

August 2005 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

TRAINING
FOR NONVIOLENCE
DURING WORLD WAR II

KENNETH BOULDING ON
QUAKERISM AND THE ARTS

LOOKING FOR QUAKERS
IN THE NEWS

POETRY ISSUE



An
independent
magazine
serving
the Religious
Society
of Friends



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

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail 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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Available on microfilm from Bell and Howell Information and Learning.

PRINTED ON RECYCLED PAPER

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■ AMONG FRIENDS

FRIENDS JOURNAL Is about People

One of the most remarkable things about FRIENDS JOURNAL is the people who help it to happen, month after month. This year, as we've produced our anniversary issue and reprinted articles from our archives, we've hoped that Friends would get some sense of the wonderful people who are our greatest resource and whose efforts make this magazine possible. Last month, my favorite part of our special issue about the JOURNAL was the section that began on page 36, "The People of FRIENDS JOURNAL." There readers had the opportunity to learn a little about each person who contributes in a very significant way to our work.

It has been some time since I have publicly thanked our regular volunteers for their efforts on our behalf. Now, having properly reintroduced them to you in July, I'd like to say that we would not be able to produce this magazine without their diligent assistance. Ellen Michaud, Brent Bill, and Joan Overman do wonderful work with our book reviews, selecting and acquiring titles, matching reviewers to books, and getting the written reviews to us—a complex process at best! Robert Marks and George Rubin do a terrific job of scanning other Quaker publications and monthly meeting newsletters for the News department of our magazine, keeping many of us informed of Quaker activities around the world. For many years, Judith Brown has given very personalized responses to poets who submit their work to us, offering encouragement and advice—a rare thing from publishers these days! Christine Rusch has put her sensibilities as a dramatist and writer to good use in preparing our Milestones column, working with families and friends to develop the information so many readers tell us they find inspiring. Marjorie Schier plays an important role at the end of each production cycle, finding errors that we editors have missed and catching them before they are printed. Kara Newell has given generously of her time, as a columnist writing profiles of still living Friends and as a volunteer in our offices, helping us with editorial matters. Kay Bacon and Ruth Peterson have been mainstays of our monthly renewal mailing process, turning that chore into a pleasant task, complete with good conversation and snacks! Karen Cromley has provided much-needed assistance to our editorial department, particularly with help in moving manuscripts through our pipeline. Young adult Friend Julietta Bekker joins us again this summer, providing assistance to our editors, bringing her love of poetry into the mix. For the huge contribution of each of these folks, we are tremendously grateful.

Last month our development coordinator, Gretta Stone, left us. She and her husband, Jacob, have been invited to be Friends in Residence at Chena Ridge Meeting in Fairbanks, Alaska. We wish them well and hope to hear reports about their year up north! Two new staff have joined us to take up and expand upon Gretta's work. Margie Garrett joins us as development coordinator. A native Philadelphian, she earned her BA at Chestnut Hill College and has more than 20 years' experience in fundraising, as a volunteer and a professional. She and her husband reside in suburban Philadelphia and have two adult sons. Anne Adriance joins us as advancement coordinator. She has raised individual gifts for University of Pennsylvania and been a fundraising consultant for several organizations in the greater Philadelphia region. Originally from New England, she and her husband live in New Jersey where they sail boats, ride horses, and garden. We are delighted to have both Margie and Anne with us and invite you to give them a warm welcome.

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The May issue was liturgical

I am grateful to the Holy Spirit for the breath of life in your May issue—particularly in “Becoming an Instrument of Peace” by Anne Highburd—and the editorial decision to place “The Refugees” poem on the same page. Indeed they belong together.

It always strikes me how inwardly liturgical FRIENDS JOURNAL is. As other churches are celebrating Ascension and Pentecost, and Roman Catholics have dedicated May to honor Mary the mother of Jesus, so this little JOURNAL arrives with stories of the fruits of the Spirit. Because of Friends’ insistence on listening rather than talking (like the disciples at Pentecost) and pondering deeply in the heart (like Mary) rather than pontificating—suggesting that “it is helpful” rather than “you ought to,”—I find true nourishment for my soul. I am encouraged to: a) keep my mouth shut more often, b) “waste” time with God regularly, and c) feel some glorious springtime hope and gratitude in the midst of all the chaos of life in this American empire, 2005.

Roberta Nobleman
Dumont, N.J.

Queries on consumption

Thank you for the variety of topics and perspectives reflected in FRIENDS JOURNAL. Naturally, some will speak more directly to my current condition than others, but all are inspiring. The May issue included two articles that inspire me to respond.

The first is Gray Cox’s article “Meeting God Halfway,” which suggests a quantifiable goal for reducing one’s consumption. As I thought about putting this plan into practice, I concluded that simplicity isn’t that simple.

Is consumption the same as expenditure? If I walk to my neighborhood restaurant and buy dinner, I will spend a lot more than if I stay home, prepare a comparable meal for myself, and clean up after. But have I consumed more? Roughly the same amount of food, water, cleaning supplies, and energy to cook the food and heat the water will have been used. The additional expense pays for the convenience of avoiding the work of preparation and cleanup, and contributes to the employment of the staff at the restaurant. It also pays for the expertise of the cook, who can provide a more delectable meal than my limited culinary skills can manage. Is simplicity served by eliminating the employment of people whose work makes our lives more convenient and enjoyable? Budget, more than concern for

simplicity, limits my use of restaurants.

Some of the other questions I’ve been thinking about as a result of this article are:

In a society where the material needs of all can be satisfied by the work of a small percentage of the population, how should the rest be employed?

How do I recognize recreational costs (expenses or consumption), that are entirely optional, so most easily reduced? Do any of “the arts” not fall into this category?

How do I choose between items produced by machine in the next town and ones produced by hand across the globe?

What is the measure of simplicity? When the cost in resources and the cost in money weigh in opposite directions, which should prevail? How do working conditions and environmental impact figure into this?

As I’ve meandered through several drafts of this letter, failing to satisfactorily develop these ideas, I have to thank Gray Cox for starting the process.

Spencer Cox’s article, “Reflecting on Coleridge,” also inspires me to comment. I would guess that I am not alone in differing with much of his worldview, but will comment only on his interpretation, with which I also disagree, of the Coleridge quote which he starts. He suggests “that it is more important to seek what is good than what is true.” But the Coleridge quote thrice qualifies preference for the “good” (Cox’s term; Coleridge refers to “opinions . . . which promote our happiness”); some “evidence” is required (even if only “slight”), “the contrary . . . cannot be proved,” and we must believe “without hampering our intellect.” All three qualifications require truth to prevail. Can what is truly “good” ever be untrue?

John Van der Meer
Bridgewater, Mass.

Opposition to growth is not the solution

I have read the letter from Errol Hess in the May issue and am moved to share with you my perspective as a political economist on the issue of “a growth economy.” Unfortunately, it isn’t just “the notion of growth” that is a problem. Actually, our economy is based on a history of more than 700 years of growth that has served as the basis of our modern civilization. Growth from clans to city-states moved us to develop the rule of law, property ownership, improved transportation, and improved communications. The growth of city-states to nation states and then to a world economy resulted from the ascendance of

reason, science, and technology and the innovations they have produced. But change seems to be on the way, whether we like it or not. Population growth, which has powered both production and consumption throughout our economic history, is apparently in process of reversing.

The UN Population Division has projected in its revised 2004 Report that within 35 to 50 years (within the lifetimes of our children) worldwide population growth will be flat and then will begin to decline. That phenomenon has already been observed in most of Western Europe and in the countries where Western Europeans are the majority population. Russia is losing population at the rate of about 1,000,000 people a year. This seems to be due to a decline in the birthrate and an increase in the mortality rate from the effects of “surplus wealth,” to use Errol Hess’s term: we are dying in great numbers of obesity, alcoholism, street drugs, and sexually transmitted diseases such as HIV-AIDS. We are, in fact, beginning to suffer the results that rats experience in scientific experiments that measure their responses to overcrowding and overfeeding.

By the time Western Europeans are clearly in decline on the planet, population decline may have become obvious in less developed countries (LDCs) as well. The first major effects could be felt in the number of workers available in Europe and North America to staff the means of production and pay the taxes that support our whole system. I believe that for a while, refugees and immigrants will be admitted to the United States and Canada as well as Western European countries (either legally or illegally) to pick up the slack in production and consumption and to pay the taxes. Because refugees and immigrants wish, first of all, to have the possessions that others have now, they would then become the market for products that Western Europeans will consume less and less due to advancing age. Social and human services programs such as Social Security, Medicare, Medicaid, Education, and Veteran’s Benefits will be (are) under attack; and public services are likely, eventually, to begin a long steady decline.

While, ultimately, these potential changes would be beneficial to the environment and the animals and plants with which we share this planet, they would also make the lives of human beings far less comfortable and more like the miserably hard lives of our ancestors who struggled upward from caves, mud huts, and outhouses to the comfort we live in now. People who recognize the environmental and crowding problems that we now face often speak rather glibly of

changing our economic system. The difficulty is that a major change in our economic system would be costly; drawn out; full of violence; and would do the greatest harm to the poor, the weak, the very young, and the elderly—the people who suffer the most now in tumultuous changes such as tsunamis, hurricanes, wars, epidemics, and famines.

No one in power wishes to have this bleak projection for planet Earth taken seriously. A violent response to anyone who wishes to make a significant change in direction is likely. Simply being opposed to growth will not solve these problems; they are far too complex and far-reaching. I hope this helps Friends see what is happening from the perspective of one political economist. I hope we Friends can, as Errol Hess suggests, begin to get together and come to agreement on how we can respond most effectively.

Janet Minshall
Douglasville, Ga.

Comforting words

I've just read Elizabeth Watson's article on healing ("Only the Wounded Can Heal," *FJ* May), and on Heraclitus (who unfortunately took his dropsy lying down, so to speak). Why should we be "haunted" by comforting words? What was the comfort offered to the Israelites: wasn't it the promised Messiah? He is not an eternal wounded healer—Jesus was wounded, bruised, and put to death, but in his rising we are promised new life and healing—and the ultimate reversal of the law of sin and death we once chose. Therein is the comfort, and the promise of wholeness.

Jonathan Kratz
Horsham, Pa.

Simplicity yields Truth

For me, testimonies, like queries and advices, histories and journals of Friends, act as aids to mindfulness and self-examination, not as doctrines to be obeyed. Some Friends once misunderstood simplicity to mean austerity; but modern Friends seem to understand it as sufficiency. Truth, integrity, taking from nature only what is sufficient to our needs, and avoiding the waste of resources by gratuitous decoration or by using goods of poor quality or discarding goods that still have useful life all fit into this idea of simplicity.

If other Friends have the problem Caroline Lanker evidences in her article "Simplicity: A Testimony?" (*FJ* June) of confounding simplicity ("the state or quality of being simple; absence of complexity,

intricacy or artificiality"—*The American Heritage Dictionary of the English Language*, 1976) with simplism ("the tendency to oversimplify an issue or problem by ignoring complexities or complications"), maybe we need to be more careful to explain its meaning. This is not unlike the experience of many Friends who must constantly explain the difference between "pacifism" and "passivism."

Simplicity is not so much in conflict with complexity as underlying complexity. A simple four-part code underlies all the complexity of genetics. A few elementary particles underlie all the chemical elements. We seek to be simple to open ourselves to the truth underlying our complex world. If we are accepting that there is that of God in every person and that we are all sisters and brothers, the seeming complexity of human relationships becomes more comprehensible, and we are more willing to make the effort to understand them.

John Daschke
Bloomington, Ind.

Thoughts on simplicity

Caroline Lanker's article (*FJ* June) had excellent thoughts on simplicity. What are its virtues and what are its negative restrictions? The Buddhist concept of "narrowing the path" has always been helpful. This spiritual exercise is designed to remove time-wasting distractions for practitioners who feel urgency in developing understanding and compassion.

Hopefully, the increasing complexity of our world and its subsequent needs don't distract or overwhelm our spiritual growth. How else can we be truly helpful in this world? Keep it simple?

David Bender
Linwood, Pa.

Missing the question

In response to Gracia Fay Ellwood's article, "Are Animals our Neighbors?" (*FJ* April), the many comments in the Forum seemed to overlook an essential question: in situations when meat is obtained from factory farms where intelligent, feeling, sentient animals are treated like inanimate objects and units of production (as opposed to the more caring environment of family farms), is it consistent with responsible stewardship and Quaker principles to support such a system by purchasing those products, or is there an obligation to inquire about the methods used and only purchase meat obtained from humane methods?

Jerry Simonelli
Centreville, Va.

Thinking beyond the food chain

As a soon-to-be member of San Jose Meeting in Costa Rica and a reader of *FRIENDS JOURNAL*, it was much to my sorrow to find some of the views contained in the June Forum in response to the April article "Are Animals Our Neighbors" by Gracia Fay Ellwood, most disappointing, going as far as taking for granted the role of animals by viewing them as no more than part of the food chain and claiming a natural justification, such as that in Nelson W. Babb's letter suggesting that it is only normal and part of evolution for us to "enjoy the present," careless of what toll this approach may take on our environment.

I find these attitudes to be retrograde, especially in an era in which we find species (such as tuna) that now face a looming danger of becoming extinct by no other cause than the offer-demand ways of the animal food industry.

It is certain that as intelligent animals we are in a privileged position compared to our fellow animals, but on a biological level we are of no greater importance to the planet's ecosystem than plants are.

If anything, it behooves us as intelligent beings not to take stances that are potentially dangerous to our habitat and justify them with notions of survival of the fittest, but to act intelligently when addressing issues that require more insight than a self-justifying, laissez-faire mentality of what is natural according to evolution. After all humanity has acted in counter-evolutionary manners in the past (e.g., Hiroshima), this doesn't always have to be nocive.

As humans we are social and intellectual beings and our capacity of restraint against self destructive instinct differentiates us from our hominid ancestors and other animals.

In the '90s the first-recorded war/genocide event between chimpanzees was reported by Jane Goodall and we know the Cro-magnon displaced the Neanderthal humans, but let us not use these examples as natural justifications to violence. As the sapient member of the genus homo, we should avoid making such assumptions.

It is sad to find comments such as that of Friend John Bryer in his Reflection, "A Quaker on Omaha Beach" (*FJ* June), labeling the goal of "eradicating aggression from our species" as unrealistic, especially when we consider the important role the Peace Testimony has had for the

Continued on page 42

AHIMSA

Training for Nonviolence during World War II

by Margaret Hope Bacon

For a short time, in the early days of World War II, my husband, Allen, and I lived in a commune. I do not hear much from my grandchildren about communes (as opposed to a bunch of people sharing a house), but when our children were young during the Vietnam War, and during the youth revolution in the 1960s, there were many. Communes (people living together, united by a common political or religious purpose) proliferate at times of social change. In the 19th century, among the radicals interested in the abolition of slavery, there were many communes, though they were not called that at the time. Several were devoted to the study of nonresistance, what we today call nonviolence.

In the late 1840s, there was an intentional community in Hopedale, Massachusetts, headed by Adin Ballou, whose publications inspired Leo Tolstoy. Tolstoy corresponded with Ballou, and later Mahatma Gandhi corresponded with Tolstoy when he was developing his concepts of satyagraha and nonviolence. More than 100 years later, Martin Luther King Jr. was inspired by Gandhi to bring the concept back to the United States and to the civil rights movement.

Allen and I were pacifists during World War II (and still are), believing then if we as a nation employed the nonviolent measures of Gandhi we could defeat the totalitarianism of Adolf Hitler. Influenced by a beloved Brahmin professor at Antioch College, Manmatha Chatterjee, some close friends of ours had established a training center in nonviolence on a farm in northeast Ohio near Aurora, which they called Ahimsa, the Hindi word for nonviolence. The farm was lent to them by the mother of Bronson Clark, one of the participants, in the spring of 1940.

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, is an author and lecturer.

Dr. Chatterjee gave the group \$5,000 to begin their effort. Here in the late spring of 1940, students from Antioch and other interested pacifists attempted to live communally—to raise their own food and study nonviolence, following a pattern developed by Gandhi in South Africa. Gandhi believed such centers would become places where women and children would be safe while their husbands and fathers demonstrated against the harsh racial laws of South Africa and were imprisoned for their noncooperation.

The first problem the members of Ahimsa faced was finding a place to live. The tenants of the farmhouse had not moved out when commune members first arrived, and the latter were forced to spend their first three weeks in a goat house. When the farmhouse was finally empty it was found to need extensive repairs, including a new roof. Moreover, Bronson Clark wanted to build a small, separate house where he and his fiancée, Eleanor Meanor, could live after their marriage in December. So, much of the energy of the group during the first months was devoted to learning carpentry, brick-laying, and other skills.

One of the first things the members of Ahimsa did was to plant a garden, hoping to become self-sufficient. They grew corn, wheat, and hay for sale, and kept goats, chickens, and—for a time—a cow. They were aided in these enterprises when the Craigs, a pacifist family consisting of a husband and wife with four children, arrived in November and lent experience and stability to the enterprise.

Ahimsa was run as a true commune, with each member contributing to a community fund and receiving money from the common fund for their needs. Since

Antioch College was based on a work-study principle and every student was expected to spend about ten weeks on a job, some of the Antiochians worked at jobs in Cleveland and had less time to give to the work of the farm. However, they had more money to contribute to the common fund.

As in any commune, things did not always go smoothly. Once, two members of the group were assigned to buy chickens, and given the money that had been collected for that purpose. On their way to the chicken farm, the two experienced a flat tire in the old car they were driving. They stopped at a gas station to have the tire repaired. While waiting for this to be done, they noticed a small group of men gathered in a circle around a shell game. The men were betting on which shell had a pea underneath. One of the Ahimsa members thought he understood how the deception worked and, just for fun, began betting. Soon he had lost not only the



chicken money, but a wad of travelers' checks with which his family had supplied him. His companion finally persuaded him to give up, and they drove home, without chickens. The errant one was eventually forgiven, and new money was gathered for purchasing chickens.

Whatever they did in the daytime, the



Page 6: Allen Bacon works on the property at Ahimsa. Above: Allen and Margaret, June 1944. Right: the communal house.

Ahimsa members devoted their evenings to study and discussion. They were much inspired by three books: Krishnalal Shridharani's *War Without Violence*, Richard Gregg's *The Power of Nonviolence*, and Aldous Huxley's *Ends and Means*. Several members of the group traveled to New York to meet with pacifist leader A. J. Muste, and members of the Fellowship of Reconciliation (FOR) came to visit the farm.

Hampered by lack of money and time constraints, Ahimsa never entirely lived up to its promise of demonstrating "aggressive pacifism." But it produced several notable achievements. In the fall of 1940, when Allen was living there, he helped organize a Food March to the Sea, to raise public awareness about the damage the Allied blockade of the European continent was doing to a helpless civilian population. And during the experiment's second summer, members worked with FOR member Jim Farmer, later of Congress of Racial Equality (CORE) to integrate a local swimming pool using nonviolent methods.

Ahimsa was organized before Allen and I were married or even had found each other. Allen spent ten weeks at Ahimsa in the fall of 1940, helping build the small house for the Clarks and organize the food march. He also spent many weekends there. I was less involved, but I

went up for one work weekend. Back at Antioch College I participated in a number of seminars on the Ahimsa idea with Manmatha Chatterjee.

After the Draft Act of September 1940 was passed, and when more and more of the young men connected with Ahimsa had to decide whether to register as conscientious objectors or go to prison, the number able to spend time at Ahimsa declined; and the entry of the United States into the war in December 1941 reduced numbers still further. By early



1942, most of the remaining Ahimsa-ites had withdrawn to Yellow Springs, the Ohio village where Antioch College is located, and together they rented a tiny farmhouse not far from the college, which they called Ahimsa II. The original Ahimsa continued in skeleton form until the summer of 1942, when Bronson's mother decided to take back her property. For a while, four couples considered jointly buying a farm where the Ahimsa experiment might be continued, but this dream never came to fruition.

Ahimsa II consisted of a small house with a screened-in porch, a bedroom, a bathroom, and a large kitchen. There was a small barn, and a chicken coop that had been converted—more or less—into living quarters. Here lived our recently married friends, Bronson and Eleanor Clark; a single man, Phil Minor; and, for a while, Allen and his friend Bill Hefner. After the Clarks left in the spring, Max and Marjorie Ratner took their place, occupying the cottage's one bedroom; and John and Kay Wood moved into the former chicken coop.

A few weeks after we were married, in June of 1942, Allen and I moved in, sleeping on a mattress on the front porch and

keeping all our possessions as neatly as possible beside us. Like any commune, Ahimsa II was plagued by domestic problems: whose turn it was to cook, who had failed to clean up the bathroom after use, etc. At group meetings we discussed these things, along with larger issues of war and peace. Phil Minor had grown a crop of soybeans on land next to the little farmhouse the preceding summer, and had canned them. Something went wrong with the canning process and the beans were spoiled. Phil insisted on serving them anyway, so we had to find tactful ways to resist eating them.

Max Ratner had refused to register for the draft and was in daily danger of being arrested for draft resistance. He suggested that we develop ways of keeping in touch in case the country went fascist—as we thought it might—and in case we all went underground. Many years later, during the Vietnam War, when some radical young people called the Weatherman went underground, I remembered our naive discussions of the idea.

We continued to read and discuss books, and we tried to envision what a nonviolent army would be like. At one point Bronson Clark thought we ought to have some sort of a uniform to distinguish us. He envisioned a sort of cape, thrown over the shoulder in dashing fashion. Manmatha Chatterjee wanted some group—perhaps AFSC—to send 20,000 students committed to nonviolence to Germany, and a like number to Japan to persuade the leaders to give up militarism. This seemed rather impractical now that war had actually broken out. We were unaware of the extent of the persecution of Jews or the existence of concentration camps. In fact, we, like most people in the United States, didn't get the whole picture until the end of the war.

Allen and I were young and happy in our new marriage, and none of the petty problems of Ahimsa II bothered us much. We rode our bikes every day to jobs and classes at Antioch College, taking a shortcut by traveling along the gravel embankment of the railroad. I was a less skilled biker than Allen, who was always ahead, and once or twice I slid down the gravel into the weeds. But I didn't hurt myself,

though I reproached Allen for never looking back.

After a while the Woods bought a trailer, which they parked in the backyard, and we moved into the chicken coop. We decorated it with some Van Gogh reproductions Allen had acquired by clipping coupons from the Philadelphia *Evening Bulletin* while he was a student at Haverford College. We found some sort of rug, and Allen erected crude shelves for our books and possessions. We were entranced by our new home.

Sometime in August two federal marshals arrived to pick Max up and take him to jail to await trial for draft resistance. I was coming out of our chicken coop home when I saw them leading him away. Max was walking between them, slouching a little, and one of the marshals had his hand on Max's elbow. At that moment they were just rounding the back corner of the little farmhouse and heading for the road, where their vehicle was parked. I wasn't near enough to say goodbye. It was a scene that burned itself into my memory. Sixty years later, when we found the little farmhouse, deserted and overgrown with weeds, I could see that corner of the house and the way the sun shone on that hot August day.

After this, the Woods found another place to park their trailer, and Allen and I moved to a tiny apartment in downtown Yellow Springs. We had a year together before Allen was drafted into Civilian Public Service, first in a forestry camp in Michigan, and later in a state mental hospital in Maryland. Several years ago I published a memoir, *Love Is the Hardest Lesson*, about our discovery that nonviolence actually worked in the violent wards.

Other members of Ahimsa refused CPS and went to jail. For a number of years we received a round-robin letter that was sent from person to person, each adding his/her bit, which kept us up-to-date with the experiences of those either in jail or in CPS, and even a few who decided after all to join the medical corps of the army. When Bronson Clark was paroled from prison, having refused the draft, he was given a job placement in a medical facility about 25 miles from our hospital, and we were able to visit back and forth, and sometimes babysit their first daughter, Mallory. We maintained a

The Power of Feet and Trees: A Survival Strategy in Wartime

For Eloise and Proctor Houghton

In the woods, far from the ten thousand thuds
—and many more—of the Boston Marathon, I observe
Patriot's Day, our local nod to America's founding revolt
and I wonder: what frayed & aging sinews connect
the ancient god of war with sport, & with this nation's birth,
& now with foreign war to liberate Iraq,
& an Iraqi insurgency to free the land from liberators?
This tangle's thicker than the pine scrub and brambles
blocking my field of vision
and far less pleasant to behold or undo.

Yet its thicket won't let me go. As I hike I remember
marchers clogging the streets for peace
chanting until we were hoarse, jamming a spoke in the wheel
of that Trojan horse as it rolled blindly toward Baghdad.
And I remember too the wild-eyed sage in an attic who wondered,
What if? What if you just blocked the Boston Marathon?
Sat in as the runners approached the finish line?
You'd rain down fire, for sure, but they'd have to pay attention then!

Now a year later among the barren trees by the shore
I walk alone, feeling small
in the face of a war stretching on
beyond the reach of reason or hope.
Pausing beside a stand of white pine saplings,
I laugh to myself: "These are even shorter than I am!"
Yet they too stake a claim to light.

The words of an old Quaker lady drew me home,
demanding I sit still beside the reservoir.

"Wake up!" she cried from the silence. "Wake up!
Listen to the birds around you singing new songs.
Don't abandon what hope you have. You're never alone.
Look at me! I'm alive! I should have been dead long ago.
And now my husband and I live on the third floor,
you wouldn't believe it, so high
so high among the trees."

Alexander Levering Kern

Alexander Levering Kern lives in Somerville, Mass.

Continued on page 35

Eyes Wide Open, July 2, 2004

Philadelphia, Pa.

Eight hundred and sixty
Mothers' memories
aligned on the mall,
Arlington style.

Across the walk,

Hotdog and cheesesteak vendors
set up tents and hang price banners,
decorated
redwhiteandblue,

drawing
off the onlookers.

It makes an easy path away,
the reason, the excuse,
To turn aside.
To not look. To not think.
To not feel. To deny

war.

of

cost

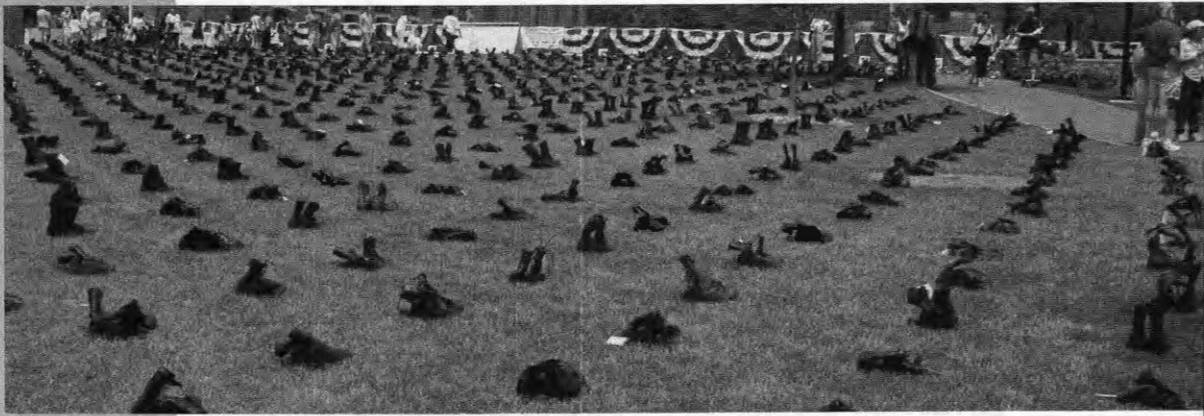
rising

This

For too many, it seems,
Hotdogs are much easier to swallow.

Ken Thompson

*Ken Thompson is a member of Seaville (N.J.)
Meeting.*



Pacem in Terris

Summer has forgotten last winter's war.
Ruined landscape, ice-shattered trees,
all are hid behind the folds
of thick green velvet everywhere.

The heavy air today, dreaming of tomorrow's showers,
no longer remembers the cold downpour
that flattened grass.

In fits of ecstasy, the cherry tree tears off
its bandages and throws away its crutch
as a host of birds descend to feast
upon the blood-red pips dangling
from each and every branch.

It's too warm to march, too quiet to shout slogans.
If we joined hands and formed a circle now
shyness would overcome us like a gas.
So, sleep on, friends, in the nodding sway of afternoon.
The rumbling in the west that made us pause
and hold our breath
was nothing but a bout of thunder.

Richard Broderick

Richard Broderick attends Twin Cities Meeting in St. Paul, Minn.

*Terry Foss/American
Friends Service Committee*

A Very Thin Place

text and photos
by Fran Palmeri

Each year, members of Southeastern Yearly Meeting gather at a Methodist retreat center on Lake Griffin in central Florida. The grounds of the center are filled with magnificent old oaks, elms, and maples.

Alligators glide by silently in the lake. Early in the morning we worship outside, and this year, though we were frequently immersed in fog, we were nourished by the messages

Fran Palmeri lives in Nokomis in southwest Florida. She is a dual member of Sarasota (Fla.) and Annapolis (Md.) meetings.



inspired by the beautiful setting. Even when laboring over difficult issues, we become connected to one another and the Divine, and yearly meeting becomes a "very thin place."

Evelyn Underhill (1875–1941), the English mystic, liked to tell the story

of a woman who visited the island of Iona. Upon her return, she was told by an old Scotsman that "Iona is a very thin place. There's very little between Iona and the Lord." In the foreword to

her book, *The Life of the Spirit and the Life of Today*, Reverend Alan Jones writes: "Evelyn Underhill lived and died in 'a very thin place' and she teaches those who read her that we all live, did we but know it, in a 'very thin place.' The 'thin place' is the point of interpenetration of two worlds, and it

is at the point of intersection that life and peace reside." Throughout history, humans have constructed permanent structures in their yearning to find this "point of intersection." When we worship in our meetinghouses, we sometimes reach that place of peace as we connect with each other and the Divine in a gathered meeting. At the same time, certain places in nature have been



held sacred. Warm Mineral Springs, in Northport, near my home, has a history that goes back 10,000 years. Amazingly preserved artifacts and the bones of mammoths and saber-toothed tigers have been found in the caves off the springs. People come from all over, as they have for centuries, to bathe in the small lake that has been formed by the springs. They attribute their well-being to the healing powers of this very ancient place. Most evenings, the locals from my neighborhood sit

Photos, left to right:

A foggy morning on the grounds of the Methodist Life Enrichment Center, site of Southeastern Yearly Meeting.

The Gulf Fritillary butterfly.

A live oak overhanging South Creek in Oscar Scherer State Park. It is covered with Spanish moss—not moss at all, but an epiphyte (air plant). Saw palmettos are at the base of the tree.

The beautiful white blooms of the Spanish bayonet, a variety of yucca.

The armadillo rooting for ants. Outside the park, he is killed by homeowners worried about their lawns, but here he is safe.



on the beach, waiting for the sun to disappear into the Gulf. For some, it is so important to be there that if they're in a hurry, they simply pull into the parking lot and roll down the window. My friend, Iris Ingram, is often out there at sunset. She says that the light on the water fills her with peace. Others claim they are looking for the elusive "green flash," which only a few have seen over the years. For most, this ritual fills an inner need.

Some places transform us. Each day I walk my dog in Oscar Scherer State Park near my home. I took him there a year ago, just after he had been badly injured in an accident. Now he bounds up the trails on our long walks. At first, I was consumed by my worries, by politics, and by the war. But after a while I, too, began to thrive in the beautiful surroundings. Wanting to give something back to the place that had nourished us, I became a "Friend of Oscar Scherer Park," photographing and writing for the local papers.



Photos, left to right:

An alligator gliding silently by in Lake Griffin on a foggy morning.

Bianca Carey in the butterfly garden in Oscar Scherer State Park.

A little blue heron at the springs.

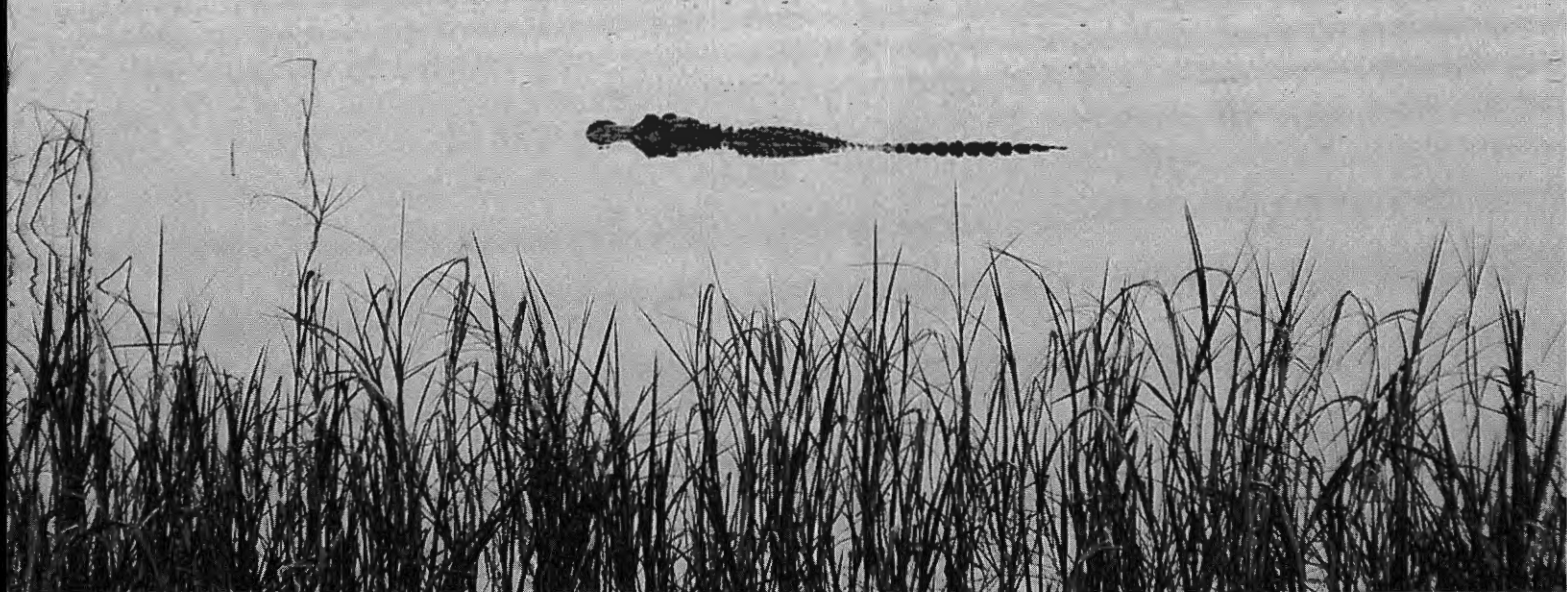
Sometimes we encounter the Divine in surprising places. Sarasota Friend Mimi McAdoo told me a story on the ride home from yearly meeting this year. Like many of us, she was deeply affected by the hurricanes that came through Florida. When Charley hit, she worked with the Salvation Army in Arcadia, helping to feed the many people who had lost their homes. One day, in the crowded dining tent, an old man approached her, offering a

gift. When she saw him reach into his pocket she thought he was going to give her a check. Instead, he handed her a small, exquisitely painted Madonna, telling her that it had been given to him at a very difficult time of his life and that he wanted her to pass it on to someone there. Looking down at the Madonna, she wondered how to accomplish this. When she looked up, the man had disappeared and, somehow, the place had emptied out. Off in a corner a woman

remained with her stair-step children ranging from a babe-in-arms to a young teen. Knowing this was the right person, Mimi approached her and handed it to her. Weeping, the woman accepted the gift

and with it made the sign of the cross on her face and on the faces of each of her children. The sanctity of the moment embraced them.

Another time, a friend told me about her work with inmates in the psychiatric unit of a Detroit jail. Often she went home enriched by her experiences. She was there to help the inmates but ended up being the recipient of what seemed like God's grace.



and the mundane. The poet sees heaven in a wildflower; the painter calls up a whirlwind in a starry night; the psalmist tells us that God can even be found in the depths of hell. Brother Lawrence, the 17th-century mystic, said: "In the noise and clutter

for different things, I possess God in as great tranquility as if I were upon my knees at the Blessed Sacrament." The soul seeking the Divine will find God no matter what the setting.

Today at the park, I found a four-year-old, Bianca, down on her knees looking at the flowers in the butterfly garden. Like Wordsworth's "Lucy" she had the clear, sweet vision of the very young. I was transfixed. Sometimes, I feel as if I am moving back and forth between heaven and Earth, and the world becomes a "very thin place."

□

FORAGE

Even the plants have more faith.
We bruit our brains but scarce perceive the pattern of a day
much less a weave of weeks,
a lifetime, a family, or a history.
Daisies track the sun across the sky
and sleep away the dark, enfolded in cool confidence.

We toss in troubled slumbers,
doubting light,
mistaking manna for luck or fluke,
suspicious of our outer senses
and inner compass too.

Here, lost in the thicket of our own devising,
I have left my self to forage in wonder
at the fortitude of foxglove,
the grace of common grass.

Denise Thompson-Slaughter

Denise Thompson-Slaughter is a member of South Bend (Ind.) Meeting.

AT MEETING

Not seeking, but making myself
available—as close
as my breath—to the source.

Edward A. Dougherty

Edward A. Dougherty lives in Corning, N.Y.

A SMALL MEETING

Just a handful,
We gathered together
In the Meeting House.
But with the windows
Flung open, birds'
Carols, insect songs,
And the freshening wind
Came to swell
Our congregation.

Elizabeth Schultz

Elizabeth Schultz is a member of Oread Meeting in Lawrence, Kans.

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

Quakerism and the Arts

by Kenneth E. Boulding

The relation of Quakerism to the arts—painting, sculpture, architecture, music, theater, opera, poetry, literature, and dance—is ambiguous and difficult. Historically, one has to see Quakerism in two aspects. It is a unique expression of religious experience and culture, in a certain sense independent of time and place, something that has always been in the potential of human life and experience. Quakerism also has to be looked at in the context of its time and place, as an offshoot of English Puritanism in the 17th century.

One does not have to be a Marxist—which I am certainly not—to see this whole movement as part of a process in class differentiation, in the development of a conscious subculture not willing to be subservient to and sharply differentiating itself from the culture of the aristocracy. This was largely made possible by rising technology, improved cultivation and food supplies, and general enrichment. Early Quakers, much like the Puritans, were yeoman farmers, craftsmen, a few shopkeepers at first; then occasionally a member of the upper class, like William Penn; and a few small-propertyed people like Isaac Pennington and Thomas Ellwood.

This whole movement of what later came to be called “nonconformity,” which at the time of George Fox’s early ministry

Kenneth E. Boulding (1910–1993) was professor of economics at University of Colorado and a member of Boulder (Colo.) Meeting when he wrote this article. This is the unrevised text as it appeared in the November 1, 1983, issue of FRIENDS JOURNAL.

consisted of Independents (Congregationalists), Presbyterians, and Baptists for the most part, with a few strange marginal sects like the Muggletonians, represented the rise of an independent culture isolating itself from that of propertied people, the aristocracy, and, of course, from the Church of England, which tried to take in everybody as a symbol of an integrated society. Even my grandmother, an English countrywoman who was a Methodist, told me how she used to sing, “The rich man in his castle, the poor man at his gate, God made them high and lowly, and gave them their estate.” In a way, the discovery by both the Puritans and the Quakers was that God had given them an “estate” that was by no means “lowly,” with a culture of its own and a life of the spirit which was internally rich. I remember again that my Methodist grandparents had a text on the wall, engraved somewhat like a Bank of England note, that read, “My God shall supply all your need according to His riches in glory.” And the “riches in glory” was a very real part of the Puritan, Baptist, and Quaker experience of the 17th century, as it was part of the Methodist experience of the 18th century.

It is not wholly surprising, therefore, that what today we would call the “arts”—painting, sculpture, stained glass, magnificent buildings, theater, dance, the novel (not really invented before the 18th century)—were rejected as part of “this world” and, what was worse, for being of the flesh and the devil. Puritan and Bap-

tist churches were plain, and Quaker meetinghouses even plainer, coming a long way from the great cathedrals, where the architectural and artistic riches of this world had somehow in the eyes of nonconformity veiled the “riches in glory.” The Cromwellian period in England, out of which Quakerism grew, exhibits slight similarities to the “Gang of Four” and the Cultural Revolution in China in its destruction of ancient buildings, statues, stained glass, and so on.

Quakerism, of course, pulled out from this violence into peaceableness, plainness of dress and lifestyle and meetinghouses, the rejection of the worldly arts. This rejection lasted almost until the 20th century. Margaret Fell protested a little against what she called “gaudy drab,” and seems to have worn a red gown. Thomas Ellwood was a friend of Milton and persuaded him, so the story goes, to write *Paradise Regained*. Quakerism developed a very distinctive form of literature in the Quaker journal, which flowered in John Woolman. Edward Hicks was a painter (although somewhat ashamed of this, as he felt it was not really the most acceptable way to earn a living; he was a failure at farming), and he wrote one of the most charming Quaker journals ever written.

The problem with the Puritan style of life and its simplicity, however, is that it has some tendency to produce riches simply through hard work, innovation, and thrift. In the 18th and 19th centuries, Quakers made enormous contributions to technological change. Abraham Darby

of Coalbrookdale, England, discovered how to smelt iron from coal and may well have had more ultimate impact on the world than any other Quaker. Then, of course, probity and trustworthiness got Friends into banking, insurance, and finance, where again they made very large contributions in the 18th and 19th centuries. In the 18th century came Joseph John Gurney ("I became as rich as the Gurneys," says Gilbert in *Trial By Jury*), the Frys, the Cadburys, the Rowntrees of England, and the Biddles of Philadelphia.

It is not wholly surprising that with increasing riches a little worldliness, including the arts, crept in. Joseph John Gurney is particularly interesting in this regard. The prosperous Victorian banker, master of Earlham Hall, traveled in almost triumphant procession with his sister, Elizabeth Fry, to the crowned heads of Europe. He was invited to preach before both houses of Congress in Washington, honored and feasted (I have been told that in some rural meetings in the United States leftovers were called "Joseph Johns" for decades after he passed by)—he seems the epitome of Victorian prosperity. Yet his diary reveals a constant tension between his sense of inner spiritual weakness and failure, and the impressive "worldly" outward presence.

Coming into the 20th century, we find a new kind of Quakerism inspired to a remarkable extent by Rufus Jones and his reinterpretation of Quaker history in terms of a sort of practical mysticism. It is reflected in American Friends Service Committee, the "new meetings" (largely in the university centers), Friends Committee on National

Legislation, Friends World Committee for Consultation, and so on. The plain dress and plain language disappear. The home of a Quaker professor becomes not very different from the home of any other professor, with art books, reproductions, novels, plays, and recordings of classical music. The new meetinghouses, however, are plain, with some tendency to center around a fireplace, and the silent meeting for the most part excludes even hymn singing; Bach and Handel are listened to at home. It is not surprising that in the noisy and information-overloaded world of academic life, the blessed, silent, gathered meeting has been the central experience of new Quakers, just as it is not surprising that the isolation and quiet of rural America produced the evangelical revivals and the pastoral meetings, some with robed choirs and stained glass. And in the 20th century we see Quaker artists, Quaker novelists, Quaker poets (these go

back into the 19th century, at least to Whittier). I suspect Quakers are rather thin on ballet, but folk dancing has become almost universal.

What is perhaps most remarkable is that the mid-20th century produced a distinguished U.S. composer of Quaker origins, Ned Rorem, who in good Quaker tradition has written and published journals. These are moving accounts of his life experience in Paris, Morocco, and New York, within the worldly world of the arts (and to that world, I think, we

Continued on page 34

JAZZ AT THE RIVERSIDE

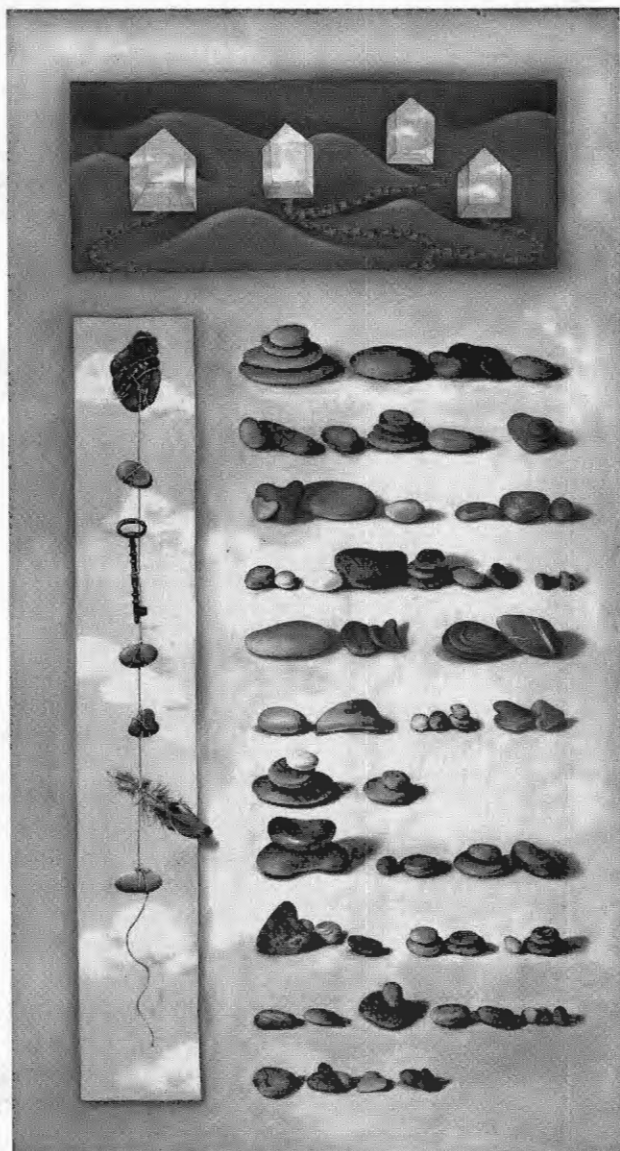
These guys play like ancient Quakers with the Spirit upon them. As they rise, the entire audience settles into expectant waiting. The kitchen is closed and the conversation at each table has stopped.

The service is traditional. Yet, while these musicians echo the gospels of Coltrane, Mingus, and Monk, the Holy Spirit fills their voice with fresh revelation, renewing old melodies and, occasionally, breaking through in riffs never quite heard before.

My thirteen-year-old son watches as these ministers sing praises. He can barely bide the time until he is called to speak this music before a congregation. His foot taps on sacred ground.

Steve Chase

Steve Chase is a member of Keene (N.H.) Meeting.



Right:
"Floating Heart
Stone Poem,"
by Cathy Weber,
© 2001

NORTHERN CHEYENNE RESERVATION DAYS, 1968

by Valerie Leiman

"Iwish to speak with thee after meeting today." That was the voice of Ward Harrington at Flushing (N.Y.) Meetinghouse. Clerk of the meeting, he constantly spoke calmly and quietly, and I was always somewhat in awe of this dignified and highly respected Friend. In the talk we had that day he made me aware of a most marvelous opportunity. It began with a telegram dated May 21, 1968, from Kay Horton, director of the Personnel Projects Office of American Friends Service Committee in Philadelphia:

WE HAVE AN OPENING FOR
PROJECT ASSISTANT LAME DEER
MONTANA WITH COLLEGE
STUDENTS ON INDIAN
RESERVATION. HONORARIUM,
\$300 PLUS TRAVEL AND
MAINTENANCE. PLEASE CALL
COLLECT IF INTERESTED AND
AVAILABLE.

I was interested and available, so I called her. Then, in a letter that followed, came a caveat: "I should mention that we do have one other candidate, so I hesitate to encourage you to arrange to get off until we have had a chance to consider your application along with hers." A gathering of documents followed: records of my master's degree and experience in social work, my volunteer teaching at First-day school, my participation in an AFSC work weekend in Chicago—everything was carefully reviewed. In interviews with AFSC staffs in New York and Philadelphia, I also met Jack and Ethel

Haller, AFSC staff working on the Northern Cheyenne Reservation, who were especially interested in hearing of my grandmother, a Lakota Sioux born on the Rosebud Reservation in South Dakota.

The letter finally arrived: "The staff here and in the regional office as well as the Lame Deer leadership couple enthusiastically unite in offering you the summer project assistantship in Montana. . . ." I was going!

I arrived in Billings, Montana, on Friday, June 21, 1968. The unobstructed view of Montana's brilliant blue skies, vast stretches of sagebrush, and distant mesas and buttes appeared an alien world to me compared to the skyscrapers, heavy traffic, and crowded streets of New York City.

Tim Visscher, an Antioch College student-intern, drove me to Lame Deer, 110 miles from the airport, explaining that this was his first AFSC college workcamp. We shared our anticipation of the coming experience.

I marveled at the immense stretches of land rolling before us, mile after mile, empty of any cars or trucks accompanying us on the endlessly long highway. At last, slowing down along the exit ramp, buildings suddenly appeared. A small store came first, its open front porch displaying bulging sacks. Further along were several small, sun-faded shacks sharing a packed dirt road. Next, a few scattered trailers, and then finally a house with a large tipi in front. Nothing seemed to move.

A different world existed on the opposite side of the highway. Neatly trimmed green lawns and freshly painted two-story houses with pretty, contrasting trim were evident. Bicycles and baby carriages lined concrete sidewalks, and family cars were parked on paved driveways.

"Those houses are where the white families live," Tim said, as he turned off the highway and parked before a green trailer where the leadership couple, Jack and Ethel Haller, lived.

"I wish I could leave you with a family, but Ethel stressed that I should not become involved with the Cheyennes, and I haven't," Tim explained. Then, wishing me well and waving goodbye, he drove off.

Exhausted from excitement, the transcon-

Valerie Leiman was married under the care of Flushing (N.Y.) Meeting in 1970. She is currently a member of the New York Society for Ethical Culture. Since retiring as a special education teacher, she has enjoyed beadweaving, quilting, and playing with an early music recorder ensemble.

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tinental flight, and the long, hot drive to the reservation, I fell asleep on the ground, in the shade of the leadership couple's trailer—still wearing my city dress. We had been cautioned by Ethel: "Cheyenne women wear dresses, nor pants."

There were 14 students: 7 men and 7 women. Two men were from Japan, two from Africa, two from the United States, and one, who had not yet arrived, from Great Britain. All seven women were from the United States: from Florida, California, and Massachusetts.

The two Japanese students, Tamio and Toshiki, were slightly older than the others. Both lived in Tokyo and were majoring in Chemical Engineering. Tamio, outgoing and lively, spoke fluent English. Toshiki, serious and reserved, was teased by the group for his excellent cooking. He blushing explained that his mother had no daughters to help her, so she taught him cooking and other things that girls learned. Some of those "other things," we discovered later, were graceful origami models called habataku tori—flying cranes that Toshiki and Tamio folded for an informal party.

The two African students were from Nigeria and Ghana; they also had contrasting personalities. One, quiet and serious, majoring in Veterinary Medicine, shared his wish to make a valuable contribution to his country's progress; he expressed his concern about being lured into "becoming a society doctor who only treats rich women's Pekinese dogs." The other student, majoring in Economics, was talkative and lively, frequently speaking of his family's political and social connections as advantages for his career in politics. This habit irritated the male U.S. students, who complained, "He's always trying to impress the girls!"

The "girls" meanwhile related quickly, informally, and with practiced facility. Chris, a quietly observant woman from California, seemed destined early on to be a natural leader. Donna, a student from Massachusetts, irritated the others with her frequent display of linguistic skills and athletic abilities. When Anthony arrived from England he related immediately and was friendly and informal, showing none of the stiffness and reserve expected "of all British people" by the group.

We moved our belongings into our tipis and the house where we were to cook, eat, wash, and meet, and which belonged to the daughter of the Tribal

Council Chief, John Woodenlegs. We also met Ted Rising Sun, an ex-Marine and director of the Community Progress Administration. He had served in Japan during the war and spoke some Japanese, which delighted Tamio and Toshiki.

Pastor Joe Walks Along was a Menonite minister who, describing himself as a traditionalist, admitted that he disliked white U.S. women because "they talk straight in your face instead of looking away." This would have been traditional Cheyenne women's behavior, but he admitted to preferring that white U.S. women talk "to the back of my head."

Carol Whitewolf, manager of the trading post, spoke so softly that one needed to listen closely to catch her words. She demonstrated her natural tact on a "buying day" when a Cheyenne woman brought in some paint she had made from a carefully guarded mixture of native materials, but in a quantity too small to be easy to sell. Carol told the woman, "You set the price"—by this strategy avoiding an argument and preserving harmony. Every item sold in the Craft Center was made by hand, including gourds, drums, beaded moccasins, traditional game materials, women's dresses, and men's shirts of tanned deerskin, all showing the skilled level of crafts found in museum collections. These included very large items such as an Indian woman's soft, white, tanned deerskin dress, beautifully beaded, and trimmed with colorful feathers that I instantly fell in love with, but ruefully realized that I couldn't afford; besides, I had no place to wear it in New York City!

The "Indian Pipeline" was a Cheyenne nickname for communicating reservation news; it had earlier sent along information about the workcamp and about my Sioux grandmother. Some of the young women expressed a wish to talk with me away from the students; and one, Ruby Sootkis, told me that the women felt related to me "because our tribes were allies." I was amused at first, because that era had ended so long ago. But I found, nevertheless, that negative feelings were still alive among some Cheyennes. The reason for this was economic: the poor quality and dry clay of Cheyenne soil, as contrasted with the lush, fertile soil of the Crow Reservation—given to the tribe by the federal government for Crow cooperation in the federal wars with other Indian tribes—offered less agricultural opportunity than the Cheyenne needed and felt

they deserved.

The Cheyenne Tribal Council, when asked by AFSC about specific service needs suitable for the workcamp, had suggested helping with the parents' Headstart classes; helping with landscaping in the Tribal Court; working with Cheyenne in a communal house-building program; classifying books in the library; and assist-

One day I observed a large, freshly cut tree being lassoed, and lifted up onto a truck to be driven to the encampment site. I was puzzled at first, then suddenly experienced a flood of memory.

ing in the summer youth camp. All of us worked alongside families on these projects, productively and with spirited optimism.

Landscaping the Tribal Court was supposed to be a joint effort with the Cheyennes; but after we had worked for one hour under the blazing sun and were ready to fall flat on our faces, no one came out to join us except for a few small children. They were adorable in their efforts to "help" us, so bright-eyed and eager, sturdy little bodies, but also incredibly dirty, with sores on their legs, arms, and faces from flea bites they had scratched and had become infected. The students had noticed the quick acceptance I had received from the Cheyennes, so I was dispatched to find out why no adults had appeared to help us as we toiled in the hot sun. The sensible answer was readily given: "Cheyenne people know not to try to work when the sun is high and hot. We didn't understand why you were doing that. We were waiting for you after the sun had gone down and it had cooled off. Then we would join you in the work."

The well-maintained homes on the

opposite side of the highway that divided the reservation into two separate areas—that one constituting the “best side” of the neighborhood—housed the white government employees of the Bureau of Indian Affairs (BIA). Over there were lawns, spacious and green from regular watering; the young trees had been carefully selected for shade and adaptability. There, houses were two-storied, sporting bright paint, colorful trim, and matching garages for cars, bicycles, and carriages.

Tim’s words echoed in my mind: “Those houses are where the white families live.”

On the other side of the highway, where we lived with the Cheyenne people, there were few trees, no lawns, no front yards, and no garages. Most of the

homes were old, rundown, one-room cabins with no electricity or running water. Families living in the one-room cabins used oil lamps and hauled water from centrally located pumps. A small body of water nearby provided a place to swim or fish.

There was hope, though—in one section, things were changing. A housing cooperative had been organized! New houses for the Cheyenne people were being built, using Cheyenne communal labor. The number of work hours contributed was added up for personal equity in their homes. No one would move into a house until all of the units were completed. Our workcamp labor would be contributed to a common pool, the total hours to be shared equally among the participating families.

We worked with the families, inspired, optimistic, and proud to be a part of this project. We painted the outside of each house differently, using fresh, bright colors with contrasting trim. The homes were spaced well apart for light; front yards were given the interesting treatment of using small rocks in the style of Japanese rock gardens.

I was surprised and pleased at the minimal amount of griping among the students, especially as we were living so close together in the quarters of a small, four-room house with one bathroom for 15 coed adults. The diversity in nationality, religion, ethnicity, age, and personality could easily have erupted in many conflicts and tensions. Yet, the climate was positive and characterized by cooperation and consideration on this little cultural island in the middle of an isolated Indian reservation, which had its own unique political, cultural, and economic problems.

Ruby Sootkis invited me to share her family’s tipi at the coming Sun Dance Ceremony, joining the large number of native people expected to attend. I was delighted. She told me that their ceremonies continued for two days and two nights. Her family always participated, she said proudly; they knew the “Head Man,” the Cheyenne spiritual leader—never called “medicine man” as in the movies.

Then one day soon after, I

observed a large, freshly cut tree, its branches and leaves intact, being lassoed, dragged, and lifted up onto a truck to be driven to the encampment site by some Cheyenne men. I was puzzled at first, then suddenly experienced a flood of memory. As a young, restless child, sharing a double bed with my grandmother, she would tell me stories to help me lie still and fall asleep. One story was that of “the capture of the Tree,” a part of the Great Hoop Encampment. It is a special tree that forms the center of the Great Hoop, always located in the wide-open area of the reservation reserved for an encampment. Several trees are cut down and their branches and leaves removed. Then they are pulled to the encampment area where deep holes have been dug. There the trees are planted in the ground to form a tremendous circle called the Great Hoop. Small branches and leaves are woven in and out of the trees’ tops to create a cool, latticed arbor. This is the start of the Sun Dance Ceremony. I would now witness that sacred ritual.

The long-awaited ceremony began while it was still dark, when, I was told, the sun was “danced up.” This symbolized the replenishment of the exhausted energy of the universe. The ceremony extended over two days and nights, when two young Cheyenne men, their bare bodies painted and decorated, enacted a ritual inside the open arbor formed under the Tree. The Head Man had applied something powerful to their faces, arms, torsos, legs, and feet, enabling them to engage continuously over that period in a sacred ritual of dance and song. The rhythmic stamping of their legs and feet was an echo of pounding buffalo hoofs; the shrill gusts of breath through the eagle-wing whistles in their mouths were the powerful cry of the Thunderbird. This dramatic enactment evoked a strong response from all present.

I understood that though the Ancients saw many buffalo, many eagles, and many people, they believed all to be related, and all to be participants in the universe as One. There were many buffalo and many eagles, but each was a manifestation of one Great Spirit, and they could represent that Spirit of One with their moving bodies and life’s breaths in the Great Hoop of the Sun Dance.

For me, this deeply felt experience has been unforgettable. □

MY FACE—HAS IT CHANGED?

Where are all the sour faces going?
Why do those that can refrain
And those full-up just smile?
And my face—has it changed
With thousands looking past it?

One day: rain. The next: the sun’s heat.
I’m not down or bloodied, but
The Good Samaritan story
has been felt by many.

Is everyone rushing into the good life?
Where everything is stainless steel?
Where will rogues and adventurers go?
And where will new ideas germinate?

There seems no hope sometimes—
And then someone, a person, a kindness
Helps you out
And the Gospel is redeemed.
The world makes sense again.

Steven Elkinton

Steven Elkinton is a member of Langley Hill Meeting in McLean, Va.

The York Retreat

OFFERING FRIENDLY TREATMENT TO THE MENTALLY ILL

by Ingrid Fabianson

Members of the Religious Society of Friends have long been known as active partners in social change in the world. While I was aware of Quaker influence in the women's movement, prison reform, and the civil rights movement, it was not until I visited York Retreat in England that I realized Friends also influenced changes in the care of the mentally ill.

During my solo trip to Ireland and England in April 2003, I planned to visit York Retreat, a Friends Psychiatric Institute in the borough of York, England. I had heard about it as a student at Earlham School of Religion, but I didn't really understand its deep history until my visit. I arrived, tired and a bit apprehensive, to a warm greeting and gracious hospitality that far surpassed my expectations. I stayed three days, during which time I was given a daily tour of the different wards, the gardens, and the programs. I met many of the patients and most of the staff. One patient showed me her room and the key she could use on the door; another

woman held my hand and wanted to sit with me. A man stormed over to me and asked "Are you one of those Quakers?" When I said "yes," he stomped off, muttering, "I feel sorry for you then."

I was served delicious food in the comfortable staff dining room. My bedroom on the third floor in the visitors' section had a wonderful view of the front gardens as well as access to a kitchen, laundry, and living area shared by friendly visiting staff. The Director, Jennie McAleese, gave me access to the Retreat as well as information about its history.

It is a fascinating story. In 1792, a Leeds Quaker, Hannah Mills, had a mental crisis and was placed in the York Asylum. Members of her meeting were not allowed to visit her. When she died a few weeks after her admission, Friends investigated the asylum's conditions. They found that the patients were neglected, chained, beaten, bled, and exposed to filth. According to the emerging philosophical emphasis of this latter half of the 18th century, people who were "mad"

were nearer the status of a beast than human because they were devoid of the ability to be rational and ordered in thought. They were presumed to be sub-human because they could not understand divine logic and thus needed to be cruelly subdued to allow for the control of their supposed animal nature.

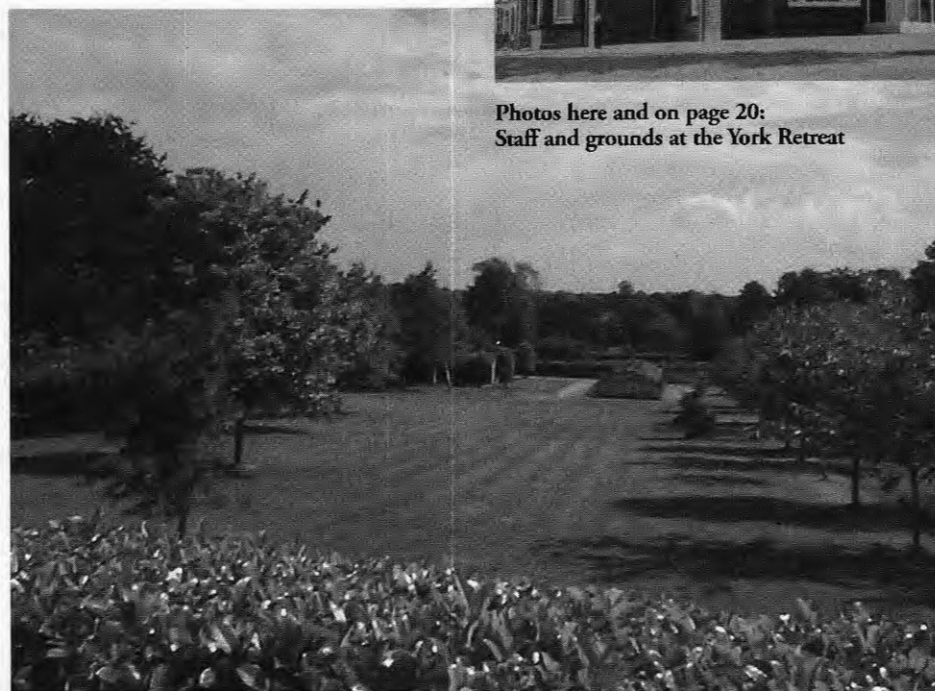
When these Friends discovered the horrors of the asylum system, they enlisted a Quaker tea merchant, William Tuke, to create a place for Quakers who needed to recover from mental distress. He first visited the Asylum, after which he persisted in exposing the inhumane conditions



Photos here and on page 20:
Staff and grounds at the York Retreat



Ingrid Fabianson is a licensed clinical social worker with a Masters of Divinity degree from Earlham School of Religion. She is currently living on San Juan Island in the State of Washington where she works in a rural Recovery Center. She attends a small worship group on the island and is a member of Goose Creek Meeting in Lincoln, Va. Her abiding interest is in the spiritual/healing dimension of home, place, and creation. She wishes to acknowledge help from Annie Borthwick, Quaker chaplain at York Retreat, for her help with this article.



of the Asylum system. He was successful in doing so before a court of law; and the resulting exposure influenced and reshaped perceptions and attitudes toward the mentally ill from that day forward. At the same time, he appealed to Friends for financial support and found the backing



needed to build the York Retreat.

The Retreat was built in the countryside outside York and was surrounded by well-planned, spacious gardens. There were no manacles and no bars or grates on the windows. Patients were not punished. The Retreat's care was based on the then radical Quaker belief that there is that of God in everyone and that an Inner Light is available at the core of every person. A spiritual, life-affirming experience is thus available to everyone, including those suffering from mental illness. With these beliefs, and with a natural empathy for marginalized groups, Friends established the Retreat on a foundation of love and respect. Friends developed a humane approach called "moral treatment," a term coined by William Tuke's grandson Samuel. The patients were housed in beautifully decorated buildings surrounded by the large grounds where they could walk and be in nature. They were fed healthy food and were taught the principles of resocialization, useful occupation, and self-control. While Tuke's ideas were considered unusual and even unworkable by some at the time, the Retreat came to be seen as a pioneer in the field of modern mental health treatment.

The present-day Retreat has built upon the ethical principles of the original ideas of moral treatment. It now integrates these principles with state-of-the-

art psychiatric and psychosocial practices. The gardens are still large and beautiful and serve as an eco-psychological healing environment, while the buildings are architecturally attractive and finely furnished with antiques from the original days. Patients from some wards wander freely throughout the building—even meeting with the CEO on occasion, chatting on first-name terms or sharing a cup of tea. Patients also socialize with decorators, porters, nurses, volunteers, and anyone else who happens to be around. Social distinctions are not made between patients and staff. The openness and deep respect for the patients is evident throughout the facility. Patients who lose control are not restrained but given extra attention by staff and volunteers.

The patients have individualized care plans and, depending on their capabilities, are able to leave the grounds to attend college classes or do volunteer work. They may also work for the going hourly wage in the Retreat shop or cafeteria. In addition, there are a great number of creative activities available to the residents including music, drama, and art therapy. The Retreat has a wide program of occupational therapy and a thriving social program (visits, concerts, and outings on evenings and weekends). The staff also offers different types of spiritual care and flexible worship, the sharing adjusted to different client groups. This includes Quaker meeting for worship on Thursday mornings.

In the Acorn Program for young women who have self-defeating behaviors, therapists use Dialectical Behavioral Therapy (DBT), a relatively new approach developed by Marsha Linehan at University of Washington, Seattle. There are two "multisensory" rooms, one for acute patients to help them relax and sleep, the other for elderly patients who suffer from dementia and other illnesses. These rooms provide sensory input using lights and patterns that calm those overcome by anxiety and fear.

There are other units, too. The Naomi Unit serves those suffering from acute mental health problems. The Jepson Unit provides rehabilitation and continuing care. The Gillespie Unit provides elderly care. The Tuke Centre provides outpatient psychodynamic psychotherapy, transactional analysis, and couples and group therapy. The Retreat has recently introduced a new service, Systemic Family Therapy, available as an outpatient

service or as part of inpatient therapy. The Retreat has also developed new alcohol/drug treatment modules. In June 2003, a second-stage provision was made for brain-injured people at York House, a facility providing intensive neurobehavioral assessments and rehabilitation for people suffering behavioral changes after brain injury. This second-stage provision has added more beds and more opportunity for long-term care in a domestic environment. There are approximately 130 beds at the Retreat, and 50 or so of these are for the elderly. There is also a nursing home in the community run on Retreat lines for 20 elderly people. Other services include inpatient and outpatient care for people suffering from psychological trauma and posttraumatic stress disorder.

There are 350 staff members at the Retreat. When new senior staff (psychiatrists or a new CEO) are to be hired, there is rigorous interviewing by groups from all areas of the hospital, not just managers. This includes an hour-long interview conducted entirely with patients (and a record-keeping chaplain) who represent all the hospital programs. If the patients do not like a candidate, he/she will not get the job regardless of expertise or qualifications.

I attended a small Quaker meeting one morning at the Retreat. The people present were neither staff nor patients but other community members who came specifically for this worship group. The Retreat is deeply connected to the community. While most employees are not members of the Religious Society of Friends, the chaplain, Annie Borthwick, is a Friend. The Retreat remains a Quaker ministry through the Yorkshire General Meeting of Friends, whose burial ground is also on the grounds of the Retreat. One feels that the Retreat is "home," not in the sense of a nursing home, but in the true sense of what home means—a place of beauty, harmony, love, and respect.

My three days as a visiting Friend left me with a feeling of deep regard. I witnessed the ethical roots of faith in action. The Retreat is a living, 210-year-old example of the Quaker values of wise stewardship, equality, service, kindness in daily living, integrity, good business practice, the promotion of social justice, and the support of each other's search for that of God within. □

We Friends have an inside view of Quakerism. We don't think of our Religious Society as isolated, or "in a box," but we do maintain a sense of being a cohesive religious body through participation in meeting and by the inner workings of our business affairs. Do we know as well our exterior: the side that the public perceives?

What if we could get "outside the box"—get atop of our inward communities—and look at the face of Quakerism from this other perspective? Would our decentralized community do things differently on local levels if we had access to an ongoing, comprehensive, and timely outside view of our wider Religious Society of Friends? Would we welcome fresh feedback from this new viewpoint as we would from a visitor to our religious community?

News reporters are paid to record events. Feature writers dig deeper to glean more complex meaning from outward appearances. Both reporters and feature writers have published telling pieces about Quakerism in the period during which I've electronically collected news and comments mentioning Friends. I've named this collection *Quakers in the News*.

I've used search algorithms, or software instructions on a search engine, to parse a two-month history of 4,500 newspapers, news websites, and TV and radio news reports. News is published each minute of each day on computers around the world. These computers and their software instructions are linked by the web of networks and the series of communication protocols that are the Internet.

How Quakers in the News Is Collected

I used a single query over the Internet for a one-year intensive period (May 2003 through April 2004) to retrieve news about or mentioning Quakerism. The query looks like this: *quaker - "quaker state," - "quaker foods," -sports, -chemical, -pepsico, -bancorp, -oats*. It means: search for any article with the word "Quaker," and without "Quaker State" (to eliminate Pennzoil-Quaker State Company), without "Quaker Foods" (as in Quaker Foods,

a subsidiary of Pepsico), without "Chemical" and "Bancorp" (as in Quaker Chemical Co. and Quaker Bancorp), and without "oats." Because Quaker-founded college sports teams are often named "Quakers," I eliminated the word "sports," to exclude most search results about college games. Other names such as Quaker Fabric, Quaker BioVentures, and Quaker parrots don't relate to the Religious Society of Friends, so I don't want those results returned to me; but one problem with

this "beta" or "in-testing" search engine, which is free, is that the service does not allow more than a small number of delimiters in the query.

This beta news-search service is far from perfect. There is plenty of room for improvement in search technology as the information age progresses. Still, these results are useful, and I send the results of *Quakers in the News* to an expanding group of Friends via electronic mail as they are published.

Friends now have the ability to look at Quakerism in a new way, from a new viewpoint. Will this tool or "mirror" change the way we feel about our outward Quaker activities? Will it affect what we do in the world? Will this view from outside the box affect our inward selves?

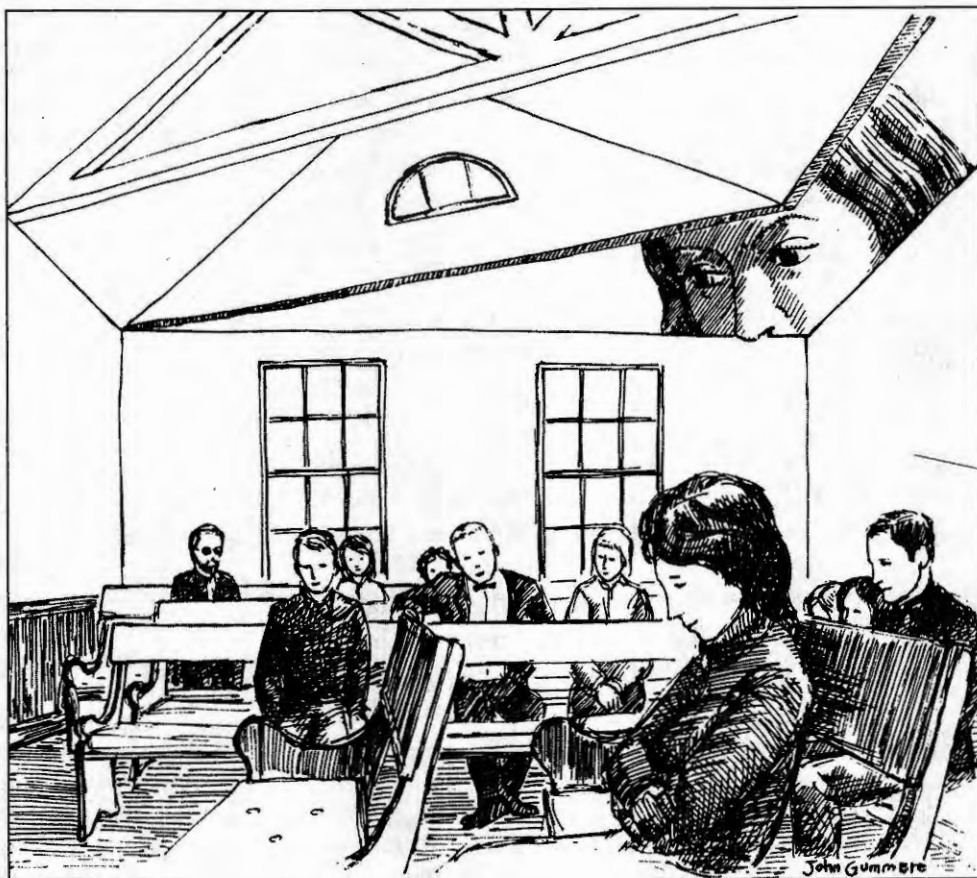
What I've Learned by Compiling Quakers in the News

First, since the fraction of Quakers in the world's population is very small, it is not surprising that the fraction of news stories about Quakers among total news stories is also very small. Despite this, Quakers continue to make a unique and important contribution to the wider world.

The fraction of Internet news pages

QUAKERS IN THE NEWS

by Glenn L. Reinhart



Glenn Reinhart is a member of Manhattan Meeting in New York City. To subscribe to Quakers in the News, send a message to <glennreinhardt@aol.com>.

(2,600,000) in the total number of Internet pages (8,000,000,000) is also very small. Concerning religion in the news, if one searches for the word "Catholic," one gets

back around 25,000 Internet news page results. "Methodist" returns about 10,000 results, "Presbyterian" about 5,000, "Unitarian" about 5,000, and "Bud-

dhist" also about 5,000.

If one simply searches for the word "Quaker," one finds around 1,500 Internet news page results—still too many through which to wade. The modified query mentioned earlier with what *not* to report back narrows the results to around 700, depending on how active Quakers are in any two-month period before a query is submitted.

Second, it is evident that Quakers spread their very limited numbers and time over many areas of concern.

To explore this, I began to compile data showing the range of Quaker attributes each news article addressed. The chart quickly encompassed so many columns that the task of naming and logging the results of a one-year collection within my own lifetime would have been impossible. Concerning this, the automation of the naming and logging of Quaker attributes to each article would be impossible to fully code into software. Some amount of time-consuming manual work will always be needed.

The numerous columns of Quaker attributes in my study were marked with headings like: Historical, Quaker School, Anti-War, Peace Activity, Protest, Business Integrity, Simplicity, Iraq, Slavery, Underground Railroad, Immigrant Rights, Civil Disobedience, Conscientious Objection, Prison Reform, Death Penalty, Book Review, Gambling, Alcohol, Christ, Conflict Resolution, Raised-a-Quaker, Real Estate Development, William Penn, and many others.

Third, I learned that activities related to Quaker peace concerns are alive and well, but those related to other Friends testimonies are mostly not reported. Can Friends find a way to equalize or integrate our commitment to community, integrity, truth, equity, simplicity, and care of the Earth—and to allow these to be as widely covered as our peace activities?

The Most Widely Reported Stories

During the one-year collection period from May 2003 to April 2004, the most widely and frequently reported story was about Nathaniel Heatwole, who in October 2003 was arrested and arraigned in Federal Court for planting box cutters and other apparently dangerous materials aboard commercial jet airliners. He was reported on TV, and in large and small newspapers worldwide, to have attended a Quaker college, Guilford, in North Carolina. He claimed that his was an act of civil disobedience to improve airline safety. The net effect to public perception was that "Quaker" is associated with *higher education*, and with *civil disobedience*. Some Friends found doubtful Nathaniel Heatwole's understanding or interpretation of civil disobedience. In June 2004 he was given a suspended sentence after pleading guilty to a lesser charge.

A distant second, but important, story came from Friends Committee on National Legislation and its senior fellow on military affairs, retired Col. Daniel Smith. He is a Purple Heart recipient and a graduate of the Army War College. In a June 2003 article, he publicly ques-

ESSENTIAL MOTION AT THE MEETING SCHOOL

In that sweet, soiled place where the cup of my hands
was full-to-flowing-over, where within sight of
Monadnock we all sought to take flight from level

ground, what I remember with amazement most is not
the harvests of turning churn, or shaping: loaf, bowl,
leather, lives; not the high of piling hay or setting down

steaming, just-shucked *butter and sugar* before a
sun-exultant crew. And not even you who, coming, grew
again and again into our dear, beloved family: eight

assorted adolescents sent in desperation or daring
into our blind and busy innocence. Nor the good food
of celebration: sixty sets of picnic hands joined beside

the pond; Calvin lighting a candle in morning worship
because no *word* could tell last night's child birth miracle;
the barn spring-swept, hung with lilacs for your leaving;

or the wrapping around, holding up, pouring out of Joel's
joy songs swelling daily for us and Jesus. And it is not
trouble or trauma: trust breaking, lab burning, an empty

well, not even the grim rising then rising once again
to the occasion of death. What stays amazing is simply this:
walking Thomas Road from Bliss House to a basement of

straight, black benches and slatted chairs—chairs linked,
making all arrangements into circles necessarily awkward—
walking with a pulse and passion I now name prayer

toward the real issue of our life together: Meeting.
And a light from that grimy gathering still sometimes
wakens me at night.

Janeal Turnbull Ravndal

Janeal Turnbull Ravndal, who lives at Pendle Hill in Wallingford, Pa., spent the years 1961 to 1976, together with her family, living and working at The Meeting School in Rindge, N.H.

tioned the U.S. military's strategy and logistics in Iraq as unsafe for U.S. lives and unsound in pure military terms. FCNL, like American Friends Service Committee, sometimes adds a tag line in press releases including the word "Quaker" in a brief description of its mission, assuring that these stories are picked up by my search.

Stories including Quakers and war resistance were likely more numerous in the news during the time of my search than they would have been in a period without U.S. military action.

A Strange Story

The Catholic Church, from coast to coast, has recently been rocked by sexual abuse scandals. The Religious Society of Friends also suffered a shocking story, which came and went without wide national coverage. The story, published in June and August 2003, was about a Friend from the Cincinnati area who was charged with 48 counts of "creating and receiving child pornography."

The remarkable aspect of this story, in my opinion, was that the Friend pled guilty to 49 counts on the condition that the Federal judge double his sentence. The female judge accommodated him, and his sentence was changed from 35 to 70 years in prison. The Friend was reported to have said of his request that it was the only way to stop "the evil monster" possessing him.

I recounted this story to a Catholic work colleague as we walked through the slush of a New York City winter afternoon. We had been talking about sexual abuse scandals in churches. My colleague lifted his glance from the slippery sidewalk, looked me in the eye, and said, "At least he's honest."

An Inspiring Story

March 2004 brought forth the story of George Ellis, a South African mathematician, cosmologist, and Quaker who won the \$1.4 million Templeton Prize for "Progress Toward Research or Discoveries about Spiritual Realities," religion's version of the Nobel Prize. Some said that George Ellis's prize-winning theory of *kenosis*, or self-sacrificing love, scientifically codified optimism. According to him, *kenosis* is a force permanently embedded in the universe and capable of inspiring humanity to reach ever higher. He gave an example of his theory: "In the history of

our country, there was very good reason to give up hope for the future. But in fact, the right thing to do was to hope it would come right. And hoping it would come right was already part of the force that helps to transform." He cited other examples of spiritual power being capable of overturning rational expectations for the future, including the civil rights movement in the United States in the 1960s and India's war for independence from Britain.

In Ellis's view, Christian, Jewish, Islamic, and even scientific fundamentalism all have a similar effect in how they polarize. In response, he said, "What I am really about is trying to get people not to have fundamentalist positions. You claim partial truth as the whole truth and you therefore dismiss the partial truths that other people might offer."

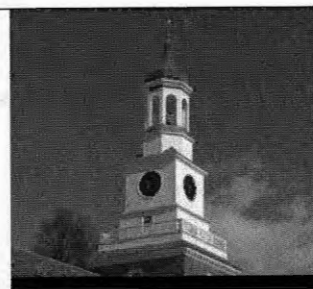
Limits of this Search

The *Quakers in the News* intensive survey began in May 2003, two months after the invasion of Iraq. The results I obtained in this time period were skewed in that I did not search on complementary queries such as "Friends Church," "Society of Friends," "American Friends Service Committee," or "Friends Committee on National Legislation." Sometimes a reporter will omit the word "Quaker" from a story about AFSC or FCNL. I now use all of the above-mentioned queries in my searches.

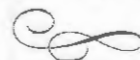
About that "Box"

Will our outward Quaker testimonies and actions continue to bind us together even though Friends, at times, see different inward truths or parts of the Truth? If we take all the partial views and look at them together, from "outside the box," will we become Quakers in the news with more diverse concerns or more focused ones? Will we become Quakers in the news less or more often?

The future of electronic searching is wide open. Will more thorough searching allow Friends to make better sense of the ever-expanding universe of knowledge? Will improvements in search software advance us in our spiritual quest? In this regard, maybe *knowing* what we seek will someday be harder than *finding* it. □



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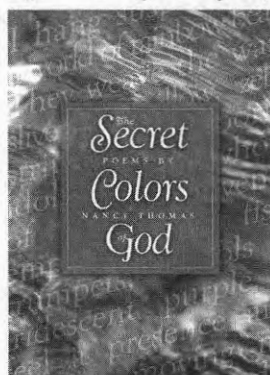
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■ ANALYSIS

Quakers, Ideology, and Government Policy

by Nancy Milio

“Ideology” has become a frequent label in public discourse in recent years. It warrants some discussion to differentiate the basis for policy positions that are advocated by various groups, including Quakers.

Ideologies—strong beliefs based on untestable assumptions—are the antithesis of science. Science does not claim to be “truth,” only to reveal plausible, testable hypotheses. Whether economic (the “invisible hand of the market” will solve economic inequities “in the long run”), religious (we hold the sole truth of a Divine Entity), or political (“ours” is the best form of governance), such ideologies are acceptable in individuals—indeed their right to espouse. But they are weak, even counterproductive, as guides to government policy.

I would argue that Quakers are not ideologists. We are continuous seekers of truth, looking for Light through ever-changing and complex times and places. We look to our collective and individual experience in the world to discern the ways of peace.

Our empirically based, ongoing search makes us different from many other spiritual and religious groups, and provides us with an uncommon basis for policy advocacy. Like scientists, with whom we share much, and on whom we draw, Quakers can help develop, assess, and uncover potential consequences of policies. We thereby can help clarify the moral and economic choices facing decision makers. Unlike ideal science, we can advocate choices that move humankind toward peace and justice, and work to bring antagonists together. Ideologies preclude the input of new information or compromise with nonbelievers.

As I examine the U.S. administration's budget plan, I find a statement of its beliefs—in the market, in one kind of religion, in military solutions, allocating \$2.6 trillion of national life and treasure accordingly. I see people in the United States experiencing the results of ideologically driven policies, with sharp impacts on health and welfare, the environment, and much of the world.

One theme is promotion of a mainly fundamentalist brand of Christianity under the label of “compassionate conservatism.” The administration believes “faith-based” programs—now receiving \$2 billion yearly—are cheaper, because they rely in part on church

volunteers, and more effective, because of their religious commitment. Yet, no federal effectiveness studies have tested these assumptions.

The budget plan favors the agenda of “faith-based” groups that worked for and voted for George W. Bush in the 2004 presidential election. The Bush Administration increased funds—to \$170 million—for abstinence-only sex education for youths. The Centers for Disease Control were told not to monitor the birth rates for girls in abstinence-only programs, but only their attendance and attitudes, and to emphasize the failure rates of condoms in its educational material. More of these funds are now going to faith-based groups than to traditional health education groups, according to an expansive study by the Roundtable on Religion and Social Welfare Policy of the Rockefeller Institute of Government.

Faith-based funds are administered by numerous government departments, including Agriculture, Housing, Health, Justice, and the Veterans' Administration—which now allows its health practitioners and counselors to exert “religious influence” on troubled veterans. These faith groups also have growing influence on U.S. international aid programs, especially regarding birth control, HIV/AIDS prevention, and drug abuse control.

This new federal bureaucratic infrastructure, headed in the White House and called a “parallel government” by the Rockefeller study, is aimed to help faith-based groups “penetrate agency operations,” to “enlist, equip, enable, empower, and expand” their role in federal health and social services.

A second budgetary theme is market-oriented privatization of government. The White House's stated policy is to privatize as many public functions as possible, including redirecting primary school funds to private and religious schools, and diverting Social Security funds to Wall Street brokers. The government will spend \$100 billion on outside service contracts next year, more than it spends on Federal employee salaries.

As studies have revealed in recent years, privatization brings less transparency and accountability for tax dollars. For instance, contracting organizations can claim their operations are “proprietary,” information that would compromise their competitiveness if made public. This secrecy makes external evaluation difficult or impossible. It also allows a weakening of civil rights guarantees, partly

Nancy Milio is professor emerita of both Health Policy and Nursing at University of North Carolina and a member of Chapel Hill (N.C.) Meeting.

because monitoring is rare. Religious groups who receive government funds are granted special privileges to discriminate against hiring persons with incompatible beliefs.

Commercial and religious program outsourcing also results in poorer-quality jobs, as unionized government jobs are shifted to ones without union representation, with fewer benefits, lower or uncertain pay rates, and less possibility for worker grievance appeals.

By definition, industry must first satisfy investors—versus the client service priority of nonprofit and public services. When profits are not high enough, a provider can end any service program with little warning. Commercial health maintenance organizations recently dropped over a million federally financed elderly beneficiaries when profits from them were too lean. Companies also factor in marketing costs and top salaries for their executive pyramids, increasing taxpayer costs.

Combined with continued growth of military spending (at least \$500 billion for 2006), the administration's plan will cut further into an already frayed social safety net for mothers and children, elders, workers, the disabled in health and nutrition programs, education, employment, and housing. The plan hollows out parts of the public and private health and science infrastructure and backs away from workplace and environmental protection—25 percent is to be cut from environmental and land conservation programs over the next five years.

Budget plans no longer favor science. Research on public health threats, such as syphilis and tuberculosis, has been cut by 27 percent since 2001. There is a scientist shortage, as foreign-born scientists find other countries' universities more inviting and less expensive, and as U.S. college entrants decline due to rising costs and diminishing federal funds for students—as ordained by the budget plan. Research is being increasingly walled off by government secrecy and corporate funding restrictions on academics. Religious fundamentalists are challenging science education in several states by successfully getting Creationism or Intelligent Design taught alongside Darwinism in basic science classes.

Ideologically driven government policies are unworthy of democracies and detrimental to public health and welfare. Quakers have long spoken against policies that waste lives and the heritage of our country and our world. I believe we must actively educate ourselves, our children, our communities, and our policymakers on the consequences of how our wealth is shared out. While we do not agree on every issue, we have found and can find common ground sufficient to move forward together in advocating life-affirming, Earth-friendly policies. ☐

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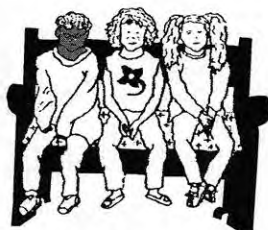
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—Ellen Michaud

Sails on the Horizon: A Novel of the Napoleonic Wars

*By Jay Worrall. Random House, 2005. 304
pages. \$24.95/hardcover.*

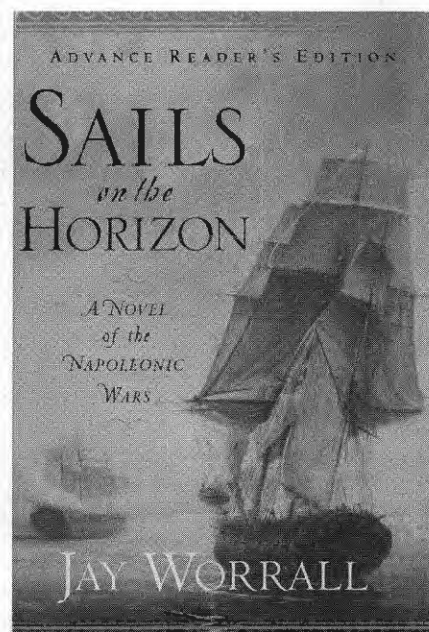
Like any epic worth its salt, Quaker author Jay Worrall's new novel commences in *medias res*, or amidships, so to speak, moments before a sea battle begins. While this tale of a British navy captain's career and marriage is certainly no *Iliad*, the author does set Charles Edgemont's individual story against the backdrop of an epic conflict (the Napoleonic Wars, from February 1793 to June 1815), one that other historical novelists like Patrick O'Brian have already charted in panoramic scope.

We first meet Charles as the second lieutenant aboard His Britannic Majesty's *Argonaut*, commanding a group of cannons at the height of the battle of St. Vincent, St. Valentine's Day, 1797, off the coast of Portugal. He only stays a second lieutenant through page 13, however. A full-bore engagement with the *Santa Brigida* not only disables the *Argonaut*, it kills both that ship's captain and its first lieutenant, and young Charles must step into the captain's role with no preparation and a great deal of trepidation.

A knot in fate's rope—not military genius—twists circumstance to make it look like Charles has saved the day, and he becomes an instant celebrity on sea and land. None other than Captain Horatio Nelson (whose column towers above Trafalgar Square today in London) stops by to congratulate him on his "display of tenacity and sheer bull-headed determination."

The *Argonaut* had been Swiss-cheesed by Spanish guns to the point of requiring many months in dry-dock, so Charles puts her to port at Plymouth and heads home to Chester—his first time in six years—for a little R and R, buoyed by a (provisional) promotion to commander and a fortune in prize money, awarded for his capture of three Spanish warships.

Arriving at the family farm, he finds the place in shambles and learns that his father died months ago. But Charles moves through the hallways of banking and commerce with greater ease than he does through the world of women, and in short order he has put his new-found wealth to use salvaging the estate his



father left encumbered by debts, and purchasing an adjoining property to his own. He manages everything thus far in the novel so adroitly, one begins to wonder when the real conflict will arise.

Jay Worrall delivers the novel's major obstacle in the form of Charles's collision with a woman—literally, at first, and figuratively thereafter. He first meets Penelope Brown when his galloping stallion sideswipes her horse-drawn cart, turning it over and breaking her arm, which he gallantly sets on the spot, having observed such operations aboard ship more than a few times.

It's a scene that recalls Jane Eyre's encounter with Edward Rochester on an icy path en route to Thornfield Hall, with one important difference. In Charlotte Brontë's novel, Rochester's horse slips, dumping him onto the ground; Jane must offer her timid assistance for him to remount his steed. In *Sails on the Horizon*, the man over-rides the woman, a fact that remains significant. It's love at first sight, though, for "their eyes [meet], hers large and round, a startling clear gray, and unwavering." She's mesmerized here—and pretty much for the rest of the novel.

Charles begins paying court to Penelope, meeting her parents and generally hanging about her when not purchasing new equipment for his estate. But a summons arrives from the sea and he's off to Whitby to take command of another vessel, the *Lomond*, whose proper captain seems to be off for a while at the Georgian equivalent of the Betty Ford Clinic. Charles finds the ship covered in grime and peopled with whores (who visit the sailors onboard while the ship is in port), and he sets about immediately to get it fitted up, ordering more scrubbing and painting and polishing than the ship has seen in a long time. Once all's in order, Edgemont sets out to sea and soon comes back with a French prize in tow, having brilliantly acquitted him-

self and newly washed crew in an engagement with a privateer.

And so it goes for the remainder of the book, Charles alternating his time on land and sea, quelling the French and Spanish on the bounding main, and trying to conquer by love in the drier environs of Chester. I suppose it's no accident that we see him finally in command of a ship with a female name, HM Frigate *Louisa*, for eventually he succeeds both in winning the prize at home and exacting his revenge upon the dreaded *Santa Brigida*, which he stalks until the novel's final battle.

You might well be wondering why a review of this tale of studdingsails, mizzenmasts, and twelve-pounders has appeared in FRIENDS JOURNAL. It turns out that Penelope Brown is a Quaker, and her objection to Charles's profession turns a good bit of the novel's plot. Despite Charles's maiming of her upon their very first encounter, Penny turns out to be rather feisty—not at all a retiring woman dressed in gray. Having fallen for Charles, she labors with him, as does her father, over the violence of his day job. Quaker pacifism proves a difficult reef for Charles to circumnavigate, though Jay Worrall presents him as much more enlightened than his navy peers: he will not flog his men; he wants to pay them well; and he even rescues Penny's brother from a press gang, the 18th century's crude and violent selective service, who roamed about the countryside arresting unsuspecting men and forcing them to work on naval ships. The novel seems to be seasoning Charles up for a convincement, but if you expect a conventional, happy Quaker conclusion, you will be surprised.

While the romance plot lags a bit lackluster in the novel, the scenes aboard ship simmer with action. The battle set pieces, like those in contemporary films such as *Gladiator*, that have mined a new aesthetic in their violence, swash and buckle with gripping language. For instance, a poor sod on the *Argonaut*, one Billy Bowles, meets his maker when a cannon shot makes him "dissolve into a mist of gore." There is no comparable rhetoric of love within this novel.

This book's a great read for the beach, in part because you'll have sea air up your nose while chasing Charles's exploits twixt Gibraltar and the Irish Sea. There's definitely the tang of salt here. But I'm still searching for that tale that shows us Quakers any way but odd, the one that dares to find the drama in our subtle and demanding worship and the conflict in—at least what ought to be—our passionate way of life.

—Jim Hood

Jim Hood is an associate professor of English at Guilford College.



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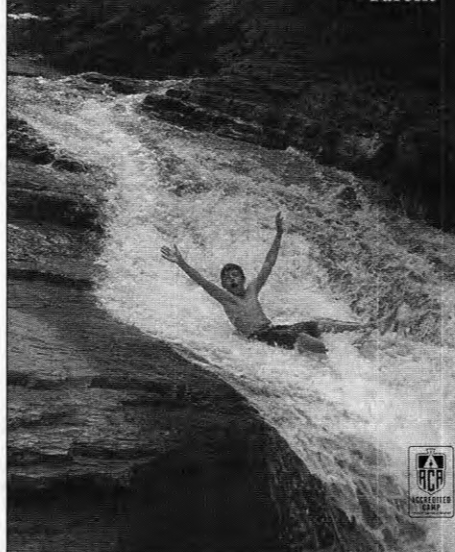


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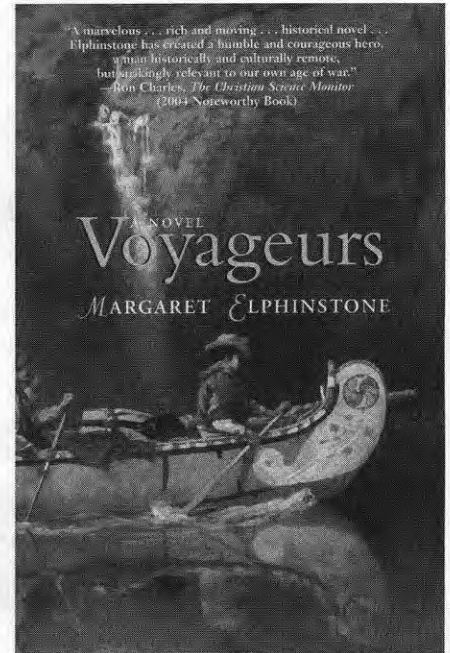


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Voyageurs

By Margaret Elphinstone. Cannongate US,
2004. 480 pages. \$24/hardcover.

It's hard to think of Canadian voyageurs, the War of 1812, and earnest Quakers coming together for an exciting read. Interesting maybe, but not exciting. Yet this novel provides precisely that.

The story begins when Margaret Elphinstone finds a manuscript in the attic of her house during a remodeling stint. "I would be content even now were it not for my sister Rachel"—these haunting words from ancient pages lead their reader into an adventure with English Friend Mark Greenhow.

Early in Mark's found manuscript, we learn the tale of his lost sister Rachel. A strong-willed young Quaker, Rachel is called to missionary work in the remote woodlands of Canada. There she meets a smooth, non-Quaker fur trader named Alan Mackenzie. They marry. The Quakers—still very much a peculiar people in the early 19th century—find out about this. She is promptly disowned. She loses her first baby. She disappears into the wild.

Unable to accept what seem to be brutal facts, Mark resolves to make the journey from England to Quebec and then on to the Great Lakes to search for his sister. It seems to be just another—though major—step in his lifelong journey of looking after his sometimes difficult sibling, and he ventures forth with both affection and resentment.

So Mark sets off across Canada with a team of fur traders. These fellows, who paddle 40-foot canoes for two-thirds of the day

and carry packs weighing as much as they do, are far removed from polite English Friends society. They're rough in talk, work, manners, and morals. Canoeing through the Great Lakes, Mark is tested as he struggles with Quakerism, its meaning on the frontier (especially "plain dress" and "plain speech"), his faith, his responsibilities to his sister, and the Friends Peace Testimony in a time of war.

We learn through his experience that 1812 was a particularly dangerous time to be canoeing around the Great Lakes. That's when the trade war there became a real war between the British, Americans, and Native Americans. Mark is caught in all this—a peace-loving British Friend trying to live his faith in a truly hostile environment. In the process he becomes a man, physically, emotionally, and spiritually.

Margaret Elphinstone is a Friend and, as a novelist (*The Sea Road, Hy Brasil*, and others), she had long planned to write a novel about Quakers. A professor of writing at University of Strathclyde in Glasgow, she says, "I was drawn to the Quietist period precisely because it was the hardest to empathise with. I guess I needed to come to terms with what I, living now, would see as the narrower aspects of 18th and 19th-century Quakerism. It's easier to understand Fox's reaction to a corrupt and war-torn England than to understand a more established people who choose to withdraw from society and reject all the arts (including writing novels, of course). At the same time I was drawn to the plainness and simplicity of their lives—which modern Quakers don't manage as our ancestors did. . . . I started to think what would it be like to be a Quaker then; and also, of course, I wanted to put my character, Mark, into a world at war and see how he dealt with it. That seemed to me the most relevant question at all times, and of course it hasn't changed a bit—neither the incessant wars nor the Quaker Peace Testimony. I wanted to explore that too."

Filled with love, intrigue, hope, and despair, Mark's story is one of ultimately finding something far different from what one wishes, and how one Friend deals with it. And as his actions show, journeys undertaken in faithfulness and trust can be successful in ways that we would not think possible sitting in the safety of Friends meeting.

—J. Brent Bill

J. Brent Bill, assistant book review editor of FRIENDS JOURNAL, attends Plainfield (Ind.) Meeting and is the author of Holy Silence: The Gift of Quaker Spirituality.

FRIENDS JOURNAL August 2005



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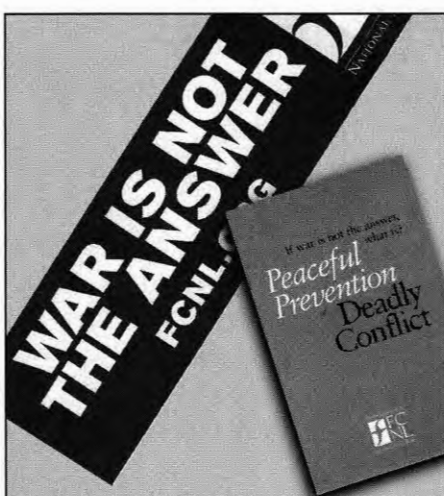
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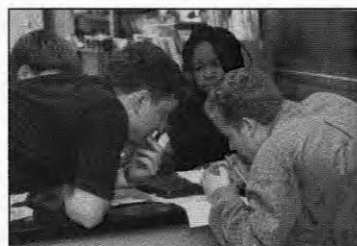
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The Preservationist

By David Maine. St. Martin's Press, 2004.
240 pages. \$21.95/hardcover.

*I must build a boat.
A boat, she says.
A ship, more like. I'll need the boys to help, he
adds as an afterthought.
We're leagues from the sea, she says, or any
river big enough to warrant a boat.
This conversation is making Noe impatient.
I've no need to explain myself to you.
And when you're done, she says carefully, we'll
be taking this ship to the sea somehow?
As usual, Noe's impatience fades quickly.
We'll not be going to the sea. The sea will be
coming to us.*

I admit it. I'm a sucker for retellings of Bible stories. I appreciate anything that gives me some insight and feeling for the people who lived the lives I've read about since I was a little kid at Highland Avenue Friends Church in Columbus, Ohio. Noah's is one of my favorite stories—sin, flood, animals, and a big boat. It raises lots of questions: what did they eat, what did they drink, what did they think? What was God thinking?

David Maine helps us think about all that in his debut novel. He tells how visitations from God are a mixed blessing for Noah and his family. I wonder if George Fox and Margaret Fell felt the same way? The heart of Noah and his family's story is like Fox's and Fell's—what's it like to live touched by God, while struggling against things that seemingly cannot be controlled or rationally explained?

In this story, Noe (better known as Noah by most of us) is scared to death when he meets God and gets the instructions to build an ark. Yet he gets busy doing it—enlisting his family and others in the process. His boys build the big boat, and the daughters-in-law collect animals and prepare for the trip. Those mystifying giants of Genesis make an appearance. (I've always wondered about them and how they got in the first book of the Bible.) We're introduced to the sarcastic neighbors who ridicule Noah and clan, who are struggling with their own inner doubts about this project and God—who always seems to be hanging around.

Then there's Noah's nameless wife. She puts up with everything "Himself" (as she calls Noah—nor God) does, with humor and wry realism. David Maine paints her as a character who's truly eccentric.

Though the beginning and ending of this story are well known, the author fills in the mysterious middle part—the voyage—with grace and imagination, and not a little bit of crudity. His is no nice, neat First-day school tale—these are real people living real lives who

end up living in a crowded ship with a bunch of smelly, slimy animals and humans slip-sliding around. David Maine includes it all: the good, the bad, and the ugly along with the snakes, the goats, and the elephants. He uses eight voices to tell the story. A narrator tells the story in the chapters devoted to Noe, while the other characters tell their own stories in their own voices.

As these characters struggle to understand what is happening, what is God's place or God's wishes in this, they find themselves having answers they previously didn't know they had. For example, when a curious sea captain asks Noah's daughter-in-law, Bera, who is out on an animal-gathering expedition, how to worship her God, she replies, "Just let Him know you haven't forgotten Him, and tell him thanks. He loves to hear you say thanks." Stories and insights like this make *The Preservationist* a whimsical, happy, and sad story of faith, love, and survival.

—J. Brent Bill

In Brief

Quaker Views On Mysticism

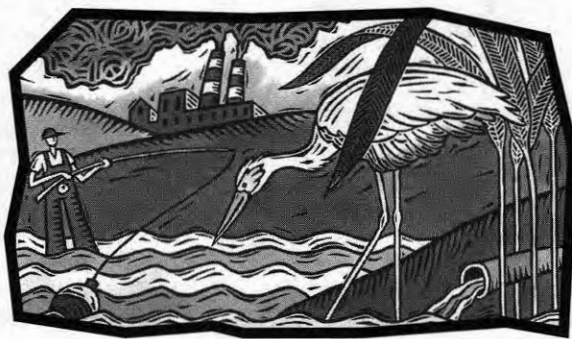
By Margery Post Abbott. Pendle Hill Pamphlet #375. Pendle Hill Publications, 2004. 35 pages. \$4. In *Quaker Views On Mysticism*, Marge Abbott brings her comprehensive knowledge of Friends' faith and practice, her wide and varied experience of Friends' community in the United States and Britain, and the fruits of her own spiritual journey to bear on the question of what "mysticism" means to liberal (unprogrammed) Friends. This pamphlet gives us many possible perspectives, gleaned from interviews with contemporary Friends, from the practical mysticism of Rufus Jones, from Quaker tradition and accumulated wisdom, and especially from the insights of direct experience, while "through it all runs the essential thread—that the awareness of the Spirit will result in lives that speak of justice, mercy, and compassion." How do we speak about that which is beyond words? There is no literal answer to this question, of course, but Marge Abbott demonstrates here how our lives can speak for us, how an exercise of discernment can translate our spiritual "openings" into outward action that is not only the fruit of mystical experience but an essential feature of mysticism itself. The Spirit we may glimpse in our inward seeking (or see in a blaze of Light) is the same Spirit that may guide our choices, and so shape our relationship to the world around us. In its combination of vision and practice, this pamphlet expresses the Spirit beautifully.

—Kirsten Backstrom

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

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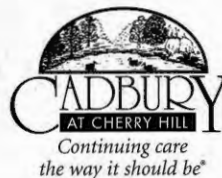


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In April, the United Nations eliminated the job of its top investigator on human rights in Afghanistan, Cherif Bassiouni, after he criticized violations by U.S. forces in the country. At a UN Commission on Human Rights meeting in Geneva, U.S. diplomats pressed the group to end the mandate of the position "independent expert on human rights in Afghanistan." During a year in that position, Cherif Bassiouni repeatedly criticized the U.S. military for detaining prisoners without trial and for barring almost all human rights monitors from its prisons in the country. In a 24-page report to the meeting he noted reports from Afghans, international agencies, and the Afghan government's human rights commission of U.S. troops breaking into homes with no legal authority, arresting residents, and abusing them in ways that "fall under the internationally accepted definition of torture." International agencies working in Afghanistan "estimate that over 1,000 individuals have been detained," he wrote. Human rights advocates say the U.S. policies that undermine human rights reporting in Afghanistan seem to come primarily from the military rather than the Department of State. The Pentagon has not made public the results of its own investigation into human rights violations at its bases in Afghanistan, despite an initial promise to reveal them. —*Los Angeles Times-Washington Post News Service*

Friends World Committee for Consultation's Central Executive Committee (CEC) met in May to make plans through the next two years. At FWCC's 2004 Triennial in Auckland, NZ, extensive discussions about priorities and financial concerns concluded with a mandate for the CEC to review FWCC's finances over the 14 months leading up to the CEC meeting at Woodbrooke Quaker Study Center in Birmingham, UK. Revenue for foundational funding increased with many Friends responding over this period; but the 2004 level of giving is not likely to be sustained, and the funding increases anticipated in the budget adopted at the Triennial are not likely to occur. The position of associate secretary has been temporarily eliminated through 2007, and an overall reduction in full-time staff and the revised budget is expected to halt and reverse the depletion of FWCC's general fund. On another note, earlier in May, the CEC approved a new Memorandum of Understanding between FWCC and American Friends Service Committee concerning the management of Quaker United Nations Office (QUNO) in New York. FWCC is the holder of general consultative non-governmental organization status at the United Nations on behalf of Friends. This document memorializes the practice of AFSC management in place since the QUNO New York office was set up. A new practice

will be the naming of half of the Quaker UN New York Committee from FWCC sections.

The annual meeting of Quakers United in Publishing (QUIP) brought together 28 Friends from the United States and Great Britain in Rockaway, Oreg., April 24-27. Co-chaired by Elizabeth Cave and Barbara Mays, the theme was "Fostering Lifelong Learning: Developing Quaker Readers of All Ages." Gil Skidmore of Britain Yearly Meeting spoke on "Past and Present Voices: Encouraging Lifelong Learning Using Spiritual Autobiography," leading participants in understanding the virtue of communicating personal journeys through biography. Michael Birkel, of Clear Creek Meeting (Ind.) and professor of Religion at Earlham College, spoke on "Inviting the Reader to Spiritual Growth." A panel of young Friends, assembled at the QUIP conference to arrange and edit 89 submissions for a book on young Friends' experiences with Quakerism, shared on "How do they get their Quaker/Spiritual learning? What resources have been most helpful?" QUIP members were challenged to ask how they, as publishers, writers, teachers, and older Friends, can improve the connection between generations. Of the 89 submissions, only two mentioned the name of Jesus Christ, one coming from an unprogrammed Friend. Workshops were led on "Using Book Groups," "Decision Makers in Book Purchasing," and "Lifelong Learning Through Non-print Media." A business session included a discussion on the move to add book reviews to the QUIP website and eventually have a slate of QUIP reviewers to submit them.

New York Yearly Meeting is offering its affiliated monthly meetings a packet of materials to encourage discussion around "How can we support our children to becoming peace-makers in a violent world?" Prepared and distributed by the Nurture Coordinating Committee of the yearly meeting, the packets include books, research material, and articles on how to talk with and listen to children about bullying, toys, and video games that emphasize violence, and Quaker religious experience and witness against violence. —*Spark, New York Yearly Meeting News*

Honolulu (Hawaii) Meeting has joined American Friends Service Committee to support development of a Peace Project in Hawaii. The project will strengthen the ability of both Honolulu Meeting and AFSC in Hawaii to provide information to military personnel about conscientious objection and other options regarding military service. Interested persons will be trained as counselors for a GI Rights Hotline, and a GI Rights workshop will be organized with trainers from the Central Committee for Conscientious Objectors. —*Ka Nakamaka, News of Friends in Hawaii*

August 2005 FRIENDS JOURNAL

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- September 1-5—North Carolina Yearly Meeting
- September 9-11—General Conference of Friends in India
- September 30-October 2—Missouri Valley Friends Conference

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•Since 1999, "PeaceTalks," founded by Barbara Simmons under the care of Newtown (Pa.) Meeting, has been producing radio shows for public radio "in order to tell the courageous stories of victims of violence who dared to turn the other cheek by responding with programs to help alleviate further violence." In August the latest production, "Lessons of Hiroshima 60 Years Later," produced by Reese Erlich and narrated by Walter Cronkite, will be offered for airing to Public Radio International's 350 stations. The one-hour radio documentary looks at the history of the A-bomb and its implications for today. It features contemporary interviews and archival tape and music, highlights different opinions about the bomb, and looks at how the United States censored media coverage of the bomb and its aftermath. For more information, contact Barbara Simmons, <peacevoice@enter.net> or Norval D. Reece, <norvreece@comcast.net>.

Opportunity

•Growing inequality and increasingly dire environmental outcomes have provoked many Friends organizations to question the sense in our society's common measurement, allocation, and decision-making tool: economics. Understanding the faulty assumptions that go into economic policy and theory is integral to being able to engage with the academic and policy community in an intelligent and productive way. With this in mind, the Quaker Institute for the Future was created. Its goal is to identify and assemble Quaker academics interested in researching the issues of neglectful economics and malfoundation. Workshop groups are being put together now and will begin this fall with an in-depth focus on the purpose, scale, distribution, institutional design, and the role of money. A conference will be held during the summer of 2006, or as work progresses. E-mail Meghan Stock at <meg.stock@mail.mcgill.ca> for a copy of QIF's charter and a detailed project outline. Workshop proposals are encouraged, maximum 500 words, by September 1.



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photograph by Laurence Sigmond

Quakerism and the Arts

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must add the flesh and the devil). His journals are terrifying accounts of something very close to a descent into hell, of sexual freedom and an endless struggle with alcoholism, and of coming very close to ultimate despair. The worldly culture of the arts, as he describes it, totally liberated from the restraints and inhibitions of Puritanism, is one in which there is little place for the heavenly kingdom, where the price of glory is earthly restraint.

There is a deep unresolved dilemma here. What might be called "classical Quakerism" up to the 20th century represented a kind of Franciscan voluntary poverty in the arts, inspired by a vision of a divine community of love and simplicity. In the 20th century comes liberation from these older taboos and an embracing of a vast, expanded complexity and richness of human experience. As an amateur painter, photographer, poet, and composer for the solo recorder, I have participated in this expansion. I have traveled all over the world and received its plaudits and honors, and it is almost another person who goes to meeting for worship and is caught up in the experience of oneness and almost terrifying simplicity. How do we preserve that simplicity and at the same time enjoy our new-found riches? How do we break out from what was perhaps a cultural prison without falling into the hands of the world, the flesh, and the devil, the hell on Earth that seems to follow so many liberations—political, economic, sexual, cultural?

There is no simple answer to these questions. We must continue to wrestle with them. The world, the flesh, and hell, at least on Earth, are terribly real. How can they be redeemed without a redeemer, or at least a redeeming experience? The world takes a lot of redeeming, and it is not surprising that, when the world seems irredeemable, those who experience the call of redemption retreat from the world into monasticism, Puritanism, or even classical Quakerism. Quakerism seems to have had a peculiar genius for having been able to keep one foot in this world and one in the other. This may lead at times to an uncomfortable straddle—but, then, who says we have to be comfortable! And what the redemption of the arts means in the modern world is a question we should not be afraid to ask. □

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Ahimsa

continued from page 8

close, lifelong friendship with the Clarks, who are now both deceased.

Many years later we visited Gandhi's home, Phoenix, near Durban in South Africa, where we met his daughter-in-law and granddaughter. We began to read about Gandhi's development of the principles of nonviolence while he was fighting apartheid in South Africa, and about the concept of establishing communes, such as Ahimsa, for training in nonviolence. Though the African National Congress eventually turned to violence in its fight against apartheid, nonviolent methods—the international boycott, huge work strikes, crowds marching in the streets—had much to do with the victory over racial oppression.

As opponents to the war, we felt ahead of our time in our interest in nonviolence in 1942. Ahimsa may not seem to have accomplished much, but it remained a focal point in the lives of all who participated. All the participants devoted their lives to some form of social change. Bronson Clark became head of American Friends Service Committee. Lee Stern

helped develop the Alternatives to Violence Project while working in the New York office of AFSC. Max studied architecture in prison, and became a well-known architect who designed and built low-cost housing. Allen worked for AFSC, and then for settlement houses in poor neighborhoods.

As for me, I studied and wrote about nonviolence as it first developed in the 19th century as a way of protecting runaway slaves from recapture. It later emerged in the early 20th century as a means to fight for women's rights. Indeed, Alice Paul, a Quaker from Moorestown, New Jersey, while battling for the 19th Amendment led her followers in a classic nonviolent action—accepting arrest, going to prison, and while there refusing to eat, as Gandhi so often did, until outraged public opinion demanded the release of the women.

We both participated in many nonviolent protests—against racism, against the war in Vietnam, for women's rights—and we closely followed the development and successes of nonviolence in the civil

rights movement. We read and applauded the use of nonviolence in liberation struggles in Serbia, Czechoslovakia, Ireland, the Philippines, Thailand, and Latin America. We were encouraged when we read of governments, such as that of Sweden, that developed departments for the study and use of nonviolent methods of conflict resolution.

Some years ago I was speaking at a Quaker gathering in southern California. I talked about my experience at the state mental hospital, and my discovery that love and the message of nonviolence could reach even the most deteriorated patient. I then mentioned that I had first started to study nonviolence seriously when I attended a seminar at Ahimsa. I spoke about the little commune, and how it influenced lives far beyond its borders. A man spoke up in the audience. "I was there too," he said. It was Paul "Happy" Smith, one of the original Ahimsa pioneers, whom I had failed to recognize after more than 50 years—a welcome stimulation of old memories. □

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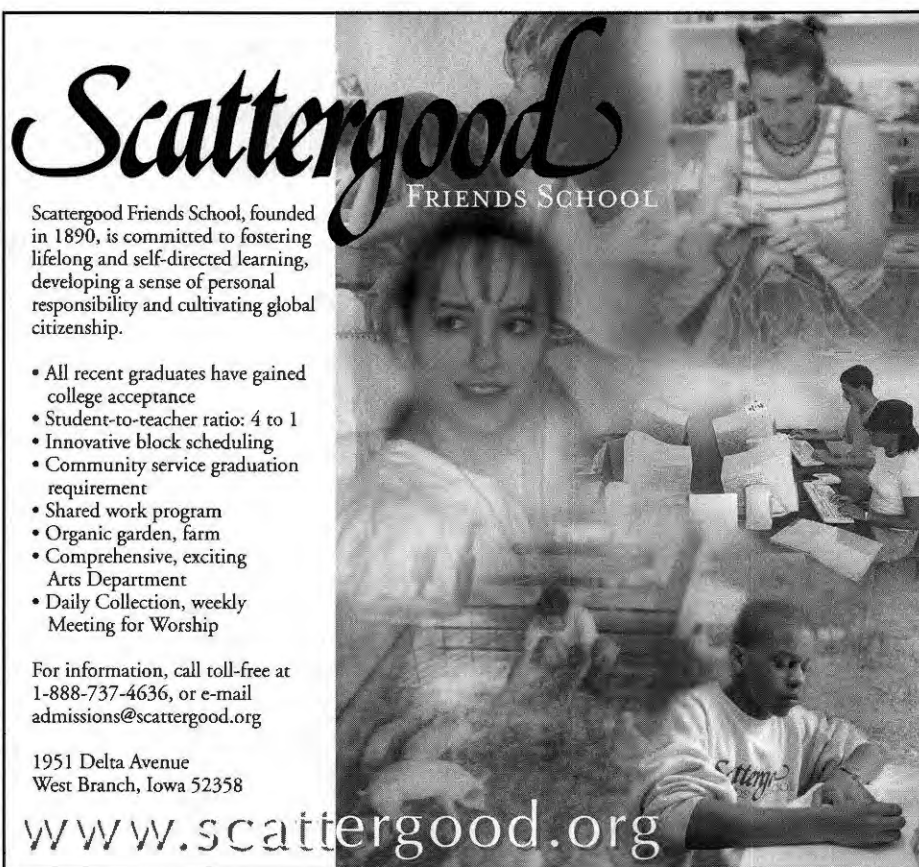


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■ MILESTONES

Birth

Daily—*Caroline Elizabeth Daily*, on March 12, 2005, to Sharon and Greg Daily. Sharon is a member of Gunpowder (Md.) Meeting.

Deaths

Cadbury—*B. Bartram Cadbury*, 91, on April 6, 2005, in Hanover, N.H. Bartram was born on September 8, 1913, in Moorestown, N.J., to Benjamin and Anna Moore Cadbury. He graduated from Moorestown Friends School, received a bachelor's degree in Biology from Haverford College in 1935 and a master's in Zoology from Cornell University in 1936. In 1940 he married Mary Virginia Thompson. He taught science at Friends Select School in Philadelphia and Miss Porter's School in Farmington, Conn., where he became chairman of the Science Department in 1956. He first taught marine biology at the National Audubon Society's Ecology Camp in Maine in 1948, and served as director from 1958 to 1968. The camp was for adults who were teachers or Audubon activists. During the 1960s and '70s he led ecology tours to Florida, Bermuda, the Bahamas, Trinidad, Tobago, and the South Pacific and spoke in the Audubon Lecture Series. After retiring to Cushing, Maine, he continued his Audubon association, serving as an officer and director for the Mid-Coast Maine Chapter and on the board of directors for the national organization. In Cushing he served on the town planning and conservation committees, was a trustee of the Maine Chapter of the Nature Conservancy, and was a founder of Friends of Hog Island, a support group for the Audubon Camp of Maine. His work helped the Audubon Society to maintain the natural quality of the North Woods as well as adequate habitat for migratory birds. Born into a Quaker family, he was a member of Central Philadelphia (Pa.) Meeting. After moving to Kendal at Hanover in 1995, he became clerk of Kendal Quaker Worship Group. Bartram was predeceased by a brother, Joseph M. Cadbury. He is survived by his wife, Mary Thompson Cadbury; two daughters, Elizabeth and Margaret Cadbury; and four grandchildren.

Dart—*Leonard Dart*, 86, on July 12, 2004, at his home in San Antonio Gardens in Claremont, Calif. Leonard was born on August 24, 1918, in Angola, Africa, to missionary parents, and often spoke fondly of his nearly idyllic childhood. He came to the United States for schooling and was a conscientious objector during WWII. He and his wife, Martha, met as counselors at a summer camp and were married in 1943. They became convinced Friends, joining Swarthmore (Pa.) Meeting in 1949, and moved to Claremont (Calif.) Meeting in 1955. Leonard served on the College, Discussion, Peace and Social Order, Ministry and Counsel, and Property committees. Over the years, he served as meeting clerk and clerk of Ministry and Counsel Committee. After moving to California, his dedicated work continued in Southern Quarter and in Philadelphia Yearly Meeting where he was active in the Friends in the Orient Committee. Later, he served as representative to FWCC. Leonard helped to clear stones and roots to prepare for the building of Claremont Meeting's meetinghouse, then cut and laid the cork flooring in the meeting room. Years later he planned and helped install equipment for

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the hard of hearing in both the meetinghouse and at Mt. San Antonio Gardens, where he lived. In 1986-87, Leonard and Martha were the last Brinton Visitors to travel in all the States that made up Philadelphia Yearly Meeting, Intermountain Yearly Meeting, and Northwest Yearly Meeting (around 7000 miles, by his count), bringing news of their growth and activities. He and Martha were yearlong residents at William Penn House in Washington, D. C., and at Woodbrooke Quaker study center in England. Leonard and Friend Freeman Bovard were co-founders of the Joint Science Department at the Claremont Colleges, known widely for their exemplary practice of cooperation and inclusiveness, and shared this knowledge with a university in India. He gave advance notice and information about astronomical activity, setting up a telescope to view eclipses and comets. He spoke with fascination of equipment he had invented to measure the tensile strength of spider web thread. Over the years, Leonard and Martha built an enormous network of Friends in India, England, and the United States. As Martha's hearing disappeared almost completely, Leonard wrote notes for her whenever people spoke, and found other methods of adapting the way they lived in order to sustain their independence. He was a quiet man, serene and constant, radiating a Quaker presence wherever he was, and with quiet humor. Speaking out of silence, he possessed a rare ability to expand from his experience, connecting it to the experiences of those gathered. He is survived by his wife, Martha Dart; three daughters, Mary, Ruth, and Sarah Dart; his son, David Dart; six grandchildren; and one great-grandchild.

Esmond—William (Bill) F. Esmond Sr., 92, on April 6, 2005, in Camden, Maine. Bill was born in Galway, Maine, on September 4, 1912, to William J. and Laura Meader Edmond. He graduated from Schuylerville High School and worked at Saratoga Hospital for many years before taking the job of assistant caretaker of Nashawena Island, 12 miles off the Massachusetts coast. Bill was an active member of Saratoga Meeting before and after World War II, but with increasing deafness he did not attend meeting for several years. He served as clerk, overseer, trustee, and as chairman of the Finance Committee. Bill was active with Young Friends and First-day school, accompanying young Friends to conferences in New York, New Jersey, and Illinois. In 1941 he attended a New York Yearly Meeting Peace and Service Committee Conference, and was named secretary to keep the meeting informed of the work and needs of the Foreign Service Section. He and his wife, Martha, attended both the Orthodox and Hicksite Yearly Meetings in New York City when both bodies were concerned with American Friends Service Committee's operation and financing of Friends Civilian Service Camps. Bill instigated and edited a meeting newsletter to inform members of a peace gathering and of a petition regarding maintenance of conscientious objectors in the workcamps. He represented Saratoga Meeting at Easton-Saratoga Half Yearly Meeting and New York Yearly Meeting, attending both the Orthodox and Hicksite Meetings. In 1954, when it was proposed that Saratoga join with an Orthodox meeting, Bill and his Martha were in unity with Saratoga Meeting's decision to remain separate and maintain the Hicksite principle. He worked for many years restoring and preserving the meetinghouse, and in 1967 he built the large shed in the

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woods behind it. His 90-acre farm in Malta, where he and Martha retired, had a big garden, much of it covered with strawberries. Bill was especially fond of strawberries, and many of them were wrapped for the freezer so he could enjoy them all year. Bill was predeceased by his wife, Martha Newlin Esmond; and a daughter, Charity Esmond. He is survived by a daughter, Alice Devine; and two sons, William F. Esmond Jr. and Donald R. Esmond; six grandchildren; and two great-grandsons.

Fitz-Hugh—*Ernie Lee Fitz-Hugh*, 84, on Oct. 11, 2004, near Hawthorn Woods, Ill. Ernie was born on December 10, 1920, in West Palm Beach, Fla. He received his bachelor's and master's degrees from University of Chicago, where he also met his first wife, Ann Kronquist. They were married in April 1945, the same year Ernie was drafted and made a request for conscientious objector status. Raised Episcopalian, he asked his minister to write a letter of support. The minister refused, and Ernie left the church unhappy with the inconsistencies he had experienced. Later he found that Friends matched his values for peace, hope, and freedom of the human spirit. He was granted only noncombatant status by the draft board and sent to Korea at the end of WWII. While stationed there, he nearly lost his life to a fever. Back from the war, he returned to University of Chicago. He became a psychologist and was delighted to have studied under Carl Rogers. He left school to raise a family before achieving his PhD; he and Ann had two daughters. For 30 years he served in the Illinois State Mental Hospital. In 1971, his beloved Ann died of breast cancer. He was remarried in 1973 only to divorce in 1974. In 1976 he married a third time. Ernie was first a member of 57th Street Meeting in Chicago, Ill., later transferring his membership to Lake Forest (Ill.) Meeting, and was an attendee of McHenry County (Ill.) Meeting. He had a great love for classical music and lived a very simple life. Ernie was predeceased by his first wife, Ann Kronquist Fitz-Hugh. He is survived by his wife, Pat Fitz-Hugh; two daughters, Lynn Fitz-Hugh and Fay F. Anderson; four grandchildren, Bridget, Scott, and Elizabeth Anderson and Sara Grendon; and his sister, Carol Jacoby.

Fuglister—*Cecelia Bowerman Fuglister*, 98, on January 14, 2005, in Falmouth, Mass. Cecelia was born on June 16, 1906, at her family homestead in Falmouth to Albert and Lois Henderson Bowerman. Cecelia grew up within West Falmouth Meeting, a dynamic, programmed meeting that welcomed her enthusiasm and activity. She was educated in a simple village school, and was valedictorian of her high school class. She earned a bachelor's degree in Mathematics from Earlham College and one in Library Science from Columbia University. By the 1920s, West Falmouth Meeting, severely affected by the movement of many people to the west and to the cities, was struggling. There was no longer a regular minister, and meetings themselves began to be held only in the summertime. Cecelia helped to organize what became well-attended summer programs, bringing interesting professors and ministers to the pulpit. In 1939 she married Frederick (Fritz) Fuglister, a WPA artist who came to Falmouth to paint a mural in a public building. Cecelia was working in the public library, as had her father for 47 years. Frederick went on to become a familiar figure in physical oceanography and expert on the Gulf Stream; and when their children were in col-

lege, Cecelia created the document library for Woods Hole Oceanographic Institution. In the 1960s, when meeting membership and programs had again declined, Cecelia set out to welcome a whole new generation of would-be Quakers, gently helping the handful of remaining members turn the meeting back to the traditional, unprogrammed form that met throughout the year. Cecelia maintained the meeting records, served as treasurer, ensured the maintainance of the buildings, and became the primary link to the future for Friends in the area. She played the violin in the community orchestra and, with Frederick, hosted evenings of chamber music in their home. She and Frederick were also involved in the Cape Cod Symphony and other musical events. She was predeceased by her husband, Frederick Fuglister. She is survived by two sons, Frederick J. (Eric) Fuglister and Charles Kurt Fuglister; one daughter, Elisabeth (Betsy) Steward; three grandchildren; five great-grandchildren; and several nieces and nephews.

Hollister—*Katharine Maxwell Hollister*, 90, on April 13, 2005, in Yellow Springs, Ohio. Katharine was born in Chicago on April 15, 1914, the daughter of Donald Heberd Maxwell and Virginia Senseney Maxwell, a women's right-to-vote activist. She grew up in Wilmette, Ill., received a BA from Antioch College, and an MA in Education from Northwestern University. She taught elementary school in Winnetka, Ill., and at the Antioch School in Yellow Springs. In 1941 she married Barry Hollister. She was a devoted mother who focused on raising her four children. An active member of Yellow Springs Meeting since the early 1940s, she had a passion for religious education. She served Friends General Conference in curriculum development and teacher training for 40 years, and, with Barry, for Quaker service in Geneva, Switzerland, Philadelphia, Pa., and New York City, where she spent nine years as host of Quaker House while Barry directed Quaker United Nations Office. Continuing in her mother's tradition, Kay was a member of her local League of Women voters for 60 years, serving three times as chapter president. Kay was predeceased by her husband of 62 years, Barry Hollister. She is survived by two sons, Robert and Don Hollister; two daughters, Virginia Hollister-Freeman and Joan Hollister; seven grandchildren; two brothers, George and Donald Maxwell; and several nieces and nephews.

Kieselbach—*Penelope (Penny) Morgan Carpenter Kieselbach*, 84, on March 6, 2005, in Glen Arm, Md. Penelope was born on November 29, 1920, in New York City to John Tilney Carpenter and Ruth Gardiner Carpenter. She grew up in Montclair, N.J., and graduated from Smith College in 1942. She was in the Signal Corps during World War II, and married Richard Kieselbach in 1950. In the early 1960s she earned her master's degree at West Chester University. She worked in the fashion industry, as a travel agent, taught French at Henderson High School in West Chester, and was a clerk at the Chester County Court House. Born a Quaker, she was the picture of elegance and grace, and a member of West Chester Meeting for 35 years. She was active in West Chester Friends Community School, helping to plan a new wing and to rehabilitate the meetinghouse. In 2002, when she moved to Glen Meadows, Penelope transferred her membership to Gunpowder (Md.) Meeting, where she enjoyed the social gatherings and coffee hours,

and participated in a quilting project to sew a dozen lap quilts for ailing members and attenders. When she became ill, she was a grateful recipient of one of the quilts. As her illness progressed, she moved to her son's home in Pennsylvania, where she could receive care from family members. To everyone's delight, she made a remarkable recovery and was able to return to Glen Meadows. Penelope was predeceased by her husband, Richard Kieselbach; and a brother, Stoddart Smith. She is survived by her daughter, Patricia K. Murphy; her son, Peter Kieselbach; five grandchildren; and three sisters, Nancy Wendell, Cynthia Roylance, and Virginia Smith.

Monreal—*Ignacio (Nacho) Gonzalez Monreal*, 84, on March 2, 2005, in Mexico City. Nacho was born on May 25, 1920, in San Luis Potosi, Mexico, and was raised mostly by a grandmother, a godmother, and an aunt. At the age of ten he was sent to boarding school in Ladrillo, Coahuila, to study under the tutelage of Catholic nuns. He received a bachelor's degree in Agricultural Economics from Chapingo, where he learned to play American football and, because he was slow but unstoppable, was nicknamed "the tractor." He later studied at National Autonomous University of Mexico and worked as an economist specializing in agricultural credit within the Mexican banking system. While studying at National School of Agriculture in Chapingo in the late 1930s and early 1940s, Nacho was introduced to Quakerism by Heberto Sein, who lectured there. With Heberto's guidance, Nacho visited workcamps then run by AFSC. At a workcamp in Tetzcala, Morelos, in 1944, he met economist Ellen Lauck, a young woman from a Presbyterian family with Quaker ancestors. They were married in 1950 at Ellen's parents' home in Chevy Chase, Md., then returned to live in Mexico. The couple began attending Mexico City Meeting in the early 1950s and joined in the mid-'50s because, as Nacho explained, "I discovered in Quakerism the great value of trying to have an honest and truthful life." From 1960 to 1966 he served as AFSC's director of rural development in Mexico, helping to coordinate activities at year-round workcamps, during which time he was also president of the Instituto Nacional de Economia Agrícola. He was a valued link between AFSC's foreign volunteers and their Mexican hosts, and was much loved for his kindness and good humor. In the early 1970s, Nacho and Ellen founded a Friends meeting in Guatemala, where he was working in another rural development program. From 1969 to 1983, while he and Ellen raised their five children, Nacho worked for several international organizations, including the United Nations and the Organization of American States, and in Honduras, Guatemala, Bolivia, Ecuador, and Brazil. Returning to Mexico, he worked briefly with the Secretariat of Agriculture in the State of Tabasco, always hopeful that others would adopt his ideals. From 1990 to 1991, he spent a year in residence at Pendle Hill. Even as membership in Mexico City Meeting declined, Nacho remained absorbed in the life of Casa de los Amigos and committed to maintaining it as a locus of Quaker values. Sitting motionless with his eyes closed, his face deeply furrowed, he was a commanding presence at meeting. Nacho was predeceased by his beloved wife, Ellen. He is survived by three daughters, Nancy, Rebecca, and Sarah Gonzalez Lauck; and two sons, Victor and Martin Gonzalez Lauck.

Peacock—*Shirley Marie Greene Peacock*, 80, on January 17, 2005, in Honolulu, Hawaii. Shirley was born on June 10, 1924, in Jamestown, N.Y., and attended public schools there. Growing up in Jamestown, she explored every church, Bible study group, and camp available. The influence of her high school friend, Phoebe Look, member of a Baltimore Quaker family, brought Shirley into the Wider Quaker Fellowship, where she felt at home with pacifism and the quiet waiting upon the Spirit. Working her way through college, she completed her freshman and sophomore years taking Alfred University extension courses while employed by the director of that program. Guided by her pacifist convictions, she was drawn to Earlham College, where she completed her junior and senior years. She majored in Relief and Reconstruction, which may have been the only program of its kind during the years of World War II. While at Earlham, she worked in the library and took part-time secretarial positions, including at the Rural Life Association at Quaker Hill, where in November 1945 she met Daniel Joseph Peacock. They were married at Quaker Hill in 1946. In 1949, the couple and their first baby drove to Washington, D.C., where Daniel directed an AFSC workcamp. In 1959, when Dan took a position at the then new Pacific Islands Central School, Shirley began work in the district administrator's office. In 1961, via Manila, Hong Kong, Bangkok, and Europe, the family went home to Philadelphia. The family then moved to Saipan, where Shirley became secretary to the staff anthropologist at the Trust Territory's Headquarters and Dan joined the Education staff. In Saipan, the Peacocks attended Quaker meetings with other Friends in members' homes. In 1980, Shirley and her husband retired and settled in Honolulu, where for several years they were frequent attenders of Honolulu Meeting. From 1983 to 1984, they lived in London, while Dan finished his book on Lee Boo of Belau. Shirley loved London with its great theaters, galleries, and museums. In the early 1990s, she was diagnosed with diabetes, and the years that followed became increasingly difficult for her. She broke her hip after a fall from which she never recovered. Her last years were further diminished by Alzheimer's disease. She is survived by her husband, Daniel J. Peacock; two daughters, Karen M. Peacock and Paula P. Bertolin; a son, Daniel L. Peacock; and a sister, Dorothea O'Connor.

Scott—*Ursula Marsh Scott*, 81, on March 11, 2005, in Asheville, N.C. Ursula was born on March 16, 1923, in Washington, D.C., the daughter of Eleanor Taylor, an outspoken suffragette, and Benjamin Marsh, a grassroots lobbyist and antiwar activist. Ursula graduated from Friends Seminary, a Quaker high school in New York City, in 1941. In 1942 she went to a workcamp in West Virginia. There she became aware of extreme poverty in the United States. In 1945 she graduated from Swarthmore College and went to work for the Congress of Industrial Organizations, and then for the housing program of American Federation of Labor. In 1949, she graduated from Radcliffe College with a master's in Sociology. In 1950 she married Wallace Scott and moved to Amherst, Mass. Three years later the family moved to Vermont where Wallace taught history at Bennington College for 20 years. Her concerns about nuclear weapons testing and convictions about civil rights reenergized her commitment to social activism in the 1960s, both local-

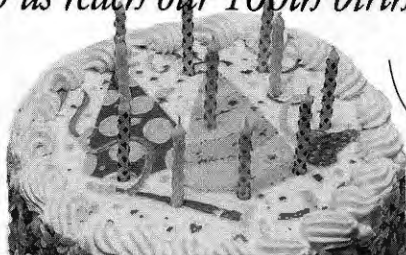
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ly and nationally. She worked to develop low-income housing, ran for the local school board, and became well known to Vermont Congressional delegates in Washington for her tireless letter writing. She was an active member of Bennington (Vt.) Meeting, New England Yearly Meeting, and the local party of Democrats. During two of Wallace's sabbaticals the family lived in Europe: in a VW microbus in 1962, camping in Italy, France, Ireland, and Germany; and in Oxford, England, in 1967-8. Following Wallace's death in 1976, Ursula volunteered in various communities, including Koinonia Partners and Jubilee Partners in Georgia, Pendle Hill in Pennsylvania, and Fellowship of Reconciliation in New York. In 1982, she returned to Vermont; organized a Peace Resource Center in Bennington; helped to create a Sisters City project with Somotillo, Nicaragua; sponsored the exchange of peace activists from the Soviet Union; and traveled to Nicaragua, the USSR, China, and Cuba. In 1994, Ursula moved to Asheville, N. C., to be near her daughter and granddaughters; there she plunged into the community of activists and peacemakers. In 1998, she moved into West Asheville's Westwood co-housing community. Each summer she returned to her pond and cabin on Trumbull Hill in New England and always found delight in time spent with her children and grandchildren. At the time of her death she was an active member of Asheville Meeting. At the end of her life she was working to set up a Peace Resource Service to educate high school youth about alternatives to military service. She enjoyed playing croquet, card games, and Ping-Pong. She surrounded herself with learning and reading, remaining informed and inflamed about current events until her last breath. Ursula was predeceased by her husband, Wallace Scott; and her brother, Michael Marsh. She is survived by three daughters, Deborah, Catherine, and Victoria (Torie) Scott; her grandchildren, Alice Jamison, Sarah Jamison, and Roland Scott; and her nieces, Anna Marsh Scarpelli and Susan Marsh.

Sherwin—Elsa Winners Sherwin, 99, on February 11, 2005, in Seattle, Wash. Elsa was born in Berlin, Germany, on September 7, 1905, the daughter of Bernhard Runge, a Catholic, and Selma Runge, a Protestant. Neither of the churches approved of the marriage, so Elsa's parents were married by a justice of the peace. Elsa and her brother, Hans, were brought up Protestants and Social Democrats. In the Democratic Student Club of University of Berlin, from which Elsa earned her doctorate in Economics. In 1933, she met Richard Winners, who was to become her first husband. Richard suffered severe injuries when he was beaten by Nazis after he refused to remove his insignia for the Weimar Republic. In 1936, after four years of constant pain, he died. A friend, Dr. George Schwerin, a Jewish physician, escaped to the United States, and in 1937, by inventing relatives whom she wanted to visit after her husband's death, Elsa was able to obtain an exit visa, followed George to New York, and they were married. "It was an advantage being a woman in Nazi Germany," she wrote. "They considered us as much too dumb to have any political ideas." Elsa took various part-time jobs to support them while George interned and studied for state qualification as a physician, a situation they repeated in 1941 after moving to Seattle. Here they experienced prejudice, George as a Jew, and both as "enemy aliens," even though they had fled

Hitler. George was turned down by the Washington State Medical Board because, they said, it was impossible during wartime to check whether University of Berlin had offered a reputable medical education. Having joined the Wider Quaker Fellowship in New York, Elsa attended University Friends Meeting in Seattle in its original, one-family house. It was Quaker attorney Arthur Barnett who convinced the governor to intervene with the license director. But the couple was still considered alien and was subject to the West Coast's wartime curfew and travel limitations. When they became citizens, George and Elsa Americanized their name to Sherwin. Elsa was on the board of the Seattle Church Council and attended both Friends meeting and Church of the People, a religious fellowship concerning itself directly with social action. As George established himself, Elsa ran a successful import business for foreign language books. Then she became a popular German teacher at University of Washington, initiating a German Club and a German House where students could live immersed in the language, and she took groups of students to Germany. She also instituted an adult German book club that continued long after she no longer could meet with it. George and Elsa loved the Northwest and were enthusiastic campers. It was only after Church of the People disbanded that Elsa became a full-time attendee at University Friends Meeting, which she joined in 1963. Though sometimes impatient with Friends' hesitations on social issues, she was an active participant in the activities of the meeting until ill health prevented this. For a number of years, Friends met at home with her for meeting for worship and to offer the fellowship for which she hungered. Berlin remained the city of Elsa's heart, though she knew she would not be happy there away from American baseball, another of her passions. She is remembered for her aptly phrased insights and as a role model for what a woman can accomplish. Until her forced retirement she was a strong and colorful presence in the midst of the meeting. Elsa was predeceased by her husband, George Sherwin. She is survived by a son, Peter Sherwin.

Townsend—*Ruth H. Townsend*, 86, on December 18, 2004, in Newtown, Pa. Ruth was born Ruth Bender in Camden, N. J., on February 3, 1918. She had a distinguished career in banking. Following the death of her first husband, Harry E. Horton, in 1963, she married Horace P. Townsend in 1964. She joined Middletown (Pa.) Meeting the following year. She worked in several local banks and was recognized with the Tri-State Safe Deposit Association's Honorary Life Membership and Woman of the Year Awards. Ruth represented Middletown Meeting on the board of Chandler Hall, Bucks Quarterly (Pa.) Meeting's nonprofit health service organization and nursing home, served as its translator, and was instrumental in acquiring funding for its expansion and growth. Just a month shy of her 80th birthday, at an age when many are cutting down on responsibilities, she began three years of service as clerk of Middletown Meeting. Her energy, sensible advice, and pleasant smile are missed. Ruth was predeceased by a son, Charles W. Horton. She is survived by two sons, Harry E. Horton Jr. and William R. Townsend; seven grandchildren, John Townsend, Scott Townsend, Sarah Townsend, Lisa Wallace, Brian Horton, Sandi Bapp, and Harry Horton III; seven great-grandchildren; a niece, Joyce Sheperd; and a cousin, Paul Lucha.

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Forum *continued from page 5*

development of the Religious Society of
Friends since the beginning.

Sebastian Ortiz
San Jose, Costa Rica

On "The Alternative to Giving up Meat"

Thank you for praising the research of
Weston A. Price, in the Viewpoint "The
alternative to giving up meat" (FJ June).
Weston Price's *Nutrition and Physical
Degeneration* is to the body what the
Christian Scriptures is to the soul. Both
spring from genuine love.

Treska Lindsey
Flat Rock, N.C.

A labor of love

I was delighted to read Phyllis Taylor's
review of *Compassionate Listening and Other
Writings*, by Gene Hoffman, in the June
issue. I heartily agree that Gene is a
"remarkable woman who lived her life with
honesty, passion and commitment" and
made important contributions to the peace
movement through her pioneering
Compassionate Listening work.

The review contains a rather serious error,
however. The reviewer says that "in the first
part [of the book], Hoffman describes the
wonderful and difficult parts of her life with
an honesty I find courageous and refreshing."
Actually, Gene did not write the first 56 pages
of this 350-page book, nor did she write the
introductions to each chapter. I did. That's
why the opening section is called the "editor's
introduction and biography" and is written in
the third, not the first person. As editor, I
worked closely with Gene for two years to
collect her writings into publishable form. It
was a labor of love. I spent many hours
getting to know her and her amazing story. At
the end, I felt as if I were part of her family.

I feel honored to be associated with
Gene and to consider her my teacher and
friend. She has exerted a significant influence
on me as well as on many others in the
peace movement. Thanks to Gene, I became
involved with the Compassionate Listening
(CL) Project, which was founded by Leah
Green, a Jewish woman who regards Gene as
her mentor. Leah, a deeply spiritual person
who is fluent in Hebrew and Arabic, takes
groups to Israel/Palestine and trains them in
CL. Last fall I was privileged to go to
Israel/Palestine with a group led by Leah,
and received CL training. It was a life-
transforming experience.

Gene herself can no longer travel or give
workshops, due to failing health. The good



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news is that the legacy of Gene's work continues through her friends and students. If anyone is interested in learning more about Compassionate Listening, please go to <compassionatelisting.org> or contact me at <friendsbulletin@aol.com>.

Anthony Manousos
Torrance, Calif.

What is the meaning of marriage?

I found your recent material on marriage to be particularly relevant for me. I am getting married this fall under the care of Lansdowne (Pa.) Meeting, and it has sent me on a journey to consider the spiritual meaning of marriage and its relationship (if any) to the state's concept of marriage (defined as a legal contract only). I had intended to be married under the care of the meeting, but to not apply for a license, and then ask to have the marriage recognized by Pennsylvania. But Pennsylvania abolished common law marriage as of January 1, 2005. So I will be getting a license to get married, just like folks have to get a dog license or a driver's license. But at least for a driver's license, the state requires some exhibition of capability with respect to what it is allowing. How can the state "allow" marriage at all? Governmental history in this regard is abysmal—less than half a century ago, interracial marriage was still illegal in Virginia (until this was overturned by the U.S. Supreme Court). In the first half of the 20th century, many states (not just in the South) had miscegenation laws regarding marriage.

Paul Sheldon
Drexel Hill, Pa.

Consider Quakerism 101

Our monthly meeting conducted two series of the Quakerism 101 class this past winter, and we are so glad we did. All who participated, from new attenders to longtime Friends, said it was a very valuable and worthwhile activity. Our faith was strengthened and our knowledge increased. We learned things about Quakerism that we never knew, or remembered what we had long ago forgotten. We learned how to verbalize concepts that previously we couldn't adequately put into words—like explaining to non-Friends just what Quakers believe and why we do what we do.

I recommend that all monthly meetings consider running a Quakerism 101 class from time to time. It requires only a six-week commitment of two hours per week with about 60 pages of reading assignments

for each week. The curriculum is very easy to follow, the topics for discussion are clearly explained, and the class does not require great Quakerly wisdom or in-depth knowledge of all things Quaker to be the leader. The volunteer "teacher" is really just a facilitator who leads the class by following the curriculum outline. It is not at all difficult.

Quakerism 101 was developed under the aegis of Philadelphia Yearly Meeting. The entire course outline is available for \$15 from the FGC Bookstore.

Lisa Stewart
Lake Worth, Fla.

War is not the answer

A copy of this letter was sent to Gazette Newspapers in Gaithersburg, Md.:

Because of our religious faith, disappointment in our government's choices of policy, and desire to express our support of our son's choice of military service, our family mounted a sign in our front yard that read "War Is Not the Answer."

Some months ago, I wrote to the *Gazette* to report the unfortunate disappearance of this sign from our front lawn. This sign has disappeared and been replaced many times. The fifth sign is now in place. Once it disappeared and was returned highly modified: neatly carved with the flag of the Confederacy in silhouette and "USA" carved in the middle. I marveled at the juxtaposition of a symbol of slavery with that of one of freedom.

The signs are relatively inexpensive. But I worry at the theft of property and the apparent desire to censor. What could the "borrowers" be trying to accomplish? I would like to speak with them about the basis of their action. Do they have a faith to profess? Are they in total agreement with our government's recent actions? Is it just abject vandalism? Disagreement in the United States should not result in theft or destruction of property. I hope all people would agree on that.

We are endeavoring to teach our children: first, to be true to their religious faith; second, to not be afraid to express it in their lives; third, to respect and understand those that might hold a different faith; and fourth, to insist that they respect ours.

In the meantime, we pray for God's guidance, firm in the knowledge that we are not alone in believing that if war is thought the answer, then the wrong question is being asked.

James Lehman Jr.
Laytonsville, Md.

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August 10–14: **Photography as a Doorway to Spirit**, with Beth Kingsley Hawkins
August 10–14: **Flowing Fibers and Meditations**, with Robyn Josephs and Gloria Valenti
August 17–21: **Theater of Reconciliation: Peacemaking in Action**, with Sarah Halley
September 9–11: **Faithful, Effective Work for Peace and Justice: A Weekend for Quaker Peace and Justice Committee Clerks and Members**, co-sponsored with Philadelphia Yearly Meeting. Presenters include Mary Lord (AFSC), Jack Patterson (QUNO), Ned Stowe (FCNL), Joan Broadfield (PYM), and Joey Rodger (Pendle Hill).



For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 3. <www.pendlehill.org>.

Do you care about the future of the Religious Society of Friends?

Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust).



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

Personals

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

Concerned Singles

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

Positions Vacant

Redwood Forest Friends Meeting seeks **Resident Friend(s)** starting October 1, 2005. Small living quarters provided. Located 60 miles north of San Francisco and 25 miles from Pacific Ocean. Write to: Resident Friend Liaison, Post Office Box 1831, Santa Rosa, CA 95402; or <avboone@sonic.net>.

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

MMA: Insurance and Financial Services

Are you looking for a career that combines your professional skills and your Christian faith values?

If so, MMA wants to talk with you. We are a church-related organization whose primary mission is to help people manage their God-given gifts. MMA is seeking sales professionals to help provide insurance and financial solutions to individuals and businesses, primarily associated with Christian denominations.

Openings in Pennsylvania, Virginia, Ohio, Indiana, Kansas, Oregon, and other states. Excellent compensation and benefits packages. To learn more, visit <www.mma-online.org/careers>. Fax or e-mail resume to (574) 537-6635 or <hr@mma-online.org>.

Real Estate

Interested in Joining a Thriving Intentional Quaker Community?

One of six houses in a wooded setting outside Ashland, Virginia, is for sale. Ashland Vineyard Community has been in existence for twenty years. Available is a beautiful, large house with four bedrooms and a possible mother-in-law suite. Shared pond, creek, soccer field, trails. <adahammer@aol.com>.

CAPE COD REALTOR—specializing in the Falmouth and Bourne areas. I will be happy to help my fellow Friends find a special property on the Cape.

Nancy Holland, Coldwell Banker, Joly McAbee Weinert Realty, Inc. Direct Voice Mail: (978) 307-0767. E-mail: <nholland@cape.com>.

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

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

Rentals & Retreats

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

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

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

Pennsylvania Pocono Mountains, Lake Naomi at Pocono Pines. Single house, 3 bedrooms, 2 1/2 baths, with large deck, canoe, and foosball at introductory prices. Club dining, beaches, trout fishing, and heated pool included. \$1,000.00/week in summer. Call (215) 886-8387.

Round House by the Sea in Ireland available mid-Oct 2005 until mid-May 2006. Near Waterford Meeting in the sunny southeast of Ireland (it's all relative!) 4BR, 2 bath, fireplace, a mile from beach. Perfect for writers, sabbaticals. E-mail: <clynnsa@eircom.net> or phone: 00353-51-391-713.

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.

Cabins near Asheville, NC: Mountains, creeks, birds, quiet. 2 beautiful, rustic, fully furnished cabins 12 miles from Asheville. Plus 1 two-bedroom cabin near Celo, 1 1/4 hour from Asheville. No smoking, no pets, see website <www.heroncabin.com>. (828) 683-5463 or (828) 216-5948.

Coastal Rhode Island, historic English Tudor home. Large manor living room with full library and fireplace. Three bedrooms and three full baths. Large country kitchen with fireplace and updated appliances, including washer and dryer. Fully furnished throughout. Quiet community. Small private beach with mooring. Private roads for walking or biking. One hour from Boston, 30 minutes to Providence, 20 minutes to Newport, 4 hours to New York City. Available: August '05/monthly or yearly. Phone: (530) 518-5690, (530) 864-7352, or (530) 534-7891.

Loxahatchee Riverfront Home; Jupiter, Florida. 3 bedrooms, 3 baths. Small sand beach and dock. Ten minutes to ocean, 25 minutes to West Palm Beach Airport, 30 minutes to Palm Beach Meeting. Available for 2005-6 season (2 to 4 winter months). Peaceful, tastefully furnished retreat perfect for retired "snowbirds." Please call Lucinda at (914) 693-2083; <active@mindspring.com>.

Tranquil Topsail Island, N.C. New, 2-story house. Three bedrooms, 2.5 baths, sleeps 6. Overlooks marshlands and Intracoastal Waterway. Two blocks from beach. Polite dogs welcome. Weekly rates: 3/5-5/14 \$625, 5/14-8/20 \$850, 8/20-10/1 \$750, 10/1-10/29 \$625. Off-season daily, weekend, and long-term rentals available. For information, visit website: <www.VRBO.com/31024>. Call (610) 796-1089, or e-mail <Simplegifts1007@aol.com>.

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.

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.

Retirement Living

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

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>.

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.



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>.

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

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>.

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.unitedfriendsschool.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.

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.ssfss.org>.

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

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.

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.

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

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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>.

Marriage Certificates and custom-designed calligraphy for all occasions. Many decorative borders available. For samples and prices, contact Carol Sexton at Clear Creek Design, (765) 962-1794 or <sextoca@earthlink.net>.

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

All Things Calligraphic

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

Summer Camps

Journey's End Farm Camp

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

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



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>.

Summer Rentals

Cabin rentals on isolated VERMONT farm. Propane utilities, lake, surrounded by protected land. Contact Bekah Bailey Murchison at (802) 254-7128 or <bekah@sover.net>.

Prince Edward Island, lovely 3.5 bedroom house. Simple living, private, surrounded by natural beauty with over a mile of shoreline. In the Canadian maritimes with many Celtic and Acadian cultural events. \$600/wk, contact: (413) 549-1744.

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



MEETINGS

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

♿=Handicapped Accessible

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

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

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

AUSTRALIA

The Australian website (www.quakers.org.au) lists Meetinghouses, worshipping times, and accommodation details. For further information contact the Yearly Meeting Secretary, P.O. Box 556, Kenmore 4069, Australia, or phone +61 (0)7 3374 0135.

BOTSWANA

GABORONE-phone/fax (267) 394-7147, <quadrin@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 JOSÉ-Unprogrammed meeting, 11 a.m. Sunday at The Friends Peace Center/Guest Hostel, (506) 233-6168. <www.amigosparalapaz.org>.

GHANA

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

NICARAGUA

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

PALESTINE/ISRAEL

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

UNITED STATES

Alabama

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

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

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

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

Alaska

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

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

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

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

Arizona

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

MCNEAL-Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun. 11 a.m. except June. Sharing 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>.

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

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

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

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

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

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SEBASTOPOL-Apple Seed Mtg. Unprogrammed worship 10 a.m. Seabot 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 Hay at (303) 442-3638.
COLORADO SPRINGS-Sunday at 10 a.m. with concurrent First-day school, call for location, (719) 685-5548. Mailing address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.
DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion, 9 a.m. Worship and First-day school, 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.
Δ **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., Waterford, Conn. (860) 444-1288 or 572-0143.
Δ **NEW MILFORD**-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.
STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 869-0445.
STORRS-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.
WILTON-Worship and First-day school, 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.
WOODBURY-Litchfield Hills meeting for worship, 10 a.m. Main St. and Mountain Rd., Woodbury. (203) 267-4054 or (203) 263-3627.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 698-3324.
CENTRE-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.
HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year round. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.
NEWARK-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 10:30 a.m. Call for directions.
ODESSA-Worship, first and third Sundays, 11 a.m., W. Main Street.
WILMINGTON-Worship and First-day school, Sundays 10 a.m. 401 N. West St., 19801. Phone: (302) 652-4491.

District of Columbia

WASHINGTON-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. (www.quaker.org/fmw). Unprogrammed meetings for worship are regularly held at:
MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m., 10:30 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 10:50 a.m.
QUAKER HOUSE-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.
FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, 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 Blanchard, 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.
GAINESVILLE-Meeting and First-day school, 11 a.m. Call (352) 372-1070 for location.
JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648.
KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787.
LAKE WALES-Worship group, (863) 676-2199.
LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.
MELBOURNE-(321) 676-5077. Call for location and time. <www.quakersomm.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>.
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—Douglasville, Ga., 11 a.m. (770) 949-1707, or <www.acfwg.org>.
ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.
ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.
ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 325-7323.
HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.
MAUI-Friends Worship Group. Call for meeting times and locations; Jay Penniman (808) 573-4987 or <jfp@igc.org>.

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 801 S. Capitol Blvd. (Log Cabin Literary Center). (208) 344-4384.
MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.
SANDPOINT-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, 263-4788.

Illinois

BLOOMINGTON-NORMAL-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.
CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: (773) 288-3066.
CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.
CHICAGO-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.
DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 968-3861 or (630) 652-5812.
Δ **EVANSTON**-1010 Greenleaf St.; (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m.; First-day school (except July-Aug.) and childcare available. <http://evanston.quaker.org>.

GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-6847 for location.
LAKE FOREST-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (847) 234-8410.
McHENRY COUNTY-Worship 10 a.m. (815) 385-8512.
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>.
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>.
Δ **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

Δ **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.
Δ **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.
Δ **EARLHAM**-Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.
IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234.
PAULLINA-Small rural unprogrammed meeting. Worship 10:30 a.m. Sunday school 9:30 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.
Δ **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

Δ **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.
Δ **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: (502) 452-6812.
OWENSBORO-Friends worship group. Call for meeting time and location: Maureen Kohl (270) 264-5369.

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. Clerk: Pam D. Arnold (225) 665-3560. <www.batonrougefriends.net>.
NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.
RUSTON-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.
SHREVEPORT-(Caddo Four States) Unprogrammed worship, Saturdays 10 a.m. In Texarkana, AR. For information call (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. 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.
DURHAM-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.
FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.
LEWISTON-Unprogrammed worship and First-day school 10 a.m., 111 Bardwell St. (Bates College Area). No meeting July-August. Telephone: (207) 933-2933.
MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.
ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.
PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.
VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.
WATERBORO-Unprogrammed worship, 9 a.m., 2 Sundays/mo. FMI (207) 282-2717 or (207) 967-4451.
WHITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2068.

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzger Rd., 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 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.
PATAPSCO-Friends Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 465-6554.
SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 749-9649.
SANDY SPRING-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m. and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

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

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

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

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 Nobscoot 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 Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park. (end of) Strathmore Rd., (248) 377-8811. Co-clerk: Bill Kohler (248) 586-1441.
DETROIT-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.
EAST LANSING-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.
GRAND RAPIDS-Worship and First-day school 10 a.m. (616) 942-4713 or 454-1642.
KALAMAZOO-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

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

Minnesota

BRainerd-Unprogrammed meeting and discussion, Sundays. Call: (218) 963-2976.
DULUTH-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.
MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.
NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.
ROCHESTER-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochesterminnfriends.org>.
ST. PAUL-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.
ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.
STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

Mississippi

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

Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.
KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.
ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.
SPRINGFIELD-Sunrise Friends Meeting (unprogrammed). Worship and First-day school 11:30 a.m. each First Day. Call for location: (417) 860-1197.

Montana

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

Nebraska

CENTRAL CITY-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.
LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: (402) 488-4178.
OMAHA-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. (402) 292-5745, (402) 391-4765.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.
RENO-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.
DOVER-Unprogrammed worship 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Bill Gallot: (207) 490-1264, or write: P.O. Box 124, S. Berwick, ME 03908.
GONIC-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.
HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Fran Brokow, (802) 649-3467.
KEENE-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), Keene, N.H. Call (603) 357-5436.
NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.
PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Childcare and First-day school at 10:30 a.m. Worship 10:30 a.m. (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.
WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

New Jersey

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

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

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 Greate St., Greenwich. (609) 451-8217.

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

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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW YORK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BETHPAGE P.M.-second and fourth First Days

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

JERICHO M.M.

MANHASSET M.M.-10 a.m.

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-10:30 a.m. Southampton College and 11 a.m. 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/liqm>.

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

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information. Downtown Manhattan Allowed Meeting. Outdoors in lower Manhattan Thursdays 6-7 p.m. June-Sept. For exact location call (212) 787-3903.

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

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

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

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

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

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

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

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

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

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

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/liqm>.

North Carolina

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

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

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

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

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

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

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

Δ **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. Sallie Clotfelter, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

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

HICKORY-Unprogrammed worship, First-day school 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C., (828) 328-3334.

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

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

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

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

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

North Dakota

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

Ohio

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

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

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.

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

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

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

MARIETTA-Mid-Ohio Valley Friends, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.

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

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

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

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

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

• **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, Oreg. Contact Lark Lennox, (541) 296-3949.

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

Pennsylvania

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

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

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

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.

DOWNINGTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.

• **DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.

DUNNINGS CREEK-10 a.m. 285 Old Quaker Church Rd., Fishertown. (814) 839-2952. <jmw@bedford.com>.

ELKAN-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. Simmuntown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.

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

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

• **GWYNEDD**-Worship 9 a.m. and 11:15 a.m. FDS 9:45 a.m. Business meeting 3rd First Day of the month 9 a.m. 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.pygm.org>.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

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

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

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

MARSHALLTOWN-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-May, 125 W. Third St.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

MIDDLETOWN AT LANGHORNE (Bucks Co.)-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.

• **MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <www.millvillefrinds.org>, (570) 441-8819.

• **NEWTOWN (Bucks Co.)**-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655. <www.newtownfrindsmeeting.org>.

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

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19004.

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

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.

PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. * indicates clerk's home phone.

BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813*. Worship 11 a.m. (June-Aug. 10 a.m.)

CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)

CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 947-6171. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627

UNITY-Unity and Wain Sts., 19124. (215) 295-2888*. Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

• **PITTSBURGH**-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m., 4836 Ellsworth Ave. (412) 683-2669.

PLUMSTEAD-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.

PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

POCONOS-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. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.

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

SPRINGFIELD-Meeting 11 a.m. 1001 Old Spout Rd., Springfield, PA 19064. Phone: (610) 544-0742.

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

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

• **TOWANDA**-Meeting for worship, unprogrammed. Sundays at 10:30 a.m. Summer variable. For location/Summer schedule, call (570) 265-6406, (570) 888-7873, or (570) 746-3408.

• **UPPER DUBLIN**-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Ambler. (215) 653-0788.

• **VALLEY**-1121 Old Eagle School Rd., Wayne (North of Swedesford Rd.). Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-3564.

• **WELLSVILLE**-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-4203.

• **WEST CHESTER**-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmut, (610) 696-0491.

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

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

• **WILKES-BARRE**-North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.

• **WILLISTOWN**-Worship and First-day school 10 a.m. 7069 Goshen Rd. (at Warren Ave.), Newtown Square, 19073. Phone: (610) 356-9799.

• **WRIGHTSTOWN**-Rte. 413 at Penns Park Road (533 Durham Road, 18940). Meeting for worship 10 a.m. Children's First-day school 10:15 a.m. (215) 968-3994.

• **YARDLEY**-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

• **YORK**-Unprogrammed meeting for worship, 11 a.m. Worship sharing, 9:30 a.m. 135 W. Philadelphia St. (717) 845-3799.

Rhode Island

• **PROVIDENCE**-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Olney St. (401) 331-4218.

• **SAYLESVILLE**-Worship 10:30 a.m. each First Day. Lincoln Great Rd. (Rte. 126) at River Rd.

• **WESTERLY**-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.

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

South Carolina

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

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

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

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

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

South Dakota

• **RAPID CITY**-(605) 721-4433.

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

Tennessee

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

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

• **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

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

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

• **WEST KNOXVILLE**-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

Texas

• **ALPINE**-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (432) 837-2930 for information.

• **AMARILLO**-Call (806) 372-7888 or (806) 538-6214.

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

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

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

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

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

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

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

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

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

• **RIO GRANDE VALLEY**-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (956) 686-4855.

• **SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

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

Utah

• **LOGAN**-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

• **MOAB**-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East. (435) 259-6664.

• **SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m., at 171 East 4800 South. Telephone: (801) 359-1506 or 582-0719.

Vermont

• **BENNINGTON**-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rte. 7 and Main St. (Rt. 9). (802) 442-6010.

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

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

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

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

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

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

Virginia

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

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

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

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

• **HARRISONBURG**-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

• **HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

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

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

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

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

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

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

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

• **ROANOKE**-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

• **VIRGINIA BEACH**-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**-Worship-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) 379-0883.

• **PULLMAN**-See Moscow, Idaho.

• **SEATTLE**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

• **SEATTLE**-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

• **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) 552-6838. <www.geocities.com/quakerfriends>.

• **KICKAPOO VALLEY FRIENDS**-Gays Mills. Worship Sunday 11 a.m. Children's program 1st and 3rd Sundays (608) 637-2060. E-mail: <chakoian@mailbag.com>.

• **MADISON**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7:15 a.m. and 5:15 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>.

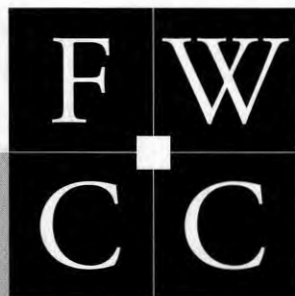
• **MEMORONIE**-Meeting for worship 10:30 a.m., 1st, 3rd, and 5th Sundays. 1718 10th St. Phone: (715) 235-4112.

• **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.

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Friends World Committee
for Consultation

SECTION OF THE AMERICAS

Comité Mundial de Consulta
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March 16–19

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From a first-time attendee at the
2005 Annual Meeting in Tempe, Arizona



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Friends World Committee for Consultation
Section of the Americas

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215. 241. 7250
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