chance for lasting peace. We would ask that members of our churches, as they feel appropriate, contact their respective congressional delegations to urge the U.S. to change course in Iraq." Then, on May 24, an 11-member international delegation led by Bob Edgar, general secretary of NCCCUSA, met with United Nations General Secretary General Kofi Annan to urge a significant UN role

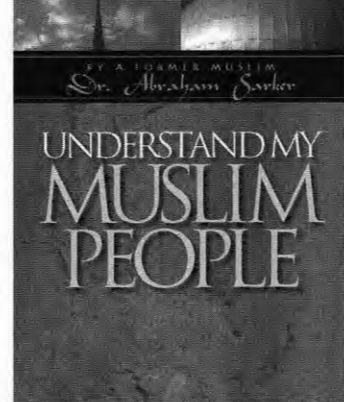
in Iraq. Church leaders said they are convinced that international involvement is Iraq's only chance for lasting peace and security, and the UN is the right organization to take that role. "We hope that President Bush will not just repackage the occupation, but that he will welcome significant involvement by the United Nations, giving the UN an independent role and not impeding its ability to function," Bob Edgar said. "The increasing chaos in Iraq makes clear that the U.S. government needs to change course. We hope President Bush goes public with the administration's apparent realization that the peace the United States seeks can only come with genuine international participation." The delegation included church leaders from the United States, Canada, the United Kingdom, and Europe, and had support from the World Council of Churches, Middle East Council of Churches, and the All Africa Conference of Churches. —*NCCCUSA*

On March 30, 2004, grassroots organizers from across the country gathered in Washington, D.C., to lobby members of Congress to support the Latin America Military Training Review Act of 2003 (HR 1258), sponsored by Rep. James McGovern (D). HR 1258 calls for the closure of Western Hemisphere Institute for Security Cooperation (WHINSEC), the successor institute to the School of the Americas (SOA), and a full assessment of all Defense Department training in Latin America. Participants advised members of Congress about new research findings charging that the reforms made in 2001 were cosmetic and fraudulent, and pointed out that WHINSEC continues to train known human rights abusers. This information was made public at a press and congressional briefing on March 29, and included testimony from two Colombians on the notorious reputation of SOA/WHINSEC in their home country. Intensive lobbying efforts resulted in five new cosponsors for HR 1258, bringing the total of cosponsors to 119. —*School of the Americas Watch* <[www.soaw.org/newsroom](http://www.soaw.org/newsroom)>

Peg Morton, a Friend from Eugene, Oreg., served a 90-day prison sentence for trespassing onto Fort Benning, Ga., to protest the School of the Americas (now called Western Hemisphere Institute for Security Cooperation). Peg Morton began her sentence on April 6 at a women's minimum security prison at Dublin army base, just east of San Francisco, Calif. —*Friends Bulletin*

Putney (Vt.) Meeting affirmed the decision by the Massachusetts Supreme Judicial Court that same-sex couples have the right to legal marriage under the Massachusetts state constitution. "This enlightened leap affirms and

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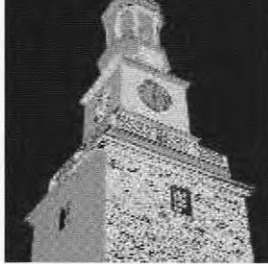
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reassures us. . . . Massachusetts makes clear that civil unions are a separate but equal compromise on the path leading to full acknowledgment of equality for all citizens. Putney Meeting expresses its deeply felt respect, gratitude, and praise for the Massachusetts court's rendering of this important legal decision."  
—Putney (Vt.) Meeting

On January 11, 2004, Summit (N.J.) Meeting approved a minute on the "recognition and celebration of committed relationships," which states, in part: "It is our direct experience that the gifts of the Spirit are bestowed without consideration of gender, race, age, disability or sexual orientation—that there is 'that of God' in everyone. It is also our direct experience that committed, loving, and spiritual relationships that are enduring, unselfish, and mutually tender and supportive are greatly beneficial to individuals, to our meeting community, and to society as a whole. Quakers have traditionally recognized and celebrated such committed relationships under the care of the meeting. . . . We therefore affirm that we will hold meetings for worship to recognize and celebrate such commitments under the care of the meeting, for couples (at least one of whom is a member of the meeting) irrespective of gender, race, age, disability, or sexual orientation." Requests for such "celebrations of commitment or marriage will be considered in the manner of Friends (including a process for clearness)." —Summit (N.J.) Meeting

On February 15, 2004, Durham (Maine) Meeting approved a minute regarding sexual orientation: "As a community that seeks to follow the leadings of the Inward Christ, the spirit of God, we look for that of God in every person. We celebrate and are enriched by diversity. Therefore we welcome as equals all who feel called to join with us regardless of sexual orientation. . . . We unite in our support of all who have made such sincere commitments to each other." —Durham (Maine) Meeting

On March 6 Earlham School of Religion, Richmond, Ind., hosted a spirituality conference exploring "Prayer and Our Bodies." Workshop leaders invited participants to pay attention to the way they pray and to what their bodies might be teaching them about prayer. Topics explored were the natural healing of prayerful touch, learning to notice God in the body, and meditating with God as the source of energy. Presenters included Stephanie Ford, assistant professor of Christian Spirituality; Julie Murray, spiritual director and cofounder of Cincinnati's The Center Within; and Jackie Speicher, energy worker and ESR student. The reason touch works, Jackie Speicher said, is because "We live in a

touch-deprived society. Touch has a powerful impact to soothe and to alter a person's emotional state. In giving this single-pointed attention to someone and involving the divine element, we call two powerful forces into action." —Paul Queck for ESR

Film students from Brooklyn Friends School are directing and producing a video documentary about Quaker peace activist Priscilla Adams. The students came to Friends Center in Philadelphia to interview her about how her religious beliefs led her to refuse payment of taxes in order to avoid contributing to military funding. The students also interviewed George Lakey, head of Training for Change, and Gene Hillman, adult religious education coordinator for Philadelphia Yearly Meeting. This documentary film may be an entry for Bridge Film Festival, which is open to middle and upper school students at Quaker schools worldwide. —Friends Council on Education newsletter, Spring 2004

New York Yearly Meeting has appointed a new general secretary. Christopher Sammond began his work in July 2004. He has been a resident of Minneapolis, Minn., where he has been active in Northern Yearly Meeting since 1990, serving as its clerk for the past three years. At the 2003 Friends General Conference Gathering he was a plenary speaker on the topic, "Called to Faithfulness: Radical Community as Proactive Peacemaking." Christopher Sammond has been serving on various FGC committees since 1989, when he began 12 years of service on the Long Range Planning Committee, which provides ongoing governance and policymaking for the FGC annual gathering. For the past six years he has been particularly engaged in activities designed to eliminate racism among Friends. —George Rubin, Clerk of the Personnel Committee of NYYM, and Spark, NYYM newsletter, May 2004

Vanessa Julye and Donna McDaniel prepared the topic, "Fit for Freedom, Not for Friendship" for presentation at Baltimore Yearly Meeting on July 27. They examine the complex, often "arms-length," relationship between Friends of European descent and African American Friends and non-Friends in the precolonial period, and the often dangerous work of freeing and educating the enslaved. Also explored is Quaker ambivalence within the abolitionist movement, and participation and lack of participation during the racial strife of the 20th century. A book on this topic is scheduled for publishing in 2005 under the care of the FGC Committee on Ministry and Racism. —Interchange, Baltimore Yearly Meeting newsletter, Summer 2004

## Upcoming Events

• August 26–29—Annual Quaker Lesbian Conference at Powell House in Old Chatham, N.Y. For details visit <www.quaker.org/qlc> or e-mail <qlconf@aol.com>.

• September 2–6—North Carolina Yearly Meeting (FUM)

## Opportunities/Resources

• On June 3, peace advocates Laura Shieler Chico and Matt Chico departed from Silver Spring, Md., to cross the country by foot and bike to mark the tenth anniversary of the genocide in Rwanda. Matt is running the 3,973-mile journey while Laura rides a bicycle. They intend to raise \$20,000 for African Great Lakes Initiative for its support of the Rwanda Friends Peace House, a Quaker organization based in Kigali, Rwanda. The Peace House brings recovery to many individuals and communities who suffered trauma during the genocide and supports reconstruction of the country. During their travels Laura and Matt will be hosted by Quaker meetings and supportive individuals, and will offer communities the chance to learn about the genocide in Rwanda and efforts to heal the country. The couple will journey through Washington, D.C., Virginia, Kentucky, Illinois, Missouri, Kansas, Colorado, Utah, Nevada, and California, before concluding their trip in San Francisco in late October. For information about supporting or hosting Laura and Matt, contact Dawn Rubbert at (314) 647-1287 or <auntadawn@charter.net>.

• People to People Ambassador Programs is coordinating a delegation of professionals specializing in peacemaking and conflict resolution to travel to South Africa October 16–17, 2004. Delegates will meet with those specializing in conflict transformation, reconciliation, peace studies, and other related areas. The exchange will include extensive discussions on the application of diverse conflict resolution and peacebuilding strategies to address critical social issues, such as racism and the residual effects of slavery and apartheid, domestic violence, and the AIDS epidemic. For details visit <www.ambassadorprograms.org> or call (877) 787-2000.

• Downtown Meeting in Manhattan, an allowed meeting of New York Quarterly Meeting, will be gathering to worship from 6 to 7 P.M. each Thursday (weather permitting) until the end of September, under the trees in the northwest corner of Battery Park near Labyrinth for Contemplation. For more information, visit <www.downtownmeeting.org>.

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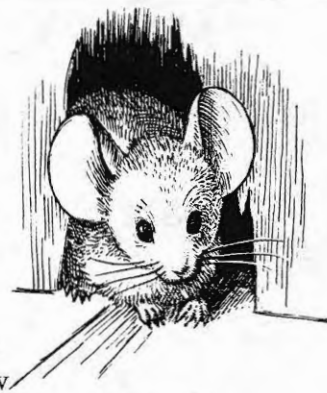
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# Deaths

**Agard**—*Robert Mason Agard*, 87, on September 15, 2003, at home in Amherst, Mass. He was born in Williamstown, Mass., on April 1, 1916, and educated at Deerfield Academy and Wesleyan University. He earned masters' degrees in Library Science from Columbia, and in History from Brown. He worked as a librarian at Brown, the Library of Congress, Ripon College (Wisconsin), and in 1950 became the librarian for Earlham College. "That's where he got mixed up with these Quakers," said his father, who had raised his son in the Congregational Church. Impressed with the Quaker form of business used at faculty meetings and with Friends alignment of faith and worship with political conviction and commitment of peace and social justice, Bob and his wife Phyllis joined West Richmond Meeting. In 1961 the family moved to Amherst, Mass., joining Middle Connecticut Valley Meeting (now Mt. Toby). Bob was the librarian at Bennington College from 1961 to 1981. He was active in Bennington (Vt.) Meeting, serving as clerk there and, with Phyllis, as co-clerk of Mt. Toby Meeting. In New England Yearly Meeting, Bob served on committees for Moses Brown School, Archives and Historical Records, Peace and Social Concerns, Permanent Board, Committee on Prejudice and Poverty, Nominating Committee, Yearly Meeting Program Committee, and the Executive Council. He also served on the New England Board of AFSC. Helping wartime refugees was a thread in Bob's life, beginning with Latvians after World War II while working at Ripon College, later Germans and Hungarians while at Earlham, and, finally, Cambodians. His quiet and loving care was a constant in an ever-changing world, not only for his own four daughters, but also for his Cambodian foster daughter, and the Cambodian refugee families sponsored by Mt. Toby. For over 20 years Bob was known as "Grandpa" by 13 Cambodian children as well as his own grandchildren, and "Dad" by several of the young Cambodian women. His reassuring presence helped sustain the Mt. Toby Refugee Resettlement Committee. He loved music, gardening, hiking, and skiing. On the trail, at work, and at home, he was always practical, breaking a daunting problem down to its component parts and enlisting others to help him take action. He used this approach in viewing large national and international problems, focusing on specific ways that he could be of service. As old age and infirmities began to limit what he could do, he never allowed his wry sense of humor to desert him. He is survived by his wife, Phyllis Agard; four daughters, Anne Agard, Ellen Agard, Susan Agard Krause, and Chamman Tan; and nine grandchildren.

**Besse**—*Raymond Besse*, 45, at his home in Lafayette, La., on December 4, 2003. He was born on January 8, 1958, in Crowley, La., to Dave A. Besse Jr. and Elsie Boudreaux Besse. Raymond attended his first Friends meeting in 1993, and two years later he requested membership in the Religious Society of Friends. In a break from tradition, all of Baton Rouge Friends met with him for clearness, and his request was approved. Raymond was kind and gentle, always concerned about the less fortunate. His love extended to the three cats who shared his home, and to his lawn, which grew freely, allowed

to flourish at its own pace. He nurtured and sculpted the weeds and grasses, maintaining his own private ecosystem in the middle of town. He was guided by a wish to live his life in such a way that he would have no regrets if death came unexpectedly. To his brother Kevin, Raymond was a Golden Buddha, vulnerable, loving, and unencumbered by worldly things. Franciscan in his spirituality, he is remembered as being faithful to Friends tradition. He is greatly missed by Baton Rouge Friends and by Lafayette Friends Worship Group, who met with him weekly. Raymond was preceded in death by his good friend Jim Spiers. He is survived by his brothers, Dave Besse, III, Daniel Besse, Kenneth Besse, and Kevin T. Besse; sisters, Susan Besse, Tina Meche, Patti Guidry, Angela Huckaby, and Becky Gogola; and numerous nieces, nephews, grandnieces, and grandnephews.

**Cook**—*Janet Laughlin Cook*, 53, on April 12, 2004, of cancer, at home in Iowa City, Iowa. She was born in Iowa City on September 10, 1950. The second child of six, she was raised on a farm where she happily tagged along helping her dad feed pigs and chickens, milking cows by hand, and participating in the cycle of planting and harvesting crops. Under the leadership of good neighbors she was active in 4H activities. She graduated from Scattergood Friends School in 1968, and spent the following year in Germany, working as a maid and English tutor for two daughters in the home of a physician. Although she earned a bachelor's degree in German from University of Iowa, there were no graduation ceremonies. It was during the Vietnam War; stones were thrown through store windows in Iowa City, and the university was shut down. In 1979 she married Donald E. Cook. In 1998 University of Iowa presented her with a bachelor's degree in Nursing, which she felt was her true vocation. As a nurse she received great satisfaction serving in West Branch Medical Clinic. As the mother of a basketball player and enthusiast, she often transported her son's teammates to practices and games. Inspired by a strong interest in good nutrition, Janet was a buyer and distributor for a club of healthy foods consumers. Janet seemed to have a special affinity and appreciation for the flora and fauna of the natural world. She read widely and was a frequent customer at Prairie Lights Book Store. She was a member of the National Resources Defense Council with a strong concern for the health of the planet. Janet felt that the U.S. is too prone to impose its culture and values on other nations. She studied religions of other cultures, but her spiritual anchor was West Branch Meeting, where she served on the Committee for Ministry and as a trustee. After nearly a year of intense treatments, outstanding courage, and determination to maintain the life she loved, Janet succumbed to cancer. Janet was predeceased by a sister, Ruth, in 1986. She is survived by her husband, Donald E. Cook; their son, Darren Cook; her parents, Donald and Lois Laughlin; two brothers, David Laughlin and wife Brenda, and Roger Laughlin and wife Connie; two sisters, Martha Laughlin and partner Kate Warner, and Naomi Laughlin-Richard and husband Scott; and several nieces and nephews.

**Fort**—*Martha Fort*, 96, on February 17, 2004, in Sacramento, Calif. She was born on June 12, 1908, in Monongahela, Pa., and spent her childhood in

Charleston, W. Va. While a student at Oberlin College, Martha helped found a student peace organization. She received an AB in Political Science from Oberlin and a graduate degree in Psychiatric Social Work from University of Pittsburgh. A social worker in several WPA projects in Ohio, Kentucky, and Florida, Martha also worked for the Red Cross, Veterans Administration in Florida and Pennsylvania, and for Pittsburgh's Family and Children's Service. As a single parent after her eight-year marriage ended in divorce, she raised her two daughters while working full-time and participating in community activities. In Pittsburgh she first embraced Quakerism and became active in Quaker peace issues associated with escalating U.S. involvement in Vietnam. In 1963 Martha moved to California, where she supervised graduate students and taught, first at UCLA Berkeley, then at Sacramento State University. In 1967, during a trip to Vietnam with a rehabilitation team of American Friends Service Committee, she and the team were evacuated when their hospital in Quang Ni was bombed during the Tet offensive. But in response to the thousands of Vietnamese children orphaned without record of birth, age, or health status, she returned twice more to Vietnam, working to establish growth and development norms for the children. She was profoundly moved by her firsthand experiencing of the horror of war. From 1968 until her retirement in 1975, she was on the faculty of San Diego State University, where she was a founder of the Peace Resource Center. After retirement she worked in Geneva, Switzerland, editing a newsletter for the Women's International League for Peace and Freedom. During the '70s she was a volunteer at a Rhodesian School of Social Work during that country's civil war. Her interest in alternative community constructs led her to spend time with various communes and communities in France, Switzerland, and the British Isles. In the early '80s she worked with Central American refugees who were detained in camps along the Southwest border. She worked with refugees in El Salvador, Nicaragua, and Colombia, and spent time in Guatemala as a bodyguard with Peace Brigades International. She helped preserve the indigenous languages of the Guatemalan Indians by developing their oral language into a written one. She had the peace book, *One Hundred Monkeys*, published with her Spanish translation. In 1986, back in San Diego, she was instrumental in the restoration of the trees at Chollas Lake Reservoir and in the struggle to save the wetlands. She worked to secure affordable housing in San Diego by organizing resident committees at housing projects, serving on the mayor's task force, and representing her meeting on the board of the Interfaith Housing Project. She was active in the United Nations Association; International Women's Conferences in Mexico, Africa, and Beijing; the National Association of Social Workers; the Women's International League for Peace and Freedom; Grandmothers for Peace; League of Women Voters; Audubon Society; and the Sierra Club. On her 90th birthday, Martha packed a tent and camp stove and traveled solo up the coast from San Diego to Oregon, spending almost two months exploring alternative ways people develop community as she visited communes, religious centers, and friends. In 1999 she moved to Sacramento,

attending both Sacramento and Davis Meetings. Her messages in meeting for worship were simple, inspirational, and loving. At the time of her death, she was recording a history of her life. She is survived by her two daughters, Eloise Peper and Elizabeth Hattin; five grandchildren; and seven great-grandchildren.

**Olmstead**—*Paul Durfee Olmstead*, 88, on March 28, 2004, in Santa Fe, N.Mex. Paul was born on April 7, 1915 in Ann Arbor, Mich. His mother was a schoolteacher, and his father a leader in the YMCA. The family had a long history of attending Quaker meeting in Poplar Ridge, N.Y. Paul studied industrial arts and community planning at the New College, Teachers' College, Columbia University, and visited intentional communities in Europe. During World War II, Paul, a pacifist and conscientious objector, was assigned to work fighting fires in western forests, serving in a mental hospital, and constructing sanitary pit privies in Florida. He became head of the War Resisters' League in New York, and went on to work full-time for the WRL, touring the CO camps, cheering the men and boosting morale. In 1944 Paul married Shirley Bramkamp. They worked in Alpine, Tenn., in a Presbyterian mission station where Paul taught the mountain men how to make furniture, boats, and salad bowls from native first-growth walnut, cherry, and oak, and Shirley developed a pottery-making training program using native clays. After establishing a thriving Alpine Industries, the couple

and their adopted baby boy moved back to New York. Paul taught woodworking at the George Junior Republic, a school in Freeville with proven success helping troubled students to develop into law-abiding, self-respecting citizens by allowing them to live and work in a community with its own laws, its own currency, its own student judge, and even student-staffed law enforcement. When their son was five years old, Paul and Shirley moved to Wasatch Academy, a strongly academic Presbyterian Mission school in a small town in Utah, with boarding students from all over the world. Here Paul taught woodworking and Shirley started an art department that eventually developed some outstanding artists. After 28 years in the beautiful Utah mountains, the couple retired to Plaza del Monte in Santa Fe, where they became active members of Santa Fe Meeting and Paul sculpted wood and alabaster, gardened, painted oils of his beloved mountains, took his grandchildren skiing, and became the Senior Olympic Ping Pong Champion of New Mexico. He is survived by his wife, Shirley Olmstead; his son and daughter-in-law, Chuck and Joanne Olmstead; and two grandchildren, Katie Olmstead and Charlie Olmstead.

**Smith**—*Cecil Randolph Smith*, 79, on February 6, 2004, in Cockeysville, Maryland. He was born to Elsie and Cecil R. Smith in Denver, Colorado on May 31, 1924. He earned his bachelor's and master's degrees at University of Colorado and, in 1955, his PhD under Carl Djerassi at Wayne State

University in Detroit, Michigan. After a year of postdoctoral work under D. H. R. Barton at the University of Glasgow, Scotland, Cecil joined the Northern Regional Research Center of the U.S. Department of Agriculture, Peoria, Ill., where he worked until 1985. An internationally recognized researcher in organic chemistry, he worked on unusual lipids, alkaloids, and other natural products, emphasizing biologically active compounds including cephalotaxus. His group did work leading to the discovery of a potential anti-cancer agent, harringtonine. Cecil also worked at Western Michigan University in Kalamazoo; Southern University, Baton Rouge, Louisiana; Institut de Chimie des Substances Naturelles, Gif-sur-Yvette, France; the Arizona State University Cancer Research Institute, Tempe, Arizona; and the USDA Western Cotton Research Lab, Phoenix, Arizona. Interested in issues of peace and justice and drawn to silent meditation, Cecil and his wife first became involved with Friends in Glasgow. When they moved to Peoria they joined Peoria Meeting (later Peoria-Galesburg) and became involved with Illinois Yearly Meeting. As they moved, their membership moved as well, finally transferring to Gunpowder Meeting in Sparks, Maryland. Cecil was involved with FCNL, Planned Parenthood, Union of Concerned Scientists, and the Democratic Party. He is survived by his wife, Donna Smith; their daughter, Carolyn Smith and husband Earl Brown; their sons, Stanley Smith, and David Smith and wife Laura Chang and their children Zachary and Madeleine.

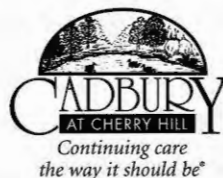


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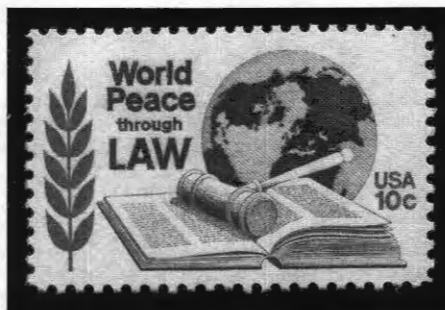
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expressed their opinion.

FCNL's new pamphlet, *Peaceful Prevention of Deadly Conflict*, reflects this ambiguity. It speaks of preventing war, but not stopping it. It states (p. 86): "The International Criminal Court is a major advance . . . to handle cases of genocide, crimes against humanity, and war crimes



U.S. postage stamp issued in 1975

when national governments are incapable or unwilling to do so." The pamphlet proposes "international civilian [meaning nonmilitary] police corps." If FCNL were not inhibited by the uncertainty among Friends concerning police, these proposals could be elaborated and the policy could deal at length with stopping and preventing wars.

For another indication of ambiguity, see a statement in *Faith and Practice* of North Pacific Yearly Meeting, 1993: "Proper police activities . . . seem necessary and helpful." The word "seem" suggests hesitation. These policy statements might be revised to clarify and strengthen language in favor of minimum-force policing at all levels.

Mary Lord, in a speech delivered at the 2002 annual meeting of Friends World Committee for Consultation, Section of the Americas (reprinted in *FRIENDS JOURNAL* in July 2002) made a statement with which I wholeheartedly agree: "On September 12, [2001,] the U.S. immediately began to prepare for war. There was another road that might have been taken—the road of international law, working . . . with other nations to find and arrest the members of the criminal conspiracy."

In 1996, Pendle Hill published *A Continuing Journey: Papers from the Quaker Peace Roundtable*, containing various views and historical materials. In it Daniel Seeger, a CO in the Korean War

and the person who successfully challenged the "superior being" requirement for CO claims, wrote in favor of conscious support of international law with a police/judicial component. He states, "Such progress will require development of a body of international law . . . and a capacity for the international community to enforce these laws on behalf of the common good. . . . This will involve some sort of international police force."

We witness worldwide strife, but great dangers are great opportunities: this can be the birth pangs for a new world of peace. Let us end 350 years of hesitation and become sophisticated, loving, committed, and effective in our call for peace. My case here is incomplete, merely an outline of a concern; the next step could be assembling and publishing a booklet on "police power for peace" by FCNL and/or AFSC, as a sequel to AFSC's 1955 booklet *Speak Truth to Power*. This could provide a basis for discussion, programs, and public advocacy.

Several actions that could implement a new policy are: programs in meetings and Friends organizations on minimum-force policing; coalition work with the United Nations Association and World Federalists; encouraging Quaker UN Office staff to work on this subject; contributions to research on nonlethal weapons; cooperation on curricula for police academies on minimum-force community policing and restorative justice; advocacy for courses in police history and practice at law schools and universities; and recommendations for all bar associations to create World Peace Through Law sections for lawyers (these exist now only in Washington State, Arizona, Connecticut, and New York City).

The strength of Quakerism has been its unified vision of a Divine Ground, a universal community, matching practices for spiritual strength and growth with steady work for social change and building community. A central Friends doctrine is that revelation is not closed. Persons can experience new visions, ideas, and possibilities for action. Both our intellectual and spiritual integrity now require our attention to the need for law, police, and the judicial process at the world level. □

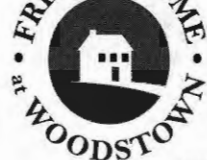
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much hard labor was that it tempts people to drink rum. I think about this complaint every time I read my yearly meeting's query on moderation. Even if most of us manage not to drown our stress in alcohol or other substances, there are many more socially acceptable ways of seeking refuge from reality. Examples include zoning out in front of the television or computer screen, gossiping, day-dreaming, over-exercising—whatever we turn to for comfort when we need to muffle the intensity of our lives. This book is about weaning ourselves from these “soft addictions,” as Judith Wright calls them, and opening our lives more fully to whatever is really most important to us. I suspect the author really wanted to write a religious book, but perhaps to appeal to the broadest audience she uses language that is partly New Age and partly corporate motivation speech. Instead of writing about “God,” she uses a term favored by William James and Rufus Jones: “the More.” With a little translation, though, this book is addressing something important, and it has been of great help to me.

## Beyond Readings

These seven writers have been a great help in my own personal efforts to grapple with the Testimony of Simplicity. But as much as I value their writings, reading can only offer so much. Ultimately, the learning comes from doing, from what we come to know experimentally. As Sven Ryberg writes (quoted by Fran Taber in the first reading above): “The bread of life within has to be harvested, baked, broken and shared by deeds, not read about in a recipe.” □



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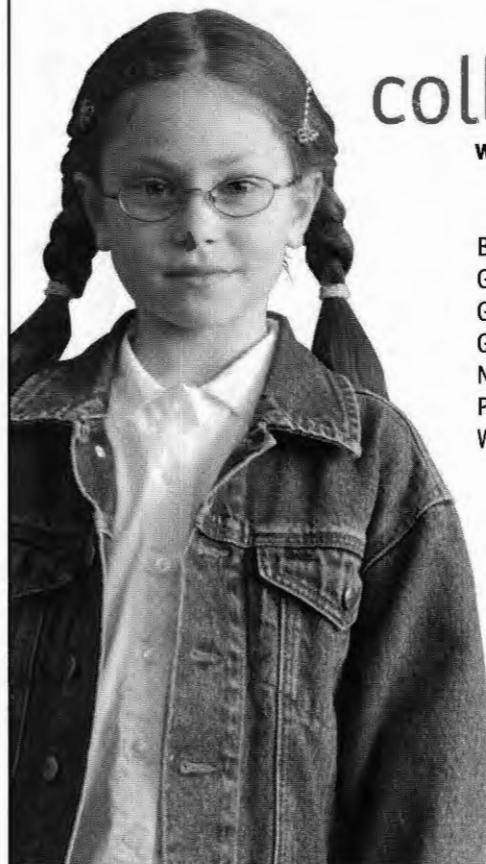
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Children of prisoners may deal with feelings of isolation due to the social stigma of having a family member in prison, the trauma of seeing a parent taken away in what could be a sudden or frightening arrest, and grief at having a parent who is alive but unreachable. The geographical distance of many prisons from the communities where prisoners' families live, the high cost of telephoning from prison, and inhospitable visiting conditions all

*Without effective intervention, 70 percent of these children will likely follow their parent's path into prison or jail.*

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further the alienation of prisoners from their families. In addition, children of prisoners live with the threat of being permanently separated from their incarcerated parents because of the Adoption and Safe Families Act of 1997, which allows courts to terminate parental rights if a child is in foster care for 15 months out of any 22-month period; many mothers spend more time than that simply awaiting trial.

Given the social and psychological pressures placed on the children of prisoners, these children's special needs for intensive community support becomes painfully clear. Churches have stepped in admirably to provide support, often with the support of local and federal governments; for example, Greater Exodus Baptist Church in Philadelphia supports not only an Amachi mentorship program, but a neighborhood credit union, a charter school, a public computer lab, after-school programs, welfare-to-work services, emergency food distribution, drug and alcohol counseling, and a range of other services. This demonstrates neighborhood-based ministry at its best, and thankfully,

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churches are not all alone in recognizing the need for holistic community support.

Innovative alternative-sentencing programs are being explored in several states to allow mothers to raise their children while incarcerated. In Santa Fe, California, for example, some nonviolent female drug offenders may serve their sentences with Family Foundations, a community-based residential drug-treatment program, which allows them to keep custody of their children until the age of six. In addition, organizations such as The Mentoring Center and Legal Services for Prisoners with Children provide inclusive models for community-based support to families affected by incarceration that incorporates parents as well as caregivers into the process of mentoring and advocacy for the children of prisoners.

One program based on this holistic model is Centerforce, a San Francisco Bay-area program "to strengthen individuals and families affected by incarceration through a comprehensive system of education and support." Networks of intervention are needed to counteract the social obstacles faced by the prisoners' children. Emani Davis, director of Centerforce's project to create one-on-one mentoring relationships with the children of prisoners, explains: "Young people shouldn't have to be lucky to grow up to be successful, productive, and contributing members of society. As mentors, we realize that we're not going to be with them forever, and that they have a right to a powerful future. Our role is to support them as they grow into that on their own." What Senator Hillary Rodham Clinton, chair of the Advisory Group to the Amachi project in Brooklyn, New York, has said, quoting the African proverb, "It takes a village to raise a child," is indeed, true—including mentors, parents, caregivers, and the entire surrounding community. □



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## Life and Aging

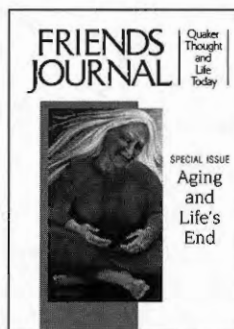
The July issue of FRIENDS JOURNAL, "Aging and Life's End," is available for bulk purchase at discounted rates. This special issue includes articles on the experience of retiring, changing life patterns, reaching closure in goals and personal relationships, dealing with final choices and challenges, and appreciation of those who have passed on.

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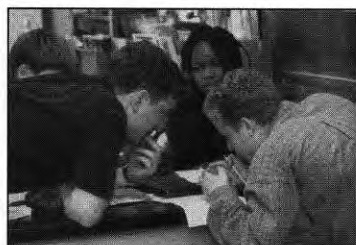
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thousands of people to take on a practice deepening their lives, interpreted an ancient tradition in ways fresh and appealing to the Western mind. In addition, he stood before the gathered body of some 500 at the close of this year's winter retreat and shared a self-evaluation—what he was doing well, what he needed to be more mindful of—as the grandfather monk of the community.

Dear Friends, might we not all learn better how to love from such a human being?

*Elisabeth Dearborn*  
Takoma Park, Md.

## Not to be taken seriously

There is much to disagree with in David Morse's (*FJ* May) article on globalization. Let me say only three things. First, that the condition of humanity for hundreds of thousands of years has been poverty, starvation, early death, and pestilence. Three hundred years ago, capitalism was invented. Some cultures have adopted capitalism, and they have largely escaped those ill effects. One of these is the United States, where you can own a house with electricity and indoor plumbing, own a car, and two color televisions, and *still* live on public charity because you are poor. Other cultures have adopted capitalism, only in part, and they still suffer some. Other cultures know nothing about capitalism, either by ignorance or by choice, and they still suffer. I absolutely cannot decry capitalism, and would certainly not seek to deny its benefits to the entire world, as David Morse seems to want to do. "Ye shall know them by their fruits."

Second, David Morse makes the case for the United States being wealthy on the backs of the entire world, and he thinks that's horrible. And yet as I write this, the hottest topic of conversation is "offshoring"—a transfer of wealth from the U.S. to Third World countries through the export of jobs—and everybody thinks that's horrible. I, myself, accept neither problem definition, and so David Morse's proposed solutions are completely beside the point.

Third, David Morse arrives at several conclusions about economics that if presented to economists would provoke howling laughter. For example, he claims that the WTO is run by capitalists for the benefit of capitalists (which fails to explain the WTO's ruling against President George W. Bush's steel tariffs). If he were to propose similar conclusions about physics, say, that all objects fell at different speeds, or cosmology, say, that the Earth is flat, or that the sun rotates around the Earth, surely everyone would laugh at him. Why can he

say these kinds of things about economics and still be taken seriously?

How can an earnest, sincere, and honest Friend like David Morse make these kinds of errors? It seems to me that he is operating on faith, not science. Yes, of course, faith is a central element of any religion. However, there are two kinds of faith: faith that something which is unprovable, right or wrong, is right; and faith that something which is provably wrong, is right. We cannot prove whether God exists or does not exist using the scientific method. It is only right to rely on faith in this matter. In other matters of which science can speak, evidence must override faith. The Earth is not flat, objects fall at the same speed, the WTO is not in the pocket of capitalists, and capitalism is a good thing for all free people.

*Russell Nelson*  
Potsdam, N.Y.

## A slip?

I was reading Margaret Hope Bacon's fine review of the book *Harriet Jacobs: A Life* (*FJ* May) with interest when I felt moved to write. I wish to live in a way that reflects no prejudice toward anyone, and the information about Harriet Jacobs was providing helpful details to fill in a portion of history that I tend to characterize with vague generalizations.

However, when I reached the final paragraph, I cringed with embarrassment and flashed back to a recent column by George Will. He was analyzing a statement by President George W. Bush. The statement had sounded vaguely racist to me, but I didn't know why. George Will pointed out that when George W. Bush affirmed the belief that "people whose skin color may not be the same as ours" can be free and self-govern, he "seemed to be saying that white is, and brown is not, the color of Americans' skin. He does not mean that."

I'm afraid the last paragraph of Margaret Hope Bacon's review contains the same slip. When I read of "the often complicated relationships between Quakers and people of color" I infer that the two groups have different identities. That is, Quakers are not persons of color.

Did Friend Margaret mean that? Was she forgetting the Friends who do not classify themselves as white? Does she think that only white Friends are really Quakers? Or does she think that nonwhite Quakers aren't really persons of color any more? I fervently hope that she merely meant that relationships are complicated only between some (white) Quakers and some



(Quaker and non-Quaker) persons of color, and could find no better phrase to express her thought.

Melody Ashworth  
Ashland, Oreg.

## "Fraudulent"?

When I picked up the June edition of FRIENDS JOURNAL, it fell open at John Calvi's article "Quakers, Sexuality, and Spirituality." On completing it, I thought it important to write to you commending the article. We have a history of downplaying, even ignoring, sexuality—especially homosexuality! Thanks both to John Calvi for writing the article and to FRIENDS JOURNAL for publishing it.

On the other hand, the article "On Marriage and Divorce," by Anne E. Barschall, in my mind was poorly written, lacked congruence with Quaker values, and fell below the standards of FRIENDS JOURNAL.

Of course, there are kernels of truth in what the writer states. So-called "romantic love" has precious little to do with love! Agreed! But we are not "fraudulent" in our practice regarding marriage, nor do we "induce people . . . to take lifelong vows" while "whispering worriedly about the couple's chances of success." And yes, a part of marriage is concerned with "promoting financial and emotional stability for families." But can it not also seek the "personal fulfillment" of each partner?

It seems appropriate that Friend Anne E. Barschall is a patent attorney rather than a practitioner of family law.

Barbara G. Cowan  
Houston, Tex.

## Nurture, not censure

Being twice divorced and now happily married, I agree with much that Anne E. Barschall says in "On Marriage and Divorce" (FJ June), but not that "actual physical danger" may be the only acceptable ground for divorce. A commitment to telling the truth is *not* the same as keeping a well-intended promise that is proving disastrous. I cannot believe that the loving God wants us to remain in a marriage that is draining God's gift out of ourselves and our children.

A decade among single parents in Fairfield County, Conn., showed me many bad marriages but few bad divorces. Many couples get divorced only after working harder on their marriages than many happily married couples ever have to. Divorce may have grown common, but that scarcely makes it easy. The best that two people can do if they do divorce is to cooperate to the

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extent possible for the well being of their children. The best a meeting can do, I believe, is to nurture the unhappy family, not censure the parents.

*Malcolm Bell*  
Weston, Vt.

## Marriage without mutual love

Before responding directly to some of the ideas put forth in Anne Barschall's recent article, "On Marriage and Divorce" (*FJ* June), I would like to relate the stories of three marriages. The first is that of my parents. They married with little in common besides their German origin, had two kids right away, and then my mother decided she was incompatible with her husband and left him after his decision to follow an obvious career move to another state. Heavily influenced by feminism, my mother severed all ties with her family for half a year after this move. When she returned, she drove home her hostility toward my father to my sister and me regularly.

The second is my own experience of deep love and commitment to my first wife. I brought her home to the U.S. from Russia, but then I faced mental difficulties and subsequently experienced a head injury. She, Irena, was hugely supportive but eventually had a nervous breakdown and had to return to Russia after a year and a half. After another year and a half of long-distance romance, I became so lonely that I asked for a divorce. We still have a truly committed friendship in which my new wife now participates, regarding her as a sister-in-law.

The third is that of a fundamentalist Christian acquaintance, whose husband remained distant emotionally although intimate in other ways. She also became lonely in her marriage and agonized over divorce, having the value that "we should praise . . . faithful sufferers because of their commitment of the truthfulness of their word to God" (to quote Anne Barschall). Was this the right choice for her?

Could a "village" have saved my parents' marriage? My own? My neighbor's? Most probably. Is pain in marriage always therapeutic, as Anne Barschall puts forth? Maybe, but only to the extent that it makes for personal growth and leads to greater understanding between partners. Is generous action all that comprises love in a marriage, or is there something deeper, alluded to by Carl Jung in his notion of "mysterium conjunctionum"? Generous actions derive ideally from love, and while doing service comes from the love of God, marriage

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without mutual love is hollow.

Is our society's divorce rate caused by lack of "peer pressure," the influence of "Hollywood," and "bad therapists"? I think that, in addition to whatever unrealistic expectations these things may bring about, general societal disconnect as manifested in the breakdown of neighborhoods, a widespread inability to compromise, and society's emphasis on the individual all rank higher among the reasons.

I think that Anne Barschall has fundamentally misconceived the phenomenon of marriage. My impression is that she thinks of it as a duty. Her article leaves me wondering if she has ever experienced utter loneliness in marriage or if, on the other hand, she has ever really had the joy of a soul mate.

As someone who has come upon the love of his life already two times, I would like to assure single readers that there really can be transcendent experience in marriage. It's available to people in planned marriages, as well as to those who marry for love or for other reasons. If I had a suggestion for singles, it would be not to pay surreptitious attention to those supermarket tabloids, as Anne Barschall says she does. Attention is our most precious commodity. We become what we pay attention to. Quakerism encourages us to pay attention to the leadings of the heart. In my experience it is precisely these promptings that lead to the most fulfilling marriages. I have had two good ones so far, and by the grace of God, may someday even find myself in a third, equally fulfilling, if calamity should befall again. As the saying goes, the world is full of wonderful people. I know that in any case, I will always be true to the woman I marry.

Thomas Hartmann  
Havertown, Pa.

## Marriage and our true selves

Your "controversial" article on marriage ("On Marriage and Divorce," *FJ* June) ran counter, for the most part, to my most deeply held values, so much so that I am writing a reader's response for the first time ever.

I do resonate with Anne Barschall's thought regarding the necessity of "continuous exertion toward forgiveness" and equally strongly with the idea that "responsibility for one's own happiness lies with oneself, not with one's spouse," but I am unable to relate beyond that to the attitude put forth.

In my marriage, what holds us together is our belief in our own divinity. My husband, with his personality, set of preferences, and

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style, is really a deeper being, an expression of God, constantly able to channel divine inspiration if encouraged. For my part, I find that our marriage brings me closer to my true self, my true desires and my clearest and most loving actions. We can trust each other to drop false posturing and return to love.

This is not stupid Hollywood with its unrealistic expectations, deceptions, and disappointments. Thanks to the Quaker clearness process, so integral to our meeting, marriage is growth toward our own true selves. It's an ongoing act of love, forgiveness, integrity, inspiration, generosity, and patience, all that, not because of peer pressure, not due to a sense of obligation, not as a result of guilt, but because of who we really are.

This can be a joyful journey of two souls if both people truly want it to be and are ready to take hold of and share their own futures.

*Lee Hamilton*  
Havertown, Pa.

## Not a light decision

I have just finished reading Anne E. Barschall's article "On Marriage and Divorce" (*FJ* June) and hardly know where to begin, so I will start with her musical examples. "Some Enchanted Evening" is from *South Pacific*, the main theme of which is overcoming racism in a relationship. Nellie Forbush, the young nurse in love with a man who has interracial children, does not take the easy way out, but works hard to overcome her youthful attitudes. *Fiddler on the Roof* also contains the characters of Yenta, who tries to arrange marriages between young, penniless women and older, inappropriate men just because the girls have no dowries, and a young woman who falls in love with the local radical, marries him after getting her parents' reluctant consent, and chooses to follow him into exile in Siberia. Was Yenta's choice better than the young woman's?

I am divorced. My husband left me and our two children for another woman after we had been married for ten years. Even though he was living with her, I offered to go to counseling to try and save our marriage, with the condition that he had to leave her. He chose to stay with her, and I filed for divorce. Would Friend Barschall have me continue in my marriage under those circumstances? I don't think so. Should someone always stay with an alcoholic or drug-addicted spouse, or one who may never physically abuse them, but won't allow them to have any money, go outside the house, or continually tells them

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they are stupid, ugly, incompetent, etc.? How much of this non-physical abuse is one supposed to keep taking?

And her comments about therapists. In the interest of full disclosure, I am one. In my experience, the worst thing to do with people in trouble is to tell them what to do. Listening, deep loving listening, works far better. I have worked with couples and never encouraged them to divorce. I have helped them work through their problems. In addition, my second husband and I have been to marital counseling. (Yes, just like doctors sometimes need doctors, therapists sometimes need therapists.) We saw someone who listened deeply, did not take sides, and did not encourage us to divorce. It was very hard, painful work, but well worth it.

I agree that celebrities often set a bad example for society in many ways, but few "real" people come to the decision to divorce lightly, and when they do, they need the support of their religious community, not its censure. I suggest that Friend Barschall heed another saying from the Bible: "Judge not that ye be not judged." (Matt. 7:1)

*Name withheld by request*

## Let's look at a vibrant marriage

I look forward to each issue of FRIENDS JOURNAL for inspiration as well as information on a range of topics that provoke thought and enrich my life. I was recently dismayed, however, by an article, "On Marriage and Divorce," in the June issue, that seemed, in contrast, closed in thought and harmfully judgmental. Filled with false assumptions and lacking critical thought, the article portrayed a very sad and erroneous notion of marriage today and the possibilities it offers those who choose to marry.

George Fox and Margaret Fell redefined marriage for all of us, if we are led to it, offering a marriage of spiritual equals instead of an institution for the purpose of protecting and gaining property or even the procreation of children. Marriage is very much concerned with personal fulfillment as each person encourages, helps, supports, etc., the other. As each spouse grows, so grows the marriage and, one could argue, so does the witnessing meeting.

Marriage is, like other experiences, often the best teacher. Sometimes therapists and/or clearness committees can ask those difficult questions that can provide clarification and new direction for the couple and the meeting alike. It is this modern marriage, firm in its commitment and vibrant in its openness to grow, that I'd

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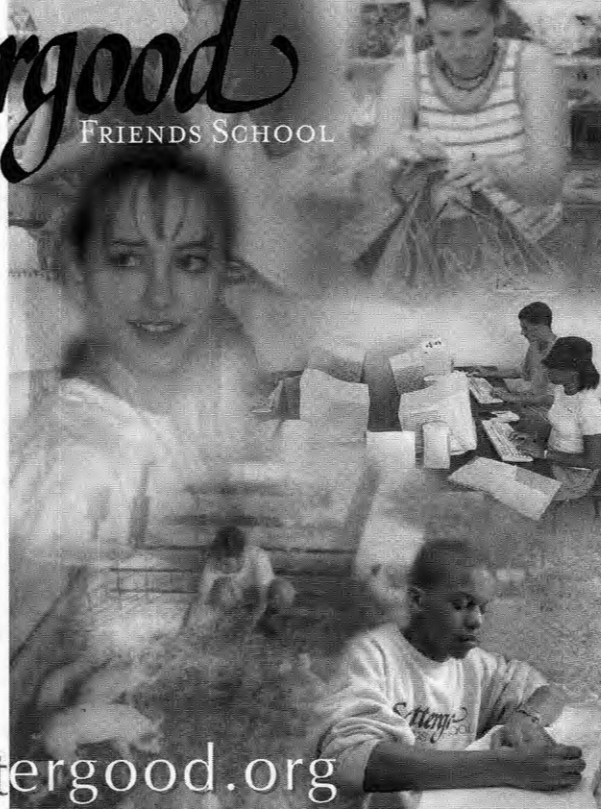
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like to see examined and illuminated. I hope FRIENDS JOURNAL will include such an article in the near future.

Mary K. Stillwell  
Lincoln, Nebr.

## A call to faith in action

Amnesty International is calling on Christians across the country to become involved and urge their local churches to sign up and participate in the National Weekend of Faith in Action on the Death Penalty (NWFA) from October 22–24, 2004. The NWFA is an annual initiative that takes place every October and seeks to bring together two important approaches to social justice: grassroots human rights activism and faith-based community action. The NWFA is not a national conference or event; rather it is a weekend of solidarity of action organized locally at the grassroots level by faith communities all over the country.

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**General Plenty**  
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A family gathers for Thanksgiving after 9/11 and reviews humanity's current position and course, discovering a pragmatic, science-based triumph of the human spirit is now both possible and necessary. Hope emerges because a viable path really does exist. *West by Northwest Online Magazine* recently said **General Plenty** is "probably one of the best books ever written or read on the political and human task of achieving peace and prosperity." General Plenty's website is [www.teleologics.org](http://www.teleologics.org)

**THE LAST TESTAMENT**—*The Gospel of Jesus of Nazareth*. "Simply remarkable, and full of surprises. Few works delve more deeply into the Scriptures or raise such compelling questions. Have your Bible handy—you'll need it!" Learn more online at <www.thelasttestament.com>.

**Friends Bulletin**, magazine of Western U.S. Quakers, subscription \$16. Sample copies free. *A Western Quaker Reader*: \$20. Pamphlet "Islam from a Quaker Perspective": \$4 (including postage). Friends Bulletin, 3223 Danahy Street, Torrance, CA 90505. <westernquaker.net>; <friendsbul@aol.com>.

**You're in good company** with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Will Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <www.fum.org>.

**Quaker Books**: Rare and out-of-print journals, history, religion, inspirational. Contact us for specific books or topics. Vintage Books, 181 Hayden Rowe Street, Hopkinton, MA 01748. (508) 435-3499. E-mail us at <vintage@gis.net>.

## Opportunities

**Arts & Spirituality at Pendle Hill**  
August 6–10: **Kado: The Way of Flowers**, with Marcia Shibata, and **Discovery Through Bookmaking**, with Susan Viguers  
August 11–15: **The Clay Odyssey**, with George Kokis, and **Drumming, Healing and Finding Joy**, with Brenda Macaluso  
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

**Working with Quaker Teens?**  
**Are you a Quaker Teen?**  
Submissions of essays and visual art needed for book on young people's experiences of Quakerism. Abstract, nature and Quaker artwork sought for cover and inside of the book. Lesson plan on writing available for youth workers and First-day school teachers. New deadline is September 15, 2004. Submissions should be sent to Lucy Duncan, QuakerBooks of FGC, 1216 Arch Street, Ste. 2B, Philadelphia, PA 19107. For full submission guidelines, contact Lucy at <lucyd@fgcquaker.org>, or (800) 966-4556. These are also available at QUIP's website: <www.quaker.org/quip>.

**To consider mountain view retirement property**, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.  
**Costa Rica Study Tours**: Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: 011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>, or call in the USA (520) 364-8694.



**Do you care about the future of the Religious Society of Friends?**  
A deferred gift with Friends General Conference (bequest, charitable gift annuity, trust) will nurture a vital Religious Society of Friends.



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



EARLHAM  
SCHOOL OF RELIGION

Join other writers **October 22-23** at ESR for the annual **Writer's Colloquium**. Keynote poet Li-Young Lee's work has been described as "rich, reverent, and full of the Spirit." Seasoned writers, editors, memoirists, and historians will lead the workshop events. For information contact Rita Cummins, <cummiri@earlham.edu>, or (800) 432-1377.

**Friends Center with unprogrammed Christian orientation, Barnesville, Ohio**, offers quiet, welcoming space for personal retreats with optional spiritual consultation. Planned group retreats are also being scheduled. Write Bill Taber, 61357 Sandy Ridge Road, Barnesville, OH 43713, or call (740) 425-1248.

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

#### Quaker Writers and Artists!

Quakers used to shun the arts—but no more! Join the Fellowship of Quakers in the Arts; get our exciting, informative newsletter, "Types & Shadows"; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: \$24/yr. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqa@quaker.org>. Web: <www.quaker.org/fqa>.

## Personals

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

## Concerned Singles

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

## Positions Vacant

**Friend in Residence—Burt House Friends Center**, Ithaca (New York) Friends Meeting. Person or couple to oversee the functioning of the Burt House, to nourish the spirit of cooperation within small intentional living community sharing Quaker values and concerns, and to serve as liaison to Meeting. Experience with Quaker traditions required. Historic home, site of peace activism and outreach. Living space plus common kitchen, laundry. Beautiful lake view, adjacent to waterfall. Ithaca College nearby; short walk to Cornell University and downtown. 227 N. Willard Way, Ithaca, NY 14850. Contact Ginny at (607) 272-3471 or Wilma at <wilma@burtmail.com>.

**Resident managers.** The American Friends Service Committee seeks live-in co-resident managers for 9-bed guest facilities at its Washington Office in the Dupont Circle neighborhood of Washington, D.C. Fostering Quaker hospitality, the resident managers book overnight guests, supervise housekeeper, arrange relief house-sitters, oversee operations, and market the guest accommodations. The AFSC is an AA/EEO employer. Contact Willa Streater, (215) 241-7167, or <wstreater@afsc.org>.

**Director.** Scattergood Friends School, a coeducational college-preparatory boarding high school, is seeking a director to start July 1, 2005. Located in rural Iowa, the school enrolls 60 students in a close, caring community. The campus includes an organic farm and orchard, as well as a large restored prairie. The University of Iowa, only 20 minutes away, provides diverse cultural attractions. Learn more about the school at <www.scattergood.org>. Apply to: Anita Allwood, 1 Shoreline Drive, Grinnell, Iowa 50112. Or by e-mail at <scattergoodsear@netins.net>.

**Superintendent.** Western YM (FUM, offices in Plainfield, Ind.) seeks FT superintendent beginning July 2005. Queries, résumés, and/or recommendations to WYM Search Committee, Dan Smetzer, clerk, 112 W. Thornton, Paoli, IN 47454, (812) 723-2042, <dpsmetz@juno.com>.

**Interns:** 9-12 month commitment. Assist with hospitality and seminar planning at William Penn House. Room and board with small stipend. Applications from gays, lesbians, and people of color are welcome. 5 blocks from the Capitol, Supreme Court, and near the Smithsonian Museums. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax: (202) 543-3814, <director@wmpennhouse.org>, <www.Quaker.org/penn-house>.

## Real Estate

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

## Rentals & Retreats

**Looking for a Friendly environment?** Two rooms and bath in converted meetinghouse. Beautiful countryside near Birmingham Meeting, West Chester, Pa. Utilities included. Kitchen privileges. Smoke free. Available 9/1/04. (610) 793-1363. <dhicarrroll@comcast.net>

**Chincoteague Island, Va.** Two charming, adjacent, fully equipped vacation homes sleep 8 or 10. A few miles to protected Assateague Island (wild ponies, ocean beaches, birds). From Labor Day to mid June, from \$210/weekend to <\$500/wk. each. Polite pets permitted. (703) 448-8678, <markvanraden@yahoo.com>.

**Northwest New Mexico.** A "home away from home" in Southern Rockies bordering Navajoland near Chaco Canyon and other fascinations of the Four Corners region. 2 BR furnished cottage for visitors, explorers, and volunteers by day, week, or month. For more information call (505) 289-9105.

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

**Paris: Near Bastille Opera House.** Luminous, completely renovated one-bedroom on 6th floor of elevator building. New appliances and furnishings, antiques, oriental rugs, and art. Authentic Parisian neighborhood with food shops, bakeries, wine merchants, open-air markets, and outdoor cafes. Metro/bus closeby. \$850/wk. <david@theworld.com>; (781) 237-0153.

**Cuernavaca, Mexico:** Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (011) 52-777-3180383, or Joe Nicholson, (502) 894-9720.

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

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

**Tranquil Topsail Island, N.C.** New 2-story house, 3 bedrooms, 2.5 baths, sleeps 6. Overlooks marshlands and Intercoastal Waterway. Two blocks from beach. Polite dogs welcome. Weekly rates: 7/3-8/14 \$775, 8/14-10/2 \$675, 10/2-10/31 \$550. Off-season daily, weekend, and long-term rentals available. For information, visit website: <www.VRBO.com/31024>; call (610) 796-1089; or e-mail <Simplegifts1007@aol.com>.

## Retirement Living



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

## KENDAL

COMMUNITIES and  
SERVICES FOR OLDER PEOPLE

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

#### Continuing care retirement communities:

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

#### Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y. Kendal at Granville • Granville, Ohio

#### Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

#### Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

#### Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative Kendal Corporation Internships

**For information, call or write:** Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: <info@kcorp.kendal.org>.

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

**Beautiful Pleasant Hill, Tennessee.** Diverse activist community. Full Service facility. Independent homes to skilled nursing care. Quaker meeting on premises. (931) 277-5003, Phil Thomforde. (931) 277-3518, office, brochure.

## Schools

**The Woolman Semester** at Sierra Friends Center offers a Quaker educational opportunity in a one-semester high school experience emphasizing Quaker Testimonies: Peace, Justice, Sustainability, and Service; rigorous college preparatory courses and simple living in community. Unique highlight to a student's portfolio. Scholarships available. See <www.woolman.org> and contact Kathy Runyan at (530) 273-3183.

#### Accepting Applications for Boarding and Day Students!



**Arthur Morgan School**  
60 AMS Circle, Burnsville, NC 28714  
(828) 675-4262  
<info@arthurmorganschool.org>  
<www.arthurmorganschool.org>  
**A Living, Learning Community for 7th, 8th, & 9th Graders**

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

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

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

**Sandy Spring Friends School.** Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 375. <www.ssf.org>.

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

**Frankford Friends School:** coed, Pre-K to grade 8; serving center city, Northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, OH 43713. (740) 425-3655.

## Services Offered

**Senior Solutions:** Retired pastoral psychotherapist can provide assessment and treatment plans; facilitate relocation; respite/post hospital care/hospice; and travel companionship. Contact: Kay Bainbridge, M.A., (610) 296-5489.



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

Ahlmsa Graphics, 24 Cavanaugh Ct., Saundertown, RI 02874. (401) 294-7769 or (888) 475-6219. <www.pennyjackim.calligraphicarts.org>.

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

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

## H.FREEMAN

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Centerville, IN 47330  
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Consulting services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations. <www.Hfreemanassociates.com>.

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

## Summer Camps

### Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

## Summer Rentals

**Palm Springs, California, golfer's paradise;** two bedroom, two bath condo. Fully furnished with patio and swimming pool. Available during July, August, and September. Please call (909) 312-6836 for complete details.

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

## Meetings

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

♿=Handicapped Accessible

**Meeting Notice Rates:** \$18 per line per year. \$24 minimum. Payable a year in advance. No discount. New entries and changes: \$12 each.

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

## AUSTRALIA

All Australian meetings for worship are listed on the Australian Quaker Home Page ([www.quakers.org.au](http://www.quakers.org.au)). Meetinghouses in Brisbane, Sydney, Melbourne, and Perth offer overnight accommodation. Further details from Yearly Meeting Secretary <quaker@netspace.net.au>, or phone +61 (0) 3 98278644.

## BOTSWANA

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

## CANADA

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

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

## COSTA RICA

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

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

## GHANA

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

## NICARAGUA

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

## UNITED STATES

### Alabama

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

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

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

**HUNTSVILLE**-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

### Alaska

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

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

**JUNEAU**-Unprogrammed, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

### Arizona

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

**McNEAL**-Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun. 11 a.m. except June. Sharing 10 a.m. 3rd Sun. (520) 456-5967 or (520) 642-1029.

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

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

**TUCSON**-Pima Friends Meeting (unprogrammed). First-day school and worship 8:15 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

### Arkansas

**CADDO**-(Ark., La., Okla., Tex.). Unprogrammed. Call (Hope, Ark.) (870) 777-1809, (Mena, Ark.) (479) 394-6135.

**FAYETTEVILLE**-Unprogrammed worship 9 a.m. 902 W. Maple. (479) 267-5822.  
**LITTLE ROCK**-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

## California

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

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

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

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

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

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

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

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

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

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

**MARLONA LONG BEACH**-10 a.m. Orizaba at Spaulding. (310) 514-1700.

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

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

**NAPA SONOMA**-Friends meeting. Sundays 10 a.m. at Aldea House, 1831 First St., Napa, Calif. Information: Joe Wilcox (707) 253-1505. <nvquaker@napanet.net>.

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

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

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

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

**REDLANDS-RIVERSIDE-SAN BERNARDINO**-Inland Valley Friends Meeting. 10 a.m. 4061 Mission Inn Ave., Riverside. (909) 782-8680 or (909) 882-5364.

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

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

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

**SAN JOSE**-Worship and First-day School 10 a.m. Discussion 11:30 a.m. 1041 Morse St. (408) 246-0524.

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

**SANTA BARBARA**-Waldorf School, 2300 Garden St., 10 a.m. children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-4012. Phone: (805) 965-0906.

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

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

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

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

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

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

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

## Colorado

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

**COLORADO SPRINGS**-Meeting Sunday at 10 a.m. at 524 South Cascade Ave, Suite 5, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.



Phone: (303) 777-3799 or 235-0731.

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

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

## Connecticut

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

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

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

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

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

**STAMFORD-GREENWICH**-Meeting for worship 10 a.m. 317 Roxbury Rd. (corner of Westover), Stamford. (203) 869-0445.

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

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

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

## Delaware

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

**CENTRE**-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd. **HOCKESSIN**-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year round. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

**NEWARK**-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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

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

## District of Columbia

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

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

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

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

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

## Florida

**CLEARWATER**-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.

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

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

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

**FT. MYERS**-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (239) 274-3313.

**FT. PIERCE**-Stuart Area Worship Group, 10:30 a.m., fall-spring. (772) 460-8920 or 692-2209.

**GAINESVILLE**-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. (386) 462-3201.

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

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

**MELBOURNE**-(321) 676-5077. Call for location and time. <[www.quakerscmm.org](http://www.quakerscmm.org)>.

**MIAMI-CORAL GABLES**-Meeting and First-day School 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Clerk: Warren Hoskins. (305) 253-2635. Website: <[miamifriends.org](http://miamifriends.org)>.

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

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

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

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

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

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

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

## Georgia

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

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

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

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

## Hawaii

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

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

**MAUI**-Friends Worship Group. Call for meeting times and locations; Jay Pennington (808) 573-4987 or <[jfp@igc.org](mailto:jfp@igc.org)>.

## Idaho

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 344-4384.

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

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

## Illinois

**BLOOMINGTON-NORMAL**-Unprogrammed worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

**CARBONDALE**-Southern Illinois Society of Friends. Unprogrammed worship on Sundays at 10 a.m. at the Interfaith Center, 913 S. Illinois Ave. Phone (618) 457-8726, or (618) 549-1250. <[www.siquaker.org](http://www.siquaker.org)>.

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

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

**CHICAGO**-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 11 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

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

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

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

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

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

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

**ROCKFORD**-Unprogrammed worship, 10:30 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

**URBANA-CHAMPAIGN**-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 384-9591.

## Indiana

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

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

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

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

**INDIANAPOLIS**-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Bunner, pastor. Call (317) 856-4368 for meeting times. Web page: <<http://vmfriends.home.mindspring.com>>

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

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

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

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

## Iowa

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

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

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

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

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

**PAULLINA**-Small rural unprogrammed meeting. Worship 11 a.m. Sunday school 10 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

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

## Kansas

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

**MANHATTAN**-Unprogrammed meeting. For time and location please telephone (785) 539-4028, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.

**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 232-6263.

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

## Kentucky

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

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

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

## Louisiana

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

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



## Maine

**BAR HARBOR AREA**-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

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

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

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

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

**LEWISTON**-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

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

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

♣ **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris. (207) 583-2780.

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

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

**WATERBORO**-Unprogrammed worship, call (207) 636-4149, 490-7113.

**WHITING**-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

## Maryland

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

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

♣ **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-4451. E-mail: <homewood@all-systems.com>.

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

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

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

**DARLINGTON**-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Henry S. Holloway, (410) 457-9188.

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

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

**FREDERICK**-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

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

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

♣ **SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m. and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

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

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

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

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

**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 253-5687.

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

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

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

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

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

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

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

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

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

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

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

**NORTH SHORE**-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 263-1547.

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

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

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

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

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

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

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

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

## Michigan

♣ **ANN ARBOR**-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Nancy Taylor, (734) 995-6803. <www.annarborfriends.org>.

**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd., (248) 377-8811. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.

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

♣ **EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.

**GRAND RAPIDS**-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-1642.

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

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

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

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

**NORTHFIELD**-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

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

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

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

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

## Missouri

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

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

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

**SPRINGFIELD**-Sunrise Friends Monthly Meeting (unprogrammed). Worship and First-day school 11 a.m. each First Day at United Ministries Center, SMSU campus, 680 S. Florence Ave. (417) 777-5924.

## Montana

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

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

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

## Nebraska

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

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

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

## Nevada

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

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

## New Hampshire

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

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

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

**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Mary Ann Cadwallader, (603) 643-1343.

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

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

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

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

**MEDFORD**-Worship 10 a.m. First-day school 9:45 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info.

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

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

**MOORESTOWN**-118 E. Main St. For meeting information call (856) 235-1561.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## New Mexico

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

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

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

**SAO PAULO**-Worship and First-day school 11 a.m. at Country Day School. (505) 758-8220.

## New York

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

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

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

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

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

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

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

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

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

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

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

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

**EASTON**-Unprogrammed worship and First-day school 11 a.m. Rt. 40, 20 miles N of Troy. (518) 664-6567 or 677-3693.

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

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

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

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

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

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

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

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

**CONSCIENCE BAY M.M.**-St. James

**JERICHO M.M.**

**MANHASSET M.M.**-10 a.m. June to August

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

**PECONIC BAY E.M.**-Southampton College and Southold

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

**WESTBURY M.M.**

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

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

**NEW YORK CITY**-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

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

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

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

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

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

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

♣ **ROCHESTER**-84 Scio St. Between East Avenue and E. Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable. 6/15-9/7 worship 10 a.m. (585) 325-7260.

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

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

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

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

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

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

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

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

## North Carolina

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**HICKORY**-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 503 4th St. SW, Hickory, N.C., (828) 328-3334.

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

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

**WILMINGTON**-Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street. Call (910) 251-1953.

**WOODLAND**-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.



## Oio

**AKRON**-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

**ATHENS**-10 a.m., 22 Birge, Chauncey (740) 797-4636.

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

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

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

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

**DAYTON**-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

**DELAWARE**-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

**GRANVILLE**-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.

**KENT**-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stillwell. Phone: (330) 670-0053.

**MARIETTA**-Mid-Ohio Valley Friends unprogrammed worship First and Third Sundays 10:30 a.m., Betsey Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.

**NORTHWEST OHIO**-Broadmead Monthly Meeting FGC. Unprogrammed worship groups meet at:

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

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

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

**TOLEDO**-Janet Smith, (419) 874-6738, <janet@evans-smith.us>.

& **OVERLIN**-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

**WAYNESVILLE**-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, 897-8959.

**WILMINGTON**-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.

**WOOSTER**-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

& **YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Carl Hyde, (937) 767-3571.

## Oklahoma

**OKLAHOMA CITY**-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.

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

**TULSA**-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

## Oregon

**ASHLAND**-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.

**BEND**-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.

& **BRIDGE CITY**-West Portland. Worship at 10 a.m., First-day school at 10:15 a.m. <www.bridgecitymeeting.org>. (503) 230-7181.

& **CORVALLIS**-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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

**FLORENCE**-Unprogrammed worship (541) 997-4237 or 964-5691.

**PORTLAND**-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822.

**WOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP**-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Oreg. Contact Lark Lennox, (541) 296-3949.

**SALEM**-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 399-1908 for information.

## Pennsylvania

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

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

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

**CARLSLE**-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.

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

**CHELTENHAM**-See Philadelphia listing.

**CHESTER**-Meeting for worship 10:45 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.

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

**CORNWALL**-(Lebanon Co.) Friends worship group, meeting for worship First Days 10 a.m. Call (717) 274-9890 or (717) 273-6612 for location and directions.

**DOLINGTON-MAKEFIELD**-Worship 11-11:30 a.m. First-day school 11:30-12:30. E of Dolington on Mt. Eyre Rd.

**DOWNINGTOWN**-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.

& **DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.

**DUNNINGS CREEK**-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. (814) 839-2952.

**ELKLAND**-Meeting located between Shunk and Forksville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.

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

**EXETER MEETING**-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Edward B. Stokes Jr. (610) 689-4083.

**FALLSINGTON (Bucks County)**-Falls Meeting. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn

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

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

**GOSHEN**-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.

& **GWYNEDD**-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnertown Pike and Rte. 202.

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

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

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

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

**HUNTINGDON**-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

**INDIANA**-Meeting 10:30 a.m., (724) 349-3338.

**KENDAL**-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 1 1/4 mi. N of Longwood Gardens.

**KENNETT SQUARE**-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

**LANCASTER**-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

**LANDSOWNE**-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne and Stewart Aves.

school at 10:30 a.m. Sundays. E-mail <lewisburgfriends@yahoo.com> or call (570) 522-0183 for current location.

**LONDON GROVE**-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and rte. 926., 5 miles W of Kennett Square. (610) 268-8466.

**MARSHALLTON**-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.

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

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

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

**MIDDLETOWN**-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

**MIDDLETOWN AT LANGHORNE (Bucks Co.)**-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.

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

& **NEWTOWN (Bucks Co.)**-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655, <www.newtownfriendsmeeting.org>.

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

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19404.

**OXFORD**-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.

**PENNSBURG**-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.

**PHILADELPHIA**-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. \*indicates clerk's home phone.

**BYBERRY**-3001 Byberry-Southampton Rd., 19154. (215) 637-7813\*. Worship 11 a.m. (June-Aug. 10 a.m.)

**CENTRAL PHILADELPHIA**-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)

**CHELTENHAM**-Jeanes Hosp. grnds., 19111. (215) 947-6171. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

**CHESTNUT HILL**-100 E. Mermaid Lane, 19118. (215) 247-3553.

**FRANKFORD**-1500 Orthodox St., 19124. (215) 533-5523.

**GERMANTOWN**-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

**GREEN STREET**-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

**MM OF FRIENDS OF PHILADELPHIA**-4th and Arch Sts., 19106. (215) 625-0627

**UNITY**-Unity and Wain Sts., 19124. (215) 295-2888\*. Worship 7 p.m. Fridays.

**PHOENIXVILLE**-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

& **PITTSBURGH**-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

**PLUMSTEAD**-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.

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

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

**QUAKERTOWN**-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

& **RADNOR**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova, Pa. (610) 293-1153.

**READING**-First-day school 10 a.m., meeting 10:15 a.m. 108 North Sixth St. (610) 372-5345.

**SOLEBURY**-Worship 10 a.m., First-day school 10 a.m. Sugan Rd., 2 miles NW of New Hope. (215) 297-5054.

**SOUTHAMPTON (Bucks Co.)**-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.



a.m. Children's program 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

**SWARTHMORE**-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320.

**TOWANDA**-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. For location, call (570) 265-6523 or (570) 888-7873.

**UPPER DUBLIN**-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Ambler. (215) 653-0788.

**VALLEY**-1121 Old Eagle School Rd., Wayne (North of Swedesford Rd.). Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-3564.

**WELLSVILLE**-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-4203.

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

**WEST GROVE**-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7, 19390.

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

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

**WILLISTOWN**-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

**WRIGHTSTOWN**-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

**YARDLEY**-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

**YORK**-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St. (717) 848-6781.

## Rhode Island

**PROVIDENCE**-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Olney St. (401) 331-4218.

**SAYLESVILLE**-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

**WESTERLY**-Unprogrammed worship and First-day school 10 a.m. 57 Elm St. (401) 348-7078.

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

## South Carolina

**CHARLESTON**-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.com>, website: <http://www.CharlestonMeeting.com>.

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

**GREENVILLE**-Unprogrammed, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 895-7205.

**HORRY**-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

**SUMTER**-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

## South Dakota

**RAPID CITY**-(605) 721-4433.

**SIOUX FALLS AREA FRIENDS**-11 a.m. worship and First-day school. Phone: (605) 339-1156 or 256-0830.

## Tennessee

**CHATTANOOGA**-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

**CROSSVILLE**-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

& **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

**NASHVILLE**-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth First days. 530 26th Ave. North, (615) 329-2640. Penelope Wright, clerk.

**WEST KNOXVILLE**-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

## Texas

**ALPINE**-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (432) 837-2930 for information.

Supervised activities and First-day school for young Friends. (512) 452-1841.

**CORPUS CHRISTI**-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

**DALLAS**-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

**EL PASO**-Meeting at 10 a.m. Sunday. 2821 Italia, El Paso, TX 79930. Phone: (915) 546-5651. Please leave a message.

**FORT WORTH**-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

**GALVESTON**-Worship, First Day 11 a.m.; 1501 Post Office St. Gerald Campbell, Clerk, (409) 762-1785.

**HILL COUNTRY**-Unprogrammed meeting 10 a.m., June to September 10:30 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

**HOUSTON**-Live Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8-8:30 p.m. 1318 W. 26th St. (713) 862-6685.

**LUBBOCK**-Unprogrammed worship, Sunday morning at 10:45. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

**RIO GRANDE VALLEY**-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (956) 686-4855.

**SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

**TYLER**-Unprogrammed. Call: (903) 725-6283.

## Utah

**LOGAN**-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

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

## Vermont

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

**BURLINGTON**-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

& **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

**PLAINFIELD**-Each Sunday at 10:30 a.m. Call Alan Taplow. (802) 454-4675.

**PUTNEY**-Worship, Sunday, 8:30 and 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

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

**WILDERNESS**-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Chris O'Gorman, (802) 775-9552.

## Virginia

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 893-9792.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (434) 971-8859.

**FARMVILLE**-Quaker Lake FM, (434) 223-4160.

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 745-6193.

**HARRISONBURG**-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

**HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

**LEXINGTON**-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

**LINCOLN**-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

**LYNCHBURG**-Worship 10:30 a.m. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 847-4301.

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

**RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

**ROANOKE**-Worship 10:30 a.m. Usually at Hollins Meditation Chapel. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

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

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

**WINCHESTER**-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visuallink.com>.

## Washington

**AGATE PASSAGE**-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komeda Rd. Info: (360) 697-4675.

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

**BELLINGHAM**-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Sharon Trent, (360) 714-6141.

**OLYMPIA**-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: (360) 438-5440 or 357-3855.

**PORT TOWNSEND**-10 a.m. Sunday. (360) 385-7981.

**PULLMAN**-See Moscow, Idaho.

**SEATTLE**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

**SEATTLE**-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

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

**TACOMA**-Tacoma Friends Meeting, 2508 S. 39th St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: (253) 759-1910.

**WALLA WALLA**-10 a.m. Sundays. 522-0399.

## West Virginia

**CHARLESTON**-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Mininger (304) 756-3033.

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

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

## Wisconsin

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

& **EAU CLAIRE**-Worship at 10:30 (9:30 June-Aug.) preceded by singing. 416 Niagara St. Call (715) 833-1138 or 874-6646.

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

**KENOSHA-RACINE**-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6838. <www.geocities.com/quakerfriends/>.

**KICKAPOO VALLEY FRIENDS**-Gays Mills. Worship Sunday 11 a.m. Children's program 1st and 3rd Sundays (608) 637-2060. E-mail: <chakoian@mailbag.com>.

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

**MADISON/MONONA**-Yahara Friends. Unprogrammed worship, Sundays 10:30 a.m. 4503 Winnequah Rd., Monona. (608) 441-9193. Web: <yaharafriends.home.att.net>.

**MENOMONIE**-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

& **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

**OSHKOSH**-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.

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