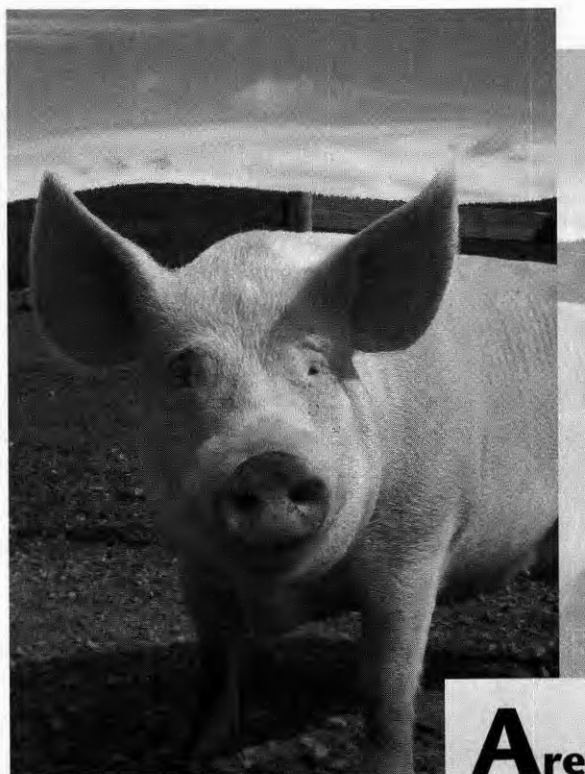


April 2005 • \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



## **A**re Animals Our Neighbors?

**Reviving the  
Grassroots Movement  
to Ban Landmines**

**Richard P. Newby  
on Liberalism and  
Evangelicalism,  
from *Friends Journal*,  
October 1968**

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



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

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

• Subscriptions: one year \$35, two years \$65. Add \$8 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$5 each.

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

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

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## ■ AMONG FRIENDS

# The Web of Concern

One of the wonders I experience as senior editor for FRIENDS JOURNAL is watching as articles, most of which are unsolicited, flow into a pattern in each issue. The forces that bring forth submissions are mysterious and seemingly random; but each time, with only minor shepherding by us editors, they arrive and assume their places. Over time there are chains of articles and letters on particular themes, each one birthing the next. An article on, for instance, marriage, by a concerned individual, conjures up a sequel from a different pen, and that one stimulates—or provokes—yet another. And so it is with other themes. Each article sheds light from a new direction on a consequential subject. This creative process in which inspiration is passed from mind to mind, from soul to soul, is prolific; and as such it mimics life itself.

The article by Gracia Fay Ellwood, “Are Animals Our Neighbors?” (p. 6), is on a theme that has been around Friends for a good while, under the general rubric of animal rights. I encourage you not to skip over it. Many of us know that there is something terribly wrong with the way humans treat our fellow animals, but we look away. This is an issue of biblical proportion—and human thought, rationalization, and obfuscation about it goes right back to the Book of Genesis. What would the result be if we faced up to our dark side? The consequences would be overwhelming, from the economics of food production to the depths of human spiritual transformation. Might this article start a new series of responses for FRIENDS JOURNAL?

Scott Stedjan’s “Building the Grassroots Movement to Ban Landmines” (p. 17) is on a tragic subject that just won’t go away. Isn’t it already obvious to everyone that these weapons shouldn’t exist? Don’t we have a Mine Ban Treaty already? Thankfully, there are those writers among us who refuse to overlook the dark corners in our public awareness where such unattended anomalies as the absence of U.S. ratification of the treaty lurk, and who are willing to expose them. Landmines seem a lesser concern compared to nuclear weapons, but they are so numerous and injurious. Working against any of these brutal weapons systems ultimately leads to exposing the folly of them all.

And so I could go on. Looking at the table of contents of any issue of FRIENDS JOURNAL is like examining a slice under a microscope of a long continuum of inspiration for our readers and authors. Concerns emerge, vanish, evolve, and reappear. It would be too overwhelming if we had to see them all at once, and respond to all the sore points of our existence simultaneously. Each comes into focus; and as it does, we respond—and in the process we build our understanding that all our concerns are connected. What looks like an impossible maze is, on closer examination, not so complicated. We simply need to stay tender, open ourselves up to the moment, be ready to grow, and all the while hold on to the oneness of it all.

*Robert B. Dahl*

### Reminder: Special issue, Fall 2005: The Meeting Community

We welcome your submissions on your experiences—or from a “how to” perspective—about any aspect of monthly meeting life. Please send submissions by June 15.

# FRIENDS JOURNAL

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Cover photo  
courtesy of Farm Sanctuary



Finding Home at The Meeting School

Photo courtesy of The Meeting School



## Parole and probation

On January 22, Friends Transition Support Services (FTSS) presented and facilitated a community education and discussion panel entitled, "How to Survive on Parole & Probation." The program was held at Rutgers University in Camden, N.J. Participants shared insights about the realities of the parole and probation systems, drawing from their years of experience and from study of Justice Department data and Urban Institute research and reporting.

A criminal defense attorney, Leah Morris, described ways of heightening one's chances of success on parole, and spotlighted the common missteps that people on parole too often make. Thomas Trantino, a parolee and coordinator of Friends Transition Support Services, spoke of his own experience with parole and the choices that parolees can make to change themselves and grow. The moderator, Dr. Drew Humphries, Professor of Criminology and Sociology, Rutgers University, Camden, presided over a lively discussion involving diverse voices: professionals who have worked in the system or with former inmates, families of inmates and former inmates, parents who have lost adult children to addiction, and people who have been or now are under supervision. Written evaluations by people in the audience universally expressed appreciation for the panel and the quality of the information presented.

Unfortunately, Drew Humphries and Rutgers have received hundreds of e-mails condemning them for allowing Thomas Trantino to speak at Rutgers. The e-mails are originating from a right-wing website, which features and offers a partisan and inaccurate letter of condemnation as a suggested model for its readers and subscribers to forward to Rutgers to denounce the University and Drew Humphries for welcoming the conference. The vicious tone of the e-mails and letters goes beyond criticism, toward the kind of denunciation that functions more as bullying than complaint.

We think Friends and those who support Friends commitment to social justice, free expression, and compassionate work with offenders, should react, not by way of direct response to the critics, but by voicing support for Rutgers and for all who participated in the FTSS parole and probation program.

We ask you to send e-mails and letters of appreciation and support for Drew Humphries, for Rutgers University, and for FTSS. We suggest that you applaud the acts

and choices of conscience of academics like Drew Humphries who stand for free inquiry and open discussion, even of the most controversial topics. We need to let Rutgers and its officials know that they are serving their highest goals and aspirations when they permit and encourage the kind of conference that FTSS sponsored on January 22. They deserve our praise and respect for providing a venue for civil discourse, academic freedom, and free speech.

We also ask you to find other people, groups, and organizations that are willing to express their support of academic freedom, free speech, and thoughtful exploration of challenging and pressing issues.

Please send your letter or e-mail to each of these people:

Richard L. McCormick, President  
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New Brunswick, NJ 08901  
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Professor Drew Humphries  
Rutgers University—Camden  
407 Cooper Street  
Camden, NJ 08102  
<humphri@camden.rutgers.edu>

Thank you for your support.

Priscilla Adams, for Friends Transition  
Support Services  
Willingboro, N.J.

## How shall we live?

Thank you, FRIENDS JOURNAL, for publishing excellent comments both *pro*- and *anti*- the abortion debate ("Questions surrounding abortion," Viewpoint, *FJ* Mar. 2004, and letters in the Forum, *FJ* June, Oct., and Dec. 2004)—though they miss the most salient question: how shall they live? Shortly after the *Roe versus Wade* decision a group prepared a small booklet for American Friends Service Committee, *Who Shall Live?* Many arguments were presented, not so much supporting a

woman's right to choose but delineating the fate of an unwanted child who often becomes a neglected and/or abused child. While my three examples are anecdotal, it is a fact that neglected and abused children are more likely to turn to drugs or crime, join gangs, and often end in prison.

Once I was utterly and absolutely opposed to abortion. From my study of Jesus' message I have learned that he opposed absolute decisions or decrees. Yes, the Lord's Day needs to be honored. Yet when there is an opportunity for healing, a case for compassion, healing becomes more important than obeying the Sabbath Laws. One surely can cite other examples where Jesus got into difficulty with the existing Jewish laws.

In the early 1960s, before the pill and before abortions became legal, a student informed me that she would be absent the following week, as she was traveling to have an abortion. I was dumbfounded. She did not have to tell me about the planned absence or the reason for it. Obviously she needed help and support and had sought out a female teacher for just that. I was just too stunned and remained silent. Feeling guilty, I later shared this with a colleague. He immediately asked, "Could she raise a healthy child?" Of course not. She was living with a man older than her father, as she was still seeking the support of a father figure that she had missed in her own childhood. Could he raise a healthy child? That is truly doubtful. After all, this older man had gotten an 18- or 19-year-old pregnant. It seemed she had chosen the best solution.

Some will no doubt suggest, "What about adoption?" While I am very much for it, and proud that some had followed my example after I adopted two girls, I now know from experience there is no way to erase the damage done in the early years. Most of us get damaged somewhere along the way. Must we guarantee damage by insisting an unwanted embryo be brought to birth? Both my girls joined me when they were five years old. Both had been in the social service system from birth. One had experienced at least five different foster homes. She has suppressed memories of the next-to-last one. She was removed from it because of severe sexual abuse. From what she has shared about the last home, some 20 years later, I have some questions about this foster father's behavior toward the girls. Thirty-five years of the same home have not succeeded in erasing all the damage. She is very loyal and has had a number of quite long-term relationships, but she simply cannot commit herself. With the repeated moves, which to a child are like a death of



her caregivers, she just cannot trust. I can empathize. As a Holocaust survivor who escaped Germany at age 12, it was a decade before I finally realized I did not have to fear people.

The other girl had been in two excellent foster homes. We kept in touch and revisited the last one just two years ago. Still, she has problems that will stalk her until the day she dies. She came with her teenage mother to each foster home. Though she seems to have no real memory of her mother, the sense of abandonment has never left her. It burst out strongest in her early adolescence: "You are not my mother!" etc. The hardest to take were her screams, "Why did you let me live?" For this confused teen, life seemed worse than death. My love, my friends' love, and even my meeting's love could not erase the sense of being rejected and abandoned. She continues to struggle and barely supports herself.

I wish for every antiabortionist to hear such cries. Or better yet, take care of one of these unplanned, unwanted, emotionally damaged children for just one year. Maybe your love will be stronger and you can rescue a child that grows into a productive citizen. Or just maybe you will realize that each situation must be assessed individually with all the pros and cons for both the mother and unborn child. When society can provide food, shelter, and a loving home for every child, there will be no need for abortion.

Can we even guarantee that a well-loved and planned-for child will never be homeless?

*Name withheld by request*

## Feeling human

In recognition of the Friends who forever printed Quakerism within my heart and soul, my beloved brothers—my beloved sisters: As a proud member of Auburn prison Friends Meeting (N.Y.), spoken of by my friend and brother, Edward Stabler (*FJ* Sept. 2004), I would like to give reflection from "inside." Brother Ed spoke of the "equality of all worshipers in yearning for Light." I believe recognition of that statement is paramount when understanding the drive expressed by Janet Lugo in 1975 when she realized the need for Quakerism to exist within prison walls.

Like myself, a lot of prisoners had never heard of a Quaker outside of the one on the oatmeal box until coming into prison.

Because of the violent and sometimes subhuman activities prisoners are equated with in society, it's hard to understand the

*Continued on p. 44*

# The secret of torture

**T**he spiritual consequences of secrets are sudden potholes in integrity, surprises, and struggles to keep a secret hidden rather than open and exposed to wonder—wonder being the most basic posture of spiritual life. Always, certain people will choose to be with something so challenging, to wash and heal the culture and individuals. And knowing why something exists can include many more people who listen, think, and wonder a bit to learn what torture is and what it means for a society and for people who are providers or receivers.

The spiritual consequences of torture are that you either are moved to act against it or you stifle and smolder. For each of us who have paid for torture through our taxes, the dilemma is strong. Our cultural myth of the independent individual making change and doing good encounters a fierce don't-rock-the-boat mentality in the public arena. Choosing to act in any form brings a sense of integrity and oneness with our deepest feelings of justice—always good for mental and spiritual health. It will also inevitably bring some disappointment, loneliness, and the need to explain oneself.

The choice of not acting is the more common response. Life is already full, and we tell ourselves: What might one do anyway, and aren't I in enough trouble already? It hurts to see and know what is there; we could let this one go by and forget. How much awareness do I need to maintain, anyway? The monster is too big for me to address. But both acting and not acting are work, requiring energy and effort; and only one has a payoff.

To have torture as part of the heritage the United States has provided to the world in the last several years (think of the wars in Southeast Asia and Central America, not to mention Iraq) is to experience a national loss of integrity, an ignorance, and a panic of discovery in each of our hearts—regardless of whether we approve of torture. Torture has always been easy to justify, but it resembles the addict's stash or the un-

washed bruise hidden under clothing; maybe known by others, unable to be stopped, and always a greater pain than is understood.

To have U.S. leadership participate, deny, spin, and wink over the use of torture in our wars abroad lingers within us like glimpses of the car wreck that we can't get out of our minds. Torture injures all who know any aspect of it from any distance, and it shames all other good works done over hundreds of years. To do anything other than admit to it and stop it is to participate.

There is indication that torture will continue to increase. Therefore, I believe the time has come for Quakers to call a study conference on torture. The purpose would be to become informed, spread information, and choose actions of education, investigation, prevention, and treatment. Because this is a most repulsive topic, a conference may draw a small number of people at first. A conference will require careful planning, and to avoid exhausting participants it will require a measured, reflective pace. If its purpose and program are explained well, it could draw participation that included experts from a wide range of fields.

I have neither the time nor energy to create such a conference—yet I know that I cannot turn away. I ask three things of you:

- Please share this call to conference widely among Friends, Friends meetings, and Friends organizations. A letter will be on my website, [www.johncalvi.com](http://www.johncalvi.com), with future updates.

- Please take this call to heart, and hold the effort in the Light.

- If there are talents, gifts, or resources you or your organization have to help make this conference happen, please be in touch with me directly. E-mail is best: [calvij@sover.net](mailto:calvij@sover.net).

*John Calvi  
Putney, Vt.*

# Are Animals Our Neighbors?

by Gracia Fay Ellwood



Gracia Fay Ellwood is a member of Orange Grove Meeting in Pasadena, Calif., and an attender of the Worship Group in Ojai, Calif., where she resides. A writer and retired teacher, she is editor of the online journal *The Peaceable Table* ([www.vegetarian-friends.net](http://www.vegetarian-friends.net)), a project of the Animal Kinship Committee of Orange Grove Meeting.

## TAKING THE VIEW FROM BELOW

Nutrition expert and activist Neal Barnard once made a presentation to elementary school students. As he tells it in *Breaking the Food Seduction*, at first he was at a loss for an effective beginning:

What could possibly motivate a grade-school child to think about diet? . . . In the end, all I could think to do was to ask the students how they felt about farm animals. "If you were a pig," I ventured, "would you rather be stuck in a huge indoor farm—in a stall where you could barely even turn around—or would you rather be out in the field with your families?" They reacted instantly. "With our families! With our families!" the kids yelled.

Barnard's simple approach has parallels in the burgeoning philosophical field of animal issues. Ethicists propose thought-experiments that have names like "the impartial position," in which identifying traits of a being are hidden by a "veil of ignorance." Imagine that you didn't know what your species was, says philosopher Mark Rowlands: would you be in favor of some species being killed and eaten by others?

The particular form these mental exercises take may be new, but the core act of putting oneself in another's place, imagining her or his thoughts and feelings, and behaving accordingly, is hardly novel. Twenty-five hundred years ago Confucius is reported to have said "What you do not want done to yourself, do not do to others." Jesus is quoted as saying "Whatever you wish that [other people] would do to you, do so to them" (Matt. 7:12). His saying is rooted in the injunction of the Torah, "You shall love your neighbor as yourself" (Lev. 19:18). Elsewhere, one of Jesus' questioners, referring to this rule, asked, "Who is my neighbor?" and received in reply the story of the compassionate Samaritan.

## BARRIERS TO TAKING THE VIEW FROM BELOW

How does it happen that a rule of behavior so hoary and highly regarded (if

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often broken) has scarcely ever been even considered for animals, even by most religious leaders in the West? Nearly all cultures train their members to close down their hearts and imaginations to classes of beings that are "beneath" them. And it has often been seen, for example with race

and gender, that contemptuous and exploitative treatment leads to vague fears of retaliation, locking still more tightly the doors of the heart.

The locks are maintained by overlapping systems of abusive terminology that discourage sympathy, arouse contempt,

## TO CHALLENGE THE BARRIERS

From the beginning, Friends have challenged the barriers between human beings that are set up to maintain the power and privilege of some and to limit their fellow-feeling for those "below." Though our performance has too often failed to measure up to our professions, we have affirmed that all human beings, as bearers of the Divine Light, are to be loved as ourselves. None are to be seen as existing only for the benefit of others; none are to be treated with violence. This includes even our enemies, who continue to bear the Seed of God.

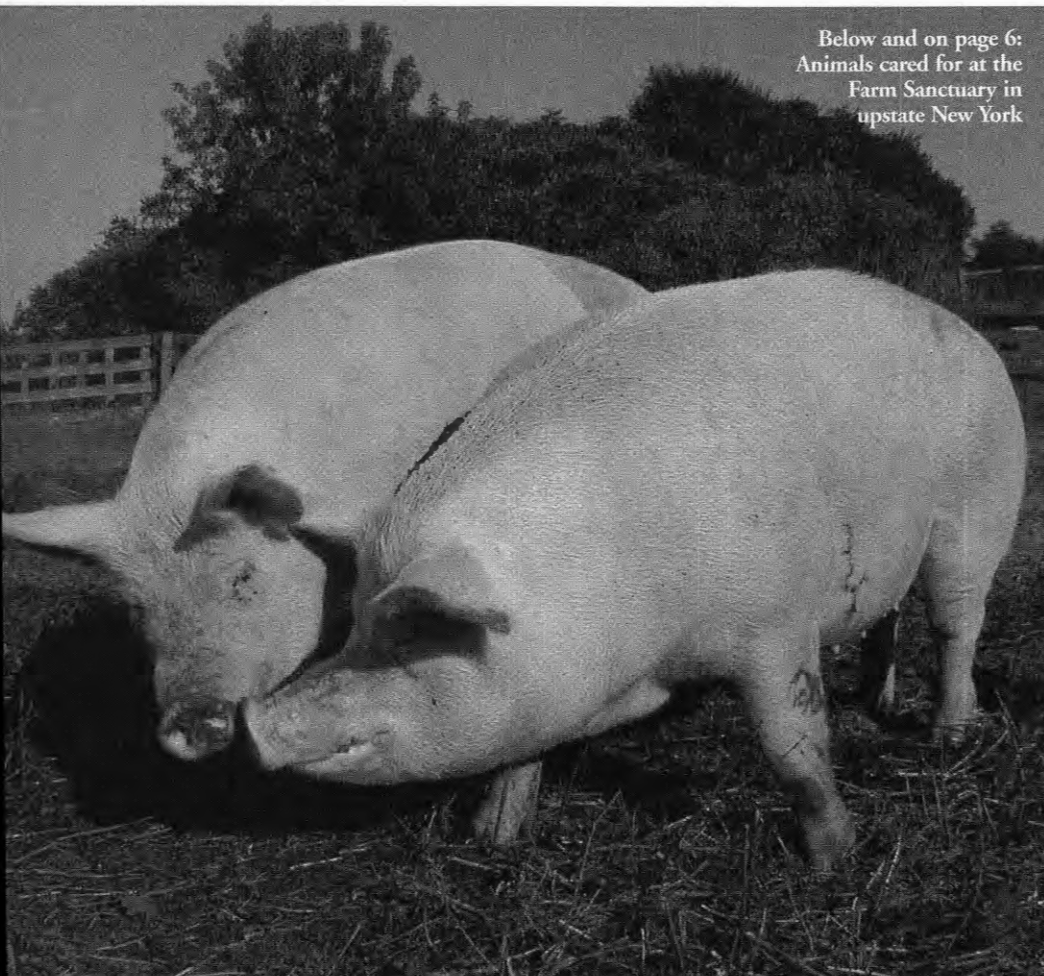
But most Friends maintain the barriers between human beings and animals. We have accepted our culture's assumptions that farmed animals are not our neighbors but resources or property: cows exist to provide us with milk, pigs and turkeys exist to be eaten. There seemed no reason to question these ideas; only a decade or two ago, most Westerners believed it a scientific fact that eating animal flesh was necessary to human health. With research leading to increased knowledge of nutrition, more and more people now acknowledge that this is not the case, and that, overall, those who eat no meat have better health and live longer. But Friends have barely begun to

come to terms with the implications of these changes, to delve into the subject of the use of animals in our daily lives in order to see if, in Woolman's phrase, the seeds of war are to be found there.

## WAR

In his 1785 poem "The Task," William Cowper does not hesitate to use this term for human violence against animals: "Earth groans beneath the burthen of a war / Wag'd with defenseless innocence. . . ." Cowper was speaking of sport hunting, long a favorite amusement of the gentry and aristocrats. But the bloodshed he referred to was the merest skirmish compared to our culture's assault on animals today. More than 9,000,000,000 defenseless innocents a year, year after year;

Below and on page 6:  
Animals cared for at the  
Farm Sanctuary in  
upstate New York



**FRIENDS' SEARCH  
FOR JUSTICE IN A WORLD  
OF INEQUALITY AND  
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and serve to justify mistreatment. Terms like swine, cattle, rat, bitch, cat, chick, cow, fox, buck, and vermin have been applied to Jews, Native Americans, women, and African Americans, in order to dehumanize them and to justify violence. Furthermore, the very names of oppressed groups have been turned into terms of abuse; the word "animal" is frequently applied to one who commits atrocities. When members of oppressed groups work to raise their status, they rightly protest the demeaning intention of being compared to animals; but they are also eager in most cases to deny any kinship when the oppression of animals is compared to their own. The assumption seems to be an up-down world: if one group is to be raised up, another must remain down.

Photos courtesy of FarmSanctuary.org



Niagaras of blood, Atlantics of blood.

The impact of the war has also grown exponentially. The meat that in 1785 only the upper classes could afford every day has become the staple of millions; and to meet their demands, the fast-food industries and factory-farm death rows have burgeoned. They make animals' lives a nightmare of misery, turn rain forests to deserts, hasten global warming, hasten the disappearance of aquifers, pollute streams and wells. They foster human degenerative diseases from coronary heart disease to kidney stones, and set us up for potential Black Deaths against which antibiotics have become useless.

The war against animals is not the only cause of these and related evils; scarcely anything is simple. Furthermore, it is not always easy to know whether a particular creature such as a clam has feelings or not. Among animals who obviously do, we cannot always be sure whether the behavior that looks like our own means that they are feeling just what we human animals would feel in their places. This uncertainty is enough to make some persons feel justified in excluding animals from the circle of neighbors. If they are not our neighbors, there can be no war, except in the metaphorical sense of an assault on the planet in general, and our Peace Testimony is not relevant. We need not open our hearts to what the animals are going through at human hands.

## EXTENDING JUSTICE

It is true that we have to live with complexity, but we should consider very carefully, seeking Divine guidance, whether we are not using this fact as an excuse to avoid the discomfort of change, the loss of favorite gratifications, in some cases the anxiety of facing up to old wounds without our usual anesthetics and defenses. Our reluctance usually shows that the concerns of the human self still remain central for us. In "On the Keeping of Negroes," John Woolman wrote:

When self-love presides in our minds our opinions are biased in our own favor. In this condition, being concerned with a people so situated that they have no voice to plead their own cause, there's danger of using ourselves to an undisturbed partiality [meaning that, not hearing the viewpoint of the oppressed, we assume that only ours matters] till, by long custom, the mind becomes reconciled with it and the judgment itself infected.

In place of this bias he holds up the impartial, open-hearted love of God:

God's love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself and the heart is enlarged toward all men.

Though Woolman urged kindness toward animals, he did not question their status as property, as food; he had his hands full with the issue of human slavery. But I believe we are being called today to take his insights further. All persons of goodwill would condemn unnecessary cruelty to defenseless animals; but most reserve justice for the two-legged and many-worded, those who look like us. It is time—past time—to question this position. At the core of the likeness may be that of God, the Divine Light and Seed; but there are also many similarities of experience and feeling, as ordinary observation indicates and physiology and behavioral science confirm. We must consider whether what we human animals owe other animals is not, after all, justice.

## UNDERSTANDING THE "ENEMY"

Our physical and psychological life is not, of course, identical with that of any animal; the form justice would take for particular species will differ. For human beings it includes the rights to education and freedom of speech; for animals it may center on being free to find the food they evolved to eat, and associate with family and friends of their own kind. We can help out Love's process of enlarging our hearts by educating ourselves, by looking at some examples of the behavior "food" animals are capable of, both in congenial situations and in the constraints of human control. We are then in a better position to try out the risky experiment of imagining how we would feel in their place—of taking the view from below.

Some examples: pigs, so greatly maligned, are described by those who know them well as resembling dogs in intelligence and affection. They are not "filthy" because of self-neglect; they cover themselves with mud to keep cool. In a state in which their needs are met, they are gregarious, curious, and playful; know their names; wag their tails when happy; and will follow a loving guardian about. They also have individual personalities; one is strong and resilient, another may be

ultrasensitive. In *The Pig Who Sang to the Moon*, Jeffrey Masson reports the case of Floyd, a pig of the latter sort who together with his siblings lived in pig-heaven in the Northern California Farm Sanctuary. For various reasons it was found necessary to transfer him to another, equally fine sanctuary. Floyd was very kindly treated there, but he apparently went into a deep depression; he whined, would not eat, would not play with the other pigs, scarcely moved. But when his previous caretaker came over to help solve the problem, Floyd suddenly came to life. When he saw her he squealed with delight, ran up and sniffed her, then raced to the back of her van and jumped in. His problem had only been loneliness for the home and the person and the brothers and sisters to whom he was attached.

If Floyd had been a human being, we would call such bonding love. But if our only contact with pigs is eating them, it would be uncomfortable to think of the particular creature whose corpse one is now consuming as having once perhaps been a Floyd, capable of love and longing. Or to think of a Floyd enduring his whole, brief life jammed with hundreds of others in a vast, stinking concrete building, his tail cut off without anesthetics to prevent the unbearably stressed creatures from biting each other. In nature, pigs do not foul their nests any more than people do, but here his instincts for sanitation are frustrated by having to sleep in his excrement; his curiosity and need for play are blocked, and he has nothing to do but eat until (thanks to selective breeding) he grows so heavy that his feet are in constant pain on the concrete. The only release from this purgatory is a hell—the crowded, thirsty ride to the terror of the killing floor. In fact, our meat will be more enjoyable if we can altogether avoid thinking of that once-living creature with feelings, which most of us quite effortlessly do.

The same is true of dairy products; seldom do we think of their source beyond "Cows give milk." If we tried to look from the cows' point of view, dairy products might seem more like ill-gotten gains. Theoretically, it is possible for humans to take some bovine milk without distress to the mother cow or her infant, after a stint of nursing. But there would not be much; and when the calf is weaned, the milk would run dry. Unless most of the males are killed, the cow family ("herd") will cost twice as much to maintain. Milk would

be so expensive that the enterprise would not turn a profit. To get enough milk to meet consumer demands for daily milk, cheese, butter, and ice cream means taking the newborn calf away from the cow so that we can take her milk for ourselves.

We might prefer to think that neither

their depressed behavior, their trembling and shrinking away from the sight and sounds of the killing of their fellows, give a convincing picture of loss and grief and terror. If they did have words, they might call the human treatment of them kidnapping, robbery, and massacre. Animals

ous degrees of quasi-innocence, ranging from that of the infant given a bottle of cow's milk, through the impoverished immigrant desperate to support his family who takes the dangerous job on the killing floor, to affluent sport hunters who kill for fun. I myself was never very innocent; a farm girl, tender-hearted about cats and cute baby calves, I saw the terror of pigs as they were driven into a local slaughterhouse, and heard their death screams, without the slightest disturbance of mind. Others seemed to feel such scenes were regrettable but necessary.

Calves to be used for veal are chained by the neck in crates measuring two feet wide.



animal minds this very much, but that is hard to believe when we actually observe them. They scream and bellow for one another. Masson reports a particular case described by John Avizieuius, an officer of the RSPCA in Great Britain: after the calf was taken away, the mother stood outside the pen where she had last seen him, bellowing for hours. Even after six weeks, the bereaved mother would gaze at the pen, and would stop there briefly, as though still hoping against hope. The calves likewise cry out in great distress at the separation. The males are shut up into crates in darkened, concrete-floored rooms, to be fed an iron-deficient diet that weakens them and apparently makes them perpetually thirsty, all to turn them into pale-colored veal. In *Animal Factories*, Jim Mason reports that the calves, apparently desperate for their mother's teats, will reach out to try to suckle on a finger or hand that comes within reach of their crates. After about 15 weeks of this deprivation and misery, farmers ship the calves, barely able to walk, to the killing floor.

Cows and calves and other farmed animals do not have words, but their cries,

are not able to reflect on the entire system that victimizes them, but a human being trying to take their point of view might accuse not only the persons who do the deeds, but also those who, by buying the products, finance the operation.

## UNDERSTANDING CULTURAL EVILS

Kidnapping, robbery, and massacre are ugly words, denoting selfish, cruel, deliberate actions; how can they apply when a whole culture, most of whose members are unaware of what is going on, are merely doing what their forebears did? How can we be guilty for actions without malice?

It is worthwhile to consider the human exploitation of animals as a cultural evil. We really do not have an appropriate word for the moral status of people who unreflectingly profit from a cultural evil. They exist in a misty realm of neither innocence nor guilt, entangled by strands of ignorance, half-truths, and misinformation that they cannot comprehend. For lack of a better term I have called their status "quasi-innocence." There are vari-

## NECESSITY AND HEALTH

Necessity or its lack is a crucial factor in moral issues. Ethicists agree that however much pain or harm an action may cause, if it is crucially necessary to the life or health of the actors, it is not a moral evil, though it may be a tragic natural evil. But is the human use of animals for food necessary—or is it a moral evil? There may be cultures in which there is no alternative: the traditional Inuit, whose icy climate obliges them to fish or hunt seals to live; or the exploited Galileans to whom Jesus preached, for whom a catch of fish meant staving off hunger-related diseases one more day.

The situation is quite different for most of us in the affluent West, where a good variety of local plant food is usually available. It often involves the violence of prior habitat destruction, but certainly is far less violent than raising 9,000,000,000 beings a year to kill and eat. The burden of proof must be on those who defend such a system; it is they who must show that it is critically necessary, that we cannot maintain health without it.

The issue of animal products and health is an enormous one that cannot be treated here, but a few comments may be made. In *Diet for a New America*, former Baskin-Robbins heir John Robbins points out that it is not scientific fact, but the dairy industry's decades of advertising, posing as health education, that has convinced us that dairy products are necessary to health. In fact, there are cultures, notably that of China, in which dairy is not a part of the culinary tradition. Among the rural Chinese who keep to traditional ways, there is considerable variety in local diets and corresponding

*Continued on page 35*

Photo courtesy of FarmSanctuary/NoVeal.org



## FAR FROM BAGHDAD, SULEMANIA, KIRKUK

food is justice, food is comfort, food is joy.



I learned this from Arab friends  
before the sanctions and bombings.  
Before the long slow journey into horror.  
I learned this from women  
who gather to steam the rice and bulgur  
to lemon and salt the tabbouleh, roll grape leaves into scrolls.  
I learned this in Buffalo, New York.

I learned that when a table can no longer be extended  
when an entourage of tables pours from living room  
to dining room and out the kitchen door  
a cloth can be unwound like a linen welcome mat  
and a crowd can picnic, happily or solemnly, like birds upon the floor.  
II.

And is it not a holy thing to bless a friend with food?  
Does not the steaming house relieve the injured soul?  
Does not the joy of garlic equal the joy of gold?  
III.

Receive a kiss to your cheek  
Receive a friend to your breast.  
Receive the Arab children.  
Bathed and combed and pressed.  
Receive the gentle Luma  
with all her cooking daughters  
moving through the kitchen  
as if to music, as if to dance, as if to prayer.

Hummus. Laban. Bahmia. Tabbuleh. Tahini. Baba ghannuj.

Do not hesitate, we joke. Make for the food!  
To hesitate would be un-Muslim. To hesitate would be rude.  
Jostling, jesting, moaning with hunger,  
we plunk to the floor, sit cross legged, or kneel, or recline.  
Calling out like greedy birds, jibbe-jibbe. jibbe-jibbe. (Gimme-gimme)

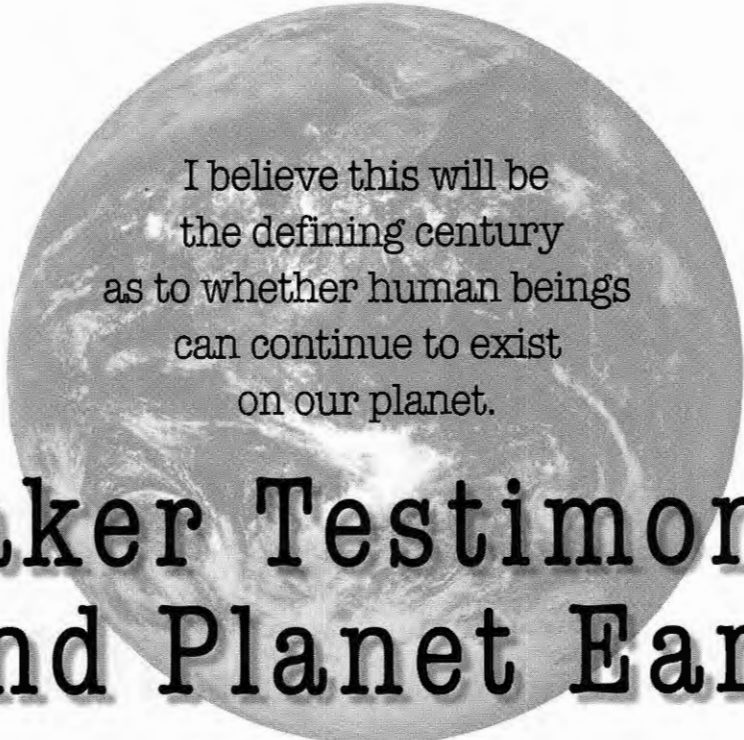
And when the mountains of food  
have eroded to valleys to hills to plains  
and some have announced they could never, never  
possibly ever eat again, when all are sated and still,  
Luma appears once more with melons, oranges, apples and grapes.  
With tiny tinkling crystal glasses of minted cardamom Arabic chai.  
Sipping, we murmur the blessing: Asha eidish, Luma.  
Asha eidish. Bless your hands. Bless your kind zakat.

—Elaine Chamberlain

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*Elaine Chamberlain lives in Amherst N.Y. She explains: "Zakat is a tradition of caring for others and literally means to purify your wealth. It is especially important to give zakat with a big dinner for the poor a year after the death of a loved one."*





I believe this will be  
the defining century  
as to whether human beings  
can continue to exist  
on our planet.

# Quaker Testimonies and Planet Earth

by Stephen L. Angell

**I** believe we are living a holy experiment on this Earth. I truly believe that God inspired Jesus to share with us the things we needed to know in order to make this Earth a living testimony to God's love and glory. I believe God has inspired other religious leaders on this planet similarly. We have great lessons given to us and we need to pursue these lessons; I believe our Quaker testimonies are trying to help us do that.

The 21st century will be, I believe, the defining century as to whether human beings can continue to exist on planet Earth. Unless fundamental changes, undergirded by the spirituality that is the source of all creation, begin to take shape in this century, the ecosystems on which humans are totally dependent for their existence will cease to exist in their present viable form.

The changes that will need to be initiated relate to societal structures such as our economic system, our mass media's handling of information, world religious intolerance, movement toward truly democratic systems of government, and movement away from patriarchal and toward

cooperative systems of leadership. There must be a reformulation of ecological policies that seek to restore environmental quality and eliminate destructive ecological practices. Developing positive interpersonal relationships within nations and between nations must be a high priority.

With the weapon systems now known, the planet's ecosystems could not likely tolerate another global war such as was experienced twice in the 20th century. But even without one, the ecosystems are threatened by increasing world human population, which has grown from 1,500,000,000 in 1900 to 6,400,000,000 now. It is estimated that world population at the close of the 21st century could at least double.

In the thousands of centuries of human existence on the planet, the possibility of moving towards extinction from inaction has never existed. It does now, and the only way to prevent it from occurring is to become proactive.

**W**hat can we do to help change the world? Living our Quaker testimonies is more crucial today than it has ever been. The Peace Testimony has tremendous significance. Can we "live in the virtue of that life and power which takes away the occasion of all wars"? I believe we can, and I think we can see it happening in Quaker-initiated and non-Quaker projects worldwide (Doctors without Borders, Oxfam, CARE, Nonviolent Peaceforce, Right Sharing of

World Resources, Alternatives to Violence Project, and American Friends Service Committee to name only a few).

We need to be proactive with the U.S. government in a number of these areas. U.S. actions often have been less than encouraging on environmental and weapons issues, such as our government's abrogation of the Kyoto treaty agreements on air quality and its inclination to resume nuclear weapons testing and develop new weapons.

Friends Committee on National Legislation was established precisely to help us be proactive on the national level. The four objectives of FCNL are to seek "a world free of war and the threat of war," "a society with equity and justice for all," "a community where every person's potential may be fulfilled," and "an Earth restored." To be proactive in relation to government, you need to know whom to contact and when; and FCNL can help us to do just that concerning national issues that are important to us.

We cannot achieve planetary survival just by displaying our testimonies in our close-knit Quaker groups. We need to seek the Inner Light, which will guide us forward to survival, and we need to do so mutually with those who may never have heard of Quakers. The Alternatives to Violence Project (AVP) models this by working on an ecumenical basis, worldwide—in prisons, in schools, in drug

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*Stephen L. Angell is a member of Kendal Meeting in Kennett Square, Pa. He has been involved with Alternatives to Violence Project for 30 years. This article is a revised and updated version of remarks by him on a panel on "Living Our Testimonies" at the Friends World Committee for Consultation Triennial held in Birmingham, England, in 1997.*

*Continued on page 36*

# FRIENDS JOURNAL at 50

Each month  
this year,  
FRIENDS JOURNAL  
is reprinting  
an article from  
a past issue  
of the magazine.

Richard P. Newby  
from FRIENDS JOURNAL files

From my vantage point in the Society of Friends, I am aware constantly of two groups that center their religious experience around two words. One is liberal. The other is evangelical.

The term evangelical was first applied during the Reformation. It indicates doctrines that relate to the redemptive work of Christ and to the operations of the Holy Spirit. It is a term that has had definite expression in the history of the Religious Society of Friends and, in fact, applies to many more Friends than just those included in an alliance of four yearly meetings.

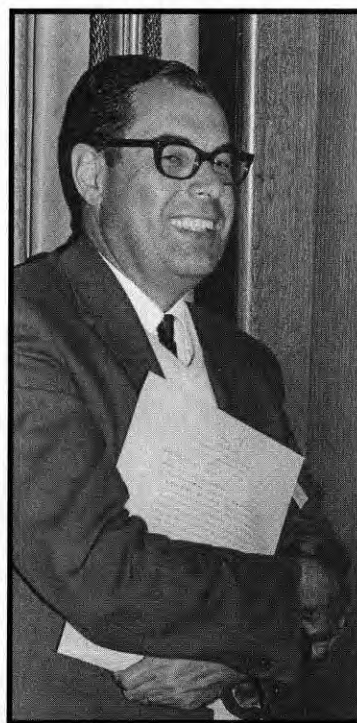
Broadly speaking, there are two kinds of religions: Religions of philosophy and religions of redemption. Hinduism and Buddhism are philosophical religions. Judaism and Christianity are religions of redemption. The evangelical Friend is very much concerned that we not just look at Jesus as a philosopher only, but as a redeemer. He not only brought "good views," but also "good news."

The Christian faith as interpreted by Friends is a religion of redemption. Two thousand years of Christian history bear

*Richard P. Newby was a pastor at University Friends Church in Wichita, Kans. This is the unrevised text of an article that appeared in FRIENDS JOURNAL, October 15, 1968. He wrote then that he was among those who "are trying to build a bridge between Kansas Yearly Meeting, Evangelical Friends Alliance, Nebraska Yearly Meeting, and the Missouri Valley Conference."*

# Liberalism & Evangelicalism

by Richard P. Newby



testimony that Jesus Christ imparts to men the power to become. Through His truth and grace, liars are made truthful, thieves are made honest, drunkards are made sober, and warriors are made into peacemakers.

There has been, however, an extreme type of evangelicalism that has opposed

the march of the mind and the social implications of the Gospel. As opposed to that extreme, we now encounter the word *liberal*. A liberal regards modern science, historical criticism, and philosophy as allies and not enemies. He believes that because Christ is the Light of the World we find that new knowledge only strengthens the Gospel message.

Liberalism has often been thought of as a conclusion in thought, like some creedal system, but actually it is only a method. The liberal is pledged to the fearless pursuit of truth. Words of Jesus become his marching orders: "Ye shall know the truth, and the truth shall make you free." The liberal takes quite literally the command, "Love God with all your mind."

The intellect must never be lost sight of in the field of religion. Faith without intellect gravitates toward superstition.

It should also be noted that our social testimonies and concern for "good works" is not based on blind optimism. It is based on the knowledge that "Where sin abounds, grace abounds more exceedingly." Friends have known the exceeding sinfulness of sin from the beginning of their history—first in the experience of its power in their own hearts, and then in the cruelty and intolerance of their persecutors. George Fox, however, in one of his crucial experiences, had a vision of an ocean of darkness, but he also saw an infinite ocean of life and love that overflowed it. Our faith is rooted in the redeeming love of God.



The late William Temple once remarked that if a man ever caught himself saying about the church, "I got no good from it, so I have given up going," he only proved that he had been going to the church for the wrong reasons.

At one time or another, all of us turn to the meeting for insight, steadiness, counseling, worship, study, fellowship, and forgiveness. These are important ministries of the meeting. As a pastor among Friends, I want to testify to their importance. I am involved every day in these kinds of ministries, and they cannot be minimized. But William Temple's word still sounds an important note. If the meeting sometimes turns inward and looks at its own needs, it is only that it may then turn outward and look at the needs of the world beyond its own frontiers.

In other words, the meeting must at times raise its prophetic voice and speak for God. With our Master, we must have compassion for the forgotten, the outcast, and the deprived. There are wounds to be bound up on Jericho roads. To believe in the Gospel of our Lord Jesus Christ is to believe in a man who walked squarely into a tangled world to untangle it.

Alexander Miller has written: "Christians are involved in all the material and social concerns that affect the lives of normal men. . . . In this area of life inaction is a kind of action. To be indifferent to the way in which social life is ordered is . . . to take sides with corruption and tyranny, graft and reaction, since these social evils feed on the indifference and inactivity of ordinary folk, and count on it for their continuing existence."

This reminds me of what Judge Luther W. Youngdahl once said when he was governor of Minnesota. He was talking to a group of church leaders: "We get just as bad government as we are willing to stand for and just as good government as we are willing to fight for."

Harry Emerson Fosdick has also written a pointed paragraph in his book, *The Living of These Days*: "As a preacher I

found myself constantly on a two-way street. If I started with the social Gospel, I ran into the need of better individual men and women who alone could create and sustain a better social order, and so found myself facing the personal Gospel; and if I started with the personal Gospel, I ran into the evils of society that ruin personality, and so found myself facing the social Gospel."

There are, however, three basic weaknesses among liberals.

The first might be called negative reaction. Sometimes it is easier to discover what liberals do not believe than what they do believe. The true function of the intellect is constructive rather than merely destructive. Liberals should be able to arrive at truth, and not lean continually on that blessed word "tentative." The human spirit does not thrive on negatives. It craves an affirmative faith. It is not enough for religion to be intellectually respectable; it must go beyond that to moral creativity.

The second weakness is that liberalism too often is marked by a weak sense of sin. We are fallen upon an age disposed to an easy conscience. We, too often, like to escape the idea of the judgment of God. The evangelical, however, brings us a fresh sense of the reality of moral evil.

A third count against religious liberalism is its readiness to compromise with a false naturalism. A false naturalism professes to account for just about everything without bringing God into the picture. A false naturalism obscures and diminishes the Gospel. Richard Niebuhr points that out strongly in his book, *Christ and Culture*. The assumptions of modern secular culture are not the assumptions of the Christian Gospel.

As someone has put it: "The New Testament is supernaturalistic; scientific culture is dogmatically naturalistic; the New Testament is steadily otherworldly, scientific culture has been painfully this-worldly. Scientific naturalism empties

such great New Testament ideas as incarnation, redemption, resurrection, and descent of the Spirit of their essential meaning and creative power."

The church of the New Testament cannot be explained on purely naturalistic grounds without doing violence to the New Testament record and to historic Christian experience. Pentecost was a miracle. It cannot be explained any other way. Jesus of Nazareth is a unique person, and it is natural that a unique person should do unique things. The deeds of Jesus are in keeping with his character and mission. Liberals, by compromising with a false naturalism, have weakened the Gospel power. They have given away their own case. Nothing is more needed than a clarification of Christian thought as to the relation between the natural and the spiritual. Quakers can make a great contribution at this point.

Many people revolt against the supernatural because of the false notion that the supernatural breaks into the order of nature and upsets natural law. That appears to do violence to the uniformity of nature. We should understand, however, that God is infinite, and is not working within a closed system of natural law. The energies and laws we observe every day are but one expression of divine authority. The so-called miracles do break through natural law. Sick people do take up their beds and walk, and souls are saved. There is divine authority in this world, and it must be considered.

Liberalism in its true form is the leaven in the loaf. There is no future for any form of Christianity that blocks the path of intellectual progress. As the Gospel once spoke to the world through Greek philosophy, so today it is speaking to the world through the assured findings of modern science. We should always think of scientific discovery as a religious revelation. Instead of shrinking from such discoveries, we should baptize them after the manner of Friends into Christ. "Greater things than these shalt thou do."

My concern is that as a Society of Friends we avoid an extreme rationalism on the one hand, and a dead orthodoxy on the other. We should be fearless seekers after truth, but also reverent. A great teacher set in simple phrase the true spirit when he wrote, "We are not afraid to open our eyes in the presence of nature, nor ashamed to close our eyes in the presence of God." □

**I**t is not enough for religion to be intellectually respectable; it must go beyond that to moral creativity.



# Finding Home at The Meeting School

by Shoshanna Brady

I spent my sophomore and junior years of high school at The Meeting School, a small Quaker boarding school on a farm in Rindge, New Hampshire. The school is self-described as “transforming the lives of young people in an

atmosphere of love, integrity, and service, with a strong program of academic and experiential learning.” I experienced the school as an experiment in combining progressive Quaker values with the practical details of running an establishment

be aware of the world, and I had lost touch with my own individuality. I felt I could no longer remain in the fast-paced and impersonal D.C. life, and I walked downstairs determined to convince my parents that I could not survive unless I escaped it. Upon explaining my feelings, I was surprised to find my parents’ overwhelming support. My father, who taught at the high school I attended, told me I did not have to go back to school the next day or the next year, if that was not what I needed. My mother told me about The Meeting School and made arrangements for me to visit the following week.

As soon as I set foot on The Meeting School land, I felt a sense of hope for the possible existence of a true alternative and community-oriented lifestyle. By the end of one day there as a prospective student, I knew that it could become my home. I was amazed by a student body that wanted to be engaged by its schoolwork and was also excited about working on the farm and even chopping countless cords of wood for the New Hampshire winter. I had seen no other school where both students and faculty are so in love with their community and their land. With this prospect ahead of me, I was willing to complete my year at prep school with all of the heart I could muster, in the expectation that I would not be there long.

I did not feel that I had to struggle through a harsh period of adjustment to life at The Meeting School and away from home; somehow the school was already aligned with the changes I wanted to make in my life, and so the transition was easy. I know very few teenagers who would not be elated to move in with five other teenagers, with whom to stay up late and talk with every night. I felt the curriculum of the school would enable me to study in order to prepare myself for life, instead of focusing singularly on college; it was perfect for my goal. In the classroom four days a week, I took courses in

This school is for those students whose passion is to live in community. It aligned with the changes I wanted to make in my life.

of education and agriculture. The Meeting School exists for those high school students whose passion is to live in community and to navigate the intricacies of that life. Being a student did not simply mean attending school; it came to mean that my heart still lives on the school’s rich New Hampshire soil, even though my physical body has since moved on.

I discovered The Meeting School about three weeks before the end of my ninth-grade year at a Quaker college preparatory school in Washington, D.C. Studying for a biology test in the middle of the night, I was sud-

denly struck by what I felt was the inanity of my education. I had become comfortably content absorbing countless vocabulary words, mathematical functions, and the chatter of the children of doctors, lawyers, and some of our country’s politicians. I felt I had lost my will to have an effect on the world, or even truly



*Shoshanna Brady is a first-year student at Warren Wilson College in Asheville, N.C. The Meeting School in Rindge, N.H., awakened her interest and involvement in Quakerism. She has attended several meetings in Baltimore Yearly Meeting when home in the Washington, D.C., area. She is interested in the possibility of starting her own Quaker school one day.*

Poetry, Holistic Health, Spirituality, Astronomy, Peace Studies, U.S. History through Music, and Outdoor Leadership. None of these classes went into great depth on its topic, and the student requirements were few, but I learned endlessly about my own learning process as well as the subject matter. I discovered how to engage myself to study topics that interested me, but I no longer felt prep school stress. None of my Meeting School



Community life at  
The Meeting School

Facing page:  
Shoshanna Brady  
writes in her journal.

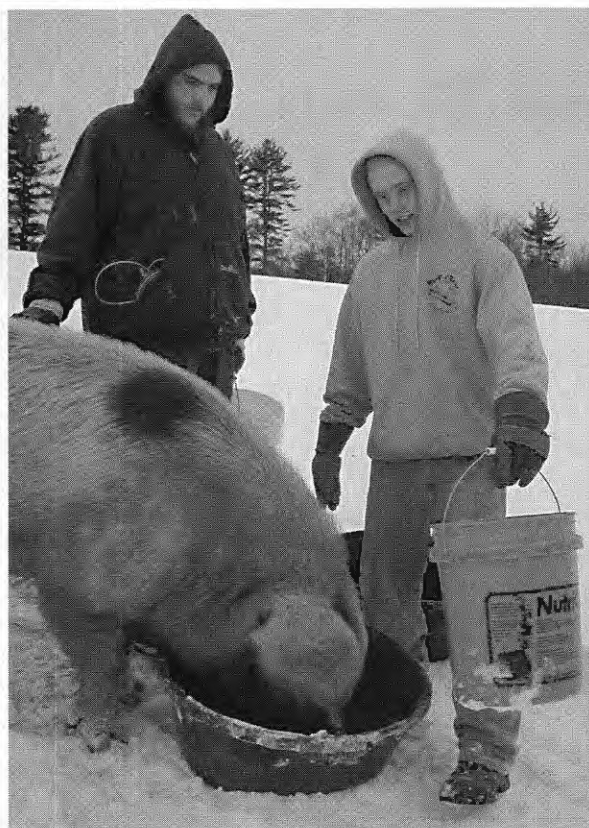


classes used a grading or testing system, and we very rarely had homework. Academic work was a struggle for several students still in the process of learning to manage their time, but after my previous school experiences, being there sometimes felt like summer camp. For the two years I spent at The Meeting School, I was happy to sacrifice the volumes of information I might have learned in classes elsewhere for the sense of community we instead shared. I knew I did not need to have demanding classes to be able to learn, and the school's academic program was in some ways its weakest side. It allowed all grade and ability levels to study a subject together, and did not have features to accommodate the different skill levels. But it did require me to teach my peers often, and also to learn from all of them, an approach rooted in the Quaker belief in that of God in every person.

At The Meeting School, every two weeks brought a new farm chore shift. On each shift, two students were responsible for feeding and watering the animals at 6 AM and 4 PM. During my first farm chore shift, the student who was supposed to be working with me was away from school

for about a week due to a family emergency; the whole school (including me) came down with a stomach flu about two days into the second week; and although I was not yet aware of it, I had mono. Winter's freeze set in during my first week, and all of the hoses still had water in them, so they froze and became useless. I do not think I have worked harder in my life than I did in that week, lugging five-gallon buckets of water, compost, and grain across fields of snow to the pigs, and cracking half a foot of ice out of their dishes when I got there. I was thoroughly exhausted the whole week.

Last year, my farm chore shift was the third and fourth week of school, and I had a much easier and perhaps more enjoyable time caring for the cows, pigs, turkeys, guinea hens, chickens, horses, and sheep. Despite the struggles, I am grateful for both farm chore shifts I had, and I decided to help my friends many afternoons when they had chores. I loved being in that kind of intense contact with the earth I lived on, roaming its woods and fields,



sitting by the pond, feeding the animals, and gathering hay. Quakers share this value in honoring and stewarding care for the Earth.

As well as farm chores, every student helped with one community meal each week and two meals in our separate houses. Both students and faculty came to the school with varied interests and ability in cooking; and so the quality of our meals varied as well, although almost all of our ingredients were organic and many were from our farm. On Tuesday and Friday afternoons, the whole community had work-study, during which we worked on different projects around the school. Over the course of my two years, I had work-studies chopping wood, cleaning barn stalls, revising the admissions process, shearing sheep and cleaning wool, mak-

Photos courtesy of The Meeting School



ing granola, raking leaves, and shoveling snow—among many others. Although I was not always completely enthusiastic about my work, this was one of my favorite aspects of the school because we were all a part of it. By attending the school, each community member agreed to complete any work that was asked of them, no matter how menial or dirty. In fact, the dirtiest tasks sometimes became students' favorites. As in the Quaker tradition, the school emphasized the dignity of physical labor, a value I have come to believe in strongly, as do many students who have studied at The Meeting School. Even after only one year at the school, it would be hard not to be instilled with a sense of the beauty of hard work in community.

On Wednesdays, instead of having class we had brunch in our houses and then gathered for community meeting. Following the guidelines of a Quaker meeting for worship with a concern for business, we made many of the school's important decisions through Quaker process. Similar to the process of coming to consensus, we searched for a sense of the meeting—a decision that the group is led to by the conflation of that of God in each person present. The meetings were run by a clerk, always a student in our case, whose responsibility it was to help the group through its development and to verbally name the decisions that are made. During my two years at The Meeting School, I spent half a year in the positions of alternate clerk, recording clerk, and then clerk of the meeting. Through filling each of these roles, I found myself empowered within the community and decided to serve on several committees, including the Admissions and Marketing Committee, the Nominating Committee, and Ministry and Counsel. Because I lived at the school and spent almost all of my time there, it became invaluable to me to be a part of giving guidance to the direction of the school. I was especially involved and invested in Ministry and Counsel, a committee of students and faculty charged with maintaining the emotional and spiritual

well-being of the school. In our meetings we planned meeting for worship; discussed ways to help students and faculty who were struggling with issues in their houses, relating to parents or peers; and many other issues. Helping others resolve their personal and social situations has always been a passion of mine, and the committee supported me and gave me a very constructive means for such efforts.

On Wednesday nights, our community gathered for an hour of Quaker meeting for worship. I had been a regular attender of Quaker meeting with my parents as a child, but had never found myself at home in its spiritual practices until I went to The Meeting School. In our evening worships, we usually sang for half an hour and had half an hour of silence, sometimes with a guiding query to consider. Out of the candlelight and silence, community members were encouraged to share from their hearts. This experience was often deeply moving and brought our community together, regardless of our individual spiritual or

religious beliefs outside of the meeting. It allowed me to find the aspects of Quakerism I identify with, a process I needed to complete in order to come to the religion of my own accord, instead of inheriting it from my parents. I now consider myself a Quaker, although I am not currently attending a meeting.

While I lived at The Meeting School, I had the sense that I was in exactly the right place for me, learning the lessons I needed in each moment. Having moved on to college and now discussing my high school experience with my new peers, I am continually struck by how wonderful and unusual my education was. With the new perspective of life beyond The Meeting School, I am still enamored of that life. I know no other institution with intentions so close to those of my own heart, nor any group of people so dedicated to living their ideals. By attending The Meeting School, I was able to realize much of my personal value system and to cultivate those qualities in myself. I could ask no more of a high school experience. □

## ETERNAL ATTEMPT


I want to win  
Constantly waiting for an epiphany  
That would lead me to victory, just awaiting  
till it's in reach to pick my place in history. Yes  
I stretch to be the best so my test is to set myself apart  
from the rest and be unique so you pursue and view me  
beyond my flesh. I try and possess originality with a hint of wit,  
Direct, and speak morality as I depict reality. Keep humble in mentality.  
My expressions are confessions, reflections of lessons learned from internal voices  
battling. Not knowing why I'm here I cry in fear. Do what I can to justify my birth,  
Try to work and learn to understand why I'm on this Earth. Stand, sit, sleep or awake  
I'm Alive, I vow to be felt. And with each step I take that's great I try to outdo myself.  
And if myself is who I compete with, there's no way I can beat this  
Which means that imperfection is my strength and my strength is my weakness.  
If I'm always trying to go further, there's no obtainable goal.  
I'm always climbing up, trying to find firm hold.  
Will I ever reach a peak or never?  
Whatever,

With each feat endeavored  
I'll reach for the heavens.

*Lee Givhan*

*Lee Givhan is a  
Young Friend and  
member of Green  
Street Meeting in  
Philadelphia, Pa.*





Surrounded by minefields just outside Kuito, Angola, this woman continues the daily task of collecting wood, 1997.

Photo by Tim Grant,  
<[www.inet.net.aul/pictim](http://www.inet.net.aul/pictim)>

# Reviving the Grassroots Movement to Ban Landmines

by Scott Stedjan

**T**he tsunami hit Sri Lanka, scooping away wide portions of earth and killing more than 200,000 children, women, and men, all while I and others were safely celebrating Christmas. I had recently returned from Kenya where I represented Friends Committee on National Legislation at a global conference to review the international treaty to ban landmines. While there, I met landmine workers from the Indian Ocean Basin. My first thought when I heard about the tsunami was: What has happened to my new friends? My second thought was: Scattered landmines!

The giant wave washed away the ominous red roadside signs warning pedestri-

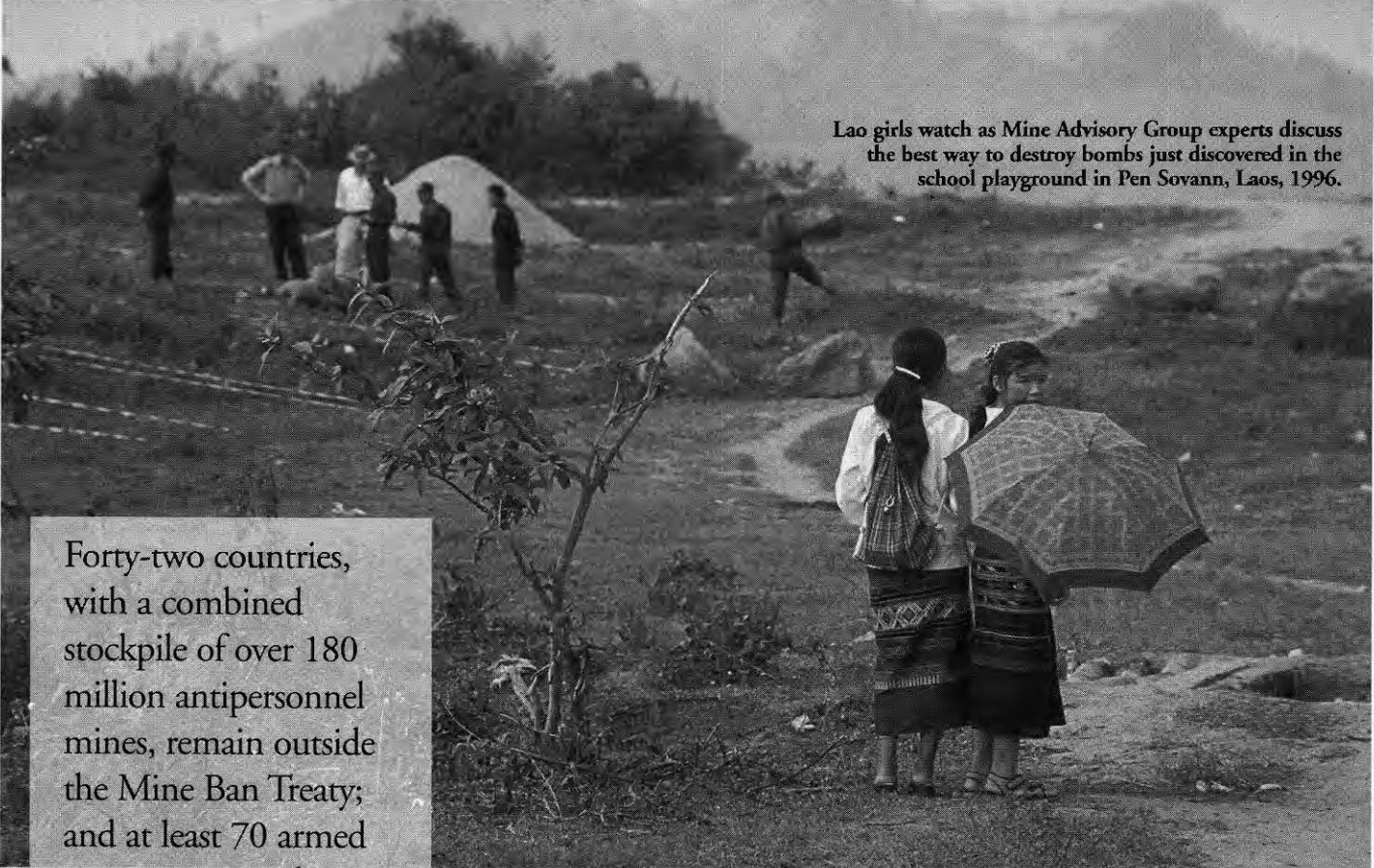
ans to the presence of hidden landmines along the coastline of Sri Lanka. While I have not yet heard of anyone who has fallen victim to dispersed landmines, I am sure there will be casualties. It won't be long before a relief worker or a child walks through the mud that covers these unmarked mines.

Landmines were laid in Sri Lanka during the government's two-decade war with the Liberation Tigers of Tamil. A cease-fire was signed in 2002, but the legacy of the conflict remains. Long after guns fall silent, antipersonnel landmines continue to threaten the lives and limbs of civilians. Hundreds of thousands of civilians have been maimed or killed by antipersonnel landmines globally. The International Campaign to Ban Landmines has estimated that there are between 15,000 and 20,000 new casualties caused by landmines each year. That means there are some 1,500 new casualties each month, more than 40 per day, at least two per hour.

The good news is that more than three-quarters of the world's nations have agreed to ban landmines. The bad news is that the United States is not one of those countries—and the current administration is actually taking steps away from supporting a global ban. I joined representatives of the International Campaign to Ban Landmines from 80 countries and 135 government delegations in Nairobi, Kenya, this past November 29 to December 3 to mark the fifth anniversary of the entry into force of the Mine Ban Treaty.

The Nairobi Summit on a Mine-Free World, as the meeting was named, was designed for governments to review progress and decide which actions they must take to build a mine-free world. Governments in Nairobi came to realize, through the constant urging of mine survivors and civil society organizations, that the work is not complete. To understand a bit more about where we are today, it is useful first to review how the global treaty to ban landmines was developed and signed.

*Scott Stedjan is a legislative associate for Friends Committee on National Legislation and coordinator of the United States Campaign to Ban Landmines. For more information on FCNL visit <[www.fcnl.org](http://www.fcnl.org)>; for the landmine issue go to <[www.banminesusa.org](http://www.banminesusa.org)>.*



Lao girls watch as Mine Advisory Group experts discuss the best way to destroy bombs just discovered in the school playground in Pen Sovann, Laos, 1996.

Forty-two countries, with a combined stockpile of over 180 million antipersonnel mines, remain outside the Mine Ban Treaty; and at least 70 armed non-state actors have used landmines since 1999.

### The Movement to Ban Landmines

The International Committee of the Red Cross (ICRC) first highlighted the global humanitarian catastrophe caused by landmines in the aftermath of World War II and again during war in Vietnam. As the organization charged with guarding the laws of armed combat contained in the Geneva Conventions, the Red Cross and its officials sensed that weapons that could not distinguish between the boot of a soldier and the foot of a child were inhumane and should have no place in modern societies. Unfortunately, their calls to stop using indiscriminate weapons came at the height of the Cold War, when the superpowers who controlled the global agenda prioritized humanitarian issues distantly behind averting nuclear war and maintaining their hegemony. This global threat to the lives and limbs of millions was ignored for decades.

While governments were largely unaware of the global mine problem, the devastating consequences of landmines were more than apparent to those who were forced to wear prosthetic limbs, family members of those who have died, veterans, and organizations working in post-

conflict zones. But governments were not listening to these groups, so someone else needed to speak out.

The movement to ban landmines grew out of the authentic experiences of several civil society organizations operating in mine-affected areas. After seeing and having to deal with the devastation caused by antipersonnel mines on people to whom they were sending aid, a handful of organizations started to speak out. In 1992 six organizations (Handicap International, Human Rights Watch, Medico International, Mines Advisory Group, Physicians for Human Rights, and Vietnam Veterans of America Foundation) came together and formally founded the International Campaign to Ban Landmines (ICBL). Within a few years, the stories and concerns expressed by them were joined by hundreds of other concerned organizations and thousands of individuals. The issue of landmines was starting to get the attention it deserved.

The momentum created by these organizations proved unstoppable. Throughout the first half of the 1990s, ICBL member organizations, including FCNL and the Quaker United Nations Office (QUNO), met with governments, mobilized grassroots support, and applied public pressure. ICBL was so successful that the Campaign and its coordinator, Jody Williams, were awarded the Nobel Peace

Prize in 1997 for their work in bringing global attention to the landmine issue. On December 3, 1997, the movement reached its peak when 121 countries gathered in Ottawa to sign the Mine Ban Treaty, which bans the use, production, and export of antipersonnel mines and sets deadlines for their destruction.

The fact that a small group of civil society organizations achieved so much in so little time represented a revolution in global politics. A decade after the core group of relief and human rights organizations met to discuss what they could do about the landmine issue, there is now a clear international norm against these indiscriminate weapons. Banning an entire class of weapons was not new; the world had already banned certain types of bullets, biological weapons, and laser weapons. What was revolutionary about the mine ban movement was that the ban was not spurred from voices within government but from the grassroots. The movement illustrated to the world that when concerned individuals get together in the name of humanity, they can succeed.

### Where are we today?

It would be easy for governments and activists to claim victory and move on to other issues. That was my concern and the concern of others who attended the Nairobi conference at the end of last year.

Photo by Tim Grant <www.iinet.net.au/~pictm>



The Mine Ban Treaty and the mine-ban movement have yielded impressive results in the past five years. Since 1999, 152 countries have agreed to ban antipersonnel mines, 62 million mines have been destroyed, and there has been no acknowledged trade in antipersonnel mines. Landmines have become stigmatized throughout the world, causing states to refrain from using them—or at least to find creative ways to justify their use.

While it is clear that the Mine Ban Treaty and the ban movement have saved lives, daunting challenges remain. Forty-two countries, with a combined stockpile of over 180 million antipersonnel mines, remain outside the treaty. Among them are three of the five UN Security Council permanent members (United States, Russia, and China). In addition to use by states, ICBL has identified at least 70 armed non-state actors that have used landmines since 1999. Armed insurgents such as the Tamil Tigers in Sri Lanka routinely used landmines in their country's internal conflict. The mine ban movement must find a way to universalize the treaty and engage non-state actors who use landmines. Unless these groups are brought into the discussions on humanitarian issues and persuaded to renounce the use of landmines, these horrific weapons will continue to pose a threat.

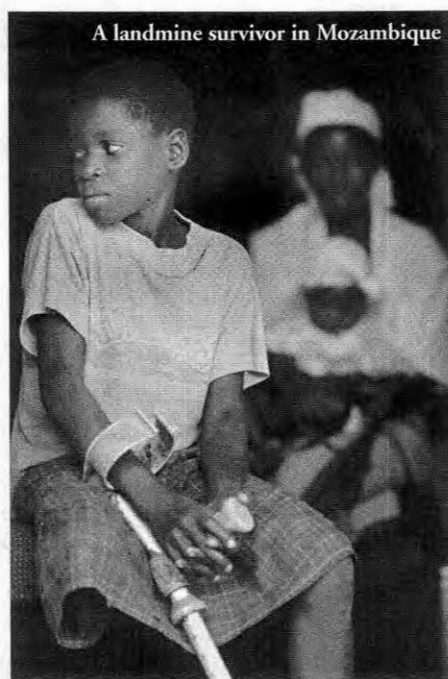
### What about the United States?

One government that was conspicuously absent from the proceedings in Nairobi was the United States. To the chagrin of mine-ban advocates the world over, the United States has not signed the Mine Ban Treaty and continues to reserve the right to use and produce antipersonnel mines.

Following a review of its policy that started in 2001, the George W. Bush administration announced a new U.S. landmine policy in February 2004 that reversed many of the positive steps the United States has made over the past decade to eradicate antipersonnel mines. The new policy abandons the goal of the previous administration to join the treaty by 2006 and instead allows the military to retain mines indefinitely. The United States is now the only government in the world to not have a goal of banning antipersonnel mines at some time in the future.

Why would the United States stand in the way of a life-saving treaty banning weapons that it does not use? The shame-

ful failure of the United States to lead the world on this issue, at the same time that it holds itself up as a beacon for freedom and human dignity, does not make much sense—especially since, even though the United States has not joined the treaty, it has for the most part acted as if it has. It has not used antipersonnel mines in war fighting since the Gulf War of 1991, it has not exported mines since 1992, and no antipersonnel mines have been produced in the United States since 1996. In addition, all NATO allies of the United States have banned these weapons, and many military leaders in the United States agree that with all the weapons at the disposal of U.S. troops, antipersonnel mines are



A landmine survivor in Mozambique

not needed to win a war.

Part of the explanation for this discrepancy is that many in the U.S. military continue to see antipersonnel mines as an essential war-fighting tool and do not want to see them banned. The traditional mission of the U.S. military is to engage and destroy an enemy's armed forces in the shortest feasible time with the fewest possible friendly casualties. The Pentagon is reluctant to give up any weapon, even of limited military utility, that might under some circumstances save the life of a U.S. soldier.

However, in the United States where we have civilian control over the armed forces, military leaders should not decide policy. A main function of a constitutional democracy is for the people to decide

how and by whom violence is employed. When a specific weapon or military tactic is deemed unacceptable by the majority of the people, politicians must stand up to the military and do what is right. Policymakers in the United States have failed to muster up the political will to confront the military and take away these indiscriminate weapons.

Another reason why the Bush administration refuses to sign the Mine Ban Treaty is that it has an aversion to international agreements of any kind. Whether it is the International Criminal Court, Kyoto Global Warming Protocol, or the Anti-Ballistic Missile Treaty, the Bush administration seems to believe that the United States is above global standards of behavior and should have no restrictions on what it does. Other countries not party to the treaty, such as India, China, and Israel, attended the Nairobi Summit while the United States refused. This arrogant form of U.S. exceptionalism has hindered the ability of the country to reach its policy goals. Many of the issues facing the world are not problems confined to certain states; rather, issues of terrorism, disease, global warming, and humanitarian catastrophes are global problems. International agreements are the only way to address these issues. An agreement that covers the entire world is the only way the world can break free from the scourge of landmines.

If exceptions can be made for the United States, why not for others? As long as the United States, with by far the most powerful military ever known, continues to insist on its right to use these indiscriminate weapons, other nations with far weaker armies are going to insist on their right to use them too. By failing to work toward accession of the Mine Ban Treaty, the United States may well encourage mine-using countries including Russia, India, and Pakistan to continue laying landmines without fear of condemnation. Rather than exercising the responsibility to protect civilians, U.S. policy protects the predators. The world expects more from this country, and so do its citizens. The United States should be a leader on humanitarian issues, not impeding progress. It is time to stand by the side of the hundreds of thousands of landmine survivors worldwide and ban these indiscriminate weapons.

*Continued on page 39*

# Jim Matlack: Mixing Passion and Policy

by Kara Newell

Jim Matlack retired in 2003 as director of American Friends Service Committee's Washington Office after serving there for 20 years. Much of Jim's and my discussion when I interviewed him shortly after he retired focused on his work there—which he did for two decades with energy, creativity, passion, wisdom, and probably too much dedication. Jim and I were colleagues at AFSC in the '90s. I learned quickly to appreciate his depth—a measured, quiet demeanor from which I could count on carefully crafted, articulate presentations that were objective, passionate, and filled with urgency.

Jim grew up as the middle of three sons in a Quaker family during World War II. His father worked in Philadelphia, and the family lived in Moorestown, New Jersey, "the heart of the traditional Quaker territory in the Delaware Valley." His Quaker lineage goes back to the 1600s on both his mother's and his father's side—nine generations worth.

Jim arrived at his career destination via a circuitous route about which he reflects with mild puzzlement, though not disappointment. His early formation was in Quaker schools, Moorestown Friends and then Westtown, where he met Jean Yaukey, who later became his wife. Jean went to Bryn Mawr, Jim to Princeton. After graduation they married, then spent two years at Oxford in England (Jim was on a Fulbright scholarship), after which they returned to the United States for Jim to earn a PhD in American Literature at Yale.

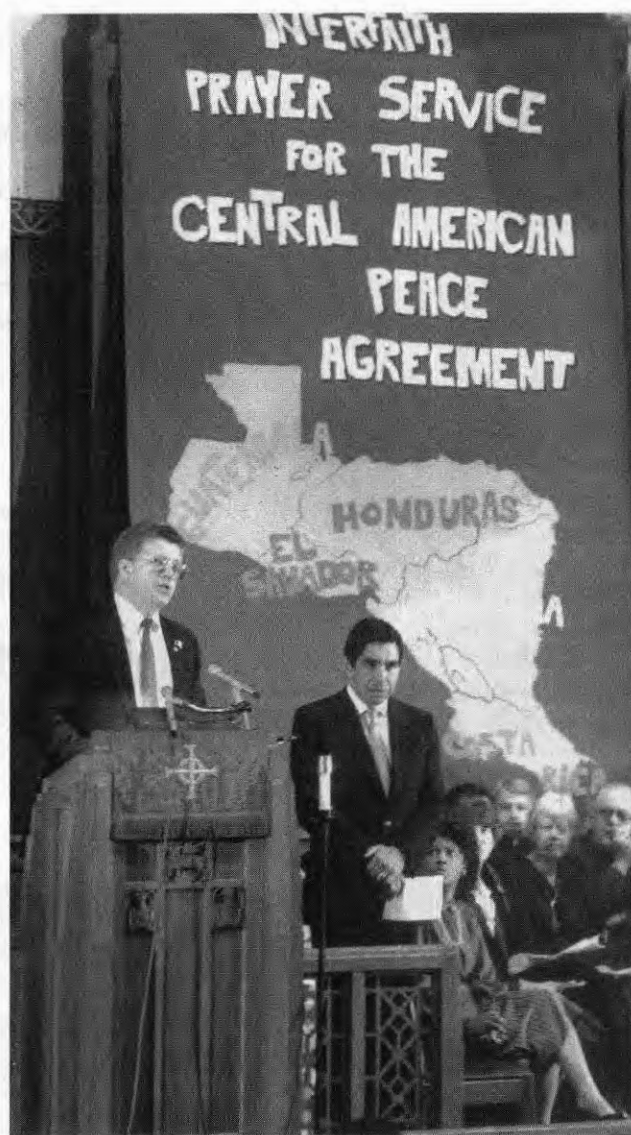
He was on track to be a college professor. His first teaching appointment lasted four years at Cornell, followed by nine years at University of Massachusetts in Amherst, and finally at Hampshire

College for four years. During the latter years at UMass and all of the time at Hampshire, his role gradually became more administrative. During the time in Amherst, the Matlacks' two sons and daughter grew up—they still consider Amherst their hometown.

Jim always intended to do more writing, research, and publishing—the stereotypical tenured academic path. But teaching absorbed his time, including nurturing his students by attending to their questions of morality and issues of conscience. Concurrently, academic structures and assumptions were changing—tenure-track positions were disappearing, there was pressure to "publish or perish," and campus unrest required extra faculty attention.

During the '60s, Jim's conscience led him to turn in his draft card. He was an activist during the civil rights and Vietnam era. He volunteered in various ways with AFSC, serving two full terms on the AFSC Board and on a variety of committees, and participating in an AFSC-sponsored trip to Vietnam and Cambodia in 1979.

When the Washington office role opened, the choice between academia and Quaker service was made—Jim "thought being the director of the Washington office for AFSC would be a very interesting and useful place to serve." He was appointed and began his work in August 1983. He felt it was a good match, although he admits with a twinkle in his eye that he had applied for a couple of AFSC positions he didn't get, and says,



"It's probably just as well, because I think this one worked much better for who I was and what I could do."

In his 20 years, Jim reshaped the role as Washington changed and evolved. There were events over which he had no control. Several presidential administrations came and went. He reflects thoughtfully and with some passion about the fact that he took the job with Ronald Reagan in office and left in the midst of the George W. Bush administration. Asked if his decision to retire at this time was a result of the current Washington climate, he said, ever the diplomat, "Twenty years was just about right. One more year would

*Kara Newell, a FRIENDS JOURNAL columnist, is a member of Reedwood Meeting in Portland, Oreg., where she lives. She served as executive director of AFSC from 1992 to 2000. She is currently on the Policy Committee of FCNL.*



have been too much!"

Being a Quaker in the Washington community was, for him, a calling. The collegiality he felt with people in other faith-based groups sustained and uplifted him in a climate that could easily be emotionally overwhelming. "The colleague issue is very important in Washington work if one is to avoid burnout or even collapse," he says. "The challenge of facing official Washington solo—a lot of really bad policy and bad leadership—would be much more difficult than doing so marching in a company of like-minded people."

Being a Quaker in that setting, he says, is "fundamentally different and deeper

doesn't want to "be confused with the guy on the Quaker Oats box!" On the other hand, "making faithful choices that will stand up to the highest values that Quakers stand for has to be attended to steadily as each issue comes around."

As director of the Washington office, Jim dealt each day with "a kind of constant juggling act between what you know you want to do, the issues you've been paying attention to, what AFSC in Philadelphia wants, and what the world throws at you on any given morning. Sometimes a call comes—'I'd like your help on this one'—and suddenly the day goes in an unexpected direction. The ability to adapt, adjust, accept, and flow with it is a fundamental piece of

tive on how relatively small the contribution of the office would likely be in the large arena of Washington.

Friends Committee on National Legislation's motto, paraphrasing William Penn, "True godliness does not take you out of the world; it enables you to live better in the world and excites your endeavors to mend it," nurtured Jim, especially the "mending" part. The Quaker and other religious voices, he feels, "are very important, if not powerful in the political sense, especially when they speak out in clear, prophetic ways, looking for 'mending' opportunities. It's about 'powers and principalities' (the Biblical term)—they have real faces, real bank accounts, and massive influence on our political process. Their cumulative ability to distort our democratic process is increasing." He longs for it to be otherwise. "There is utter scorn for the UN and for the collective world community responsibility to abide by international laws and the principles of the UN Charter of Human Rights."

As he reflects on his 20 years in Washington, Jim wishes he could point to "an arc of improvement in the fundamentals of how our democracy is working—our responses to the issues of global community, of ecological threat, and of creating social patterns that don't rely on violence, dominance, and bully-boy behaviors." What he observes, sadly, is that "We're heading in terribly wrong directions at this point."

Given the frequent frustrations—with myriad demands, multiple issues, no day ending with the order of activities anticipated—what are some of the highlights? What does satisfaction look like?

"The best specific thing I did was bring really good people out of the heart of whatever situation, and create patterns in Washington where they were listened to in as many places as I could arrange that were proximate to power." An instance that Jim recounts with deep emotion, even tears, involved the murder of a young goatherd near the U.S.-Mexico border a number of years ago. "Ezekiel Hernandez lived in Redford, Texas, and was a high school senior, the bright star of that little town of 150 folks. He went out to herd the family goats one evening, taking his .22 rifle to ward off snakes and stuff. Unknown to him, the U.S. government, in its effort to blockade drugs on the Texas U.S.-Mexico border (the Rio Grande river) had inserted an undercover

*Adjacent: Jean and Jim Matlack, 2002*

*Page 20: Jim Matlack leads a religious convocation in support of the Contadora Peace Plan for Central America, 1987; President Oscar Arias of Costa Rica is at Jim's left.*



**You know what you want to do—and suddenly the day goes in an unexpected direction. The ability to flow with it is a fundamental piece of the work.**

when it is in the service of Quaker faith and witness in the public arena. Official Washington will sometimes perk up and pay attention if you say, 'Well, I'm from the Quaker organization.' There's a kind of extraordinary historical good repute that comes with it. We stand on the shoulders of a lot of people who have gone before."

Jim finds living up to the Quaker moniker a challenge. On the one hand he

the work. The incredible diversity of issues, episodes, visitors, and delegations I found, on the whole, energizing rather than paralyzing."

A part of Jim's responsibility was to oversee the functions of, in his words, "the international guesthouse left to AFSC by the good Mrs. Davis," for the purpose of international hospitality on a continuing basis. It provides an entirely separate AFSC program, which has enhanced Quaker work in Washington—a flow-through and turnover of people from all over the world. At Davis House delegations form and get to know each other; it is a platform from which they do their Washington work, then come back to and debrief. Various kinds of meetings happen at Davis House—a different venue from the official hearing rooms, press clubs, and other places where "show and tell" usually happens in Washington. Press events at the dining room table and living room talks in the evening by Davis House guests provided opportunities for distinctive stories, fresh from less well-known places in the world.

Describing himself as a "political junkie," Jim always found Washington fascinating, especially as he was "drawn to the interplay between Quaker/AFSC values and the public policy process." He feels it was crucial to keep a keen perspec-

surveillance/sniper team in Redford, Texas. They didn't tell anybody they were there; their fancy camouflage outfits, called ghillies, blended in with the sagebrush. Ezekiel saw something moving, couldn't tell what it was, and took a pot-shot at the movement. The corporal in charge of this unit decided that they were under imminent threat and therefore authorized to return fire. They shot and hit Ezekiel, who bled to death in the next

**It was indispensable  
for AFSC to create the  
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few minutes on the desert floor.

"The circumstance that led to Ezekiel's death was so consistent with where the U.S. policy had been going, and so indefensible in any way of looking at it. The town was traumatized—Ezekiel was their young star. AFSC's Maria Jimenez and some other people rallied the town. They had a memorial service, and then they said, 'We want to do something so this will never happen again. We want to go to Washington.' Maria called me to say, 'A group from Redford is headed your way. Please get them a schedule in Washington, to talk to the people responsible for Ezekiel's death, so it won't ever happen again.'" Jim made the appointments himself.

"Because of Ezekiel's poignant, tragic death, when I started scheduling the visits, people could not say no. (During the Clinton years, some people in some positions were somewhat more responsive than under Attorney General John Ashcroft.) So, White House, Pentagon, Justice Department, Immigration and Naturalization Service, Congress—they all lined up. The Hispanic caucus in the Congress responded powerfully. When the group came, it was a cross-section of people from a tiny border town, including a professor who had served in the Navy in World War II and was now a retired Episcopal priest. Most were local townspeople, half of whom had never

been out of Texas or on an airplane.

"I escorted them through the meetings, and they simply told their heart-breaking story in a powerful, direct way; the effect was profound. The first interview was at the Pentagon, with the person under whose command and supervision these special units were being deployed covertly on the border. After hearing the story, he said, 'We'll quit. We understand how tragic this situation is—we won't send them in covertly any more.'

"Barry McCaffrey, the drug Czar, took a day to come back from his vacation to meet with this delegation; it was directly on his beat, too. The group from Redford, Texas, had taken its message to the top levels of government. I was able to give those people who had lost that young man a sense of having fulfilled their mission, a sense that they could go home and face their town without Ezekiel.

"We had touched bases and had given a vivid picture that reflected the result of militarizing the border—a tragic, inevitable, and natural outcome of that policy. I can't guarantee that enormous reformation has flowed from it. But I know it was indispensable for AFSC, through Maria and me, to create the occasion for giving official Washington, at the highest levels we could reach, the message straight from the people involved. That's the model, whether for Indochina, Africa, the Middle East—getting people to listen to those who are directly affected and have experience on the ground, and trying to at least nudge at the presumptions of the policy-types who think they know what they're up to, when they probably haven't ever heard somebody at ground level who is directly affected by the policy."

"Jim," I asked, "Where do you find hope?" His answer: "I've always distinguished between being optimistic and being hopeful. Hope is a fundamental ground that keeps me going, however elusive it may seem. My usual line has been, 'I'm never optimistic, but I refuse to live and work without hope.'"

To remain hopeful, he relies on specific spiritual disciplines. First, "in some very general sense, prayer—not in any particular daily practice but in times of quiet, reflection, and prayer throughout the days and weeks. The pattern of the office was to have worship sharing on Monday before the staff meeting discussion. It allowed us to get to know each other at a different level, beyond all the work stuff."

Jim describes a rather complex interaction between hope, prayer, work, success, and failure. It was important for him to set goals and meet schedules and situations with hope, energy, and wisdom. At the same time, he knew that no matter how hard he worked, success or failure was not personal. There were many forces at work in any given situation, few of which he could control to any degree. At the end of a given process or encounter, he analyzed what went well and what didn't seem to click, and then moved on, to try again tomorrow. He also tried always, as a matter of daily support and recognition of both frailty and commitment, "to hold to faith, to divine leading, and to power that is greater than any and all of this pulling and tugging."

On the lighter side, Jim made good use of his vacation time, especially during his last five years on the job. For many years his family has vacationed on an island and lake in midcoast Maine. Wistfully he talks about the fact that it's where his "kids learned to swim—a beautiful natural setting with mountains in view and loons on the lake." Jim speaks with pride about his children and six grandchildren—all living currently in the Boston area. Jim's mother is 95 and lives at Medford Leas Quaker retirement community in New Jersey; she is the only remaining grandparent to Jim and Jean's children.

Jim describes himself as having "an irrational support for the Philadelphia athletic teams." Irrational? "It's beyond any logic, particularly when they often have really lousy seasons, year after year."

Beginning retirement, he is finding it "a tricky, difficult proposition to get back in touch with leisure" and find out more about who he really is without professional and job demands—learning to relax, to not be "on schedule." For him and Jean, spending more hours with each other is, in Jim's words, "a very different relational continuum than when I would buzz out of here to somewhere else, doing all kinds of other things." He finds a sense of humor indispensable. He exudes just a hint of excitement—both hopeful and optimistic—that there are good times ahead, doing important mending work from a different base.

He has been a Quaker for Quakers in Washington. In his retirement, he is finding new ways to live, relax, speak his conscience, make his witness, and continue his service. Thank you, Jim Marlack. □





# Freedom and Power

by Ruth A. Wilson

It was the day after a heavy spring rain when I ventured out to take a walk in Wildwood, a favorite park not far from my home in Toledo, Ohio. The Ottawa River, which meanders through this park, had overflowed its banks. While some of the waters had receded, signs of flooding were evident. A thin layer of mud—dry in some places, still wet in others—covered everything within an inch or two above the ground—every blade of grass, the base of trees and shrubs, a smattering of small twigs and stones, and the strong, wide leaves of the newly emerging skunk cabbage. Also left behind by the retreating waters were earth-brown puddles just deep enough to cover a shoe that might unwarily step off the boardwalk. These pools would dry up soon, as the forecast for the next several days was for sunshine and warm breezes.

As I rounded the first bend on the boardwalk, a rapid up-and-down motion caught my eye. When I got closer, the movement stopped. I leaned over the railing and saw a fish, about six inches long, lying in a shallow puddle. The fish lay on its side, one eye looking up toward the

*Could it be—I asked myself—that as long as I held onto the fish, I was in captivity as well?*

sky, and one fan-shaped fin flat against the mud.

Concerned about the fish's survival, I stepped off of the boardwalk and into the mud. As I did so, the fish started flapping again—this time splashing me with the same mud that coated everything on the ground around me. I reached down and grabbed the fish with my hand, thinking that catching a fish had never been easier. Keeping this slippery fellow, however, wasn't so simple. It quickly squirmed out of my hand, and with a big splash, was back in the mud and water. I was now covered with a second coating of mud. But this was of little concern to me as I had by now assumed a certain sense of responsibility for the welfare of the fish.

Meanwhile, the fish was thrashing in the puddle at my feet and seemed panicked. Was it afraid of me, of the unknown, of the possibility of being trapped in the diminishing pool of water?

I didn't know how to calm a fish, nor was I sure about how to deal with the philosophical questions that came to mind. Should I leave the fish alone? Is nature something that would do better on its own, or should we intervene when some part of it is in distress? Looking at the fish again, I realized it had little time or interest in my philosophizing about the issue. It needed to get back to the river as soon as possible.

Once more, I reached down to grab it—this time with both hands and with an increased awareness that catching a fish and holding on to it are very different things. I approached the task with a "This-is-for-your-own-good!" attitude. The fish seemed to sense my determination and lay somewhat still in my hands.

Fascinated by the fish and my direct contact with it, I was inclined to hold on to it for a while. I wanted to study its different colors, the shape of its mouth, the texture of its scales, and the look in its eyes. Here was my opportunity to examine a fish as it is in real life, with nothing standing between me and it—no glossy paper, no television screen, no words—just me and the fish. I could feel it, smell it, run my hands and eyes over it. In a way, I could own it.

In the meantime, the fish was struggling to breathe; and I wondered what it might be thinking and feeling. Was the fish aware that I was holding it? Did it have any idea of the power that was now in my hands—the power of life and death over it? I held more than the body of the

*Ruth A. Wilson, recently retired from teaching, is a freelance writer who enjoys the beauty of nature. A focus of her work is the way humans think about and relate to the natural world. She develops curricular materials for helping young children learn about the world of nature. She has also developed a model for writing an ecological autobiography. She can be reached by e-mail at <wruthwilson@aol.com>.*

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fish—I held its destiny.

There we were, the fish and I, eyeball to eyeball—both of us living, breathing, sensing individuals. The fish, however, was at a distinct disadvantage; it was out of its element. What I held in my hands was not a fish in its natural state; it was a fish in captivity. To really know this fish, I would have to enter its world. I would have to immerse myself in water and swim along beside it.

I looked at the fish, right into the eye that was facing up toward me and the sky. I searched for a soul in the depths of this deep, dark pool; but it remained hidden from me. I saw only mystery.

Once again, my mind focused on the inequality of the situation. While I was in the privileged position of speculating about the fish, its whole being yearned for water and freedom. I quickly walked across the boardwalk, then gently dropped the fish in the river and watched as it seemed to become one with the flowing water. Within seconds of releasing it, the fish was out of sight. Its impact on me, however, remains.

As I left the park that afternoon, I puzzled over why I felt a renewed sense of freedom. After all, wasn't it the fish that was set free in the waters of the Ottawa River? Could it be—I asked myself—that as long as I held onto the fish, I was in captivity as well? I had thought for a moment that I could own the fish, that I had caught the fish and that it was mine. I even felt that I had the power to determine its destiny. But maybe I was missing the larger picture. In freeing the fish, I may have liberated something within myself as well.

The renewed sense of freedom I experienced as I walked home from the park makes me question the impact of power and ownership on the human spirit. Are we, I wonder, more free when we let go of the need to own, to control and—sometimes—even to know, especially when the path to knowledge violates the spirit of other living things?

In some profound way, my encounter with the fish enriched my life. When I left the park, I was covered with mud and the smell of fish; but I was also filled with a deeper appreciation of the mystery of life all around me. The spirit of the fish had touched my soul—and for this, I am grateful. I know it was I—perhaps more so than the fish—who received a special gift on that Saturday spring afternoon. □



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# Welcoming Children, Boisterous and Gentle

by Elizabeth Claggett-Borne



Lucy Sikes

People came to the special meeting in their own God-given way. Some Quakers stumbled in, refusing any help from family members accompanying them. Others babbled in high, soft voices as unconsciously as speaking in tongues. One came in purposefully, and with a steely lower lip sat apart from her family. Some wore smocked dresses and lacy socks; others wore faded jeans, holey T-shirts, and tall sneakers, untied.

This human amalgamation, full of gibberish, was peculiar even in the lineage of unprogrammed Friends. It was a meeting for the welcoming of new babies in the meeting. About 60 people filled the benches, half of them under 12: crawlers, snufflers, peepers, and a tiny 2-month-old puffball.

Jared, two and a half feet tall, handled the occasion like a circus master. He circled around the inner square of benches like an airplane curving in for a landing.

Children gathered with a rousing song, "This Little Light of Mine." Next, names were said in that ancient method of greeting those in the circle. Dozens of eyes set themselves on each child: one murmured Emily, then one rang out Justin, then a silent one gave a downward glance and a tucking-in of the chin until his father spoke for him, "Keith Westwood." The invisible baton of God's love touched every head.

Ed offered his name, hesitated, then looked down and around the room. His one-year-old was no longer on the bench beside him. What now? How could the little cherub fly out of sight in an instant? Ed craned his neck in and around the Quaker pews. The toddler had capered over to a complete stranger, smiling proudly at his unbridled adventure.

"So who's this?" the stranger inquired, the graying curls bending down to the short, flat head sprouting a cap of flaxen down.

"It's the baby Jesus," another member suggested. The room bubbled with laughter.

Julia's tall body swept up from the bench. Speaking for First-day school, she proclaimed this a day of joy and largess. She seemed a celestial mountain amongst clattering shooting stars at her feet. Gifts of large, red books were presented to the zero-, one-, and two-year-olds by the seven-, eight-, and nine-year-olds. The books were a huge success: the two-year-olds craned their necks to look, more interested in reading their neighbors' books than the ones in their own laps. The one-year-olds tried wielding the flat rectangles like boulders. The newborns stared widely at everything but the books. The newest born shut out the commotion with a nap, no doubt able to listen better to the Light Within when he went inward.

We settled into silence. We were praying. Many were making noises. Julia invited us to tell stories to each other. One story was of a Jewish boy who played the violin beautifully before serving in the military in World War II. On his return from duty he put the violin to his chin but couldn't move the bow across the strings. His soul couldn't bear the music after the horrors of war. Decades later, as he retired, he was looking for new interests. So very gingerly, when alone in the house, he repeated the motion of putting the bow to the strings, with much force of will. Slowly the bow stroked one note after another, music issued forth and so his heart was mended. In what ways do we take time to revive ourselves as parents?

How do we learn from that of God in our children? Sometimes they shout at us to stop, and listen. Sometimes they scamper about the day and we need to figure out the lesson. Tess shared how since Sam was born she's had trouble regulating sleep, eating, and cleaning—the basics. But she noticed that Sam has no qualms with knowing when to eat or sleep or get clean (a rarity). So we relearn old lessons: reordering our priorities. How to keep close to our nature? Spirit, do you give us children to teach us lessons, better than any physician could instruct us?

Patti was waiting for her second child to emerge this month. She sat in the welcoming meeting, arms akimbo, arranging Greg's squirming far legs. Greg's head doggedly tried to settle in her lap—her nonexistent lap. Patti posed queries about how life would change for her and Greg when the baby made its debut. Greg was already a talking baby and a walking baby and clinging to Patti—the second child was not even born. How do you share your mothering between two children, one an infant, when the first has had a monopoly on you for five years? Edward said that after the birth of three children he's amazed at how love only multiplies exponentially after another is born.

Beth shared how her boys zing her with hopes and teach her of God in unexpected ways. While she was pregnant her three-year-old boy, Rob, told her that he hoped to get a baby sister because, "I'm already a brother." When the child was born he was a boy; Beth explained carefully to Rob that this was their family; she wasn't having another child—no sisters will be coming. Rob replied with aplomb, "You can't say that, Mom. Only God knows that."

Gina exclaimed that her children ask her the best questions. Her four-year-old asked her, "Mommy, do bad guys love each other?"

Louise told a story about her childhood prayer. When she was small she used to pray before bedtime. Once she said, "God bless Grandma, God bless my dog, and bless my enemies." Her father asked her, "Louise, who are your enemies?" She solemnly replied, "Those whom I haven't met yet."

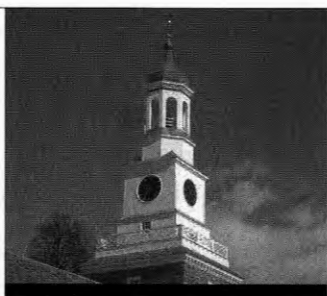
Tough queries, tender proddings, and startling endearments come from our youngest ones. Has your meeting taken time to honor them with the whole meeting? How do you celebrate the gifts children offer meeting? Take a minute to peer openly in the eyes of a one-year-old. What do you learn about the Life-force (which some call God)? It may inspire you to drop your fishing nets and follow a lamb. □

*Elizabeth Claggett-Borne is a member of Friends Meeting at Cambridge (Mass.).*

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## ■ WITNESS

# Cross and Cord

by Wayne H. Swanger

**A**round my neck I wear a small bronze cross on a brown cord. Every morning I take it from the top dresser drawer, place it around my neck, and say this brief prayer: "May he do no harm and may no harm be done to him."

A few months ago a friend and colleague extended an invitation to attend a celebration for his son. His son had recently graduated from Marine basic training and would be home on leave before continuing on to Iraq. The occasion was to be a graduation and send-off party. My opposition to the war prior to the invasion and occupation of Iraq did not deter my friend from offering the invitation. After all, we are friends. Without hesitation I accepted his invitation to attend.

As the date of the party approached I grew more and more anxious. I struggled with what would be an appropriate gift for the occasion. The day of the celebration arrived and I still had no idea for one. As I walked past a bookcase in our living room I stopped abruptly and without thinking pulled out a finely bound volume. The book, *The War Poets*, was purchased in a used bookstore the previous spring in Northern Ireland. I took the book and a handmade card as I left for meeting and then to the party.

During worship it became clear to me that the book was not a treasure to adorn a bookcase in my home as I had thought when I discovered it in the Belfast bookstore. Rather, it was to be a gift for a young soldier who in a moment of weakness might find strength in the words of Brooke, Owen, Sassoon, and others. They were men who had viewed soldiering and war devoid of its patriotic and vainglorious veneer. Within the silence I became convinced that it was the gift to be given.

I left meeting and arrived at my friend's home. I sat in the car for a short time and after considerable angst decided to leave the book and card on the seat. The book was certain to generate controversy. It would ruin the special occasion.

My friend greeted me at the door with surprise and bemusement. It seemed that the celebration had been the night before and I had made an error on my calendar. I was embarrassed, yet frankly relieved. I was warmly

invited into his home, introduced to family members, and offered refreshments.

The young soldier, tanned and tattooed, shook my hand. He was informed of the error and laughed with us. We chatted briefly about his boot camp experiences, his plans while home, and his assignment orders. I asked him what he was trained to do as a soldier. He responded that he was a gunner on a Humvee-like vehicle; he sat on the top of the vehicle and operated a 50-caliber machine gun. He further explained that the Geneva Convention outlawed the use of the weapon to target individual combatants. With a touch of bravado he added that the instructor had winked and told them to, "Aim for the belt buckle." I averted my eyes at the comment. My reaction was not out of fear or intimidation, but rather discomfort and sadness. At that moment an inner voice said, "The gift."

A short time later the young man left to visit former classmates and neighbors. My friend and I eventually found our way to another room. The two of us sat and talked for a while. As I prepared to leave I told him about the gift I had for his son. I explained that although I had earlier hesitated to give it, I now was certain that it was to be given. My friend assured me it would not affect our friendship. He would give the book to his son for me. I went out to the car, retrieved the book and card, and left with peace in my heart.

The next day my colleague and friend approached me in the hall. He extended his closed hand. He then opened the hand to reveal a small, bronze cross on a brown cord. He said his son had worn these around his neck during basic training and wanted me to have them as a gift. Each morning I put the gift around my neck and offer a prayer for the young soldier.

I ask that you will join me in prayer each day. Pray for this young soldier and thousands like him. Pray that they will do no harm and that they will not be harmed. □

*Wayne H. Swanger attends OshKosh (Wis.) Meeting and Winnebago Worship Group.*



## ■ BOOKS

### Plan B: Rescuing a Planet in Stress and a Civilization in Trouble

By Lester Brown. WW Norton, 2003. 320 pages. \$27.95/hardcover, \$15.95/paperback.

With chapter titles like "Emerging Water Shortages," "Eroding Soils and Shrinking Cropland," and "Rising Temperatures and Rising Seas," Lester Brown's *Plan B: Rescuing a Planet in Stress and a Civilization in Trouble* doesn't shy away from global environmental problems. Yet he doesn't stop with a sobering, well-documented expose of ecological stresses; instead, he also traces the impacts of our modern lifestyle on the social fabric of our society. And after painting an arguably depressing picture of why the current "Plan A" seems destined to doom our culture and possibly our planet, he avoids leaving us in despair.

*Plan B* outlines a global strategy to stabilize population, reduce carbon emissions, raise water productivity, and conserve topsoil. It's an ambitious goal. But with over 30 years of environmental policy experience, including the presidency of the Earth Policy Institute and the World Watch Institute, Lester Brown has both credentials and perspective enough to make the problems and the solutions seem within the grasp of the average person to understand.

Based on the jacket notes, I was not particularly excited about yet another book in the *Silent Spring* genre that was sure to produce the familiar guilt-ridden-but-helpless feeling that seems the inevitable result of facing our wanton consumption and myopic environmental policies. But somehow, almost miraculously, the book did not have that effect.

First, Lester Brown's thesis and his writing are clear and concise. His experience and scholarship have allowed him to synthesize voluminous scientific and policy literature—often very region-specific—into a global picture of forces and their impacts. While statistics and tables are used generously to emphasize the scale of the problem, he managed to keep this reader's bedtime brain from overloading. In fact, I found myself so amazed by many of the statements made that I read numerous sections multiple times. He helps the reader by emphasizing his core points throughout the six chapters of the Plan A discussion. Rather than feeling overwhelmed, I actually felt able to reconstruct his argument, complete with numbers, to many of my friends.

While much credit for this accrues from Lester Brown's writing, another fact made the material compelling. Over the course of three weeks, in no fewer than four occurrences, I found my previous evening's reading of a

chapter on some environment catastrophe reinforced the next day by a news headline: flooding in coastal India from extra-savage typhoons; villages in the Nile delta and China being inundated by blowing sands resulting from overgrazing; aquifer depletion causing relocation in India; economic fears of China's impact on global grain markets (and food prices) in the immediate future resulting from its inability to raise enough grain at home. Reading about serious global problems can sometimes seem unreal, almost like a Hollywood movie, but having the day's news underscore the immediacy of the book's arguments amplified its impact immeasurably.

In the same way that Lester Brown avoids overstating the problems, his plan for addressing them likewise seems incredibly sensible. It's easy to suspect that Brown's plan for raising energy, water, and soil productivity; cutting carbon emissions; providing universal basic education; and stabilizing population growth are naive and likely to cost many times the necessary expenditures he quotes.

But let's put this into quick perspective: even if all the spending proposed by Lester Brown for social programs were to occur, it would be only slightly over one-tenth of the amount the United States has spent in Iraq over the last two years. Presuming the rest of the world would do its share, the impact on United States taxpayers would be negligible. And there, of course, lies the real source of despair: Will our super-affluent, Western societies and their leaders ever realize that their own long-term self-interests will truly be served by an admission of global responsibility for the less affluent?

Lester Brown makes the case for a "call to greatness" in a way that should be palatable to politicians: targeted, strategic investments to address specific problems, with a clear perspective on how the fabric of global society can be strengthened in the process.

I have friends who, given how the U.S. elections went in November, are prepared to vote with their feet in search of citizenship under a more progressive government. This book rekindled in me not only the responsibility to stay and advocate for change, but it has also provided a sense that, while the problems are widespread and complex, the path towards substantive improvement is not beyond my ability to appreciate. This is an empowering book.

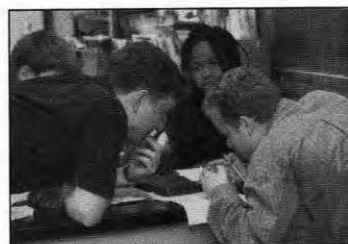
—Robert Turner

*Robert Turner is an environmental engineer and a member of South Starksboro (Vt.) Meeting.*

*Continued on page 28*

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## Exploring Heaven: What Great Christian Thinkers Tell Us about Our Afterlife with God

By Arthur O. Roberts. HarperSanFrancisco,  
2003. 224 pages. \$21.95/hardcover.

I must admit, when I picked up this book about Heaven, I was skeptical. Arthur Roberts takes on the incredible task of exploring something we can only accept by faith. However, as a Quaker scholar, poet, professor at large at George Fox University, and writer of numerous books—including *Drawn by the Light*, *Sunrise and Shadow*, and *Messengers of God*—he brings knowledge, scholarship, and a poet's sensibility to this work.

In the opening chapters, he explores the meaning of the term "Heaven," its possible location, and defines the concept of eternal life from various points of view. He posits that eternal life is a "personal re-embodiment after death, with retention of identity, personality, and accreted memories, and with capacities enhanced and freed for creative and everlasting activity in a renewed cosmos." From that foundation, he delves into the evidence for Heaven, speculates on the nature of its inhabitants, and gives us a glimpse of what activity and society there might be like.

He grounds his speculations in Scripture and the writings of great Christian thinkers over the centuries.

As a lifelong believer in God, I have spent much time over the years considering the idea of Heaven. But none of my imaginings have come close to the vision this book imparts. It was with surprise that I found my early skepticism turning into wonder and delight. Although I did not agree with everything Arthur Roberts concluded, I discovered much to make me rethink my own ideas about Heaven.

Some may find it challenging to wade through Arthur Roberts's logic, but it's worth the effort. Whatever your view of Heaven, his vision will leave you with a future full of hope.

—Miriam Bunner

*Miriam Bunner, a writer and a member of  
Valley Mills (Ind.) Meeting, lives in Indianapolis.*

## A Hidden Wholeness: The Journey toward an Undivided Life

By Parker J. Palmer. Jossey-Bass, 2004. 208  
pages. \$22.95/hardcover.

If you haven't already met Parker Palmer through his other books on education and

spiritual formation, this one strikes me as a fine place to begin. Parker Palmer, a Friend and founder of the Center for Teacher Formation, writes about the journey of the soul, the impediments to that journey introduced by social constraints and conditioning, and the care of the soul by its realignment with the true self—and true vocation—through group process in the context of a community.

He has named this group process "circles of trust," a concept that came out of his time at Pendle Hill, and which sounds to me rather like carefully facilitated worship-sharing groups.

He devotes the first third of the book to how and why we become separated from our souls. We wall off our souls from others in an effort to protect our tender, true selves; and yet this wall ultimately denies us access to our own souls as well. Three consequences result, he writes.

First, our inner light cannot illuminate the work we do in the world. . . . Second, when we live behind a wall, our inner darkness cannot be penetrated by the light that is in the world. . . . Third, . . . people close to us become wary of the gap between our onstage performance and backstage reality. . . . As the very people who could help us see the light are repelled by the force of our shadow, we end up inhabiting a closed system, an all-embracing and self-referencing hell. Or so it was with me.

The frankness with which Palmer discusses his own inner darkness—his depression—makes *A Hidden Wholeness* real and its arguments convincing.

He reasons that since our wholeness and effectiveness are minimized by our isolation, then the antidote to the divided life must come through some form of community. In the book's latter two-thirds, he names that community of a circle of trust as a solution to the divided life.

Circles of trust depend upon a multi-part rule: "No fixing, no saving, no advising, no setting each other straight." They also depend upon the specific commitment of a certain number of meetings of an agreed length over a certain period of time, generally a year or two (thus distinguishing them from most worship-sharing groups). They depend upon each member to allow silence to surround all comments; to ask open, honest questions; to practice deep listening; to speak from the center of oneself to the center of the circle; and to utilize presented "third things" (such as a poem) as a means for reflection.

Finally, circles of trust depend upon a skilled facilitator, so skilled that he suggests



special training may be required and offers resources for pursuing it.

One of the most striking things for me was this insistence on the necessity of designated and skilled leadership. A community, Parker Palmer writes,

requires more leadership than a hierarchy does. A hierarchy has clear goals, a well-established division of labor, and a set of policies about how things are supposed to run; if the machine is well-designed and well-lubricated, it can almost run itself. A community is a chaotic, emergent, and creative force field that needs constant tending. And when a community's aims are counter-cultural, as they are in a circle of trust, its need for tending is even greater. Lacking a leader grounded in the principles, skilled at the practices, and granted the authority to lead, a circle of trust will fail because the relational culture it requires is so rare and so fragile.

In my experience, the issue of leadership is often a problem area for Friends since, theoretically, any one of us could lead in any given situation. However, Parker Palmer makes a key distinction between power as something that can be taken and authority as something that must be conferred. Power, he says, can be grabbed by any strong man or woman—a teacher, a gang leader—whereas authority must be earned.

When the facilitator of a circle of trust sets clear limits, offers skilled leadership, gives open invitations, builds upon common ground, and creates a graceful ambiance, then the group grants the facilitator the authority to lead.

In other words, for him, authority resides in a person's perceived ability to "author" one's actions, to act in congruence with one's values—to be whole. The more whole we are, the more trustworthy we appear, and the more likely we are to be understood as appropriate leaders.

To me, these sound like thought-provoking ideas for, say, the clerk of a meeting or members of Ministry and Oversight.

Circles of trust also employ another tool familiar in a meeting context—clearness committees—although Parker Palmer presents these in a much more structured and limited way than Friends may be used to.

This small-group tool offers a safe place for members to reacquaint themselves with their goals. For this Parker Palmer offers an exact, two-hour timetable and certain specified queries.

While many of his ideas will sound familiar to Friends, many will not; and his explanation and remedy for the retreat of the soul

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fit well with Friends' practice. If we utilized only half of Palmer's suggestions in our worship-sharing groups and meeting retreats, it seems to me that we would be building solid, soul-friendly meetings, places where we embrace "brokenness as an integral part of life" while actively working to heal much of that very brokenness.

—Michel Clement

*Michel Clement, a member of Cincinnati (Ohio) Meeting, conducts workshops in spirituality and the arts.*

## A Very Dangerous Woman: Martha Wright and Women's Rights

*By Sherry H. Penney and James D. Livingston. University of Massachusetts Press, 2004. 315 pages. \$80/library cloth edition, \$19.95/paperback.*

Of the five women who attended the historic tea party which led to the Seneca Falls Women's Rights Convention of 1848, four had been raised as Quakers. The fifth, Elizabeth Cady Stanton, attended the Episcopal Church. The tea party had been arranged so that Lucretia Mott of Philadelphia could meet with friends in Waterloo, New York. Lucretia Mott was the principal speaker at the ensuing convention and continued to lead the women's rights movement for many years.

Somewhat lost in her shadow has been her younger sister, Martha Coffin Wright, who accompanied Lucretia to the Waterloo tea party at the age of 41, six months pregnant with her seventh child. But Martha, too, became an important figure in the struggle for the rights of women, presiding over many of the conventions held for this important reform, circulating petitions, mediating disagreements, and writing newspaper articles supporting the cause. A close friend of both Susan B. Anthony and Elizabeth Cady Stanton, Martha Wright's correspondence reveals much of the inner workings of the early movement.

She was born in Boston in 1806, moved with her family to Philadelphia in 1809, and attended Westtown School in 1821. In 1824 she married a Southern army captain, Peter Pelham, and moved with him to Tampa, Florida. In 1825 she gave birth to a daughter, Marianna Pelham. Peter died the following year and Martha returned to live with her mother, first in Philadelphia and later in Aurora, New York, where Anna Coffin taught school. Here Martha taught until she met and married lawyer David Wright, with whom she had seven children. For most of their married life the Wrights lived in Auburn, New York, Martha often commuting to

Philadelphia to see her sisters, Lucretia Mott and Eliza Yarnall, and Lucretia in turn often traveling to see Martha. Visiting Lucretia, Martha attended the first meeting of the American Anti-Slavery Society in 1833. And Lucretia's visit to Martha in 1848 led to the famous tea party in Waterloo. Martha did not speak at the subsequent Seneca Falls Convention, but Lucretia read a humorous article, "Hints for Housewives", which Martha had published, ridiculing the notion that it was always the wife's duty to present a smiling face to her husband.

Martha Wright used her clever pen to support the causes she espoused—the abolition of slavery, the rights of women, freedom of thought. For marrying Peter Pelham in 1824, she was disowned by the Quaker meeting to which she belonged, and thereafter remained unaffiliated, although she continued to observe many Quaker testimonies in her speech, lifestyle, opposition to slavery, and rejection of violence. (Her adherence to the peace testimony came to an end when her son, Willie, fought in the Civil War and was wounded at Gettysburg.) She believed deeply in freedom of thought, and worried when she felt Lucretia was making compromises by obeying some of the strictures of the Religious Society of Friends.

During the years leading up to the Civil War, Martha Wright entertained Frederick Douglass and Harriet Tubman, hid escaping slaves, and circulated antislavery petitions. Some of her Auburn neighbors considered her a "very dangerous woman." Yet she corresponded with her Pelham in-laws, who were slaveowners, and entertained them in her home. Never comfortable as a public speaker, she presided over most of the Women's Rights Conventions held in New York State, as well as many of the national conventions. As the years passed, she became more active than Lucretia in the workings of the movement. As president of the National Woman Suffrage Association, she was expected to chair its annual meeting in Washington in January, 1875. Unhappily, she died of pneumonia a few days before this event. She was only 69.

Drawing largely from Martha Wright's correspondence, the authors have painted a lively portrait of an important "Mother of Feminism" whose story has never before been fully told. By setting her life against the larger events of 19th-century history, they have provided a context in which to view her many contributions to the reform movements of that period. We owe them a debt of gratitude.

—Margaret Bacon

*Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, is the author of several books, including Mothers of Feminism.*

## The Sacred Cosmos: Christian Faith and the Challenge of Naturalism

*By Terence L. Nichols. Brazos Press, 2003. 227 pages. \$17.99/paperback*

*The Sacred Cosmos* argues for the compatibility of science with theism. It is readable. It provides background for the issues. It gets the science right—almost—and is open to religious experience. This is unusual, for science discounts religious experience, while theology ignores it.

Although not a Quaker, Terence Nichols argues for the Quakerly view that nature is sacred because it is permeated by the divine. The enemy of the spiritual, he contends, is naturalism, a philosophy that claims nothing exists unless science can discover it. Naturalism concludes that, since science cannot discover anything spiritual, nothing spiritual exists.

This is an important book for Quakers. It is knowledgeable, intelligent, and deeply thought as it attempts to unite science and religion.

Religion needs science, Terence Nichols claims, to understand the universe. However, science also needs religion because science cannot answer the big questions, like the origin of the universe or the meaning of life. It also needs religion to support the moral values science requires, like honesty, selflessness, and cooperation.

But if science and religion are compatible, naturalism is wrong. He develops two arguments against it. First, he connects naturalism with a material, mechanical nature, and then argues that nature is not mechanical, but sacramental, an outward sign mediating God's presence. He describes matter as crystallized spirit.

Terence Nichols makes a mistake here that hurts his argument. At one time, science described nature as mechanical, but no longer. Darwin wrecked the mechanical metaphor for organisms in 1859, and quantum mechanics destroyed it for matter by 1929. Physical matter/radiation today resembles spirit. It is fuzzy, uncatchable, unmeasurable, indescribable, and omnipresent. Only when matter stabilizes in atoms does it begin to resemble the objects we encounter every day, which are hard, graspable, measurable, and describable. Matter is not crystallized at the quantum level. There, it resembles spirit.

In his second argument with naturalism, he battles to retain the soul because he considers it required for an afterlife. He admits the Cartesian soul is untenable. Rene Descartes considered nature and the human body mechanical, and then transformed mind into immortal soul, the animator of the body.



Since then, the theory of evolution and discoveries in neuroscience have destroyed Rene Descartes' soul. Clearly, mind emerges from brain. It is not his idea of a separate substance.

Most scholars in the field of science and religion embrace emergentism as their philosophy, Terence Nichols notes. Emergentism claims (on good evidence) that novelty emerges in the universe and, finally, consciousness emerges a product of brain. Terence Nichols declares emergentism wrong. It cannot explain our survival of death, our relationship with God, or our freedom.

Yet, he asserts, the soul is immortal only through its relationship with God. But why cannot the self survive death because of relationship with God, without need for an extra-added-ingredient, the soul? Such a relationship is central to Quaker theology and worship. The first Quakers articulated our relationship to God: the Divine Light within us establishes the relationship, if we cooperate, revealing our sins and how to live righteous and peaceful lives in community. Now, evolution shows our ancestors were social creatures long before we became human. We can have a relationship with the divine through the same social intuitions we use for human relationships, although also through special mechanisms such as dreams, visions, and the still, small voice within.

Metaphysical freedom (freedom of the will) has always been difficult to explain. Maybe explanation is too much to ask. Clearly, we (and other animals) make choices that affect our lives and the lives of others. Perhaps this is freedom enough.

Terence Nichols seems furthest from Quakerism when he argues for an afterlife. Quakerism emphasizes living righteously in the divine embrace, here and now.

Terence Nichols and Quakerism are most compatible in their acceptance of the sacramental nature of all beings, ourselves included. Our job, as George Fox makes abundantly clear, is to let the Light within transform us into sacraments, to make the Divine visible through our actions, as we "walk cheerfully over the world, answering that of God in every one."

—Patricia A. Williams

*Patricia A. Williams, the author of Doing without Adam and Eve: Sociobiology and Original Sin, is currently writing a trilogy on the compatibility of Quaker theology with modern science. She is a member of Charlottesville (Va.) Meeting.*

## The Friends United Meeting Triennial is coming!

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## 150th Anniversary Gathering

Longwood Progressive Meeting of Friends

Sunday, May 22, 2005, 2-4 p.m.

Just inside the gates at Longwood Gardens, Route 1, Kennett Square, PA

### Program

Christopher Densmore, curator of Friends Historical Library at Swarthmore college, will speak on Longwood and the Progressive Friends Movement

A short play about a meeting of some Longwood Friends with President Lincoln

Music by and with Kennett Community Chorus

*Light refreshments will be served.*

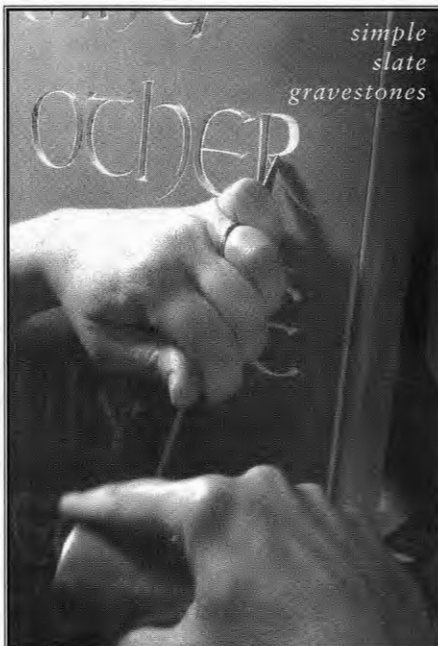
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## NEWS

Friends Committee on National Legislation has outlined steps for U.S. withdrawal from Iraq. According to FCNL, the war policies of President George W. Bush present Congress with a paradox: it is unthinkable for the United States to leave Iraq as a failed state, yet a continuing U.S. military presence in Iraq may well lead to one. Since the invasion and occupation nearly two years ago, FCNL charges that the United States has failed to meet its obligations under international law to restore security, support reconstruction, and return sovereignty to Iraqis. According to FCNL, meeting moral and legal obligations requires the removal—not buildup—of U.S. forces. FCNL calls on the Administration and Congress to: 1) cease fire—halt U.S. military actions immediately; 2) declare a withdrawal policy—Congress should pass a “leave no bases behind” resolution, declaring that U.S. policy is to withdraw all U.S. forces and bases from Iraq; 3) end the occupation—withdraw immediately U.S. forces from major population centers to remote temporary bases, and shift to a limited role of providing border control and assuring Iraq’s territorial integrity until other security forces can take over; 4) support Iraqi sovereignty—fund Iraqi efforts to re-employ ministry staff and train new police and security forces; 5) nationalize reconstruction—give Iraqis control over reconstruction funds, terminate contracts with U.S. contractors, and turn projects over to Iraqis; and provide transparent accounting of all U.S. contracts; and 6) stabilize Iraq—commit to long-term U.S. financial support for Iraqi-led reconstruction. While the United States cannot fulfill its dual responsibilities easily or without cost, FCNL said these steps could help break the cycle of violence, undercut the insurgency, save lives, and give control of Iraq’s future back to Iraqis. —FCNL Washington Newsletter

**Approval for same-sex relationships has risen among Friends in the United States.** According to information gathered by Wallace Cayard of Pittsburgh (Pa.) Meeting, between 1997 and 2004 the number of monthly meetings to take same-sex relationships under their care increased from 157 to 205. Approvals in these meetings were in the form of an inclusive minute or a wedding, or both. Most approving monthly meetings are in Friends General Conference (with or without joint membership in Friends United Meeting), Independent Friends, or Conservative Friends. These national groups comprise 19 yearly meetings, 16 of which approve same-sex relationships. Of the 32 yearly meetings in the United States, 16 yearly meetings do not support same-sex relationships. For a copy of this detailed survey, which lists all approving monthly meetings by name, contact Wallace Cayard at <cayard@fyi.net>.

Friends General Conference recently reviewed its original decision to hold its 2005 gathering at Virginia Tech in Blacksburg, Va., in light of new Virginia legislation restricting the rights of gay and lesbian people and same-gender couples. “After learning of the new law, we questioned whether we should hold the Gathering in Virginia at all,” said Bruce Birchard, General Secretary of FGC. “But when we worshiped and discussed the matter with our lesbian, gay, bisexual, and transgender sisters and brothers, we all felt that God was calling us to Virginia to witness to the love we bear for one another.” Petra Doan, co-clerk of Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns (FLGBTQC), said that out of the more than 1,600 North American Quakers expected, “we expect that at least 10 percent . . . will be members of a sexual minority. And we know that most Friends in attendance will support us strongly if there are any problems.”

Students at Greene Street Friends School (Pa.) assembled and donated over 700 “breakfast bags” to Aid For Friends, a grass roots, interfaith charity organization in Philadelphia. The bags were assembled as a community service project for Martin Luther King Day, and will be distributed to some of the 2,108 elderly and handicapped shut-ins throughout Greater Philadelphia who receive meals from Aid For Friends. —Tom Wallin, Youth Coordinator, Aid For Friends

**Antiwar protestors can use a new Peace Tax Return.** Thousands of U.S. taxpayers opposed to the war in Iraq are expected to use a new Peace Tax Return as a means to protest or even resist the spending of their federal tax dollars for the war. The Peace Tax Return 2004 produced by the National War Tax Resistance Coordinating Committee (NWTCCC), a coalition of groups that provides information about war tax resistance and support for those who refuse to pay some or all of federal income and excise taxes because they help pay for war, has two options; both would be sent to the IRS or an elected official. The first option (Part A) is for people who will be paying their taxes but want to make protest. For those who desire to go further, the second option (Part B) is for taxpayers who will be refusing to pay some or all of their federal income taxes, despite possible consequences from the IRS. A third document is returned (anonymously if desired) to NWTCCC, allowing the organization to track the extent of protest. The Peace Tax Return is modeled on a return produced by Conscience: The Peace Tax Campaign in Britain, one of many groups around the world that are lobbying for legislation that will allow conscientious objectors to war to pay their taxes into



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Friends Hospital, a psychiatric hospital in Northeast Philadelphia, announced in February that it signed a letter of intent to form a joint venture with Horizon Health Corporation of Lewisville, Texas. Friends Hospital was the first U.S. hospital to care exclusively for the mentally ill. Founded by Quakers in 1813, it was the last remaining of 13 Quaker hospitals to care for the mentally ill in the United States. "I had the honor of working at Friends Hospital while it was still a Quaker hospital that healed with medical knowledge and Quaker love," said Elizabeth Foley, Philadelphia Yearly Meeting's development director. "I spent several months studying the hospital's history and in doing so came to understand how Friends restored health to those who were deprived of their reason by caring for that of God in each of them." Many recent employees at Friends Hospital were not Quaker, but their medical practices were consistent with Quaker principles through individual care, compassion, and love. Elizabeth Foley said that Friends' care for the mentally ill provided for "many, many miracles, and the walls at Friends Hospital are imbued with Quaker spirit."

## ■ BULLETIN BOARD

### Upcoming Events

- May 4-6—Friends Environmental Education Network at Friends Central School, Wynnwood, Pa. Contact Sarah Sweeney-Denham at <[sarah@friendscouncil.org](mailto:sarah@friendscouncil.org)>.
- May 5-8—Sweden Yearly Meeting
- May 6-8—Netherlands Yearly Meeting
- May 13-15—Piedmont Friends Fellowship
- May 20-23—Friends World Committee for Consultation, Northeast Regional Gathering: "From Global Crisis to Global Community," in New Brunswick, Canada. For information contact Barbara Aikman, (902) 542-3124 or <[bsaikman@glink.com](mailto:bsaikman@glink.com)>; or Doris Calder, (506) 763-2291 or <[johnncald@nbnet.nb.ca](mailto:johnncald@nbnet.nb.ca)>.
- May 22—Friends Historical Association Spring Outing to Fallowfield and Longwood Meetings (Pa.). Call (610) 896-1161.
- May 23-June 5—FOR Interfaith Peace-Builders Delegation to Israel and Palestine.



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•May 27-30—Northern Yearly Meeting

•May 27-30—Young Friends General  
Meeting (Britain)

•May 28-30—AFSC-sponsored conference:  
“Swords Into Plowshares: Developing  
Friends’ Peace Work for the Times Ahead,”  
at Gonzaga University, Spokane, Wash. For  
information contact Kate Hunter, (206)  
463-5117 or <kateahunter@comcast.net>.

## Opportunities/Resources

•Help Increase the Peace Program (HIPP)  
will be hosting two Summer Institutes in  
2005: June 27–July 1 in Washington, D.C.,  
and July 18–22 in Pasadena, Calif. HIPP  
builds nonviolent relationships on good con-  
flict resolution and communication skills and  
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and role-plays. Youth are empowered to prac-  
tice leadership skills and engage with issues of  
social and economic justice. Participants will  
experience HIPP training and have the op-  
portunity to become a certified facilitator.  
Cost is \$200 for youth, \$400 for adults, or  
\$550 if paid by an institution. A \$100 deposit  
will hold a space. Deadlines are June 10 (D.C.)  
and July 5 (Calif.). To sign up or get more  
information contact Kathryn Liss, (202) 299-  
1052 or <kliss@afsc.org>.

•American Friends Service Committee would  
like to be in contact with anyone who has  
lived or worked in Indonesia and is interested  
in helping brainstorm ideas for educational  
outreach. Experience with curriculum devel-  
opment is particularly valuable. AFSC is in  
the process of assessing needs in Indonesia  
and making future plans for relief and recon-  
struction. Contact Alice Andrews, <aandrews  
@afsc.org>.

•AFSC has published “Putting Dignity and  
Rights at the Heart of the Global Economy: A  
Quaker Perspective,” a new resource on the  
global economy. For additional information  
go to <[http://www.afsc.org/resources/items/  
putting-dignity-right-global-perspective.htm](http://www.afsc.org/resources/items/putting-dignity-right-global-perspective.htm)>.

•Peaceful Societies: Alternatives to Violence and  
War is a website that serves as a reference  
source for those who are interested in societies  
that have developed highly nonviolent social  
conditions. It includes information on the  
beliefs of these societies, the ways they main-  
tain their nonviolence, and the factors that  
challenge their peacefulness. Visit <[www.  
peacefulsocieties.org](http://www.peacefulsocieties.org)>.



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incidence of degenerative disease, providing telling comparisons. Overall, the consumption of animal products is much lower than in the United States, whole plant foods making up the major part of Chinese diets. And the incidence of degenerative diseases—heart attacks, cancers, osteoporosis—is drastically lower than among U.S. citizens, including those of Chinese descent.

These remarks are only the briefest hint of dietary issues on which gallons of ink are spilled, and agreement seems impossible. This fact does not excuse us from the urgent need to educate ourselves. And we Friends have an advantage; committed as we are to simplicity, to justice, to a lifestyle that does as little violence as possible, we are potentially closer to resolution on certain dietary issues than are many others in our culture. Our commitments are at odds with the continual rich feast of the U.S. diet, and the callousness and bloodshed underlying it.

The idea of the feast is not in itself unhealthy or violent. For centuries people have held feasts to celebrate life and companionship. The feast is also a magnificent symbol of social equality in our own Christian roots. Jesus and his disciples and a few rich folk joined with society's outcasts to celebrate the peace and plenty of the Realm of God. Periodic feasts can refresh us. But our daily fare should be moderate in quantity, health-friendly, planet-friendly, and animal-friendly.

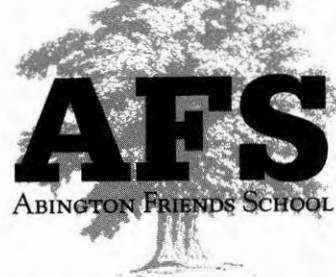
## SEEKING JUSTICE WITH COMPASSION

Friends testimonies have long made us leaders in the search for justice in a world of inequality and exploitation. We have worked on behalf of women, oppressed races, the poor, and victims of war and other violence. But because our tradition has had little to say for animals, whose human-imposed suffering is staggering, we find that here we ourselves are in the misty zone of the quasi-innocent, the beneficiaries of exploitation and violence. But we are also committed to Truth. Trying as a Religious Society to raise our consciousness, to listen to the Divine Spirit, to open our hearts and minds to our animal cousins, is likely to be extremely difficult. Harsh voices from one's personal past may rise into our minds and taint the

message, making it abusive and accusatory, or heard as such even if it is not. There may well be divisiveness, alienation, unimaginable pain.

Thus, it is important to remember that the key to trying to take the view from below is compassion. Because compassion makes us so vulnerable to this huge world of suffering, opening our hearts takes great courage and endurance. It also requires an awareness that the opening of the heart is always a process. We as individuals are all on the journey, are growing at different rates in various areas of our lives. Many of us have old wounds of our own to be healed; we must have compassion also for ourselves and for one another, and seek healing. A person whose heart is actively opening to animals and is eager to spread the word may have much to learn in a different area of life from a person who has not yet taken this particular view from below, and is unwilling to begin it at present. We must continually remind ourselves that the Spirit of God, who is present to all beings, shares the sufferings of all, and never ceases to love all, is the Light deep in the hearts of every one of us. Whatever our views, we all bear this Light; we live from and participate in this love. It will prevail, for Love never fails.

Let us take the adventure that is sent to us. □

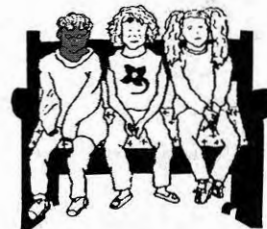


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treatment programs, in violence-prone neighborhoods, and in communities at large. The African Great Lakes Initiative, which is seeking to bring peace and civility to this troubled region in central Africa, uses AVP as one of its major peace-building tools. Opportunities for participating in AVP exist in locales throughout the United States and also in areas abroad. It is an active initiative in many countries on six continents.

The world can no longer accept the war system as a way of settling disputes—between nations, or between people of different ethnic, tribal, or religious backgrounds within nations. Quakers need proactively to reach out to others and help to confront destructive motivations, to turn away from violence and towards peaceful ways of resolving disputes. Friends Peace Teams is a Quaker-initiated program that is seeking to accomplish this objective. It needs people of deep commitment and dedication, ready to give their time and perhaps put their lives on the line. This is just one of several groups with similar intent. And there are two other Quaker-initiated conflict resolution programs that need adult assistance to help develop skills in school- and preschool-age children and teens: Children's Creative Response to Conflict (CCRP), and Help Increase the Peace Project (HIPP)—under the auspice of Fellowship of Reconciliation (FOR) and AFSC respectively.

**S**implicity is another Friends testimony that needs to be pursued more vigorously if we are to preserve Earth for future generations. This planet has finite resources and unchecked, exponential growth of population will, in due time, exceed the planet's carrying capacity. Before that occurs, the additional pollution of air, water, and land is likely to cause a breakdown in the ecosystem. It is now firmly established that global warming, depletion of the ozone layer, and deterioration of air quality are a direct result of human activity.

Simplicity in living is a testimony that has universal application for daily lives. How it is going to be addressed is a matter for every human being to consider—especially those of us in privileged parts of the world. We need to oppose the tide of




growing materialism. The example we set will affect others. Right Sharing of World Resources (RSWR) is a Friends program that can help those who have more than needed to share with the huge proportion of the world's population who are living on the edge of survival. Getting along with less, for those of us who have more than we need, can not only be a way to help those who are less advantaged, but also an important spiritual discipline for everyone.

**H**onesty and integrity must underlie all actions. Speaking truth to power must be our calling. Greed and hypocrisy abound; they undermine the urgent need for all to be faithful stewards of this miraculous planet given us as a gift. Clean air and water, filtered sunlight and fertile soil, are our treasures, and generations to come may never experience the grandeur of God's creation if humans do not heed the urgent need to protect and conserve the planet's finite resources. Again, FCNL is a resource for Friends to reach out beyond our Religious Society, to help us notify our governmental representatives of our concerns. Of course, we can also practice environmental conservation in our own homes and neighborhoods.

**T**he Friends testimony on the equality of all people points the way to the need to move away from the societal patterns that have dominated human organization for centuries. The world must give up patriarchal ways and move towards a system that emphasizes cooperation and equal sharing between the sexes. While discernible strides have been made in this direction during the 20th century, much more rapid planetary movement in this direction needs to take place. Friends since our beginnings have been more attentive to this need for societal change than society at large. The inequality of opportunity for material well-being and for healthful living needs to be among our concerns as we continue to pursue this challenging testimony. Again, RSWR can be a resource here.

A major problem in the world today is the movement towards fundamentalism, which tends toward separation rather than unity. Friends need to live and express



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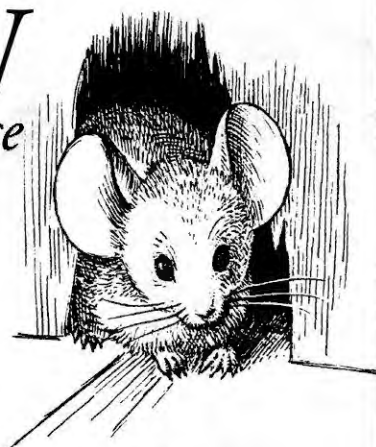
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more outwardly their historic position on religious tolerance. In North America, the colony of Pennsylvania, initially largely Quaker as a result of the grant to William Penn, was the most religiously tolerant of all the colonies. We still need this tolerance today. The mounting tension among religious groups worldwide is a significant threat to the survival of the planet. Friends, because of the diversity within our Religious Society, can still lead a movement to show that people's differences in belief should not stop them from living peacefully and working cooperatively together. Blaming has been a primary cause of violence in the world. Friends can continue to assert that demeaning others for contrary beliefs is not necessary for maintaining one's own belief system. Douglas Steere made a significant contribution to interreligious understanding by drawing together religious leaders in a colloquium that included Catholics, Buddhists, Hindus, Protestants, and Quakers to help them understand how much they had in common. Friends could do much toward advancing interreligious understanding and cooperation by example in our own practice. Friends World Committee for Consultation (FWCC) is a Quaker organization helping us to accomplish some of these objectives. Renewed Friends focus on the World Council of Churches and other interfaith bodies can also contribute to such understanding.

The Friends testimony that there is that of God in everyone is a healing concept for the world, provided it is understood that people can use whatever words that suit them best to name God. Friends, by making this their task—to go forth answering that of God in everyone and sharing God's love by living these testimonies—can be instrumental in preserving this holy experiment on planet Earth. □

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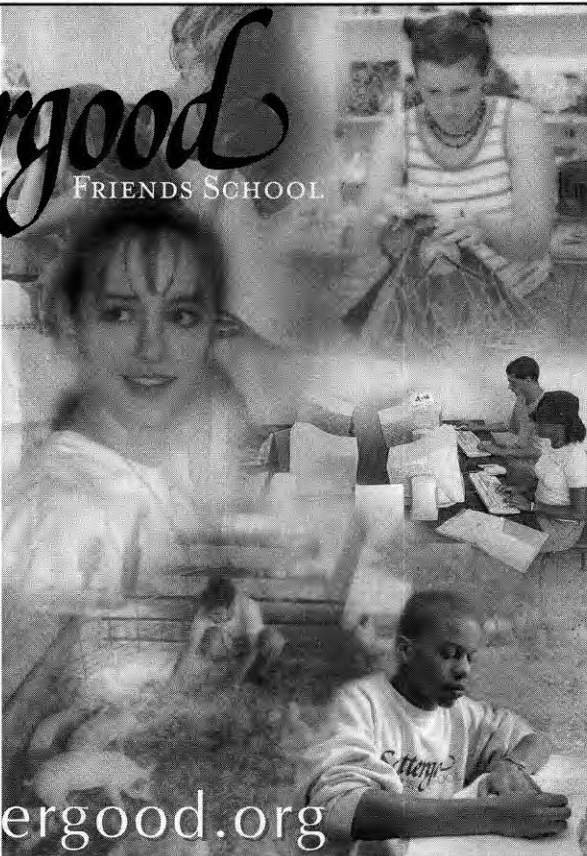
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## Toward a Mine-Free World

Now, in early 2005, it appears unlikely that the Bush administration will sign the Mine Ban Treaty any time soon. But we need to remember that nobody believed in 1990 that three-quarters of the nations of the world would come together to ban landmines. Concerned individuals must continue to express outrage. The reason why successive administrations have adhered to the treaty is because landmines are stigmatized and any use would lead to a large public outcry. The Bush administration and Congress must be continuously reminded that the public is watching and any use, production, or export of antipersonnel landmines would not be accepted by citizens. They must be convinced that a global ban on antipersonnel mines is in the interest of humanity and therefore in the interest of the United States.

As long as people continue to be killed or maimed by these "weapons of mass destruction in slow motion," the mine-ban movement must continue. Friends and concerned individuals should write letters to their members of Congress and to the president. Urge them to reconsider the benefits of U.S. accession to the treaty and of joining with the majority of the world's nations to end the senseless violence caused by antipersonnel mines. Beyond communicating with policymakers, the grassroots movement in the United States needs to be revived. Many people think that landmines are no longer an issue. People need to be educated and motivated to act.

The Christmas weekend tsunami and the added danger caused by landmines should prod the world to act more quickly on this issue. How many more victims will there be before we muster up the political will to do something? Unlike humanitarian tragedies like the tsunami, the global landmine threat is human-made and can be rectified by human actions. All that is needed is the sustained will of citizens and policymakers to make it so. I am going to continue to work hard, and I know that one day we will end the scourge of landmines. I hope you will join me. □

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## ■ MILESTONES

### Marriages/Unions

**Shapin-Stapleton**—*Anthony Stapleton* and *Jan Shapin*, members of Conanicut (R.I.) Meeting, an indulged meeting under the care of Providence (R.I.) Meeting, on January 16, 2005, at the Norman Bird Sanctuary.

### Deaths

**Emory**—*Esther Hicks Emory*, 101, on June 26, 2004, in Gwynedd, Pa. Esther was born on November 5, 1902, in Westbury, N.Y., on Long Island, and grew up as a member of Westbury Meeting. After graduating from Friends Academy in Locust Valley, N.Y., George School in Newtown, Pa., and Swarthmore College, she taught third grade and worked as a librarian before raising a family of two sons and a daughter. Until her 90s, when she moved to Foulkeways Retirement Community in Gwynedd, Pa., Esther was an active member of the Westbury community. A founder of the Historical Society of the Westburys, she served as a trustee of the Westbury Memorial Library, PTA president, and in many capacities for Westbury Meeting. She was predeceased by her husband, John M. G. Emory, in 1966, and son, John Emory Jr., in 1997. Esther is survived by a son, David Emory; daughter, Margaret Emory Stackpole; nine grandchildren; ten great-grandchildren; and a great-great-grandson.

**Nichols**—*Barbara MacKenzie Vivian Nichols*, 89, on November 26, 2004, in Kennett Square, Pa. She was born on January 11, 1915, to Olive Louise Horton Vivian and Vernon S. Vivian, in Elizabeth, N.J. She was educated in Elizabeth through high school; the New Jersey College for Women (now Douglass College, part of Rutgers University); and the nurses' training program at Massachusetts General Hospital from which she graduated with top honors on February 7, 1936, and was placed in charge of the radiology department of the hospital. She eventually became the head nurse for four schools in the township of Old Lyme, tending the health needs of the entire student population. A gentle, nurturing person remembered as the personification of grace, she was the first love of many a young boy in the lower grades, and was strong and wise enough to teach her associates a great deal about handling difficult and sad situations that arose working with parents and staff. Barbara's 1936 marriage to John T. Floyd Jr. ended in divorce after 18 years. In 1954 she married Douglas W. Payne. The family lived in Niantic, Conn., in a community founded by her father and rich with memories of her childhood. Douglas died in 1979, and Barbara remained unmarried until meeting Herbert L. Nichols in 1994. They were married on May 2, 1996 at Media (Pa.) Meeting. Barbara was the consummate professional nurse. Instead of wasting her energy in anger or anxiety, she took positive action, using the warmth of her love to solve problems and disperse the conflicts she faced. She believed in being non-combative as the only way to resolve stress. "Grammie," also known as "Special Great-Grammie," was beloved by her family. Her home with a screened-in porch and white wicker furniture was a favorite destination for her grand- and great-grandchildren; there they were offered tasty snacks including fresh fish,

and visits with Naga, a wise old fisherman neighbor. Barbara is remembered for helping people through the sad times, but also for celebrating with them the happy times. She was predeceased by her two children, Diane Floyd Baker and Douglas Floyd; her former husband, John T. Floyd Jr.; her second husband, Douglas W. Payne; and by two of her grandchildren, Susan Baker and Shelia Bock. She is survived by her husband, Herbert Nichols; 2 step-children; 15 grandchildren; 21 great-grandchildren; and her brother, Charles Vivian.

**Nicholson**—*S. Francis Nicholson*, 104, on January 10, 2005, in Kennett Square, Pa. Francis was born on May 29, 1900, in Baltimore, Md., to S. Edgar and Rhoda Elma Parker Nicholson, both from Indiana Quaker families. Subsequently the family lived in Harrisburg, Pa., and Washington, D.C., where his father lobbied for several Anti-Saloon League chapters, and then in Richmond, Ind., while his father was editor of Five Years Meeting's journal, *The American Friend*. Francis graduated from Westtown School in 1917 and from Earlham College in 1921. In 1919 he spent seven months building temporary houses in war-ravaged French villages with an American Friends Service Committee unit, and in the following summer he was an AFSC delegate to the first worldwide Conference of Friends in London. After earning an MBA with distinction from Harvard Business School in 1923, he was hired in Philadelphia by the Quaker managers of the Provident Trust Company where he remained for 42 years until he retired as a vice president in charge of its Investment Department. Initially he undertook assignments in the company's various departments, thus acquiring perspective on the whole of its business. Later, in an age of increasing specialization, he arranged for those he hired to have the same broadening experience to the benefit of both the individuals and the company. Upon settling into the Investment Department, he was instrumental in creating a diverse common trust fund to minimize financial risk for individual trusts, a new concept at the time. With experience he came to believe that stocks carrying a low ratio of price to earnings offered the most promising long-term investment value. With the aid of a slide rule, Francis confirmed this theory in a pioneering study of the history of the price-earnings ratios of 100 leading companies. His findings were published in 1960 in the *Financial Analysts Journal*. Some years later this "Value Approach" to investment was further validated by a much larger study utilizing computers. He was an active member of the Financial Analysts of Philadelphia, taking his turn as its president for a term. In 1988 he was the recipient of its first annual Philadelphia Investment Achievement Award. Soon after arriving in the Philadelphia area, he met Evelyn Haworth on an impromptu date. They were married in Lansdowne Meeting in 1925, and in the following years lived in Rose Valley, Westtown, and Wallingford before moving to Kendal in 1977. Francis's avocation as a piano accompanist, having begun with the reed organ in West Richmond Friends Church and the Earlham Glee Club, continued after Evelyn introduced him to the Rose Valley Chorus. For 33 years he accompanied almost every Gilbert and Sullivan production and Christmas concert of that group. Francis and Evelyn belonged to Media (Pa.) Meeting, in which they raised their three children. Francis



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served in financial capacities and as an overseer, and also accompanied hymn singing before First-day school and meeting each week. During World War II, he and Evelyn took in several children in need of a temporary home. Following the war they opened their home to a Ukrainian refugee family for two years. His value approach to investment provided significant benefit for not only Media Meeting, but Westtown School, the American Friends Service Committee, Philadelphia Yearly Meeting, and the Friends Fiduciary Corporation, the last of which he served for six decades. The work now done for these institutions by professional money managers was contributed without compensation. Other than music, his major hobby was gardening, which he began as a young boy. While a teenager, he grew more than enough vegetables to sell or simply give to many neighbors. Until his 100th year, he was known at Kendal for sharing his prodigious output, especially tomatoes. Producing useful goods and services was a lifelong mission in gardening as well as in business. Francis spoke little of his religious convictions except as they pertained to carrying out Friends' principles of simplicity, integrity, peace, and equality, which was his lifelong endeavor. A self-professed "contrarian," he often questioned conventional wisdom and promoted "common sense." Long before it became popular, he thought carefully about socially responsible investing. Thus, during the prolonged debate on divestment of South African investments, his strong conviction that coercion in all forms is wrong led him to different conclusions than that of many Friends. His views on Friends' use of resources are explained in his Pendle Hill pamphlet (#290) "Quaker Money." Francis was predeceased by his wife, Evelyn; granddaughter, Carolyn M. Beer; brother, Vincent D. Nicholson; and sister, Caroline N. Jacob. He is survived by his children, James V. (Tim) Nicholson, Frances N. Beer, and Joan H. Nicholson; seven grandchildren; and nine great-grandchildren.

**Trezevant**—*Katherine Gervais Trezevant*, 68, on December 24, 2004, in Melrose Park, Ill., from a heart attack. Born on August 3, 1936, in Oak Park, Ill., Katherine was the eldest child of Paul Trapier Gervais and Helena Saxby Gervais. She graduated from Beye School, Oak Park, and River Forest High School, and with Honors in Greek Classics from Swarthmore College. After earning her masters' degree in Classical Languages and Literature, completing her secondary education teaching certification at University of Chicago, and teaching Classics at both Rockford College and Beloit College, she received a Danforth Foundation Teaching Grant to complete the residency for a PhD at University of Wisconsin. In 1966 she married Robert Trezevant, taught at the Baldwin School in Bryn Mawr, Pa., then parented at home for eight years. During this time she joined the Religious Society of Friends at Radnor Meeting, where she was a founding member of Women Among Friends, served on the Philadelphia Yearly Meeting's Women's Committee, and was active in the annual Friends Conference on Religion and Psychology. She and her husband attended several Friends General Conference Gatherings, where she always participated in the women's center. In 1977 Katherine and her family returned to live in the family home in Oak Park, where for the next 20



years she taught at the Elgin Academy. In 1992 she was recognized by Illinois Teacher of the Year Program with a "Those Who Excel" award for her creative curriculum development and excellent teaching of middle- and upper-school students. During her professional career she was active in the Chicago Classical Club, the Illinois Classical Conference, the American Philological Association, and the American Classical League. She continued to explore classical culture by studying modern Greek and visiting Greece each year with her husband. Katherine was a member of Oak Park (Ill.) Meeting. She served as clerk and recording clerk, taught religious education for the children, and led adult study groups. She was active in the Women's Group of Illinois Yearly Meeting, delivering the annual Plummer Lecture there in July 2000 and helping to lead the Youth Oversight Committee, which provides religious training for Quaker youth from Illinois and parts of adjoining states. She became active in Limina, an education group founded in Oak Park in 1984 to explore and validate the lives of women. She was recently co-chair of its executive council and facilitated their 20th anniversary celebration in October 2004. She and her husband were members of the Lowell literary group in Oak Park, founded by her great-aunt in 1897. Because of its multigenerational involvement in Oak Park, her family is being profiled in a current ethnographic study of the village being done by Dr. Jay Ruby of Temple University. Katherine is survived by her 95-year-old mother, Helena Gervais McCullough; and husband of 38 years, Bob Trezevant; her son and daughter-in-law, Warren and Harriet Trezevant, and granddaughter, Tallulah Jane Trezevant; daughter, Sue Trezevant; brothers, Paul and John Gervais; many nieces, nephews, and cousins; and the kind family of Hiram McCullough.

**White—Orville "Joe" White**, 82, on August 27, 2004, in Bloomington, Minn. Joe was born on May 10, 1922, in Hesper, Iowa. He attended what became William Penn College in Oskaloosa from 1940 to 1943, when he joined the Civilian Public Service (CPS) program as an alternative to military service. As a conscientious objector, Joe had three CPS posts: digging irrigation ditches in Trenton, N.D., as part of a land reformation project to render river land suitable for farming; as part of an in-service group at Cherokee State Hospital that removed straightjackets from patients on the violent ward, beginning a process that was instrumental in bringing about more humane treatment of mental patients; and as part of the Heifer Project, serving on a "cattle boat" taking horses to Poland after the war. Joe returned to William Penn College, married his sweetheart, Louise O'Neal, in November 1946, and graduated in 1947. He taught and coached in the Bloomington Public Schools for 34 years and volunteered with many environmental organizations. Joe was a steadfast member of Minneapolis Meeting from 1951 until his death. He served on the regional (Des Moines) and national boards of American Friends Service Committee and promoted AFSC and FCNL among Friends wherever he went. For three summers during his retirement he worked as a volunteer lighthouse keeper in the Apostle Islands of Lake Superior. Joe is survived by his wife, Louise; their children, Betsy Souther, Patti Poladian, Brian White, and Alan White; and six grandchildren.

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## Forum *Continued from p. 5*

concept of equality shared among Quakers; even more so, to see oneself as a part of that equality. We are constantly forced to see ourselves as the lowest of the low, and at the same time, taught to expect nothing more than the bare minimum out of life and the people we deal with. While we willingly accept our new lot in life, a lot of us begin to emulate the savage demeanors painted within the minds of society.

Now, try to imagine taking a group of people with this mindset and telling them, the only difference between yourselves and us is the side of the wall we sleep on. This is the sort of pride, uplifting, and security being a Quaker has brought to me. I no longer feel less than human or hopeless. Once a week we are able to leave prison for a few hours and worship in total peace, with no color, age, status, or sex barriers to hamper us in any way.

*Brian Folks*  
Moravia, N.Y.

## Hybrids are spreading

Lester Brown's stirring call ("Plan B: The Rescue of a Planet and a Civilization," *FJ* Oct. 2004) got results. I immediately ordered a Toyota Prius, the most fuel-thrifty auto on the market, and talked it up in meeting. As of now our clerk, one elder, and two others of us are driving hybrids. It is one practical way for individuals to help relieve America's deplorable dependence on foreign oil. The hybrid, I found, is very Quakerly: quiet, unostentatious, undemanding yet determined, seeking inner power to fulfill its purpose of service.

*Bob Smith*  
Virginia Beach, Va.

## Satisfaction and suffering

Recent articles in this JOURNAL (see special issue, "Friends and the Environment," *FJ* Oct. 2004—eds.) have stimulated thought that may help us better use our energy, and the resources available for satisfying our needs and wants. It is easy for us to blame large, multinational firms as the root causes of hurt, misery, and wrong. As Lee Thomas ("Global Partnerships: Opening the Way toward Economic Justice and World Peace," *FJ* Nov. 2004) demonstrates, not all multinational firms are destructive to human well-being. Neither are all small firms good and beneficial.

Our economic system functions interactively with many of our other decision-controlling systems: political, social, religious, judicial. Most of our decision outcomes are the result of a weighted

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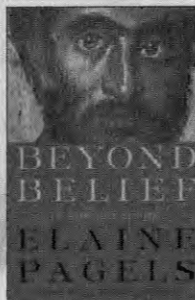


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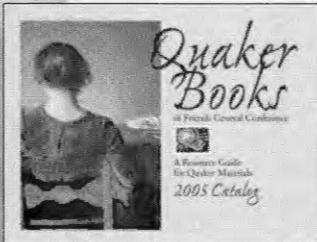


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composite of the forces we understand to impact us. It is useful to query how the results of our decisions will impact the well-being of other persons affected by them. Do we live and act in a manner so that the results of our decisions will have the desired benefit on others involved? Each of us is only one person, but as such we have some influence. When we choose to buy or not buy some item or service, does this act benefit or does it hurt another human person? John Woolman's refusal to wear dyed clothing because true dyes were produced by slave labor demonstrated such commitment. Are we willing to personally demonstrate in like manner if our benefit is at the suffering of some other person? Ultimately, how we choose to seek our satisfaction does economically benefit or hurt others.

*E.T. Shaudys*  
Columbus, Ohio

## More on theologizing

In the table of contents for the January issue, you say that Henry Cadbury "warns against too little—and too much—theologizing" in his reprinted article from your first issue ("Our Theological Illiteracy").

He also wrote in *The Call to Theologize*: "I would not claim for the experience which we today most truly have that it is or ought to be that of early Friends in its emphasis. The things of the spirit now most real for us may be in other areas—meditation, work, service for others, sense of community, moral conviction, and the like. Undoubtedly between these experiences and traditional dogmas, Christian or Quaker, partial or farfetched parallels may be found. But loyalty to method rather than to results calls us to fresh formulation in appropriate terms, including psychological, sociological, and scientific terms perhaps more than theological ones. Theology is by no means the only possible or useful frame of reference." Henry Cadbury clearly calls us to embrace Quaker method; the theological results will inevitably vary with our circumstances.

*David Rush*  
Cambridge, Mass.

## Be careful

The article, "A Response to a Mugging" by Sharon A. Buttry (*FJ* Jan.) was touching and inspiring. I read it twice to really learn that getting the criminal to engage in a common task, to distract and create a connection, might diffuse the situation. That information is priceless. However, as a psychologist I would like to stress that in any situation you need to use "the still, small



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voice" within to assess if you are in the presence of malevolent evil or not. Proceed with caution!

*Madeline Littman  
Cambridge, Mass.*

## Did George Fox *really* say that?

I would imagine that some other readers were as surprised as I was by the Viewpoint in the January issue by John Spears entitled "How would George Fox respond to terrorism?"

I have no doubt that what he writes is the truth even though not very flattering. It seems that George Fox "urged the English armies to subdue not only Spain and the Papacy, but France and Germany and the Turks. . . . In a pamphlet he addressed in 1659 . . . Fox accuses the army of unfaithfulness to their divine mission for not carrying war into the heartland of Spain and into Italy as far as Rome, so as to destroy the Inquisition in those lands, as well as for not bringing the Turks to Christianity. . . ."

In the same article he has quoted one historian as saying about Fox, "While he was personally opposed to participation in war, he recognized and accepted the authority of the state to use the sword." Well that's okay; we support law enforcement—but what has that got to do with the killing of 100,000 mostly innocent people? I will let those of you who are more knowledgeable about Quakerism comment on that.

For someone who has struggled to accept the Christian concept of turning the other cheek, this Viewpoint was most disturbing. It reminded me of a half-jest of mine that if I had to kill my own food I would be a vegetarian. Because I am a meat lover I am grateful there are other people who will do the killing for me. Does that make me a hypocrite? You betcha it does. I shop for my meat in Whole Foods, a grocery store that claims its animals are raised in the best possible way and slaughtered humanely. My grandson would go shopping with me and say as we entered the store, "Do you want some chicken that was happy before?" and then he would draw his finger across his throat and laugh. I will say in George Fox's defense that he probably was not able to take Logic 101 and was influenced by the excitement of the English Revolution and excesses of Oliver Cromwell's troops.

I wonder what John Spears's motive was? If it was to justify our excesses I think he failed, at least with me. What say you?

*Donald H. Forbes  
Franklin, Mass.*

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## Religious writings

I have been pleased to see the article in the January issue by James Mulholland ("The Gift of Thinking Differently") and in the February issue by Paul Buckley ("Owning the Lord's Prayer") as well as book reviews on biblical themes by Susan Jeffers, Ann Carter, and Tony Prete.

These articles help to remind us that we are called the *Religious Society of Friends*.

Marie F. Cotton  
Sidney, Ohio

## Not just for groups

I am appreciative of the spiritual support I have received from the article, "Owning the Lord's Prayer" by Paul Buckley (*FJ* Feb.). The use of this prayer as a personal approach to God, repeating the petitions as my own and dwelling on their meaning to me in my daily life, has become a very helpful way of feeling held in the Light.

As life presents challenges, which may make holding faith difficult, I find this resort to a sense of direct communication with a greater power sustaining.

I agree that this could be a valuable foundation for group discussion, but lacking that, it has been very helpful as a source for individual worship.

Geraldine Gourley  
Chapel Hill, N.C.

## Another version

In the spirit of Paul Buckley's "Owning the Lord's Prayer" (*FJ* Feb.), readers may savor a version by the late Arthur Clymer, long a cherished member of Morningside (N.Y.) Meeting who died in 1992:

*Our Mother  
Who are in all,  
How wondrous is thy spirit.  
Thy harmony unfolds,  
In our lives  
As it is in nature.  
Give us this day  
Our daily bread  
And forgive us our doubts,  
As we forgive our doubters.  
And lead us into thy love,  
And deliver us from fear.  
For thine is the wonder,  
And the power, and the glory,  
Forever.*

Amen

Robert Leuze  
New York, N.Y.

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**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.

#### A Quaker Family Farmlet on Maui

Enjoy the simple elegance of nature's sub tropical wonders: A fully furnished stone octagon cottage on a bluff overlooking the Pacific; use of org. garden and orchard; close to beaches and Maui's commercial attractions. \$100 per day. For illustrated material, write to Lisa Bowers, c/o Wm. V. Vitarelli, 375 Kawelo Road, Haiku, Maui, HI 96708. (808) 573-2972.

**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.

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

**Townhouse for Rent**—Doylestown, Pa., near Philadelphia. For one year, approximately July 2005 to July 2006. Three bedrooms, 2 1/2 baths, finished basement, central air, fenced patio, reasonable rent. Furnished/unfurnished. (215) 345-0575 or <gs29@comcast.net>.

## Retirement Living

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



### MEDFORD LEAS

#### Medford Leas Continuing Care Retirement Community

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

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

## KENDAL

COMMUNITIES and  
SERVICES FOR OLDER PEOPLE

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

#### Continuing care retirement communities:

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

#### 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.  
The Lathrop Communities • Northampton and Easthampton, Mass.

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

Barclay Friends • West Chester, Pa.

#### Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative  
Kendal 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>.



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

**Beautiful Pleasant Hill, 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.

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

## Schools

**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.unitedfriendschool.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.sfs.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.

## Services Offered

### Marriage Certificates

\* Calligraphy

\* Illustration

\* Graphic Design

Ahimsa Graphics, 24 Cavanaugh Ct., Saunderton, RI 02874. (401) 294-7769 or (888) 475-6219 <www.pennyjackm.calligraphycards.org>.

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

## CHURCH MORTGAGE LOANS

Get competitive rates with no points from **Mennonite Mutual Aid**, a lender that understands churches because we are part of the church. Construction loans, first mortgage loans, and refinancing available. Call our church mortgage loan department at (800) 514-6962 for a free information kit.

**Quaker lawyer** in solo practice available for Estate Planning and Elder and Disability Law issues. Legal services with commitment to Quaker values. Evening and weekend appointments available. Reasonable rates. Call Pamela Moore at (215) 483-4661.



www.QuakerWedding.com

Ketubahs, gay celebrations of commitment and non-Quaker examples. Ideas, and easy online form for fast estimates. E-mail Jennifer Snow Wolf, a birthright Friend, for sample vows. <snwolf@att.net>. We don't spam. Allow one month for finished artwork.

**Visit the Quaker Wedding website Recently updated!** Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks.

**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.

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

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.

## H. FREEMAN

501 East Main Street  
Centerville, IN 47330  
765-939-6910

ASSOCIATES, LLC HFreeAssoc@aol.com

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>.

## Summer Camps

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

Accredited by The American Camping Association

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

**Sierra Friends Camp:** A Quaker summer camp in the Sierra Nevada foothills. Campers explore nature, create art, participate in drama and sports, and make new friends on 230 acres of woods, creeks, and ponds; ages 9-14. Contact Amy Cooke, Sierra Friends Center, 13075 Woolman Lane, Nevada City, CA 95959; (530) 273-3183; <www.woolman.org/camps>.

**Pendle Hill's High School Youth Camp**, for ages 15-18, July 10-17, 2005. Join young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507/(800) 742-3150, ext. 137; or write <bobbi@pendlehill.org>.



### The Peace Camp at Camp Medusa

Explore the lives of peacemakers. Share woodland walks and crackling campfires. Practice creative peacemaking. Create art and music. Learn from Christian, Muslim, and Jewish voices of faith. Come to this July's Teen Peace Camp in Medusa.

Nestled in the forest 30 miles southwest of Albany, N.Y., and supported by the Hudson Mohawk Association UCC, the Peace Camp welcomes young people of all faiths who will be entering grades 10 through 12.

Request information from camp deans Paul and Katja Rehm, 22 Timber Point Road, Greenville, NY 12083. Phone (518) 966-5366. E-mail <kprehm@aol.com>.



### Camp Woodbrooke, Wisconsin

Make friends, experience community, develop skills, and learn about the environment. Daily meeting. Quaker leadership. Ages 7-12, 34 boys and girls, 2-3 wks. Brochure (608) 647-8703, <www.campwoodbrooke.com>.

### 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

**Get Back to Nature.** Escape to southern Vermont. Lake Ninevah offers kayaking, swimming, hiking, peace and quiet. Vacation community/land preserve founded by Friends. Three-bedroom home for rent weekly June-September. Call (215) 627-4098 for details and brochure.

**Sullivan, Maine.** On shore of Taunton Bay, four bedroom house, 2 1/2 baths, all appliances, large deck, kayak, canoe, two rowboats. No dogs, smokers. Available July 16 through August 27. \$1,700 per two weeks period. (610) 388-1344.

**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.

Do you have a service to offer, a product to sell, or a talent to promote? How about announcements, messages, or personal requests? Are you looking for a job, or do you have a job opening? FRIENDS JOURNAL advertising can help you advance whatever you have to offer.

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## 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@uqconnect.net](mailto:quaker@uqconnect.net)>), or phone +61 (0)7 3374 3364.

### BOTSWANA

**GABORONE**-phone/fax (267) 394-7147, <[gudrun@info.bw](mailto: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](http://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.

### PALESTINE/ISRAEL

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

### UNITED STATES

#### Alabama

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

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

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

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

#### Alaska

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

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

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

#### Arizona

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

**MCNEAL**-Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun. 11 a.m. except June. Sharing 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**-Worship and First-day school 10 a.m. 318 E 15th St. 85281. (480) 968-3966. <[www.tempequakers.com](http://www.tempequakers.com)>.

**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.

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

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

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

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

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

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

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

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

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

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

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

**SAN FRANCISCO**-Meeting for worship and First-day school, 11 a.m., Sundays. 85 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**-2012 Chapala St., meeting for worship 10 a.m., First Days. 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.

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

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

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

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

## Connecticut

**HARTFORD**-Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 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., Watford, Conn. (860) 444-1288 or 572-0143.

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

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

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

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

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

## Delaware

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

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

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

**NEWARK**-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 9 a.m. Call for directions.

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

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

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

**FT. 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) 569-5087.

**KEY WEST**-Meeting for worship, First Day, 10 a.m. 518 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787.

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

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

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

**MIAMI-CORAL GABLES**-Meeting and First-day school 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Co-clerks: Doris Emerson, Joan Samperi. <<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—20 miles W of Atlanta in Douglasville, Ga. 1/2 mile South of I-20, Exit 37, at 2078 Fairburn Road #10 in the "I Am Wonderful" Health and Nutrition Store. Unprogrammed Worship 11 a.m. Discussion following. Call for information: Free at (770) 949-1707 or Web: <[www.actwg.org](http://www.actwg.org)>.

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

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

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

## Hawaii

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

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

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

## Idaho

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

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

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

## Illinois

**BLOOMINGTON-NORMAL**-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 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

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

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

Phone: (847) 233-8121.

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

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

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

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

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

## Indiana

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

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

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

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

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

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

## Iowa

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

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

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

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

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

Paulina-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.org>  
**NEW ORLEANS**-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.  
**RUSTON**-Unprogrammed. Call: (318) 251-2669.  
**SHREVEPORT**-Unprogrammed. Call: (318) 459-3751.

## 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, 9 a.m., 2 Sundays/mo. FMI (207) 282-2717 or (207) 967-4451.  
**WHITING**-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

## 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 Metzger, near U. of Md. (301) 445-1114.  
**ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.  
**BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. E-mail: <homewoodfriends@verizon.net>.  
**BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.  
**BETHESDA**-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C. metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.bethesdafriends.org>.  
**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Anne Briggs, 220 N. Kent St., Chestertown, MD 21620. (410) 778-1746.  
**DARLINGTON**-Deer Creek Meeting. Worship 10 a.m. Clerk: Henry S. Holloway, (410) 457-9188.  
**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Marsie Hawkinson, clerk, (410) 822-0589 or -0293.  
**FALLSTON**-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.  
**FREDERICK**-Meeting for worship 10:30 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.

**SOUTHERN MARYLAND**-Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. <www.patuxentfriends.org>  
**UNION BRIDGE**-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

## Massachusetts

**ACTON**-Worship and First-day school 10 a.m. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries, (978) 263-8660.  
**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.  
**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 253-3208.  
**ANDOVER-LAWRENCE**-Worship: 1st, 3rd Sundays of month at 2 p.m. Veasey Memorial Park Bldg, 201 Washington St., Groveland; 2nd, 4th Sundays of month at 9:30 a.m. SHED Bldg, 65 Phillips St., Andover. (978) 470-3580.  
**BOSTON**-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.  
**CAMBRIDGE**-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.  
**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road.  
**FRAMINGHAM**-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.  
**GREAT BARRINGTON**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 State Rd. (Rt. 23). Phone: (413) 528-1230.  
**LENOX**-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.  
**MARTHA'S VINEYARD**-Unprogrammed 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.  
**MATTAPoisett**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.  
**NANTUCKET**-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.  
**NEW BEDFORD**-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.  
**NORTH SHORE**-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.  
**NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.  
**SANDWICH**-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.  
**SOUTH SHORE**-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.  
**WELLESLEY**-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.  
**WEST FALMOUTH**-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.  
**WESTPORT**-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.  
**WORCESTER**-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887.  
**YARMOUTH**-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

## Michigan

**ANN ARBOR**-Unprogrammed 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 Lona 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 a.m. (616) 942-4713 or 454-1642.

## Minnesota

**BRainerd**-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.  
**DULUTH**-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.  
**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.  
**NORTHFIELD**-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.  
**ROCHESTER**-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochesterminnfriends.org>.  
**ST. PAUL**-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.  
**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.  
**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

## 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 Meeting (unprogrammed). Worship and First-day school 11:30 a.m. each First Day at the United Ministries Center, SMSU campus, 680 S. Florence Ave. (417) 860-1197.

## Montana

**BILLINGS**-Call: (406) 252-5647 or (406) 656-2163.  
**GREAT FALLS**-(406) 453-2714 or (406) 453-8989.  
**MISSOULA**-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

## Nebraska

**CENTRAL CITY**-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.  
**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**-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), Keene, N.H. Call (603) 357-5436.  
**NORTH SANDWICH**-10:30 a.m. Contact: Webb, (603) 284-6215.  
**PETERBOROUGH**-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Childcare and First-day school at 10:30 a.m. Worship 10:30 a.m. (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

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

## New Jersey

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

**ATLANTIC CITY AREA-Bible study** 9:30 a.m., worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leeds.)

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

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

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

Δ **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 Grete St., Greenwich. (609) 451-8217.

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

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

**MARLTON-See CROPWELL.**

**MEDFORD-Worship** 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. 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.** First-day meeting 10 a.m. R.E. (including adults) 9 a.m. (Sept.-May). For other information call (856) 235-1561.

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

**MULICA 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.

**RANCOCAS-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: <7janney@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) 824-1165. 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.

**SILVER CITY AREA-Gila Friends Meeting.** 10 a.m. Call: (505) 388-3478, 536-9565, or 535-2330 for location.

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

**TAOS-Clearlight Worship Group.** Sundays 10:30 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) 777-8966 (Mon.-Fri., 9-5). Mailing address: Box 026123, Brooklyn, NY 11202.

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

**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. Rte. 40, 20 miles N of Troy. (518) 677-3693 or (518) 638-6309.

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

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

**FREDONIA-Unprogrammed meeting** 10:30 a.m. Call: (617) 672-4427 or (716) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

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

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

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

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

**BETHPAGE P.M.-second** and fourth First Days  
**CONSCIENCE BAY M.M.-St. James.** July and August 9:30 a.m.

**JERICHO M.M.**

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

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

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

**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.nyqm.org/qlmq>.

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

**NEW YORK CITY-Brooklyn Meeting** at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and

Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

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

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

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

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

Δ **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.

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

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

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

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

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

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

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

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

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

## 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) 875-4456.

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

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

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

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

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

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

**GREENSBORO-New Garden Friends Meeting.** Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. 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 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C., (828) 328-3334.

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

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

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



**WINSTON-SALEM**-Unprogrammed worship 9:30 a.m. (336) 723-2997 or (336) 750-0631.

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

## North Dakota

**FARGO**-Unprogrammed meeting, 10:30 a.m. Sundays, Call for current location. (701) 237-0702.

## Ohio

**AKRON**-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043; <jwe@uakron.edu>.

**ATHENS**-10 a.m., 22 Birge, 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. 130. Phone: (937) 847-0893.

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

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

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

**MARIETTA**-Mid-Ohio Valley Friends unprogrammed worship first 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) 264-8661 or (330) 262-3117.

& **YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Dale Blanchard, (937) 767-7891.

## Oklahoma

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

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

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

## Oregon

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

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

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

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

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

**FLORENCE**-Unprogrammed worship (541) 997-4237.

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

**FANNO CREEK WORSHIP GROUP**-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 2nd and 4th Sunday. 8825 S.W. Barnes Road. Contact Sally Hopkins, (503) 292-8114.

**HOOD RIVER AND THE DALLES**-Mountain View Worship Group-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

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

## Pennsylvania

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

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

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

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

**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 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.

**DOWNTOWN**-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile 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)**-Friends Meeting, Inc. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

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

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

**GOSHEN**-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.

& **GWYNEDD**-Worship 9 a.m. and 11:15 a.m. FDS 9:45 a.m. Business meeting 3rd First Day of the month 9 a.m. Sumneytown Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddfrinds.org>.

**HARRISBURG**-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. 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 St. Denis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

**HUNTINGDON**-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

**INDIANA**-Meeting 10:30 a.m., (724) 349-3338.

**KENDAL**-Worship 10:30 a.m. Kendal Center, Library, U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens.

**KENNETT SQUARE**-on Rte. 82, S of Rte. 1 at 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.

**LANSOWNE**-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves. Telephone: (610) 623-7098. Clerk: (610) 660-0251.

**LEHIGH VALLEY-BETHEHEM**-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

**LEWISBURG**-Meeting for worship and children's First-day school at 10:30 a.m. Sundays. E-mail <lewisburgfrinds@yahoo.com> or call (570) 522-0183 for current location.

**LONDON GROVE**-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926., 5 miles W of Kennett Square. (610) 268-8466.

**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.newtownfrindsmeeting.org>.

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

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19040.

**OXFORD**-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.

**PENNSBURG**-Unani 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**-Schuykill 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 Sprout 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. Sugar Rd., 2 miles NW of New Hope. (215) 297-5054.

**SOUTHAMPTON (BUCKS CO.)**-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

**SPRINGFIELD**-Meeting and First-day school, 11 a.m., W. Springfield and Old Sprout Rds. Del. Co. 328-2424.

& **STATE COLLEGE**-Early and late worship 8:30 and 11 a.m. Children's programs 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

**SWARTHMORE**-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320.

**TOWANDA**-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. 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 Helmuth, (610) 696-0491.

**WEST GROVE**-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7, 19390.

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

**WILKES-BARRE**-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-1330.

**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 10:30 a.m. 57 Elm St. (401) 348-7078.

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

## South Carolina

**CHARLESTON**-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.com>, website: <http://www.CharlestonMeeting.com>.

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

**GREENVILLE**-Unprogrammed, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 895-7205.

**HORRY**-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

**SUMTER**-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

## South Dakota

**RAPID CITY**-(605) 721-4433.

**SIOUX FALLS AREA FRIENDS**-Worship and First-day school. Call for time. Phone: (605) 339-1156 or 256-0830.

## Tennessee

**CHATTANOOGA**-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

**CROSSVILLE**-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

♣ **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 263-4392 (Edie Patrick)

**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

**NASHVILLE**-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth First Days. 530 26th Ave. North, (615) 329-2640. John Potter, clerk.

**WEST KNOXVILLE**-Worship and First-day school 10 a.m. 517 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 or information.

**AMARILLO**-Call (806) 372-7888 or (806) 538-6241.

**AUSTIN**-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, ex. Supervised activities and First-day school for young friends. (512) 452-1841.

**CORPUS CHRISTI**-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

**DALLAS**-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

**EL PASO**-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Phone: (915) 546-5651. Please leave a message.

**FORT WORTH**-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

**GALVESTON**-Worship, First Day 11 a.m.; 1501 Post Office St. Gerald Campbell, Clerk, (409) 762-1785.

**HILL COUNTRY**-Unprogrammed meeting 10 a.m., June to September 10:30 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

**HOUSTON**-Live Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8-8:30 p.m. 1318 W. 26th St. (713) 862-6685.

**LUBBOCK**-Unprogrammed worship, Sunday afternoons from 2 to 3 p.m. Grace Presbyterian Church, 4820 19th St. (806) 763-9028/(806) 791-4890. <http://www.linitesite.com/friendsmeetings>.

**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.

**MOAB**-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East. (435) 259-8664.

**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m. 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 Rte. 7 and Main St. (Rt. 9). (802) 442-6010.

**BURLINGTON**-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

♣ **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

**PLAINFIELD**-Each Sundayx at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

**PUTNEY**-Worship, Sunday, 8:30 and 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

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

**WILDERNESS**-Meeting for worship 10 a.m. in Shrewsbury Library, 98 Town Hill Road, Cuttingsville. Call Kate Brinton, (802) 228-8942, or Chris O'Gorman, (802) 775-9552.

## Virginia

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 893-9792.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (434) 971-8859.

**FARMVILLE**-Quaker Lake FM, (434) 223-4160.

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 745-6193.

**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**-Mauri River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

**LINCOLN**-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

**LYNCHBURG**-Worship 10:30 a.m. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 847-4301.

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

**MIDLOTHIAN**-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information.

**RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

**ROANOKE**-Worship 10:30 a.m. 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: <cabacon@visuallink.com>.

## Washington

**AGATE PASSAGE**-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komedal Rd. Info: (360) 697-4675.

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

**BELLINGHAM**-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Turtle Robb, (360) 312-8234.

**OLYMPIA**-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: (360) 438-5440 or 357-3855.

**PORT TOWNSEND**-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (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 Miner (304) 756-3033.

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

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

## Wisconsin

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

♣ **EAU CLAIRE**-Worship at 10:30 (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) 552-6836. <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: <chakioian@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**-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. 5454 Gunflint Tr., (608) 251-3375. Web: <www.quakernet.org/MonthlyMeetings/Yahara>.

**MEMONONIE**-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 4 p.m. 419 Boyd St. (920) 232-1460.



# Nurture the Future of Quakerism



## Make a Planned Gift to FGC



Laurence Signmond

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Friends General Conference is working to nurture a vibrant future for Quakerism. FGC nurtures individuals, meetings, and the Religious Society of Friends as a whole by providing a wide range of practical and spiritual resources that help to make the presence of God real to seekers and Friends. By remembering FGC in your estate plan, you will help to nurture Quakerism beyond your own lifetime.

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Laurence Signmond



"Friends General Conference fulfills my need for diversity of spiritual enrichment. I want to insure that the work and outreach of Friends General Conference goes on into the future, so I have included FGC in my will."

— Louise E. Harris, Friendship Friends Meeting, Winston-Salem Worship Group, North Carolina