

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



The Wounding and Healing of the Human Spirit

Liberal Quaker Journal Publishing to 1955

Not Another Holiday Letter



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Christmas Reflections

My husband is fond of kidding me about how crammed my dresser drawers always seem to be. In fact, they may be symptomatic. I lead a jam-packed life. Between job, family, meeting, community service, friends, personal pursuits, and self-care, it's always a balancing act. I often feel that optional, but not unimportant, things on the home front get short-changed. Stress is a constant companion, one with which I've worked out a reasonable relationship. Good diet, regular exercise, spiritual practice, attention to aches and pains, no alcohol or tobacco—and stress stays at a manageable level, permitting me (so far) to keep that jam-packed schedule. But at what price?

Recently, an over-65 colleague commented on how rapidly time is going by these days. His comment prompted me to reflect on this common phenomenon, the "speeding up" of time as we grow older. Perhaps our lives become increasingly like my dresser drawers—full of utilitarian, important, or precious activities with which we feel we cannot part—and consequently we are denied the simplicity of fewer demands, fewer obligations, and a more focused perspective on our days. It may well be that there are things in there that we easily enough can do without, if only we take the time to investigate the full contents we've assembled.

The holiday season is a good time to reflect on cumber—material and circumstantial—and its cumulative effect upon us. Many of us feel great pressure at this time of the year to do more than is truly comfortable for us, to add more to our load of obligations. If these comments strike a chord for you, I invite you to have a look at Henry Cadbury's "Christmas—Every Day or Never?" (p.26), an archival reprint in which this venerable Friend reflects on the practice of earlier Friends in relation to the celebration of Christmas. There is good sense to be found there, although I admit I do enjoy some of the festivities earlier Friends surely would have frowned upon. For a more contemporary approach, read the insights of Sean Crane in "Not Another Holiday Letter" (p.18) or "Christmas Light" by Eleanor Wright (p.24), as each shares recent Christmas experiences and the spiritual insights they gained. They lead me to reflect that unpacking overstuffed drawers can leave space for the Spirit to fill with wonder. One does have to make the space.

This year has seen phenomenal destruction wrought by a tsunami, major hurricanes, and earthquakes. The images of total devastation we have seen these past 12 months, both here and abroad, gave us an opportunity to reflect on how fragile and fleeting life can be—and upon what is of true value and cannot be replaced. Our lives do not depend on those things that jam our drawers—nor our appointment books. But surely they do depend on the kindness, charity, generosity, and love we give and receive.

Jesus arrived here in the humblest of circumstances, with just those things that matter the most: a roof over his head to shelter him; the warmth, comfort, and protection of his parents; and the kindness of strangers to succor him and his family. We do him—and that vast majority of humanity who live in humble circumstances everywhere—a disservice when we make our lives unnecessarily complex or encumbered. Might our gift this year to ourselves and others be to open up a space that Spirit can fill? But most certainly *not* in our dresser drawers!

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Cover photo by Sam Sargent



Barbara Benton

A unique educational experience

Last spring there was an article on The Meeting School by Shoshanna Brady ("Finding Home in The Meeting School," *FJ* April). She described the present TMS very well.

My class was 1965. Founded in 1957, the school was still in a new stage. All that was new is now mainstream in private schools. TMS remains unique in some ways.

Please continue to update TMS, a school that has made a difference in many Quaker and non-Quaker lives.

Lincoln Cory
Vienna, Va.

Correction to letter

In the letter, "Noam Chomsky's disagreement with Quakers" (Forum, *FJ* May), it seems the details of the letter's first paragraph were not completely researched.

The *New Yorker* study in question reviewed citations in the social sciences alone, not "cited sources of all times." And the Bible did not even shake out as the number one source. The *New Yorker* list was, instead: Marx, Lenin, Shakespeare, Aristotle, Bible, Plato, Freud, Chomsky, Hegel, Cicero. The Bible was fifth.

David Myers
Sayville, N.Y.

Bring back the Quaker sweat lodge to FGC

We are a group of Adult Young Friends writing to bring to your attention a serious problem in the Friends General Conference Gathering community: after 13 successful years, the Quaker sweat lodge was abruptly canceled. We want it back next year.

The Quaker sweat lodge is a powerful and transcendent experience of worship, community, and connection to the Earth. We build a shelter, fill it with steam and heat, enter with a prayerful spirit, and spend as much as two hours chanting, singing, and praying. Over the years several hundred young Friends and adults have participated; and for many it has had a profound, life-changing, and positive spiritual impact.

The Quaker sweat lodge has roots in Native American and other cultural sweat traditions, but has become an authentic Quaker spiritual experience. The Quaker sweat lodge is led by George Price, and grew out of his training with Native American

teachers. George was led to bring it to the gathering beginning in 1989 and was encouraged to do so by his teachers, provided that he make it clear (which he does every time) that it is not a Native American ceremony.

In 2004, the sweat lodge was abruptly cancelled after a single Native American accused it of being "a flagrant example of racism" and "cultural appropriation." There was no evidence presented to support these allegations, and the cancellation decision was made with extreme haste. We believe that both the process and decision were flawed.

After much consideration of these accusations we do not believe that the Quaker sweat is racist or exploitive. We are sensitive to the concerns that have been raised, and are open to dialogue and further adaptation of the experience if needed to promote better understanding. We find the Quaker sweat lodge to be an authentic, culturally respectful, and thoroughly Quaker experience. Its cancellation has caused a great deal of pain and spiritual loss to many Friends. We have heard of many who have not returned to the Gathering because of the cancellation.

We hope that many other Friends will inform themselves of this problem and bring the Quaker sweat lodge back to the Gathering. The Quaker sweat lodge is an important piece of our spiritual future, and the future of the FGC Gathering.

—Krista McKinnon (Hillsborough, N.C.),
Liz Peterson (Mechanicsburg, Pa.),
Ben Stites (Stevens Point, Wis.),
Tom Dix (Oak Park, Ill.),
Alana Riemermann (Minneapolis, Minn.),
Coleman Frick (Ann Arbor, Mich.),
Alice Jacoby (Des Moines, Iowa)
Ed Waisanen (Ann Arbor, Mich.),
Wes Jamison (Phoenix, Md.),
Paul Fowler (Wichita, Kans.),
Asa Fager (Seattle, Wash.),
Russell Ricks (Washington, D.C.),
Andrew Barker (Durham, N.C.),
Tim Shea (Brooklyn, N.Y.).

Note: During fact-checking of this letter, Bruce Birchard, general secretary of FGC, wrote to us that the "single Native American" who challenged the sweat lodge at the Gathering "was Alice Lopez, who is a member of the tribal council for the Mashpee Wampanoag and who (as became clear when Jean-Marie [Prestwidge Barch] and I visited the Mashpee Wampanoag at their tribal council headquarters in Mashpee, Mass.) clearly speaks for, and with the support of, the tribal council." —Eds.

A too hasty decision

I want to alert Friends within Friends General Conference to what I feel to be an injustice done to those who support the Quaker Sweat Lodge. I ask Friends to make individual requests to the Long Range Conference Planning Committee (LRCP) to reopen the subject and to follow Quaker practice.

In the spring of 2004, the LRCP abruptly cancelled the Quaker Sweat Lodge workshop planned for the Amherst Gathering. The three workshop coordinators were told by the LRCP not to submit a workshop proposal for the following Gathering, which was just held in Blacksburg, Va.

As many may know, George Price started the Quaker Sweat Lodge almost two decades ago as an adjunct to the High School Program at the Gathering. Over time, the event developed into what I believe is an authentic expression of Quaker spirituality. Recently it had been added as a workshop, which was held at the Gathering three times before its cancellation. (For full disclosure, I should add that one of the workshop leaders was Cullen Carns-Hilliker, my only offspring.)

I feel that the cancellation of the Quaker Sweat Lodge was not done after the manner of Friends. I want to ask the LRCP to reopen its consideration, for three reasons.

The initial decision was made, not in the manner of Friends, in only a few days. It did not adequately consult the people most involved with the Quaker Sweat Lodge. The decision was followed up by some "listening sessions" which do not seem to have resulted in peaceful management of this conflict. As Friends, we all need to wait together, centered in the Spirit, over enough time to give us true guidance in this matter.

The assertion is that the Quaker Sweat Lodge is "racist" and an example of "cultural appropriation." Although the Quaker Sweat Lodge has roots in Native American spirituality, since George Price was trained, and specifically asked to perpetuate it, by Native Americans, it has explicitly not been presented as a Native American ceremony. Its evolution into a uniquely Quaker spiritual experience has involved, for example, the inclusion of menstruating women. Over time, some parts of the original ceremony have been changed, as Friends felt through continuing revelation that some parts were less consistent with Quaker values. I feel strongly that when we allow the charge of racism to guilt-trip us into making a decision, we are not following the leading of the Spirit.

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This year, when I attended the Gathering, for its second year without the Quaker Sweat Lodge, I did so with an awareness of the Friends we have driven away by this decision. My own son, as well as the other two co-leaders of the Quaker Sweat Lodge workshops, did not attend. Cullen says he may never come back again. Many spiritually grounded young people have taken deep offense at the manner of this decision and have not been to the Gathering since. I am also aware of several older individuals who have made the same decision. For those of us who remain active in other aspects of FGC Gathering, this issue has been a source of deep pain and alienation.

—Janet Lee Hilliker
Milwaukee, Wis.

Note: In regard to the statements in this letter: "The initial decision was made, not in the manner of Friends, in only a few days. It did not adequately consult the people most involved with the Quaker Sweat Lodge." Bruce Birchard responded: "In fact, as soon as we received the letter from Alice Lopez, George Price, Cullen Carnes-Hilliker, and Breeze Luetke-Stahlman were each notified and invited to respond to the letter from Alice Lopez, either in writing or by attending the meeting of Long Range Conference Planning (which was scheduled to take place three days later) to respond in person. None of them was able to attend the meeting, but George wrote a letter that was read to the committee." —Eds.

Thanks for the commemorative issue

I have been immersed for a month in the July issue of FRIENDS JOURNAL. It has been difficult to lay the issue aside even for a moment. Reflecting commitment to a strong editorial vision, the issue speaks to "Quaker Thought and Life Today" in commemorating 50 years of FRIENDS JOURNAL with historical data and spiritual insights. The result in the commemorative issue is an independent, unifying voice that speaks of the experience, witness and faith of the Religious Society of Friends.

There, among all that I appreciate in the issue, is the concise history of FRIENDS JOURNAL in the Friends Publishing Corporation's Timeline. Articles by James Lenhart and Larry Miller recall the early years and subsequent growth and influence of FRIENDS JOURNAL. Articles by editors Susan Corson-Finnerty and Bob Dockhorn explain current editorial policies and procedures guiding FRIENDS JOURNAL. Paul

Landskroener in his article then looks to the future for FRIENDS JOURNAL.

Especially insightful is the article, "Reading 50 years of FRIENDS JOURNAL," by Thomas D. Hamm. "FRIENDS JOURNAL," he writes, "is the logical end of the Quaker insistence on intellectual and spiritual independence. . . . Its existence is, of course, a reflection of one of the great achievements of 20th-century Friends, the reunion of the two Philadelphia Yearly Meetings in 1955." I underlined these, and other passages, in Thomas Hamm's account of 50 years reading the JOURNAL.

Meanwhile, there are the articles by those who describe what FRIENDS JOURNAL has meant to them personally in their faith journeys. (Thanks for the space you gave to my comments about the JOURNAL.) The photographs and brief biographies of the editorial and business staff, interns, volunteers, and board members deepen the personal relationship with FRIENDS JOURNAL.

Finally, what I consider to be further evidence of a strong editorial vision is the inclusion in this issue of the Viewpoint article, "Looking for the bridge builders," by Gladys Tiffany, and the letter, "A renewal of vocal ministry," by Dwight Harriman, both of which speak to concerns of faith experience and unity among Friends.

Thanks to all for this commemorative 50th anniversary issue. On entry into its second half-century, FRIENDS JOURNAL remains a strong witness and encourager of Quaker life and thought today.

Robert Marks
Bowling Green, Ohio

Henry Cadbury's tuxedo

First let me say how much I appreciate FRIENDS JOURNAL every month. It comes and deepens my spiritual growth, enriches me, helps me to have hope for the U.S., and cheers me up when the articles resonate with how I am thinking at the time. Half of my family comes from or lives in the U.S., so I weep with people there when others create problems there. I hold Friends in the U.S. in the Light as they struggle with all sorts of things.

The purpose of this letter is to add a bit to the story of Henry Cadbury and the tuxedo he needed for accepting the Nobel Peace Prize in 1947 ("Reflections of a Former Editor" by James D. Lenhart, *FJ* July). The reason there were so many tuxedos from which to choose was because they were being collected to send to the (I think) Vienna Orchestra. The orchestra had to wait for their tuxedos until Henry Cadbury accepted

the Peace Prize. I heard this story years ago and hope it is not apocryphal.

Alison Burnley
Edinburgh, Scotland

Ahimsa again

I very much enjoyed reading the article about the Ahimsa commune ("Ahimsa: Training for Nonviolence during World War II," by Margaret Hope Bacon, *FJ* August). In her introduction, the author says that she "doesn't hear much about communes" from her grandchildren, who are now presumably young adults. I wanted to let her and others know that communes, and their perhaps-more-respectable cousins currently known as "intentional communities," are alive and thriving today.

The Fellowship for Intentional Community is a networking group of almost 1,000 such groups. They are about to publish the 5th edition of the Communities Directory, and they offer an extensive webpage at <www.ic.org>. The Directory and website provide information about communities of all stripes: spiritual, secular, rural, urban, from small groups to villages of over 100 people, and they include communities of Friends. Actual communes that share resources and income are much rarer but we're still here; the commune where I live is part of the Federation of Egalitarian Communities, whose members hold nonviolence as a primary value. Information about us can be found at <www.thefec.org>.

Thank you again for printing information about people putting their values into action.

Valerie Renwick-Porter
Twin Oaks, Va.

The commitment comes first

The epistle of Philadelphia Yearly Meeting called "Session on Climate Change," which you reprinted in your October issue, may represent a milestone in the evolution of our Religious Society. For if I'm not mistaken, this is the first time that the gathered members of any Friends yearly meeting have consciously and deliberately committed themselves to develop both a collective public witness and a concrete corporate self-discipline vis-à-vis any specific major environmental challenge.

Continued on page 43

I want to tell you a abit about who I am.
I'm a person. I breathe. Sometimes in the middle of the night,
when everything is dark, death feels near. I fear. I wish.
Sometimes I pretend to be strong and smart when I don't feel it.

THE WOUNDING AND HEALING OF THE HUMAN SPIRIT

by Daniel Gottlieb

I feel joy. I feel reverence. I feel terror. I struggle with faith.
I pray for those I love. I have done things about which I feel great
shame and regret. I laugh often, and I cry often.
I hate. I love, make love, fear love, want love.
I long to be understood—but dare I share everything?

Sometimes when I'm tired—almost too tired—I can't sleep. I want more food for the world and less suffering. I feel confusion, sadness, gratitude, and awe. I live; I am a person; I long for safety and happiness. I'm also a white, liberal, Jewish, widowed, crippled orphan. I'm a psychologist, father, grandfather, radio host—but those are just details; they come and go.

To me, to talk about the soul is to address matters of the Spirit and the Divine. I don't think we can face our divinity until we face our humanity—and

maybe they're both the same. For 25 years now, I've been wondering and exploring what it means to be human. Twenty-five years ago, I had my accident and became a quadriplegic. Everything changed then. People looked at me differently, they spoke to me differently. Even my loved ones treated me differently as I could hear their voice go up a half a decibel. I could feel their anxiety in my presence. So I wondered, what does it mean to be human? Was I human? After all, I couldn't survive without a wheelchair, drugs, nurses. Does a human need to walk—is that part of the definition? To dance? To stand up for one's beliefs? Does a human need to be independent, strong? Does a human need to be powerful to be all that one can be? What does it mean to be human in a world that says, as a car commercial I heard on the radio said, "Good

enough is no longer good enough." What does it mean to be human in that world—in a world where average has become a four-letter word? So, what does it mean to be human? I think each of us has to answer that for ourselves.

I'll tell you some of my answers. To be human is to live with paradoxes. We long to belong, to be a part of, and yet we need to be unique. We need to be fully understood by others. As I say frequently, the hunger to be known exceeds the hunger to be loved. More important even than love, we need to be fully understood by others, yet dare we ever fully open up to someone else? Dare we do it to ourselves? Love is necessary, and it's terrifying. Hatred is destructive, yet it is a part of our fiber. What does it mean to be human? It

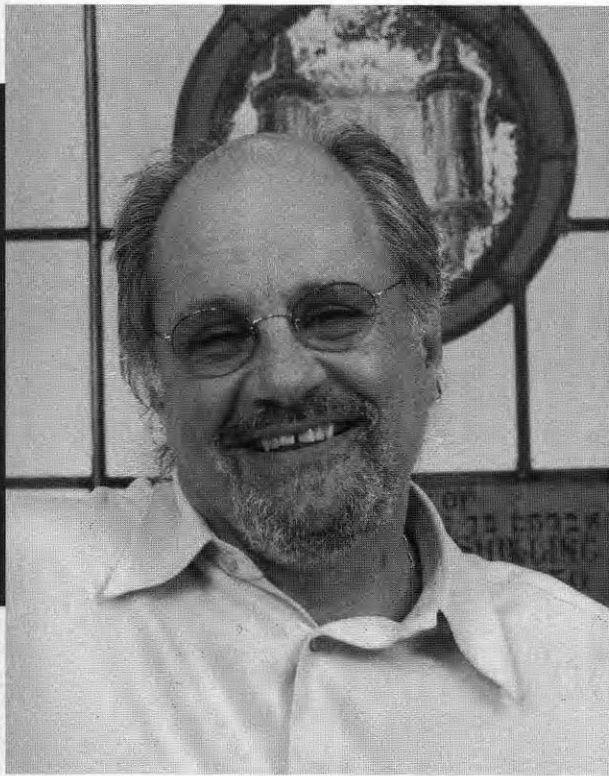
Daniel Gottlieb is a psychologist, family therapist, and the host of the call-in radio show Voices in the Family on WHY 90.9 FM in Philadelphia, Pa. This article is a slightly edited version of his plenary presentation to Philadelphia Yearly Meeting on March 31, 2005.

betrayed; it means to betray others. Marian Woodman, an insightful feminist woman analyst, said the divine child that lives in all of us is always an orphan. She

told myself I chose life because I needed them. And then I told myself the truth—I chose life because that's what we do. That's what it means to be human.

Like every blade of grass, we choose life.

Being alive means that one



Daniel Gottlieb

day we'll die. Being human means we know we will die. What we do with that knowledge changes everything.

My buddy and his wife just had a baby, and they also

says to be human is to wrestle in our orphanhood and with loneliness. To be human means to feel alienated, the scourge of today's world. Poet Franklin Abbot said, "As sure as a flower is drawn to the sun, is the entropy of the human spirit to seek wholeness." The Hebrew Talmud says, "Every blade of grass has an angel over it saying, 'Grow, grow.'"

After my accident, I told my loved ones that I will live with this for three years, and then I'll decide whether to continue. So, at the end of three years I took myself into my bedroom and I talked with—I don't know who—my God, whatever that meant then. And I said, "Okay, I'll live with it, but give me hope that one day I'll walk." And what I heard back was no hope. Make your choice: live or die. And I said, "Well, then give me hope that one day I won't be so sick." (I was terribly sick those first two or three years.) Same answer: no hope. Choose one: life or death. And for everything I tried to negotiate, I failed. I chose life, but why? I told myself initially that I chose life because I wasn't man enough to choose

have a four-year-old son. The little boy insisted on spending time alone with his new brother. They didn't know if he wanted to use his little brother for a speed bump—you don't know those little minds, they can be scary. But they did what parents do. They gave in and they peeked through the door as they let their four-year-old son go into the nursery and run up to his brother's crib. He looked through the slats in the crib, and he said to his brother, "Quick, tell me what the angels look like, I'm starting to forget." This story is true at every level. We're born knowing what the angels look like, and by four, we start to forget. There's a wonderful little parable a rabbi told me, that before infants are born, God imbues them with all the wisdom they need to get through life, to solve all their problems, and to answer the difficult questions. Then God says to the child: "It's a secret." This dent under our noses is God's fingerprint. Sweet story, huh?

At the core of our humanity, we know the angels. We have the ability to love, to show empathy and compassion. The

empathy for one another. (And at that age boys are more compassionate than girls. That changes pretty quickly.) Children have more faith than we do. And children have awe—what a gift awe is! When my grandson was about four, he loved to run through the bamboo stalks near their house, which can grow to be about 20 feet tall. A few months ago, he was running through the bamboo with his father, who's also four sometimes (he's a son-in-law, so I can say that), and all of a sudden little Sam stopped and turned around, his eyes wide as saucers, and said, "Daddy, look how little we are." That's awe. Young children are unskilled at prejudice, discrimination, and mistrust, but they learn these things early in life. Boys are told to be strong and invulnerable. Boys are taught to lie when they feel vulnerable. Girls, I think more than ever today, are told to be pretty and sexy. Both are taught to achieve, almost at any cost. You know the saying; we've all heard it: "You can't be too skinny or too rich." That's what they're taught. They grow up hiding parts of their selves out of shame. They hide their vulnerability, their fears, their anger, and their real hungers. They grow up with a better understanding of who they should be than who they are.

As a result, they disavow parts of their vulnerability, their weakness, their fear, their dependency. They disavow part of their very humanity. Look at the world they're growing up in. They're chasing numbers—it's about performance. I heard a lecture by Ken Burns in which he said the media see our children as performance units rather than spiritual beings. Many of our families do the same, as do most school systems.

So, there is a voice inside of our children that becomes silenced. What happens when this occurs and we disavow parts of ourselves? What happens to us as adults that makes most of us feel we can live without compassion, that we can judge people in a millisecond, even harm them? We all do it. I was driving before the November 2004 elections, when anxiety was sky-high and there was more divisiveness in this country than I can ever remember there being. I was behind a car or truck with a National Rifle Association sticker on it. I could have told you in 15 seconds all about that driver. Not only about how he was going to vote, but how

How can we do that? How can we live in a world where we're so quick to judge people, to harm them? We grew from the children who knew the angels, to adults who know how to hate, hurt, and judge. We grow to adults who, out of fear, turn a blind eye to their own insecurity and vulnerability, let alone that of others. We can no longer hear that quiet voice in our souls. Most of our lives are about the same things—diminishing suffering, finding happiness and peace, and having the ability to give and receive love. I think if we all think about it, that's what our lives are about. Here and now, in every home, and everywhere—that's what lives are about. Almost all human behavior is motivated by these things. Some people have done very destructive things to diminish suffering—sticking needles in their arms, starving themselves, working themselves to death, or even worse: flying airplanes into buildings. They blow themselves up and kill other people—all in an effort to diminish suffering and find peace and happiness. Of course it's misguided, but it's the same motivation.

How many of us have done dangerous or self-destructive things in our lives to avoid the pain of feeling alienated or insecure? How many of us have lied or manipulated someone in some setting so we wouldn't be alone, so we wouldn't be judged? We can't talk about healing the soul without talking about wounding it. I think there are two kinds of wounds: major traumas (death, disability, illness, loss), and everyday wounds. And frankly, I'm more concerned about the everyday ones.

Here's an example: Several years ago, I was sitting in a hospital lobby, waiting to meet a colleague. I had a case on my lap and a cup of coffee on my case, and a woman walked by and put a dollar in my mug. Then she tried to get her dollar back, would you believe? So, I learned two lessons. One is, as long as I've got my mug I can make a living. And the other is, people don't look at people in the eyes. She saw my wheelchair, not my humanity. I didn't see hers, either.

We go by street people, and we don't look at them. It's funny—when a street person sees me, we nod at each other. It's like we know something or we're in a club

couple months we start to worry about one another. A young girl, 17 years old in high school, was a recently converted Muslim. I asked her if she faced any discrimination. She said, not much. However, she was waiting for the subway a couple months ago, and she looked across and noticed a woman staring at her with hatred in her eyes. She went on with her next sentence, and I said, "Wait a minute; what happened to you?" She

"Pops" with grandson Sam



said it made her uncomfortable, and went on with her story; but again I asked, "What happened to you?" and she said, "Well, it hurt." I said, "Tell me more about what happened to you." She began to cry, and she cried hard. She hurt, and she didn't even know it. I wondered about the woman who was staring at her. She hurt, too, and she didn't know it either. These are everyday wounds. This is our behavior on the road. This is how we dehumanize one another by using labels.

When I saw that truck with the NRA sticker, I wasn't aware of what I was doing with myself, let alone him. My friend, an internist, was just called in by the head of his department at a nearby teaching hospital and told, "You know how we said you should spend 17 minutes with your patients? It's now down to 14." Imagine seeing people suffering every 14 minutes. What does that do to a doctor over time? I'm not even talking about what it does to

that of the inner city, and we know what's happening in the inner city. Wealth harms children; poverty harms children; ignorance harms children. When we don't have people in our vision with love in our hearts, they're harmed and we see the result of it every day. We push and push. I was told by a third-grade school teacher in Cherry Hill that she was given a videotape by her supervisor to show her kids how the best get into Harvard. This was third grade! That's where I live, and we have had eight suicides in the last three years. Eight adolescents have hanged themselves. Everyday wounds are dangerous.

This is the kind of spiritual wounding that encourages all of us to try to be some-

one we're not. One of my supervisors said that the world is filled with people trying to be fillet mignon when deep down we know we're meatballs. (Maybe today meat metaphors aren't the best.) When the gap between who you are in your soul and what you do with your life every day is too big, it's a kind of spiritual death. That's why I'm most concerned about the everyday wounds. They are small wounds to our souls.

Now here's why I'm not as concerned about the major traumas. Victor Hugo said that, in darkness, the pupil dilates as if searching for light. In adversity, the

heart dilates as if searching for God. In major traumas the heart dilates, everything is open, and everything is possible, and we are vulnerable at our purest. That really didn't happen to me after my accident—I still had some defenses there. But ten years afterward, I found myself at the epicenter of my worst nightmare. My fear after my accident was that everyone would leave me and that I'd spend the rest of my life in bed with a nurse who was on the clock. Well, ten years later, my wife did in fact leave me, my kids left for college, my beloved sister was diagnosed with a terminal brain tumor, and I developed an decubitus ulcer, which is a bedsore in my buttocks. And I found myself in bed, alone, with a nurse on the clock, in the middle of my worst nightmare. The doctor said I had to be in bed for 30 days 24/7. That 30 days turned into 18 months.

WHAT HEALS THE SOUL? ONE THING IS FAITH. IT DOESN'T HAVE TO BE FAITH IN A HIGHER POWER OR A SUPREME BEING, IT JUST HAS TO BE FAITH.

understand them. That night I dreamt that three men came to me and produced a butterfly. It was a living butterfly with a wingspan of about three inches, and they said, "This butterfly is your soul. In order for you to be a complete human, you have to inhale it." And I said, "I can't do that, it's a living butterfly." But they told me I *had* to inhale it, so I put it in my mouth and the thing flapped around and I took it out. "I can't do that," I said. "But you must." "But if I do it, I could choke—I'll die," and they said, "That doesn't matter either, *wholeness* is what matters." So I put the butterfly in my mouth, and I inhaled, and when it got to my throat, of course I woke up—a true story.

Something changed after that. Lying in bed, I found a kind of peacefulness, a kind of companionship within myself that I'd never experienced before. It was a mixture of spirituality and gratitude. When someone walked into my room, I could physically feel their presence in my chest. It's as though they walked into my heart and I didn't feel like a Dan or a person or a man, I felt like simply a being. It was as much peace and serenity as I've ever experienced. What died? My ego died, and I discovered what's on the other side of despair. I discovered what happens when you don't try to repair despair, or cure it, fix it, medicate it, or avoid it. Beyond the despair where my heart was fully open, I experienced a kind of love I'd never had before, and I developed a relationship with a God I never did before. I learned that my God asks only one thing—faith—and in return promises only companionship. I figure it's a pretty good deal. When the heart is open, it's alive; it's open to joy, to vulnerability, to pain, to grief. When the heart is open we discover our demons, and we live with them. We don't have to fight them anymore. We discover our voice, our love, our God. When the heart's open, we understand our humanity. We are closer to the Divine and to each other.

So what closes our heart? Think about it; nobody's heart stays open. I talked about this to a group of cardiologists. If your heart stayed open all the time, you'd die. And so the spiritual heart also opens and closes. What closes the heart? Anxiety? Shame? Insecurity? Grasping for more? Fear of failure or vulnerability? Failure doesn't close the heart, fear of failure does. Judgment, envy, prejudice, all close the

heart. The demands of the ego close the heart. I close the heart. So what ultimately closes the heart is when we try to be someone we are not because we are afraid of discovering who we are. The wounded heart is closed and when the heart is closed, the voice of the soul is silenced.

When I went to the doctor for my skin breakdown 15 years ago, I was suffering all these losses. And he looked at my skin, at my wound, and he said "It's broken," referring to my skin. And I said, "I know," referring to my heart. He said, "Too much pressure." I said, "I know." And you know what the medical term for a wound is that is unhealthy and moist? Weeping. He said, "It's weeping." And I said, "I know." So he said, "I want you to go to bed for 30 days and cover it with this patch." And I said, "But why am I covering it, I thought wounds need oxygen to heal." He said, "Your wound does need oxygen to heal, but the oxygen is in your blood, not in the air." Everything your wound needs to heal is already in your body.

So what heals the soul? Put it in a healthy environment and it will heal itself. It's perfect. Stop harming it, and it will heal itself. What contributes to a healthy environment? One thing is faith. I'm not talking about belief. A poll showed that 93 percent of Americans believe in God. Probably single digits is the number who have faith. I've got a poem in my office called "Daydreams." It says, "Come to the edge," he said. "No, we might fall." "Come to the edge," he said. "No, it's too high." "Come to the edge," he said. And we came, and he pushed, and we flew. That's the story of faith. It doesn't have to be faith in a higher power or a supreme being, it just has to be faith.

When I was preparing for last year's Seder, I did some research and found that the number of slaves that followed Moses out of Egypt—we assumed everybody—was 20 percent. The other 80 percent were content with predictable suffering over an unpredictable tomorrow. I think that fits. It fits with most of us.

Humor also provides a healthy environment. The Mel Brooks movie *History of the World* depicts Moses walking down from the mountain with three tablets. He says, "God has given us 15 commandments," and then he slips on a rock and

Continued on page 40

What are the root causes of war that Friends would address? We work on many fronts, addressing conditions of poverty, injustice, illness, and violence of all sorts. Could there be one root cause of all these ills? These issues, so crucial in every age, mask the underlying condition giving rise to them all. Fear seems closer to the root but is not a first cause: it is derivative. Fear is evidence of a lack. What is it that we lack that causes us to fear?

After much searching, inner and outer, I began to open my experiences as a very young child. Here I found the ground we must gain if we are to come into wholeness, individually and collectively. I also found the reasons I was immediately at home among Friends.

Could our earliest intuitive understandings and attitudes point our way to create the Peaceable Kingdom on Earth? Is this what Jesus meant when he said that a little child will lead us?

Tree Trust

by Alicia Adams

I'm sitting under the dense canopy of a Mexican elderberry tree. There are two such trees in the front yard of our southwest New Mexico home. They are old trees by elderberry standards. Until we moved here I'd never experienced an elderberry tree. Where I grew up, in Ohio, we had dense thickets of elderberry bushes. We children would pick clumps of berries that our mother made into delicious pies and elderberry jelly. I'm not as industrious as my mother; I leave the

abundant berry crop to the birds. It's the tree itself that I admire.

Both these trees are old for their type. They have thick trunks with rough bark and gnarled limbs. Their dense canopies of leaves and spreading branches with trailing ends create islands of shade and coolness in our sun-baked yard. I identify with one of them in particular. Its growth pattern reminds me of my own.

The other tree grows straight up, spreading crooked branches from a vertical trunk. This one, the one sheltering me today, has distinct kinks in its directional orientation. It started leaning north, toward our house, then abruptly headed straight up. In a short time, though, it kinked to the southwest. This orientation was apparently not optimal to its growth, as it split into three vertical trunks that go straight up, into the light. Success! Their growth ends in an upper canopy spread to maximum width to eat light. "The story of my life!" I think. Once again, a tree has

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when I was young I climbed the tall elms and maples around our farmhouse. Each one was a friend. I named them from a very subjective perspective: "My-Shoelace-Broke Tree" and "Merry-Go-Round Tree" are two whose names I remember. The latter was named because I climbed it by going around and around on appropriate branches. In time and with association, trees and I became merged. Our boundaries became defined not by form but by experience. In experience and wisdom the trees were far ahead of me. I then related to them as both individuals and as "Tree," the general essence of them all. It was in my relationship with Tree that I began to repair my shattered trust. Through them, I discovered the source of trust.

Initially I began to climb trees in a desperate attempt to escape my life then and to go Home. I was five. I'd not been able to fly Home since age three and a half. Until then, from infancy, I'd been able to leave my body behind and fly into the Light. In the Light were my friends and my true Home. I'd experienced the Light and Home as "up." Hence, I chose to climb those trees that went straight up, the taller the better. I cried when I found that even when I was able to reach the highest branches I was still a long way from Home.

I've read statistics, which I immediately forget, of the percentage of girls and boys in the United States who suffer sexual abuse. The numbers are staggering. Most of the time the abusers are relatives or close family friends. This happened to me. When I read of all these children who suffer as I did, my inner child cries, "Where do they go for comfort?" I know that in today's world there are few children who are as free as I was to climb big trees. What can replace what I was given in my time of need? What can replace the steady nurturance and assurance, the wisdom and vision, of old trees?

I first experienced sexual abuse in infancy. This type of abuse continued until I was three and a half. I would not have known what to call this, nor did I experience it as abuse; it was just what it was. Today it would be called oral rape. It was the painful part of being "Daddy's Big Girl." Because of this I experienced numerous near death experiences (NDEs in today's terms). During these near-suffocation experiences I left my body and,

Light. This was pure joy. It was easy for me to remember where I'd been before I was born in this self: I'd been in my Home, with my friends.

When my mother discovered my father thus abusing me, my father retreated from me. Physically he was in my life but emotionally he was not. He never held me in his arms again the way he had when I was little. He'd been everything to me—I'd not seen myself as separate from him. I was devastated by his new coldness. This had far greater impact on me than his abuse.

My father's physical contact with me was resumed when I was five. At that time he began raping me at night, while I slept. I began to climb trees in an attempt to escape my life with my father. Unlike my Home, I'd discovered that it was not safe to love in this place.

My father had turned into a dual personality. During the day he was the same as usual; pleasant but distant, he was the most important person in our lives. We were told by our mother how much he

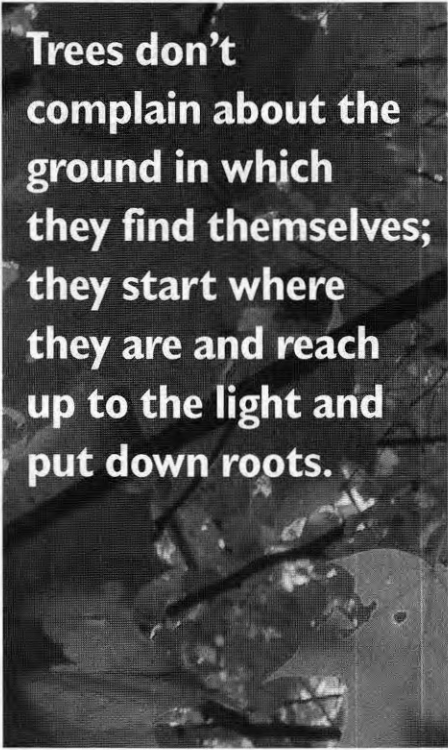
I see my experience as a pattern repeated in our culture: the trust of childhood is often broken. Until recently, most people in our culture taught their children that God caused all events in our lives. I was told by parents and in Sunday school that God gives us life, God takes away our life, and God rewards and punishes us. God, in this image, seems a lot like my father, and like the fathers and other trusted relatives of many—all too many—other children. No wonder so many of us are confused and fearful. Very early, I rejected this concept of God.

My relationship with the trees sustained me and nurtured me during this time. Through deep experiences when I was cradled in their branches, I began to feel compassion and pity for my father. I saw him as divided—not his true self. I agonized over this. How could I help him, restore him to who he really was: the father I knew and loved?

I pleaded with him to stop and finally, when he did, I fought with him to protect my younger sister. He was too much for me. I knew that only God could help him—the God I knew from my Home. Love was safe and God was powerful, in my Home.

I began to pray for my father. I prayed, "Dear God, please help the good people to stay good and the bad people to get good so they can stay good." It covered everyone, I thought. People could be both bad and good, at different times. My prayer was for all such people as my daddy, who did things that were not what they would do if they were one piece, if they were truly themselves. I ranght my younger brothers and sister this prayer and we said it together nightly for years.

How did the trees and my relationship with them help me in this? It wasn't by direct guidance, it was rather by inference. Our human relationships are so fragmented and often destructive. The trees gave me comfort, nurturance, and a vision of place in this world. They extended the spirit I'd known in my Home into this world: the world of the physical, the world where we are often hurt, where we are usually lost to our true selves. I became more myself, as I'd been in my Home. In time, I was able to forget what my father did to me and to continue to love him. These memories surfaced when I was strong enough and wise enough to comfort the child I'd been, and release her trauma.



**Trees don't
complain about the
ground in which
they find themselves;
they start where
they are and reach
up to the light and
put down roots.**

loved all of us. We depended on him for our food and our home. How could I make her believe that he turned into a different person at night, in the dark? It was "our secret," he said—but I didn't want to keep this secret. I tried to tell my mother but she couldn't hear me. Wouldn't, and

my years of association with the trees. At first I became aware of a sweetness flowing into me from the tree. My sobbing stilled; I nestled in the tree's branches as though I was in my mother's arms, nursing. I entered into what I later called the Silence. This Silence was precious to me. It wasn't the absence of sound; it was what lay behind, underneath, all sound. In the Silence I opened to Tree wisdom. The first question I asked was "How can I reach the Light of Home?" In answer, I was shown how the trees grow to be strong and tall. Their secret is roots: roots spreading, deep in the Earth. The trees conveyed their truth to me: "You need to grow deep, strong roots in this world in order to grow tall, into the Light."

Trees showed me their roots: I identified with root growth. I experienced myself as a tiny root tendril seeking passage in the dark dense ground. As I grew, I swelled. I made a passage for myself where there had been none. I felt the flow of nourishment enter the roots and travel the length of the tree, into the leaves—into me, as energy. High in the branches of tall trees I saw, in fact I felt myself to be, the tree's roots. And the tree.

This excited me. I knew I couldn't actually grow roots like a tree because I had a different form. I'd have to be connected with the ground in my own way. To find my way I dug holes and roofed them with branches for underground burrows. I examined dirt and tasted it; I watched the insects that lived in and on it. When I entered the woods, I crept close to the ground, moving silently with all senses alert. I held very still and listened to the growing plants as well as the birds and small animals. In my years of tree climbing I formed a bond with nature—my roots in this world.

I learned another life skill from my tree guardians: I learned "Tree Trust." Tree Trust is what allows trees to grow even when conditions are very poor. Trees don't complain about the ground in which they find themselves; they start where they are and reach up to the light and put down roots. If conditions are not adequate for their growth they may be stunted or die early, but they don't grieve. Trees accept their deaths and their lives as Life's flow. The death of an individual tree doesn't mean the end of Tree. Trees aren't limited to one try at life; they spread many seeds and sprout, and sprout and grow again.

When I translate this in my life I see that the trust necessary for my growth and happiness is not attached to particulars. As I open to my full potential, I trust that all I need will be available to me. I trust my inner blueprint to chart my development and my actions. I trust that I am a part of a whole. I trust that as I was nurtured, I will nurture others. I trust that the death of my form is part of Life's flow through me and that as Life, I go on.

Is Tree Trust a trust in God? As God is Life and Life's flow through all of us, yes. Tree Trust is trust in God. □

OUR AFGHANISTANS

How do we navigate our anger?

I whose ex-husband seethes around these same streets letting it be known that I abandoned him?

You whose ex-wife prevents you from seeing your son.

Sometimes it hangs in the air like a question mark waiting to hook us, and I feel guilty for leaving it mute.

But if there's no answer, what can I say,

except that I wish it did not wrench you.

Sometimes we drive north to elude it, take refuge in valleys unmarred by whirring scythes. We watch the hills' plump bodies lope through clear air.

In the shop where we stop today

we find amid piles of Afghan rugs

a small one, two by three, depicting a map.

At first glance simply the nation, and then

the states without sutures between them,

a tank occupying the center of this one, a machine gun

strafing that next territory. A line of

fighter planes holding tidy formation

in the upper right. Beneath them in block letters,

"Made in people Afghanistan."

Then we notice other rugs we'd passed over before:

the oval fruits grenades, symmetrically

arranged; a single blue gun on a mustard ground,

strap dangling with no one to wear it,

empty artifact of flesh that's torn.

How do we weave our own battles? The warp and weft

don't leave the blood behind. Should I color mine

rose madder, hoping that the light of years

will fade it into pink? I wear red now, as I could not

when I was younger; that crimson blazer

borrowed at school vibrating around me.

Is it just anger, or is it passion too,

that fierce vow to the self

when one close to us has stolen a small treasure,

the simplicity we once sought from the world?

(2000)

—Katherine Prince

Katherine Prince lives in United Kingdom.

NEWS OF THE WAR, OCTOBER 2004

No troops are kicking down my door
with steel-toed boots, carrying
A-K 47 rifles yelling,
"Down, now or we'll kill you."

No troops are cutting off my lights,
looting the Smithsonian, jailing me
or taking pictures of me hooded, naked
with a leash around my neck.

I hear the helicopters fly by
as I walk my second grader
down to her corner bus stop
at quarter to nine on a fall morning.

Pausing, I look up. The choppers
split the air with their eagle cry,
Bloody, bloody, bloody, bloody,
bloody, bloody, bloody, bloody.

They are flying injured troops
to the Bethesda Naval Hospital.
As they flap, flap, flap their wings
I send out three prayers:

To the wounded: may your healing take.
To every mother in Iraq: may yours
be spared. To the green metal birds above:
may you call, call, call, call, call,

your sons and daughters home.

—*Joanne Rocky Delaplaine*

*Joanne Rocky Delaplaine is a member of Friends
Meeting of Washington (D.C.).*

twelfth month

light street
and moon washing a crust of yesterday's snow
blue air so thin the stars sparkle through a vacuum
cold sealed endless universes beckon in twelfth-month
far beyond this beyond time
our concrete steps echo like hollow skins
under rubber boots
empty glitter ice milk of the season
more than the heart could bear
without redemption

—*Pamela Mackey*

Pamela Mackey lives in Herkimer, N.Y.

RALLY FOR PEACE

These rallies will only grow colder
as the dark season trembles on.
All the better, I tell my mother,
for stomping feet, hollering *no more war*
to passersby happy to flick us the bird.

Mama grins by her candle's light,
held low in a plastic cup.
Damn! she says, I hope so,
and tests one stiff, bare finger
against her little lick of heat.

When wind strikes the flame out
she lights it (still shouting) again,
and cozies me for warmth. I think,
I am here because women like her
will light all the matches they must
against this late fall chill.

—*Maura K. Leahy*

*Maura K. Leahy, who is from Wisconsin, wrote
this while serving as a Social Action-Social
Witness intern at Pendle Hill study center in
Wallingford, Pa.*



Liberal Quaker Journal Publishing to 1955

by Thomas D. Hamm

One of the reasons that historians like Quakers, and why historians have given Quakers attention out of all proportion to our relatively small numbers, is that we have always been writers and publishers. "Publish," of course, is a word whose meaning has changed over time. In George Fox's day, it meant to *proclaim*, vocally or in writing, so early Friends often referred to themselves as Publishers of Truth, even if they never wrote a word. But as you know, Friends did write and publish. Fox's writings, for example, come to eight substantial volumes of rather small print, and the output of other Friends was nearly as great. With more parallels than we probably want to admit now to James Carville or Karl Rove, the first generation of Friends seldom let any

attack go without a response, usually in language that, to put it charitably, lacked restraint. Often we find in Fox's journal sentences like this: "the which I answered and after I writt a booke to itt."

By the 1670s, as part of what we historians see as a bureaucratization or institutionalization of the Quaker movement that included the organization of monthly and yearly meetings, Fox and other leading Friends asserted authority over publishing. Now it was expected of individual Friends that if they wished to publish on religious subjects, they should first submit their works to the Second Day Morning Meeting in London. Approval was by no means automatic—even Fox was subject to its authority—and to proceed without approval was an offense that could bring disownment. It is easy for us now to see this as some historians have, as an authoritarianism cracking down on free spirits, forcing them to follow a line set by Fox and his coadjutors in London. But only a few perceived it that way at the time. It had been routine for Friends to consult Fox or other Friends before going

into print, and this simply regularized what had long been practice. Philadelphia Yearly Meeting followed suit when it established a body of Overseers of the Press in 1709. Again, it is hard to view these overseers as anything but censors; but if Friends complained, even privately, we have few records of it before 1800.

The Great Separation of 1827–1828 destroyed this consensus about publishing. Indeed, as Quaker historians have long recognized, publication and communication were at the heart of the schism. Here a very brief reminder of what happened may be useful. By the early 1820s, the elderly Long Island minister Elias Hicks had become controversial because of his ministry, particularly his views of the nature of the divinity of Jesus Christ. Hicks argued that Jesus became the Christ and the Son of God because he was the only human being who ever lived who was perfectly obedient to the Life Within. He and his supporters saw themselves as simply carrying on traditional Quaker teaching. Moreover, when they looked at contemporary Quakerism, they saw de-

*Thomas D. Hamm is archivist and professor of History at Earlham College and a member and clerk of First Friends Meeting in New Castle, Ind. His book *The Quakers in America* was published in 2003. This article is edited from a presentation on July 3, 2005, at the Friends General Conference Gathering in Blacksburg, Va.*

clension that was attributable to the erosion of plainness and peculiarity and a lust for power on the part of certain leaders. They traced this at least partly to growing ties with non-Quaker evangelicals in various business, missionary, and political enterprises. Hicks' opponents, however, argued that Hicks was really a Unitarian or even an infidel, led astray by forces outside Friends. Although both sides simply considered themselves Friends, Hicks' opponents branded their adversaries "Hicksites," while the Hicksites labeled their opposers as "Orthodox." As we all know, the names stuck.

What galled the Orthodox was not just that Elias Hicks traveled widely and preached frequently, but that from about 1823 onward numerous of his sermons and letters appeared in print. Ironically, these publications were usually the work of non-Quaker printers who saw a market and tried to take advantage of it. As the Quaker tensions became more notorious, they sent shorthand reporters into meetings where Hicks or other well-known Hicksites would be present, as well as opponents, especially traveling English Friends, and took down their sermons. These were then rushed into print as pamphlets, and, when enough had accumulated, reprinted in book form. By 1827, the most enterprising of such publishers, Marcus T. C. Gould of Philadelphia, was putting out a regular series, rather like a magazine. (Incidentally, Friends today who think ministry that lasts 20 minutes during meeting excessive will be struck by how Friends like Hicks, Thomas Wetherald, and others preached for an hour or more.)

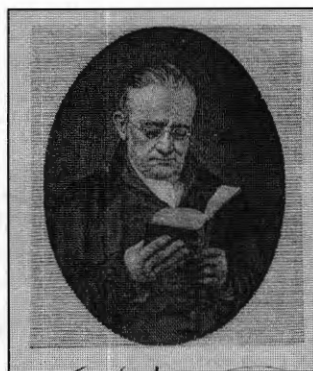
Non-Quaker printers were also critical on another front in the 1820s. Just as many Friends today are regular contributors of letters to editors in their local newspapers, Friends on both sides made use of newspapers and even journals of other denominations to carry on their disputes. A good example is Benjamin Ferris, one of the most articulate of Elias Hicks' supporters in Wilmington, Delaware. When a Presbyterian minister used the columns of a local journal, the *Christian Repository*, to argue that Quakers were not really

Christians, an outraged Ferris rushed to Friends' defense. Their exchange extended over almost a year and eventually was collected in a volume of 512 pages of very small type. Yet Ferris' defense of Friends was so "Hicksite" that the Orthodox leaders of Philadelphia Yearly Meeting found it just as offensive as the Presbyterian attacks, opening yet another front in the controversy.

Finally, Friends, seeing the utility of religious journalism (and here I mean periodical publishing, rather than the diary keeping that had been Quaker practice since the 17th century), set up their own publications. Dozens of denominational periodicals were being published in the United States by the 1820s, made possible by technological changes that were reducing the costs and increasing the speed of printing. In 1824, Dr. William Gibbons of Wilmington, a staunch supporter of Hicks, began publishing the *Berean* to spread the Hicksite message. For reasons that are not clear, Orthodox Friends waited until 1827 to respond with their own weekly journal, which they significantly labeled *The Friend*. In January 1828, the *Berean* gave way to *The Friend or Advocate of Truth*. The identical names are not coincidence. Orthodox and Hicksites accused the other of rushing into print to claim the

name and confuse and mislead readers. For clarity, I will concede *The Friend* to the Orthodox and refer to the Hicksite publication as the *Advocate of Truth*.

What distinguished these Quaker efforts from other denominational publications, however, is that they were the work of individuals. When Presbyterians or Methodists or Catholics launched journals, they were usually under the ownership and sanction of a synod or annual conference or diocese. Quaker publications, in contrast, were undertaken by "an association of Friends," or an individual



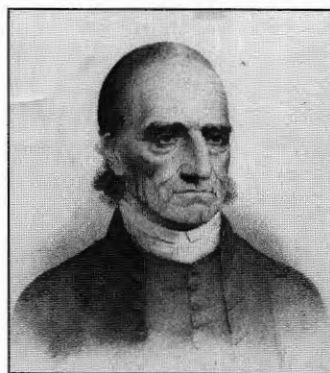
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like William Gibbons. The *Advocate of Truth* was the enterprise of the ever-enterprising Marcus T.C. Gould.

What is clear is that both sides used printing and publishing to spread their own messages, communicate with supporters, and attack their opponents. Writing to Elias Hicks in 1828, Rachel Hunt apologized, in a time of "so much paper currency, and so

many pamphleteers," for burdening him with one more thing to read. One of the most common laments of Orthodox Friends was how their neighborhoods were being flooded by Hicksite publications. Orthodox Friends in Indiana, for example, explicitly condemned circulating the *Berean* and the published volumes of Hicks' sermons. The Orthodox were equally industrious in circulating their own publications, but there is a critical difference. By 1828, Orthodox Friends were disowning members who read or circulated Hicksite publications. Hicksite Friends, who claimed to be advocates of freedom of conscience, never followed suit.

Once the dust of the Separation had settled, Hicksite Friends, for reasons that are still unclear, failed to sustain a periodical press. The *Advocate of Truth* ended in 1834, having become involved in an obscure controversy between its Quaker editor, Evan Lewis, and its publisher, Marcus T. C. Gould, in which vague accusations of bad faith were exchanged. Concerned Friends mourned this, and called on those able to support a periodical to subsidize it. As John Mott, a minister in upstate New York, wrote in 1836, "If some of our more wealthy Friends would part with a few hundreds or thousands of their rusting riches for some such purposes . . . every family of this society might be furnished with a weekly messenger of interesting and instructive import." To be sure, Friends continued to communicate through yearly meeting minutes and epistles and the occasional pamphlet. In 1831 John and Isaac Comly of Byberry, Pennsylvania, began a monthly, the *Friends Miscellany*, which eventually reached 12 volumes. This had the virtue of preserving a mass of letters and anecdotes that might otherwise have been



What galled the Orthodox was not just that Elias Hicks traveled widely and preached frequently, but that numerous of his sermons and letters appeared in print.

lost, but since one of the Comlys' criteria for inclusion was apparently that the author must be deceased, one can read all 12 volumes with almost no sense of what had happened among Friends since 1800.

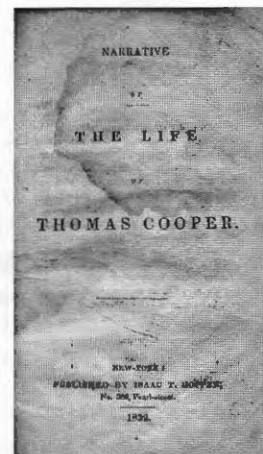
In 1838 a new periodical appeared, entitled the *Friends' Intelligencer*. It was issued not in Philadelphia, however, but in New York City. The proprietor was Isaac T. Hopper, a printer who specialized in Quaker works. He had published Elias

would eventually splinter Hicksite Friends. On the one hand, Hopper deplored much of what he saw in contemporary media. "The plainest maxims of propriety are habitually violated," he wrote. "Rules acknowledged in the familiar intercourse of society are no longer binding when we enter the field of literary competition. There, principle is supplanted by the love of gain; mercenary views predominate; every thing is subservient to base ambition." Hopper was committed to providing an alternative to what he called a "periodical press subsidized by vice." "We

must have a literature free from the corrupting influence of the times." No advertisements for such deplorable influences as theaters, for example, would appear in the *Intelligencer*. On the other hand, Hopper also was committed to free discussion. "By conflict of opinion, truth is elicited," he told readers in 1839. "Shall we stifle enquiry in the outset, lest we be found to differ in minor and non-essential matters?"

Ultimately, Hopper's *Intelligencer* proved another false start. The journal stopped late in 1839. Hopper's timing was probably the problem. He launched his enterprise in the midst of a major economic depression that began in 1837 and lasted into the early 1840s. But Hopper may have also fallen afoul of another contemporary issue.

That issue was how Hicksites would respond to the radical reform movements of the 1830s, especially abolition and nonresistance. Quakers, of course, were opposed to slavery; but many Friends looked with suspicion on Friends joining non-Quakers in reform movements, even in good causes. Such ties, many feared, would corrupt Friends just as similar associations had corrupted the Orthodox. The same objection applied to nonresistance, an extreme form of pacifism that condemned all forms of human government as contrary to the will of God. Other Hicksites, most notably Lucretia Mott in Philadelphia, and large groups in Chester County, Pennsylvania, upstate New York, Ohio, Indiana, and Michigan, were sympathetic to radical reform. By the mid-1840s, a new round of separations was beginning, as radical reformers



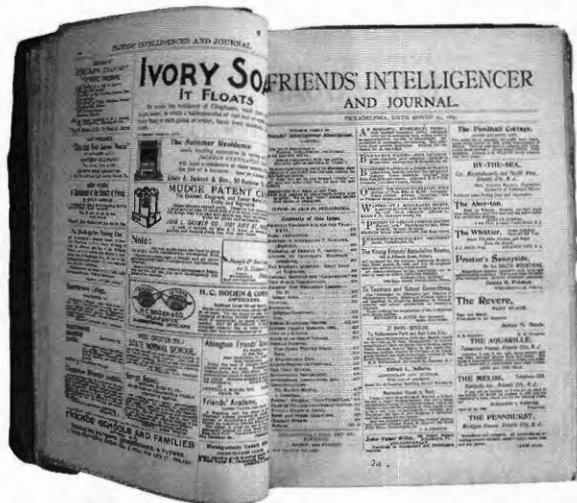
Among those forced out for their radical sympathies were Isaac T. Hopper [who published this anti-slavery piece on former slave Thomas Cooper].

left or were disowned and formed groups that became known as Congregational or Progressive Friends. Among those forced out for their radical sympathies were Isaac T. Hopper and his son-in-law James S. Gibbons, who had assisted him at the *Intelligencer*.

This ferment, and the return of prosperity, led to an effort to revive a Hicksite periodical. On March 30, 1844, the *Friends' Weekly Intelligencer* printed its first issue in Philadelphia.

The proprietors were Josiah Chapman, a Friend, and one Jones, a printer who was not. We know that Edward Parrish, later the first president of Swarthmore College, wrote the first editorial. Over the next decade, a variety of other Philadelphia Hicksite Friends became involved, mostly relatively young, but mainly of conservative sympathies. Their mission was much the same as the old *Intelligencer*: to provide a "guarded" publication that would share Quaker and other news. Unlike its Orthodox counterpart, however, the *Intelligencer* did cautiously admit debate and controversy to its pages. In its reports on yearly meeting sessions in the 1840s, for example, it acknowledged that abolition was producing division, and while not sympathetic to abolitionists, was not blatantly unfair to them. Similarly, it admitted articles to its pages that questioned certain rules of discipline and called for reform. For example, by the early 1850s, Friends were debating whether tombstones should be admitted to burying grounds, whether rules against marriage out of meeting should be softened, and whether reading certain kinds of fiction could be beneficial.

Nevertheless, the existence of the *Intelligencer* was precarious. At the end of its first year, it had only 300 subscribers, not enough to meet expenses. A few years later, only the unpaid editorial work of Samuel M. Janney, a Virginia Friend, kept the periodical afloat. Finally, in August 1853, after long discussion about whether the *Intelligencer* should continue, a group of Philadelphia Hicksite women—Jane Johnson, Ann Townsend, Deborah Wharton, and Susanna M. Parrish, and



Under Howard M. Jenkins, the *Intelligencer* gradually assumed the identity that it would retain for the next 70 years, denoting a Hicksite Quakerism that was becoming more comfortable with "the World."

Hicks' *Journal* as well as a collection (highly edited) of Hicks' letters. The occasion for launching the *Intelligencer* apparently was another Orthodox project, the *Friends Library*, which was intended to be a standard reference collection of significant Quaker journals and memoirs. Its editors, Thomas and William Evans, had led the Orthodox in the Separation in Philadelphia Yearly Meeting, and Hopper made it clear that he was dubious whether anything under their direction would be faithful to authentic Quakerism. Hopper announced that the *Intelligencer* would have three purposes: to serve as a medium of communication, or what Hopper, using a phrase that I'm sure never dreamed might be understood differently two centuries later, called "a common organ of intercourse" among Hicksite Friends; to make available to Friends easily accessible and properly edited selections from "the standard works of Friends"; and to keep Friends apprised of national and international news.

Under Hopper, the *Intelligencer* did these things, but one sees a tension that

others—took over its management. All were well-known recorded ministers from well-to-do families—Wharton's son Joseph would, among other things, endow the Wharton School at University of Pennsylvania. Under their direction, the *Intelligencer* achieved financial stability (mainly because they worked gratis) and became an institution.

While the new management may have been an early feminist victory, the women editors pursued a cautious course. They were not sympathetic to radicalism of any kind. Editorials continued in traditional courses, advocating plainness and peculiarity and condemning the theater, intemperance, hireling ministry, and "the world" generally. While the *Intelligencer* was critical of slavery and what it saw as the aggressiveness of the "slave power," it shied away from the disunionism of some abolitionists. Much of the matter consisted of excerpts from "the standard works of Friends." More contemporary contributions came from safely conservative Hicksites or from official yearly meeting statements, usually lamenting the many shortcomings to be found within their bounds. Lucretia Mott called the *Intelligencer* "simon pure," and she did not intend a compliment.

Still, the *Intelligencer* did show some openness to change and innovation. It early opened its columns to proponents of First-day schools. While Orthodox Friends had embraced them in the 1830s, it was not until 1857 that Hicksites followed suit, and then only after considerable trepidation. Critics warned against them as supplanting the Light with "scholastic theology" and "head knowledge." Similarly, the *Intelligencer* gave considerable attention to the movement to found and open Swarthmore College, which was of course a revolutionary break with the traditional Quaker suspicion of higher education. And during the Civil War, while of course decrying violence, the *Intelligencer* applauded emancipation and called for education and equality for the former slaves.

For some, the *Intelligencer* was simply too conservative. One Friend labeled it as appealing to "the quiet and aged class." In 1866, a New York City Friend, John J. Merritt, began publishing yet another journal entitled *The Friend*. Merritt was a fascinating person. Once an outspoken critic of radical reform, by the 1860s he was blasting Hicksites for stultifying con-

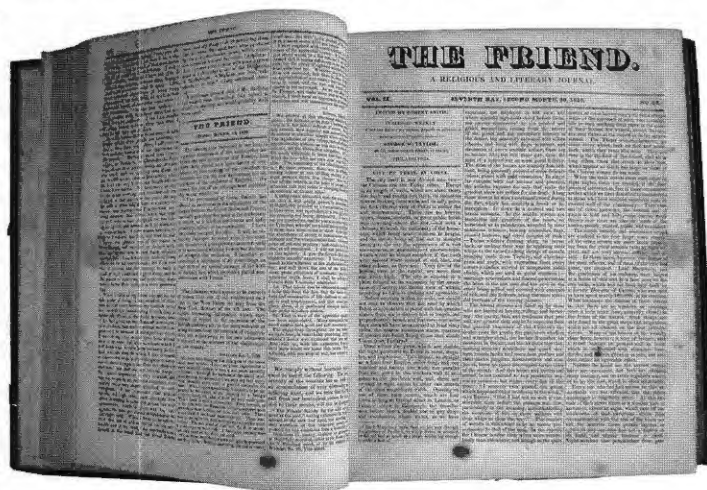
servatism and was calling for ties with other religious liberals, especially Unitarians. New York Friends did not look kindly on his activism. In 1867 they disowned him for "disunity." By the end of 1868, *The Friend* was gone.

More successful was another enterprise launched in January 1873, simply entitled *The Journal*. Its editors, Joseph and Marianna Gibbons, were members of the little Lampeter Meeting in Lancaster County, Pennsylvania. Marianna was a cousin of Lucretia Mott, and the Gibbonses lived in an area where support for radical reform and Progressive Friends before the Civil War was strong. *The Journal* was a weekly, and it packed an enormous amount of material into its pages—letters, histories, biographies, and detailed accounts of monthly, quarterly, and yearly meetings. Although they refrained from directly criticizing the *Intelligencer*, anyone comparing the two will see striking differences. *The Journal* gave voice to a growing liberalism. Here one finds, for example, Friends in the 1870s objecting to identifying "the blessed Jesus" as "Lord and Savior" or the Bible as "holy." Similarly, the Gibbonses were relatively candid in describing debates and conflicts in business meetings, the kinds of detail that almost never made it into the *Intelligencer*. It is thus just the sort of resource that gladdens the hearts of Quaker historians like myself, but doubtless troubled some Friends, who were pained to learn of controversy and have it made public, a sentiment with which I think we can also sympathize.

Change came in the 1880s. The women who had managed the *Intelligencer* since the 1850s were now elderly or dead, and control passed into the hands of Howard M. Jenkins, a Friend from Montgomery County, Pennsylvania, who had spent much of his previous life with Republican newspapers in Delaware and Pennsylvania. The shift from "concerned Friends" to someone with a professional journalistic background is significant, denoting a Hicksite Quakerism that was becoming more comfortable with "the

world." In 1884, Joseph Gibbons died, and Jenkins purchased *The Journal* and its goodwill from Marianna, creating the *Friends' Intelligencer and Journal*. (It went back to being just the *Intelligencer* in 1893.)

Under Jenkins, the *Intelligencer* gradually assumed the identity that it would retain for the next 70 years. Three characteristics are striking. The first is a con-



As the *Intelligencer* found its identity, its Orthodox Philadelphia counterpart, *The Friend*, or "the square Friend" (because of its shape, not its lack of "cool"), continued to appear weekly. It became the voice of Wilburism, skeptical of all change.

scious commitment to liberal Christianity. For the writers and readers of the *Intelligencer*, that was usually not explicitly defined, but had several characteristics. Some were positive: the universal, Inner Light as the central doctrine of Quakerism; a sense of the desirability of Quaker distinctiveness; a respect for the Bible, but a subordination of it to the Light and Continuing Revelation; a focus on God as love, rather than as judge; and a commitment to social reform. The last ranged from support for women's suffrage and temperance to the abolition of capital punishment, to arbitration of international disputes. Some were negative, such as a repudiation of evangelical Protestant formulations of salvation through faith in the efficacy in the Atoning Blood of Jesus, Biblical literalism, and premillennialism. Again, one sees debates taking place in the columns of the *Intelligencer*, or debates taking place in quarterly or yearly meeting sessions being reported. This would continue as long as the *Intelligencer* survived. To be sure, a few more conservative,

Continued on page 38

Not Another Holiday Letter

by Sean M. Crane

2004 was an unusual year. I wrote a Christmas letter on time. After a year's hiatus from writing one, I was led to write and, encouraged to do so by a Friend from Atlanta (Ga.) Meeting, I actually finished it on time, yet I was certain I was not to send it. So, I did not.

Despite the request from Atlanta, I knew the completed letter was not what was to be sent. So I started another letter on December 20, but somehow it didn't seem done either. With guests to prepare for, I finally gave up on letter writing, mystified why it was I did not send either.

In hindsight: it wasn't procrastination. Shortly after Christmas I sat with what happened on Christmas Day. The events of that day flowed out of me and into the letter with a comfort and ease I found surprising.

In a brief preamble to the letter I named several people who had offered me encouragement in my writing, and who had patiently modeled listening during the year. In the preamble I said thank you to all. Edited to respect the privacy of some of those involved, I offer you the story I offered them.

Sean M. Crane is a member of Media (Pa.) Meeting and attends Providence Meeting in Media. A freelance periodicals and grants writer, he "hears prison work and playing music with Jerry Burruss as callings." Sean and Jerry can be reached at <frontporchmusic@comcast.net>.

Though 2004 had its bad news, and health issues, I have time ahead to think of and deal with them, if I choose to. For now, a story.

My greatest joy in 2004 was the birth of a new creative life. In January I began writing part-time for a newspaper. I freelanced three dozen articles, got some photography credits, and started playing music again. Then in July I met a frail, arthritic, blind, black, blues guitarist named Jerry Burruss.

At 69, Jerry touched me beyond words—but that didn't stop me from writing a Jerry piece for a local paper anyhow.

Through the remainder of the summer and fall of 2004, I began to take Jerry out to play his guitar. His blindness, arthritis, an uncommon voice, open tuning, and an overhand playing style created something of an organic aura about him. He wowed audiences in Chester, Delaware, and Philadelphia counties in Southeast Pennsylvania. He played Del Stock, the Coffee Club, the Mushroom Festival, the Point, and at Linvilla Orchards.

Once they heard Jerry play and laugh, my musically inclined friends were unable to resist him: they flocked to him. People who had heard about his playing showed up to see him. Person after person hopped on the growing juggernaut that was our bandwagon. We practiced and recorded on Thursdays and played at Linvilla Orchards, the local pumpkinland place, from 1 to 4 PM every Saturday and Sunday all through October.

As our ranks swelled from two to eventually six folks 30- to 50-something, plus a photographer and some partners, a light shone through and from Jerry Burruss. In nearly all he said and did, a warming kind of eternal sunshine came from his very core. Jerry's sunshine warmed us until we opened, and in opening ourselves to his sweet, warm light we found gratitude for what is, for what we have, for who we are—powerful lessons, powerfully lived by frail, unassuming, nearly childlike Jerry.

I know that in his light I was



made somehow unafraid to play in public. In my fearlessness I found and came to know more parts of myself. I also know that in the absence of his warmth I would have been unwilling to admit those parts of me existed. And as this happened to me I smiled a lot and played music from this new, deep, open place he showed me was down in there. And as I played I knew it was happening to most of the others too. We all seemed to be with each other in an embarrassed wonderment at what was happening inside of us, in the presence of this small, thin, blind man.

In the warmth of his bathing light, our understanding of who we each were grew, and our ability to communicate with each other, especially while playing music, blossomed. Sometimes too, it flopped comically, and we were not too full of ourselves to laugh at our more inept, unpolished moments.

For 55 years Jerry Burruss sat in his house playing music alone. In his loneliness he taught himself to play guitar and piano while mimicking country and blues artists on the radio. Jerry possessed a willingness to play off key, often rushing into a number without checking to see if we were all in tune. We laughingly began to call this playing in the key of J. The laughter was a salve for old wounds—his and ours.

We played through the fall and fell into the habit of recording him in a house I was rehabbing to move into. He sat on an old, hand-painted chair on a finish-worn wood floor among cratered, plastered walls. There, in a room that held nothing more than design dreams, drawings, and drywall dust, after being pent up for 55 years, Jerry Burruss poured his heart into the single microphone that first recorded his bluesy grit.

With the rehab done in November, we moved in over Thanksgiving. On Christmas Day, Jerry was temporarily without biological family. His only sister, a Jehovah's Witness, had gone off to an Assembly (a rest she needed after 25 years of caretaking Jerry). She left him in an assisted-living facility, knowing we would come for him.

Lisa, our group photographer, picked him up at 9 AM Christmas morning and drove him to our newly renovated digs. And for Christmas, Jerry

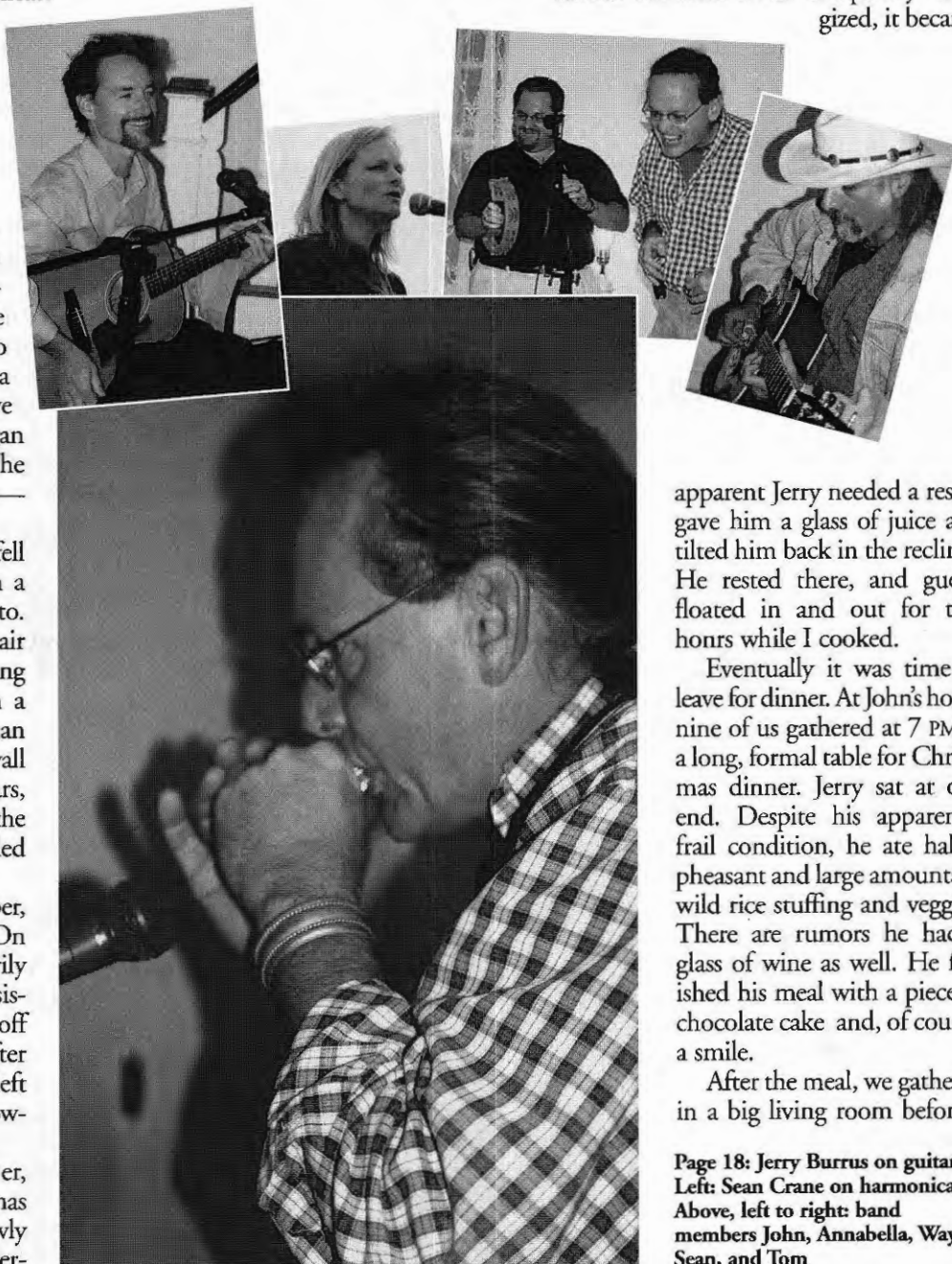
Burruss came home to the place where he had first poured out 55 years of heart into recording.

The house was filled warmly with Christmas music and laughter. Behind the steamy window on the front door were the scents of coffee, home fries, sausage, bagels, and a fresh tree. Frail and hungry, Jerry ate with us at the ugliest kitchen table in the world.

With breakfast done, we opened gifts. In his eager sightlessness, Jerry groped and tore at paper with a child's abandon, and he clumsily moved without reference or landmarks. Once an object was opened and he felt it, we would describe it to him.

Invariably he cackled his approval through crooked teeth or bobbed his gray-white head while asking questions. The last gift Jerry received that morning was a new guitar: at age 69 a new "axe" presented Jerry with a new problem: what to name "her."

With the gift-giving done, we did what I had looked forward to most about Christmas: we played together. Jerry had his new guitar. Josh and Wayne found guitars. Lisa gingerly tried her new mandolin. And I broke out the harmonicas. With a bit of fooling around aside, the music began. We played for more than an hour, laughing, singing, and storytelling. About the time I felt completely energized, it became



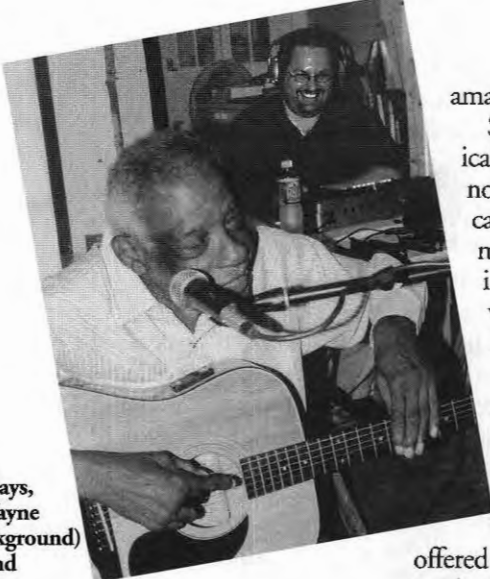
apparent Jerry needed a rest. I gave him a glass of juice and tilted him back in the recliner. He rested there, and guests floated in and out for two hours while I cooked.

Eventually it was time to leave for dinner. At John's house nine of us gathered at 7 PM at a long, formal table for Christmas dinner. Jerry sat at one end. Despite his apparently frail condition, he ate half a pheasant and large amounts of wild rice stuffing and veggies. There are rumors he had a glass of wine as well. He finished his meal with a piece of chocolate cake and, of course, a smile.

After the meal, we gathered in a big living room before a

Page 18: Jerry Burruss on guitar
Left: Sean Crane on harmonica
Above, left to right: band members John, Annabella, Wayne, Sean, and Tom

Jerry plays,
with Wayne
(in background)
on sound



woodstove. Here, we each picked up an instrument and unwrapped for Jerry our understanding of the gifts he had given us through the fall. Glad to be together again, John, Tom, Wayne, Jerry, and I all played. In a pulsing wood heat that warmed to the marrow, old bones were made young.

The night throbbed with the magic music of instrumental conversations; simple, impromptu solos; and one excellent ending that diminished to harmonica and string voices whispering each other to a unified hanging rest—leaving the woodstove sizzle as the only sound in the thick, stunned silence that often follows random, unintended perfection. Tom broke that silence and said what most of us were thinking: “Wow, we should have recorded that one.” Jerry agreed in childlike enthusiasm.

After a bit I took Jerry up to the bathroom. Up the stairs, one at a time, Jerry went slowly. I got him in the bathroom and left him there to do his thing. I stood on the landing listening for his call with one ear, and with the other to the gang gathered in the living room; their heated music ascending the white oak staircase. I played a few bars on the harp as I stood waiting. In a small boy’s singsong voice, he at last called, “I’m ready!”

I went in and there was some fussing over zippers and hooks and such, which eventually ended. As we moved out of the bathroom, it happened. Jerry’s hands began shaking and then his whole body followed suit. His eyes rolled back. I had seen and capably handled grand mal seizures for a loved one long ago, but with this one I froze as fear slammed into me. “Oh, God,” I thought, “don’t let me lose him.” My recently filled stomach felt

amazingly hollow.

Strangely, I did exactly what medical training told me not to do. I did not lay him down. Somehow, a sense came over me that he had given too much of himself, and that if he was in the presence of the group again, we could give some of it back and he would be okay. Hollow, yet weighted with fear, I held this frail, shaking man until the seizure was done. As he began to come to, I moved him down the stairs to be with the others.

I sat him in a chair and offered him water. He accepted it with gratitude, and I felt the fear pass suddenly out of me. It felt as though I had offered the fear no home, and the fear had just left knowing it had no place to stay. Even with the weight of the fear gone, uncertain looks passed between the eight of us; Jerry looked more frail and spent than any of us had ever seen him.

In the exchange of looks Theresa suggested to Tom Mullian that he play something—a Christmas song he had been working on. Friend Tom is the person among us who is a world-class artist, both a natural and a well-studied musician. Tom looked unsure but turned to the steel guitar in his hands, and from it came back some of the sparkling light Jerry had given to Tom throughout the fall. An impeccable, heartfelt, silken instrumental medley of Christmas songs filled the room. I know in this world guitars do not emit light, but from the steel guitar this night came a light of Tom’s, and I am clear that in that moment it was exactly what Jerry Burruss needed to hold himself together. With my hand on his shoulder I felt it enter him.

With almost pizzicato crystal clarity, the fundamental building blocks of “Silent Night” emerged from between incredibly gentle caressing runs of fill notes created with three fingers and a thumb. What we heard was beyond even Tom’s musical gifts; what we heard was his love for Jerry. It is almost as though “Silent Night” was laid or placed like a blanket and a kiss, just so, over the eight expectant listeners seated in the cordwood crackle of the warm, still room. The song ended and I remained still and thinking deeply, as though snuggled under the covers in a waking state.

I don’t know how much time passed before my thoughts were interrupted by

the gentle, quiet hugs and good-nights of the others. Soon Tom and I bundled up Jerry and took him to the car.

As I drove Jerry back to the assisted living facility, I thought how Tom’s playing helped me understand that we each had Jerry’s gift in us now. Moving southward through a cold, still night, the car plowed through the thick, manure-scented air of the southern Chester County mushroom district. Passing mushroom houses, I thought how we each had been given a measure of Jerry’s light and how he had so simply modeled opening to it.

After taking him in to a nurse and kissing him goodbye, I shook off the feeling I might never see Jerry alive again. I turned the car around for home. Turning from 472 onto Route 1 north, I thought how winter is a time when Jews celebrate the miracle of light; when Christians celebrate the birth of Christ, their saving light; and paganism celebrates the arrival of winter solstice and the beginning of successively longer days. Their common denominator is light. In the five musicians who surrounded him, this year, Jerry Burruss, though physically failing, infused a light that will easily live on beyond his ability to continue here.

He didn’t name the light. He didn’t brand it. He didn’t push it, hawk it, or sell it. He simply peeled back layer upon layer of his own human frailty until the finest core piece of him was exposed, and he left it there for us to see, to hear, to feel, to play music with. I realized what was left, what Jerry shares best, is what Quakers call “that of God in every one.” As the car dipped across the Brandywine River under a Christmas moon, I came to an understanding. Despite his gritty lack of musical polish, his voice, his guitar, and his music consistently turned heads, earning awe and praise—that of God is indeed awesome and praiseworthy, and turns heads.

And I now realize, Jerry Burruss has done for me what God did for humankind in the Christmas story. For Jerry so loved us that he gave us his child; his inner, creative child. And I learned that living faithfully means exposing and giving voice to our most vulnerable inner, creative child even if the acts of giving our inner child’s light, and of speaking our inner child’s truth, is ultimately the cause of its death. As Jerry lives it, Faith is knowing the inner child will rise again. I was blind, but now I see. □

FRIENDS JOURNAL at 50

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

*How is it that ye sought me? Did you not know
that I must be in my Father's house?
And they did not understand the saying he spoke
to them.*

—Luke 2:49,50

THE FATHER

by Florence E. Taylor

These words, recorded in Luke, are the only ones uttered by the youthful Jesus of which we have an account. They are simple and direct. Why were they not understood, especially by his parents, who surely knew the boy's habit of thought? Or did they? He was found in the temple, sitting among the teachers, "listening to them and asking questions; and all who heard him were amazed at his understanding and his answers." Evidently he, too, was being asked questions and making replies quite out of the ordinary.

In a late issue of the *Friends Intelligencer* it was recommended that we read the Bible with "imagination," not to distort truth but to give it life and vitality. In this spirit let us seek what was amazing in the answers Jesus gave both to his parents and to the teachers.

I think it was his confident way of speaking of God as "My Father." Jesus was a sensitive lad with a keen mind and by the time he was 12, he had been well started on the study of the Law and the Prophets that he later expounded with such insight and wisdom. Did he find in them the beautiful relationship of Father and son that became the heart of his own teaching?

Reference to a concordance shows very few times when God is considered in a direct and individual relationship. He is

Florence E. Taylor was a member of Green Street Meeting in Philadelphia, Pa. This is the unrevised text of an article that appeared in the December 24, 1955, issue of FRIENDS JOURNAL.



the "Father of Nations," or in a comparative expression, "Like as a father pitieth his children" (Psalm 103). In Jeremiah 3:19 we find, "Ye shall call me My Father and shall not turn away from following me." This again is a relationship with Judah and Israel as a chosen people, not individual sonship.

Personal Experience

On what, then, did Jesus build his concept? Could it have been a personal experience? I think it was.

He was reared in a strict Jewish home, the eldest of a fair-sized family, where "Honor thy father and mother" was a natural habit springing from mutual affection. The father's love for this son was of particular quality arising from the unusual circumstances surrounding the times before and after the lad's birth.

We are deeply indebted to Matthew, in the first and second chapters of his gospel, for the clear picture he gives us of Joseph, a man of great strength of character. Consider how this love triumphed over doubt and uncertainty when he was betrothed to Mary and "resolved to divorce her quietly." Read Matthew 1:18 to 25. Love is surely the "Angel of the Lord," whether it speaks in a dream or by the voice within. Here love won by faith.

The next dream demanded faith plus great courage and unselfishness. Just when Joseph and Mary, with the precious babe, expected to return to their new

Window at St. Anthony's Episcopal Church, Ayer, Mass.



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home and settle down, he was warned of danger, not for himself or his wife, but for this new child that had come into their lives. How easy to persuade himself that it was yielding to an unreasonable fear to entertain the suggestion of fleeing into Egypt to avoid the temper of a king who did not even know them, to forgo home, an established trade, normal living, to travel across weary miles of unknown difficulty and danger to a foreign land! Was this required of him?

And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod.

—Matt. 2:14,15a

When Herod died, an angel of the Lord appeared in a dream to Joseph, saying, "Rise, take the child and his mother and go to the land of Israel."

—Matt. 2:19

Another dream led them back to Nazareth, to the long-delayed normal life. Such devotion is the outward sign of great love that grew as the child grew.

When the father taught this son the art of carpentry, is it too much to suppose that some of the experiences of these journeys were retold in the long hours together? Do we hear echoes in the parables where long journeys are the background?

Jesus' recurrent surprise at the "little faith" he found in people might easily come from association with Joseph, whose faith was as perfect as a child's. Such faith is contagious.

Obedience

Another of the fundamentals of Jesus' life and teaching that he learned from his parents was obedience (Luke 2:61). He does not use this term, but over and over he speaks of the "will of my Father." We are so apt to think that such power was in Jesus that he had no struggle to practice the virtue, but here we get more than a glimpse of the training of a very strong will to yield to guidance. The story of the temptations, as told in both Matthew and Luke, though in an oriental, dramatic setting, is really an inner struggle to set a right aim and course of procedure for the coming ministry. It seems like a bit of autobiography, or its equivalent, for Jesus, we are told, was alone "in the wilderness." There is a close relationship between his return to Nazareth after the youthful visit

to Jerusalem, the temptations, and the final triumph in obedience in the Garden of Gethsemane (Matt. 26:39; Mark 14:36; Luke 22:42-44).

It is evident that the parental training was strict but loving, for Jesus has a great deal to say about rewards. Reread Matthew chapters 5 and 6 and see the emphasis laid not only on personal conduct but on the right relationship of child and parent. The latter quietly observes the growth in spiritual quality and gives praise and encouragement. This was in all probability Joseph's method, and Jesus carried it forward into his teaching.

Jesus also has much to say about punishment, but there is no evidence that it was a personal experience, and it is likely that it was based on the teaching in the synagogue and was an accepted premise of those days. Read his mother's gentle rebuke when he was lost as a boy (Luke 2:46).

The Golden Thread

The Nazarene home was built on the sure foundation of love, and this spiritual quality runs like a golden thread through all of Jesus' public life. "The hairs of your head are numbered," "Your Father knows whereof ye have need before you ask Him," and the beautiful parables of protection like the Lost Sheep and the Sparrow's Fall betray this.

We know not when the earthly bonds between Joseph and Jesus were severed, but it is reasonable to think that the love and understanding of Joseph's character and worth deepened in Jesus with maturing years.

The concept of God as Father was established early and expanded into an ideal that burst the bonds of Judaism and included Samaritans, Greeks, and all mankind in "Our Father, who art in heaven."

The faith, hope, and outpouring love of the father in the parable of the Prodigal Son is a finished portrait of what a father may be. For those who have not known such tenderness in earthly experience, Jesus offers by implication the greater, more abiding, and permeating love of the Heavenly Father.

Joseph was the point of departure from which Jesus gave an entirely new interpretation of the relationship between the human and divine elements in life.

These thoughts are suggestive and there is no desire to press the point too far. □

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■ LIFE IN THE MEETING

Christmas Light

by Eleanor Wright

Last year I was not in the mood for the Friends' holiday party, though it is usually a highlight of the season, involving a festive potluck, a program from the children of First-day school, and carol singing. But last year a dear friend died suddenly right after Thanksgiving, casting a darkness over Christmastime. We were just doing the minimum that year.

Because I had to work the Sunday of the party, my family and I arrived just as the group was joining in a silent thanksgiving before the meal. But the first face I saw was a beloved friend who moved away several years ago, but was back in town for the holiday. What a joy it was to see Francie's smiling face. As we stood in line for the generous potluck dinner, we caught up on the hardships and rewards she had experienced in bravely moving to a new home. Looking around I saw a young Friend just returned from his first semester at college—how much older and more confident he looked! I caught sight of my college-student daughter who had come on her own and felt glad that this tie holds. I saw children who hadn't come to meeting in a while and I marveled at their growth. Perhaps I would enjoy this party after all, I thought.

At dinner we talked about politics, holiday plans, the local economy. After tea and dessert the tables were put away and the chairs reorganized to face the small, bare stage. Three of the youngest members of the First-day school, ages two and three, accompanied by a teacher, a mom, a grandfather and a guitar, led us in singing "Silent Night." We enjoyed singing the song so much, we sang it over again.

For the second act three members of the kindergarten-through-second-grade class trooped on stage, three little girls wearing gaily colored headscarves and carrying large gift-wrapped boxes. It was plain to see that Ana, Emily, and Clara loved wearing the beautiful scarves. The teacher announced, "We bring you the gift of . . . life!" The three little girls cavorted happily around the stage, bringing soft laughter from the audience. "We bring you the gift of . . . funniness!" The girls hopped about, perfectly expressing their funniness, much to the audience's delight. "We bring you the gift of . . . dancing!" Dancing came naturally to these three, we all could see. "We also want to share the mural we've been working on." The girls and their teacher

Eleanor Wright is a member of Mountain View Meeting in Denver, Colo.

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unfolded and displayed a large collage that looked like a scene of Bethlehem. The audience applauded enthusiastically.

The third-through-fifth-grade class (all boys) enacted a skit with two gangs, one "lost boys" and the other "loved boys," causing us to reflect on the needs of the angry and the forgotten. Next the Christmas story from Luke was read aloud and spontaneously acted out by a group of volunteers. Joseph, Mary, the baby, the shepherds took their familiar places. Christmas was beginning to happen again.

The last act was a skit by the Senior Young Friends in which two FBI officers "infiltrate" a Friends meeting but come to find the Quakers infiltrating their own hearts. The SYFs exhibited their usual barbed political insights, and the audience showed its approval.

Finally, the time for singing carols arrived. Song books were passed out and one of our teenagers led us on the old piano. How much more powerful it felt to sing the words together, rather than listening to carols performed by others.

Now to the Lord sing praises
All you within this place
And with true love and brotherhood
Each other now embrace.

Singing the carols linked me to my childhood, my Catholic girlhood, my own children's childhoods, all the years of Christmas strung together like glowing lights. Memories of my dear friend were present within me too.

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow.
Look now! For glad and golden hours
Come swiftly on the wing
O rest beside the weary road
And hear the angels sing.

Our group of Friends may not have wings, but together we sounded as beautiful as angels singing.

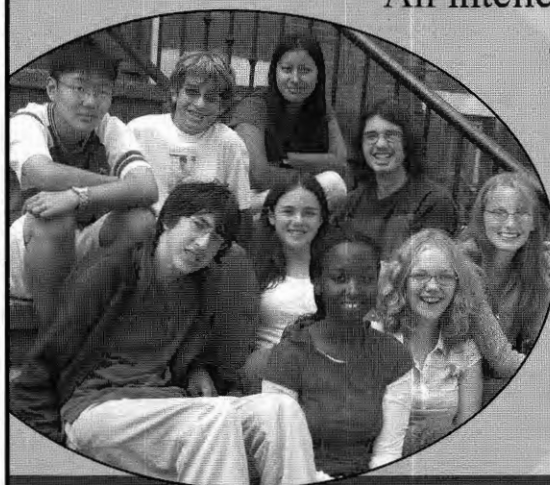
I think now how childish it would be to imagine there would be no tragedy, no sadness at Christmastime. Sadness and loss will be a part of what fills our hearts at this season. I bring my friend's memory with me into the holy season; I do not forget him. The lights of Christmas can yet shine, and the beloved music can bring us comfort and joy in a dark time.

And besides, I have received gifts of life, funniness, and dancing, haven't I? □

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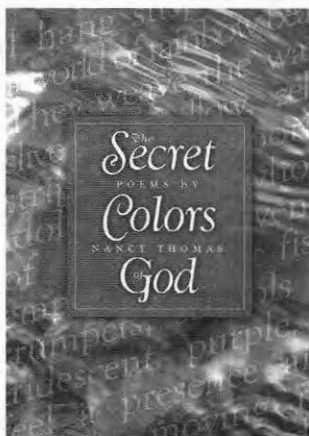
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■ QUAKER HISTORY

Christmas—Every Day or Never?

by Now and Then

No doubt an old-fashioned Quaker Christmas was a cozy time according to some traditions or records or family memories, but in the beginnings of our history the day was a pretty grim occasion. Like other dissenters, Friends felt no religious unity with a festival whose very name implied a "popish mass." It was part of the superstition of an apostate Christendom, from which all seekers for the primitive Christianity should abstain. So, with the peculiar Quaker obstinacy which often outstripped the dissent of other non-conformists, they demonstrated their protest by doing business as usual on the holiday.

Nearly all the references I can find in Quaker records to "Tenth Month 25th" (as it was then) are to arrest and imprisonment, or to suffering overt violence for working or for keeping open shop on that day. From Aberdeen to Cornwall, from Denbighshire to Kent, instances can be cited. "The magistrates of the city caused the officers to pull down and take away the signs which were hanging before Friends' shops." "Some of the troopers of my Lord of Oxford's regiment . . . forced them to shut their shops." "For working upon the day called Xmas day . . . put in the stocks." "Twenty yards of linen cloth taken for setting open her shop windows on that day called Xmas day." "For opening of her mother's shop windows on the day aforesaid . . . put in a cage."

"Now and Then" was a pen name used by Henry Joel Cadbury for 266 columns that appeared in FRIENDS JOURNAL and its predecessor, Friends Intelligencer, between 1941 and 1973. This is the unrevised text of one that appeared in 1943. It is being reprinted at the request of Alice Brown—see "Cadbury still speaks to us today" in last month's Forum.

At Norwich in 1676 a special committee was appointed to take an account of the sufferings of such Friends as opened their shops on the day.

A second aspect of the early Quakers' feeling about Christmas was their objection to its frivolity and license. An unpublished paper of George Fox in 1656 (mostly in cipher, or shorthand) is extant, addressed to:

"You that be observing the day you call Christmas, with your fullness, with your cards, with your playgames, with your disguisings, with your feasting and abundance of idleness and destroying of the creatures. . . ."

More than twenty-five years later George Fox's stepson-in-law, William Meade, expressed a concern to the Meeting for Sufferings about "the unruliness upon the day called Christmas" and apparently offered to go himself and speak to the Lord Mayor of London about it. There were printed protests by various Friends against the luxury and frivolity of the day. Just today as I write this letter there has come straight from England Violet Holdsworth's attractive new brochure, *The Shoemaker of Dover*, and I find that Luke Howard, whose *acta sanctorum* our Quaker hagiographer here recounts, was the author or joint author of a long epistle condemning both the practices of Christmas observers and the attempt to coerce non-observers.

Sometimes Friends themselves were guilty. It was no other than the well-known George Keith who informed his monthly meeting of "the public offense given by William Steven, weaver, and Elspeth Spring, his wife, in going upon the 25th of the tenth month [1672] to his wife's mother's and remaining idle all that day and keeping it in feasting there." Though the culprits at first justified their conduct, the



minutes recorded next month that they acknowledged their guilt to the Friends deputed to go to Tillakerie and "speak with these persons anent their scandal." The marginal entry, still avoiding the hated word, runs: "Anent two professing Truth countenancing the debauched time called Yule."

Since those early days Friends' attitude to Christmas has probably changed a good deal. The old Puritan objection survived most conspicuously and longest in the Quaker boarding schools, which deliberately set their winter holidays (if any) so as to avoid including Christmas. Bootham School in York first made Christmas a holiday in 1857, and Ackworth School a few years later. If I am not mistaken, the boarding schools at Westtown and at Barnesville did not recognize Christmas until the 20th century.

There are valid objections to the present day observance, especially to its commercial exploitation, but they are not the old charges of popish superstition or profane excesses. One feels that, while it may be well to think Christmas thoughts at least once a year, there would be less hypocrisy if one made every day a day of remembrance of the Prince of Peace. The most recent and not most inaccurate of the many popular articles about Quakerism—"They Call Themselves Friends—and Mean It!"—shocked me by its boxed headline, "The Quakers recognize no Sabbath . . .," until I read in the text a more satisfactory explanation: "They reason that God can speak more clearly in silence . . . they feel that such speech can come on any day of the week and that one day is no holier than others."

And so with Christmas. By the good Friendly principle of leveling the secular up to the sacred we ought to make every day a Christmas day, whether we concur in a formal one-day holiday or not. Yet there is danger that what we assign to no special time is as good as never done. For example, what was I to reply to the friendly High Churchman who one day suddenly said to me: "I know you Friends celebrate the Lord's Supper inwardly and not with bread and wine, but it never occurred to me to inquire just when and how often do you keep it?" Was I to say: "Oh, any time, that is, it may be, never"? Perhaps the most honest answer would be merely "Now and then." □

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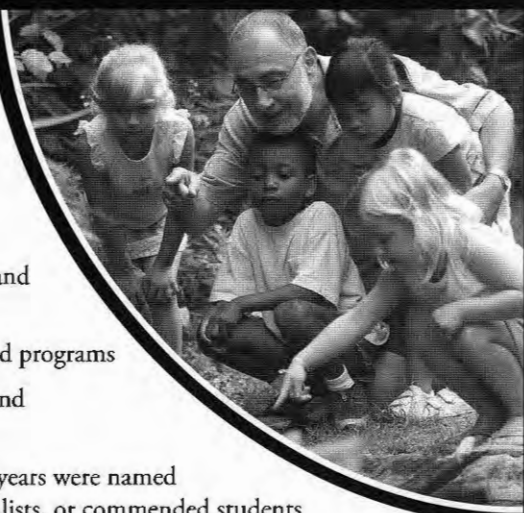
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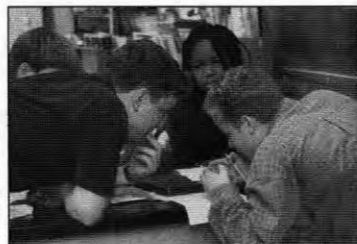
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■ EPISTLE

World Gathering of Young Friends 2005

Greetings from the World Gathering of Young Friends 2005. Two hundred twenty-six Friends gathered together at Lancaster University, United Kingdom, from August 16 to 24, 2005. Our theme was "I am the vine, you are the branches. Now, what fruit shall we bear?" taken from John 15; and William Penn's challenge "Let us then try what love will do." Among us, 58 yearly meetings and 9 monthly meetings and regional groups were represented, with speakers of more than 20 different languages. We were called to be gathered together at the place where our Quaker movement first bore fruit, the heart of 1652 country. We returned to our shared roots, to the birthplace of our collective spiritual identities. Through climbing Pendle Hill as a community, to live out George Fox's vision of a great people gathered together, we found a unity with the place and one another, among the bright green hills, surrounded by grazing sheep.

We felt great joy in being together and many Friends gave thanks for being here. However, our hearts were filled with sadness too. In the hall where we met there were many empty chairs, and we were always aware of those Friends who could not join us here in Lancaster. Many were absent because they were denied visas, others because they found when the time came that they could not join us after all. Their loss is our loss as well, for without their presence we could not feel their truth reflected in their words, their experiences, their faces, and their smiles. However we could feel their presence in our hearts. We have selected two representatives from each region to go to a post-WGYF gathering in Kenya to share with these brothers and sisters the Love and Spirit that we felt in this gathering.

Twenty years have passed since the last World Gathering of Young Friends, held in Greensboro, North Carolina, USA. To what purpose were we summoned once more?

Here we tried each others' forms of worship, silent and programmed, songs in many different languages, scriptural readings, hand holding. We were open, amazed, stretched, and blessed. We learned that the great presence in our lives can be called by many names, Jesus, Christ, God, Inner Light, Spirit, Love, or many others. Ultimately, through listening to the Spirit that moved us, not the words in which we expressed our movement, we strived to become one organism, one body made up of many different parts (1Cor. 12:13). We were united not so much in the expression of our faith as in our common desire to be unified, and by the power of the Spirit amongst

us during these nine days. We were challenged to put aside the labels we hide behind, programmed, unprogrammed, liberal, evangelical, and come together as Friends of the Truth, seeking together for the common truth behind our language. We have not finished this process. We are only at the beginning of a long path; but the love and joy we have felt in being in this place together have allowed us to come this far, and we pray that they will lead us further yet.

The time here has been a chance to reflect on our lives. We have been challenged to recognize ourselves as God's children, and respond in willing devotion. The love we have found here is not for us to own but to share. We desire to show our love by doing good and avoiding harm to all people and to all the Earth. We must let others see this love and know its source so that they may come to share it.

The Spirit present in our gathering summoned us to be a gathered people, and spoke through the many different people and cultures here to remind us of its glory, power, and purpose. The Spirit is at work in all of us, and it is calling us not to judge one another's forms of worship but to examine our own hearts, find our own calling. We are called to take what we have experienced here and give it back to our communities.

Far-away meetings now have faces, stories, and friendships that make them real to us. Bridges have been built at our Gathering that we call on Friends everywhere to nurture and support. We will keep this contact alive through exchanges, more frequent gatherings, and opportunities to work together. Through this contact we will give strength to each other and share our gifts. We must face the future challenges of the Religious Society of Friends together.

Where we explored the theme of the vine and the branches we found that its fruits are born from love. We have experienced what Love can do in this Gathering, now let us try what it can do in the world. □

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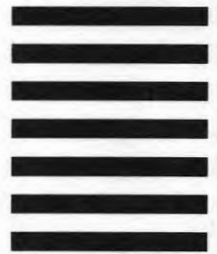
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A Young Friends' Bookshelf

Twice a year FRIENDS JOURNAL offers reviews of books for young Quakers. This month we look at four children's books—two of which are particularly of interest to Friends who celebrate Christmas—plus two very special books for parents.

—Ellen Michaud, book review editor

Ages 3 and up

What Does PEACE Feel Like?

By V. Radunsky and "children just like you from around the world." Simon & Schuster, 2004. 24 pages. \$14.95/hardcover.

What Does PEACE Feel Like? is that rare children's picture book that speaks to preschoolers in a pastiche of evocative words and bright images that actually communicates the concept of peace—a term they hear bandied about above their heads on a daily basis by adults—in a way that they can understand.

"What does peace smell like?"—the author asked a couple of dozen children from around the world. "Like a bouquet of flowers in a happy family's living room. . . . Like fresh air that makes you want to go out and sleep in the sun. . . . Like pizza with onions and sausage that just came out of the oven." And, "What does peace feel like?" "Like hugs your friends give you when you cry. . . . Like the fur of my adorable cat Alice. . . . Like the fur of a baby mouse." So say Tatiana, age nine; Bhavana, ten; Fenna, nine; Erika, nine; and Irene, eight.

"What does peace look like?" "Like a cat and a dog curled up together in a basket," say Maxson, age ten; Silvia, age eight; Bruno, age eight; Giulia, age nine; and Claire, age eight.

Perfectly concluded by an appendix that lists words of peace in nearly 300 languages, this is one book that belongs in the hands of every child in the world.

A portion of the profits are being donated to CARE.

—Ellen Michaud

God Believes in You

By Holly Bea. Illustrations by Kim Howard. Starseed Press, 2004. 32 pages. \$15/softcover.

God Believes in You is an enormously affirming book that relates the adventures and misadventures of Buddy, the bullmastiff. Buddy goes through his day, often beset by fears

and uncertainties as he copes with, among other things, his master's absence, a walk in the park, Dalmatians at a fire, and a barbecue where temptation is all too present. Buddy may get confused, unsure, or make bad choices, but no matter what, God always believes in him, and so ultimately, things will work out for Buddy.

This is a wonderful message for children—and adults! Told in rhyming verse, the book makes its point that God is always supporting us, even when we become disappointed in ourselves. The text is accompanied by sweet and goofy illustrations of Buddy against a colorful riot of flowers and other animals. This book would be a sweet pick-me-up for any struggling kid, as well as a good reminder for all children that there is a great source of strength and security on their side.

—Abby McNear

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

A Friend from Galilee

By Dandi Daley Mackall. Illustrations by Jan Spivey Gilchrist. Augsburg Books, 2004. 33 pages. \$9.99/softcover.

A Friend from Galilee, beautifully and realistically illustrated, centers on the questions posed by a young boy as he ponders how Jesus' life compares to his own. The gently rhyming text describes feelings and situations common to many children: competitiveness, loneliness, hurt feelings over the actions of a friend, sharing, obedience, etc.

Jesus, Jesus, growing up in Nazareth,
Living like the rest of us,
Did you sweep the floor?

Jesus, Jesus, playing down in Galilee,
Were your friends at all like me?
Was your family poor?

One refreshing element is the mention of the narrator's material poverty, a state in which many children live, but which is rarely recognized in a matter-of-fact way in children's literature. But the book's primary value lies in its invitation to children to think about Jesus in a personal way and not simply as a remote historical/spiritual figure. By doing this, A Friend from Galilee reassures children that the struggles and triumphs they face in their lives have merit and are of importance to God as well.



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The book also includes a list of Biblical references to help answer the questions raised in the text. This is a wonderful resource that offers many avenues for parent and child to investigate the themes raised in the book.

—Abby McNear

The Librarian of Basra: A True Story from Iraq

By Jeanette Winter. Illustrated. Harcourt, 2005. 32 pages. \$16.00/hardcover.

"Alia Muhammad Baker is the librarian of Basra, a port city in the sand-swept country of Iraq," begins this true tale of a courageous librarian who rescued 30,000 books from the intransigence of Iraqi officials and the bombs of U.S. aircraft during the second Gulf War.

"Her library is a meeting place for all who love books," it continues. "They discuss matters of the world and matters of the spirit . . . now they talk only of war."

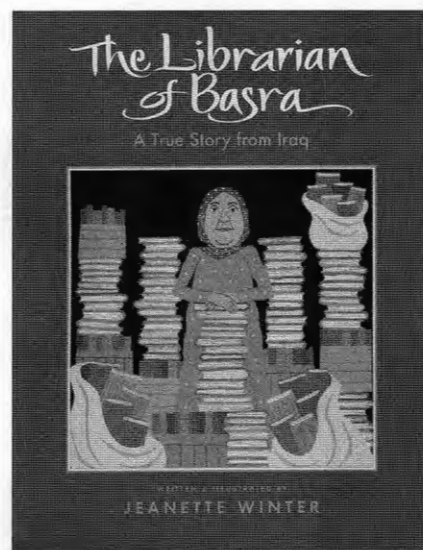
Worried that fires from the approaching invasion will destroy her books, Alia asks local officials to move them to a safe place. The officials refuse. So every night, armload by armload, she loads them into her car and takes them home.

Unfortunately, Iraqi soldiers and the local government move into the library and make it a target for a U.S. attack. But when the bombs fall, they run away—and it is left to Alia to beg her next-door neighbor, restaurateur Anis Muhammad, to help her remove the remaining thousands of books and hide them in his restaurant. Not only does Anis help, but so does every other shopkeeper and neighbor in the area. All night long they haul books over the seven-foot wall that separates Anis' restaurant from the library's grounds. Nine days later it is burned to the ground.

When all is finally quiet in Basra, Alia hires a truck to haul all the books to her house and the houses of her friends. Then she waits for the war to end, dreaming of peace and a new library.

Although the war has not yet ended, Alia will get her library. A portion of this book's profits are being contributed by Harcourt to the American Library Association's Iraq Book Program, which is actually working with Alia to select books. (Contact Delin Guerra, <int@ala.org> or (800) 545-2433, ext. 3201, for further information on the program.)

Wonderfully illustrated by its award-winning author, *The Librarian of Basra* is a spare, simply told tale of the difference one person's courage and a community's collaborative action can make in the life of a nation. Efforts were made not to demonize the United States—people from the United States are not named and the invading warplanes and sol-



diers do not bear insignia. Only war itself is demonized, and rightly so.

One brooding scene of a gun-carrying soldier talking to Anis through a half-closed door makes me uncomfortable, however—particularly in a picture book aimed at our youngest readers. Implying that the invading soldiers would take the books if they knew they were in Anis' restaurant, the scene instills fear in the reader and is a cheap literary device to drive the story forward and maintain a young reader's wide-eyed interest. It does both Alia and the reader a disservice and, hopefully, will be rethought in future editions.

—Ellen Michaud

Ellen Michaud is the JOURNAL's book review editor and a member of South Starksboro (Vt.) Meeting.

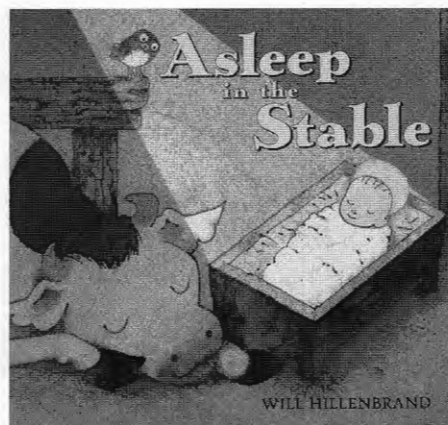
Ages 4 to 8

Asleep in the Stable

By Will Hillenbrand. Holiday House, 2004. 23 pages. \$16.95/hardcover.

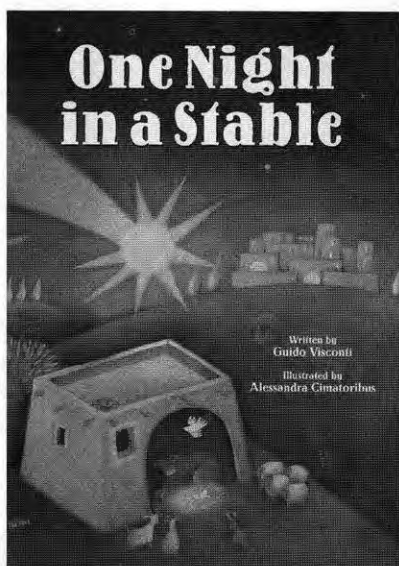
One Night in a Stable

By Guido Visconti. Illustrated by Alessandra Cimattoribus. Eerdman, 2004. 24 pages. \$16.00/hardcover.



There are many excellent books that tell the story of the nativity in a straightforward way. Sometimes, however, it is helpful to look at this joyous story from a fresh perspective. *One Night in a Stable* and *Asleep in the Stable* offer two such perspectives, both of which happen to involve birds.

Asleep in the Stable tells the story of the nativity to young listeners through the eyes of a baby owl. Baby Owl's observations on Jesus' birth will prove laugh-out-loud funny for preschoolers, as he questions his mother on the baby's birth:



"WHOOOO," said Baby Owl, "forgot to give his Holy Child feathers to keep him warm!"

"God, his Heavenly Father, has given him the warmth of his love instead of feathers," said Mama.

"WHOOOO," asked Baby Owl, "gave me my feathers?"

"The same Heavenly Father, who made you too," cooed Mama.

What is nice about *Asleep in the Stable* is that it articulates some of the important concepts of God's love and care in an understandable way for very young children. The warm use of humor and perfectly adorable illustrations of the owls do much to move the story forward. This would be delightful to read on Christmas Eve while snuggled up to a young person near and dear to your heart.

One Night in a Stable describes the events occurring in anticipation of the nativity at the stable where Mary and Joseph stop. In this book, a dove is critical to the progression of events as he helps a generous ox, chained in the stable, by serving as the ox's eyes onto the larger world. As the evening progresses, the ox invites more and more animals into the stable

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to escape the winter's cold while waiting for his Master to appear. Eventually, the ox admits Mary and Joseph, at which point his Master finally makes his presence known by praising the ox.

This story is sweet and has perfectly gorgeous illustrations, but its real value lies in the larger questions it raises: How do we serve our Master? Can generosity be its own reward? How are we called upon to treat one another? This deceptively simple book is rich in larger questions that beautifully articulate the larger meaning of Christmas.

—Abby McNear

For Parents

Last Child in the Woods: Saving Our Children from Nature-Deficit Disorder

By Richard Louv. Algonquin Books, 2005.
344 pages. \$24.95/hardcover.

In *Last Child in the Woods*, Richard Louv has richly documented a cultural and lifestyle shift that has occurred in the last 20 or 30 years across all levels of U.S. life. It is a shift that means that children are no longer spending unstructured time in the woods, fields, and gardens of our country. They have much less idle time, there are far fewer natural places to idle in, and their lives are impoverished by this lack.

Author of *Fatherlove* and *101 Things You Can Do for Our Children's Future*, Richard Louv contends that there is measurable benefit to society as a whole from individuals making their own peace with the natural world. He contrasts childhoods from a few decades ago with the experiences of contemporary U.S. children and finds there is more stress, more electronic entertainment, more structured sports, more obesity, and more ADHD in the world of today's child. At the same time there is less, much less, unstructured time spent in a natural environment. He presents the data. He connects the dots.

But he also catalogues the benefits of time spent in nature. He cites the easing of tensions, the development of spiritual awareness, and the fostering of creativity and self-reliance. He gives evidence from testimonies of individuals, quoting a young man in an Urban Corps program in the desert. "When I come here, I can exhale," says Carlos. "Here, you hear things; in the city you can't hear anything because you can hear everything."

Richard Louv also cites studies to back up the benefits of children in a natural environment. Researchers have observed, for example, that when children played in an environ-



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ment dominated by play structures rather than natural elements, they established their social hierarchy through physical competence. But after an open grassy area was planted with shrubs, the quality of play was very different. Children used more fantasy, while their social standing became based less on physical abilities and more on language skills, creativity, and inventiveness.

Nature nurtures creativity in many ways. As Louv writes:

Nature—the sublime, the harsh, and the beautiful—offers something that the street of a gated community or computer game cannot. Nature presents the young with something much greater than they are; it offers an environment where they can easily contemplate infinity and eternity. A child can, on a rare clear night, see the stars and perceive the infinite from a rooftop in Brooklyn. Immersion in the natural environment cuts to the chase, exposes the young directly and immediately to the very elements from which humans evolved: earth, water, air, and other living kin, large and small. . . . [Without that experience] we forget our place; we forget that larger fabric on which our lives depend.

Unfortunately, while people in the United States encourage team sports, we don't just let kids explore and interact with the natural world. In fact, traditional forms of outdoor play—catching tadpoles, building tree houses, rearranging the stones in a creek—are now against the rules in many parks and open spaces.

Why? *Last Child in the Woods* outlines these reasons:

- Land development, urban sprawl
- Structured and commercialized play
- Schools fixated on achievement test scores
- Parents afraid to let their children explore on their own
- Lack of knowledge leading to fearing or romanticizing nature

Richard Louv brings these issues to a personal level. He does not want his child to be the last one in the woods. With this book he has issued a challenge to all of us to give ourselves and our children the space and the freedom to come to personal terms with the natural world—to be restored in spirit by interaction with creation to a saner approach to life.

In the final chapters Louv sketches a vision of a world in which civilization and nature coexist and the arts flourish. He says he may be "out on a limb"—but "that's where the fruit is." As a result, *Last Child in the Woods* is nothing less than a sequel to Rachel Carson's *Silent Spring*. It should serve as a clear call to let our

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children connect to the Earth and to encourage us reengage with the natural world.

—Sandy Farley

Sandra Moon Farley, a member of Palo Alto (Calif.) Meeting, is the primary author and illustrator of Earthcare for Children and one of the editors of Earthcare for Friends.

A Change of Heart: A Harmony Novel

By Philip Gulley. HarperSanFrancisco, 2005.
256 pages. \$18.95/hardcover.

Professor Roy's class on literary criticism did not prepare me for Philip Gulley. I realized this about two seconds after I curled up with the Quaker pastor's latest book *A Change of Heart*—his fifth novel in the series about Quaker pastor Sam Gardner and the members of Harmony Friends Meeting—and fell so totally in love with its characters, its themes, its humor, its style, its sense of place that I lost what little objectivity I'd managed to hang onto after reviewing the last Harmony book.

The thing is, Philip Gulley got me hooked on the folks at Harmony Friends Meeting early on. They're people that I know—good people who can generally be counted on to trip over their own ecclesiastical shoelaces and end up facing the direction from which they came rather than the direction in which they want to go. I also know their long-suffering and somewhat reluctant pastor—the guy who's supposed to help them shake off the confusion that going in circles can engender and point them toward the path they really meant to take.

Yet, although the novel is packed with the author's humorous subplots as Harmony Friends run the Friendly Women's Circle annual noodle supper or help the Sausage Queen's driver transition into a new role within the community, Gulley gives us that warm, comfortable feeling of visiting a community we know well without trotting out the stories we've heard from previous books. Instead, he follows the trials and tribulations of two families—minor characters in previous books—as they move front and center to make major life changes they, like many of us, neither sought nor anticipated.

Ellis and Miriam Hodge, hard-working farmers just outside of town, struggle with the possibility of losing their daughter, Amanda, to Ralph and Sandy Hodge, the girl's biological parents. Ralph is Ellis' brother. But no two brothers could be more different, and when Amanda was five, Ralph and Sandy used to spend most of their time getting drunk. Occasionally they'd smack the girl around. So Ellis gave them \$30,000—his life savings—to get

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out of town and leave Amanda with him and his wife, Miriam. Now, 12 years later, Ralph and Sandy are back—sober, reformed church-goers who love their daughter from the bottom of their hearts. And Ellis, good Friend that he may be, is not handling the situation at all well.

The second family undergoing big changes is that of the elderly Dale and Dolores Hinshaw. Dale, a flag-waving, self-appointed hair shirt who publicly corrects Sam when he or his sermons stray from the path dictated by the Mighty Men of God, a group of righteous men modeled on the Promise Keepers, needs a new heart. Literally. And Sam, while struggling with guilt engendered by his feeling that it might not be the worst thing if Dale dies, nevertheless cuts the man's lawn, holds his hand, and ferries him to the hospital for his transplant—all the while listening to the outward manifestation of Dale's amazing thought process.

"Sure hope those doctors are Christians," [Dale] said.

"What's their religion got to do with anything?" Sam asked. "There are plenty of wonderful surgeons who aren't Christian."

"I read in my Mighty Men of God magazine about this pastor in Alabama getting operated on and his doctors was Muslim and they found out he was a Christian while he was bein' operated on and they tried to kill him right there on the table and would have if one of the nurses hadn't been Christian and shot 'em dead."

Holy bigotry! Dale doesn't believe that anyone who's different than he is should be left alive! But in case you ever doubt God's—or Philip Gulley's—sense of humor, you should know that the cocky little bigot is now walking around Harmony Friends Meeting with the heart of a card-carrying member of the ACLU. He may never be the same.

A Change of Heart is Gulley's best book in the Harmony series. No one does a better job at preaching forgiveness and acceptance or holding up a mirror for us to see how lacking we are in each. What's more, as his characters have matured, so has Gulley's ability to draw forth the contradictory nuances of their beautiful, convoluted humanity. They are, as their pastor finally realizes, something for which to thank God.

—Ellen Michaud

Correction:

Over the Highest Mountain, by Alice Resch Synnestvedt, which was reviewed in the October issue, is published by Intentional Productions, 2004.



Position Announcement

Executive Director of Sierra Friends Center
Nevada City, California

Sierra Friends Center is an educational community under the care of the Religious Society of Friends, located on a 230 acre rural campus in Northern California's Sierra Nevada foothills. This beautiful site offers diversified programs, including the Woolman Semester for high school juniors and seniors, summer youth camps and adult residential courses. The campus is within a 1 hour drive from Sacramento, and 2.5 hours from the San Francisco Bay Area.

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NEWS

The Quaker Initiative to End Torture (QUIT) has gained support from meetings for its June 2006 Conference on Torture at Guilford College in Greensboro, N.C. (See Bulletin Board, p.37.) In a minute approved in May, South Central Yearly Meeting affirmed unity "with John Calvi's concern that now is the time for the Religious Society of Friends to study the matter of torture and how it is to be treated and prevented. As Friends we feel led to vigorously oppose the calculated brutality that is torture, and to reaffirm our belief in the dignity and precious worth of every human being." Iowa Yearly Meeting (Conservative), in a minute approved in July 2005, expressed its support for "the proposed Quaker conference focusing on our responsibility as Quakers to address the issue of torture from our spiritual center. . . . We endorse the goal to strengthen laws and policies banning torture." In a minute approved in August 2005, Baltimore Yearly Meeting called "upon all governments and combatants both to declare their rejection of torture and abuse and adhere strictly to the conventions for the humane treatment of all detainees. . . . We join those meetings, and Friends World Committee for Consultation, which have endorsed the call by Friend John Calvi of New England Yearly Meeting for a Quaker conference to seek ways that Friends can work actively for an end to torture everywhere." Approving a minute in May, Frederick (Md.) Meeting stated, "We abhor torture and mistreatment of prisoners of any classification any place. We must not sink to this level of inhumanity. . . . We think the time has come for a public conference on torture. . . . Friends' history as a peace-loving people leads us to ask for such a conference." —From telephone conversations with and information from John Calvi and Spark: New York Yearly Meeting News, Sept 2005

BULLETIN BOARD

Upcoming Events

•December 27–30—"Celebrating Nonviolent Resistance," international conference organized by Nonviolence International, a decentralized network of resource centers for nonviolent action, at Bethlehem University, Palestine. This event is endorsed by AFSC, Fellowship of Reconciliation, and many other groups. For information, see www.celebratingnv.org or call (202) 244-0951.

2006:

•January—Peru Yearly Meeting
•January 1–3—Pemba (Tanzania) Yearly Meeting

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- January 5-9—Bolivia Yearly Meeting
- January 6-8—El Salvador Yearly Meeting
- January 7-14—Australia Yearly Meeting
- January 8—Bhopal (India) Yearly Meeting
- June 2-4—Conference on Torture at Guilford College, Greensboro, N.C., arranged by the Quaker Initiative to End Torture (QUIT). The conference has the dual intentions of education and long-term action against the use of torture worldwide. According to John Calvi of Putney, Vt., a longtime advocate for such a conference, the program will include legislative updates from Friends Committee on National Legislation and reports from American Friends Service Committee staff members about torture in prisons in the United States. "We will have speakers to learn the basics of current legislation, international law, treatment of survivors and perpetrators, and the recent history of torture. Then we will focus on creating and choosing actions to end torture," he said. "Programming is just beginning to take shape. We encourage Friends to send us ideas for workshop topics and names of potential presenters." For more information and updates visit <<http://home.ix.net.com/~quit>>, e-mail <calvij@sover.net>, or call (802) 387-4789.

Resources

•The Peace Issues Working Group (PIWG), an ad hoc committee of Friends World Committee for Consultation (FWCC), Section of the Americas, formed at SOA's annual meeting in 2002 as a way to respond to the shock of September 11, and to the moving speech of Mary Lord, "Can Love overcome Violence and Hate?" PIWG planned the Friends Peace Witness in a Time of Crisis conference held in January 2003 at Guilford College. Many came away energized from this spirit-led conference. Since then, PIWG has supported an interfaith seminar held in 2004 at Guilford College and the Plowshare Conference in Indianapolis in 2005. The proceedings of the 2003 conference are available in print and on CD. The material is being used as a peace study guide by many meetings. PIWG is open to new ideas and new ways to express the Quaker Peace Testimony. All Friends who are interested are encouraged to join PIWG. For more information, write or call FWCC, Friends Center, 1506 Race St. Philadelphia, PA 19102; call (215) 241-7250; e-mail <americas@fwcc.quaker.org>; or contact co-clerks Scilla Wahrhaftig, (412) 371-3607, <peaceseeds@vverizon.net> or George Rubin, (609) 654-3064, <mgrubin@medleas.com>.

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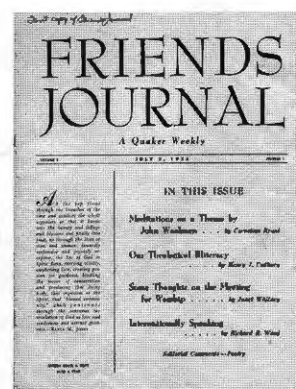
Journal Publishing

Continued from page 17

mainly elderly Hicksite Friends complained that Friends were flirting with disbelief and infidelity; a few even tried to make common cause with Orthodox Friends in publishing a new periodical called *The United Friend*. It was united in conservatism rather than a commitment to reunion, but proved short-lived.

The second characteristic was support for the new institutions that Hicksite Friends were establishing. I have already mentioned the attention that the *Intelligencer* gave to Swarthmore College and First-day schools. This was routine by the 1880s, as reports on Swarthmore's commencement often took up the better part of two issues, and Swarthmore faculty became regular contributors. The establishment of George School in the 1890s received extensive coverage. By the 1890s, the *Intelligencer* also became the venue for sharing "lesson leaves" for use in First-day schools, as Hicksites followed the lead of other denominations in trying to establish a uniform curriculum. The *Intelligencer* also gave extensive coverage to the meetings of various conferences and unions, such as the First Day School General Conference and the Friends Union for Philanthropic Labor, whose merger in 1900 would form Friends General Conference. This commitment diversified between 1900 and 1950, as Quaker organizations multiplied. After the formation of American Friends Service Committee in 1917, its activities became a staple of the *Intelligencer's* columns, as did newer groups like Friends Fellowship Council, Friends World Committee for Consultation, and Friends Committee on National Legislation.

Finally, in some ways more than earlier, from the 1890s onward the *Intelligencer* became the medium by which Hicksite Friends communicated with each other. Vital statistics had been a feature since the beginning, but by the 1890s reports from traveling Friends ceased to be chronicles of spiritual trials and triumphs and more reports on individual well-known Friends and their activities. Isolated Friends especially depended on its columns. By the 1920s, as interest grew among such Friends in forming new, unprogrammed meetings, a notice in the *Intelligencer* became the most efficient way of determining if other Friends could



Discussions began in 1948 about a possible union of the *Intelligencer* and *The Friend*.

be found in Pittsburgh or Ithaca or Indianapolis or Seattle or one of a hundred other places.

As the *Intelligencer* found its identity, its Orthodox Philadelphia counterpart, *The Friend*, or "the square Friend" (because of its shape, not its lack of "cool"), continued to appear weekly. Change came slowly there. When Orthodox Friends divided into Gurneyite and Wilburite persuasions between 1835 and 1855, the *Friend* became the voice of Wilburism, skeptical of all change, convinced that only in Philadelphia and Ohio yearly meetings, with a few pockets of Orthodoxy elsewhere, had real Quakerism survived. A reader in 1900 would have found little change, really, since 1827. When change did come after 1900, however, it was still guarded. Probably the most radical innovation was in 1935, when Elton Trueblood, a Johns Hopkins PhD with a pastoral Friends background, began to edit it from Stanford. Even then, its dominant notes were caution and avoiding controversy.

By the 1930s, however, the issues that had been so important a century earlier had lost their urgency, at least in Philadelphia. As Hicksites and the Orthodox Arch Street yearly meeting moved toward reunion, discussions began in 1948 about a possible union of the *Intelligencer* and *The Friend*. In 1949, the conclusion was that Friends were not ready to be served by one periodical. As the two yearly meetings agreed on formal reunion to take place in 1955, however, the Friends involved in both publications concluded that the time had come for them to follow suit. So Friends Publishing Corporation was formed, and on July 2, 1955, it produced the first issue of FRIENDS JOURNAL. □

December 2005 FRIENDS JOURNAL

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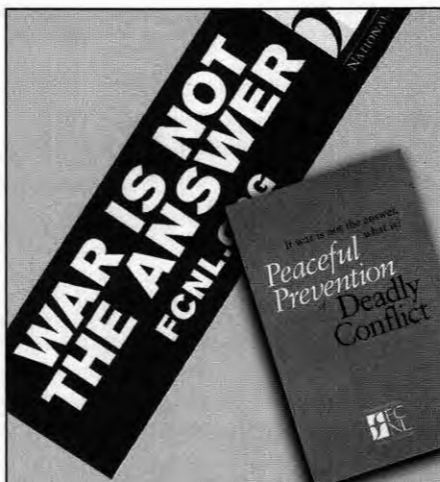
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Wounding and Healing

Continued from page 9

one of the tablets breaks, and so he says there were 10. I'm thinking maybe Number 11 was, "Thou shalt not take thyself too seriously."

I had a wonderful experience a couple of years ago when we were doing a show on terminal illness. My producer and I went to University of Pennsylvania to interview a woman who was terminally ill and agreed to be interviewed. We had to crowd up at the head of the bed because there was only one microphone. We were talking about her life, and I waited until the end of the interview to ask her some of the most difficult questions. "So what is it like now, are you beginning to mourn your own death?" And in that pregnant pause, I heard what sounded like water trickling somewhere. Now, it was a very sensitive microphone and that background noise could have ruined the interview. So in that pause, I looked over my shoulder in the bathroom to see if there was water leaking. There wasn't. Then I looked down at the floor, and I saw what had happened. Because the three of us were so close together, my producer's leg knocked my catheter tube out and I was dripping on the floor. Now, I never read a book of etiquette about this, but what do you do? I said to her, "I hate to interrupt such an awkward moment, but I just peed all over your floor." She said, "It's okay, don't worry about it." I said, "I'm really embarrassed." She said, "Don't be embarrassed, it's okay." I said, "Well, since I'm embarrassed and you're not, when we get a person to clean it up, can we say *you* did it?" We laughed so hard we cried. And then we cried some more, about her life trickling away. We did both, and that's what makes for a healthy environment.

I think healing the soul is ultimately about one other thing. The marquee of a church down the street from my house says, "God is love." I didn't understand that until the last decade. I think the Beatles were wrong when they sang, "Love is all you need," but Andrew Lloyd Webber was right when he said, "Love changes everything." Love *does* change everything: love promised, love withdrawn, love betrayed, love lost. More than anything, altruistic love opens the heart. Altruistic love—loving the other just for the sake of the other—opens the heart more than anything you can receive. □

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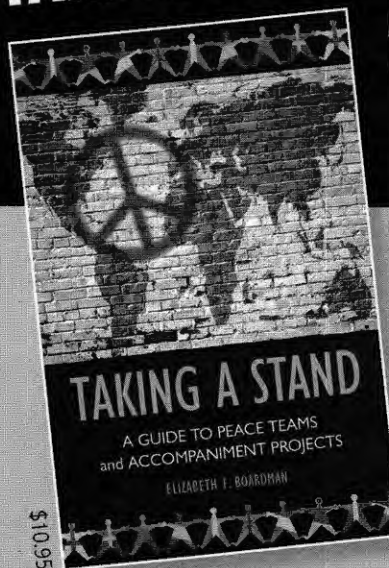
■ MILESTONES

Deaths

Jenkins—*Hugh Montfort Jenkins*, 90, on June 29, 2005, in Costa Rica, while he and his wife were visiting their son. Hugh was born in Leicester, England, on December 29, 1914. While doing refugee work in Europe during World War II, he met Juanita (Juanita) Manuela. They were married in September 1942 in Guildford, England. A conscientious objector, Hugh worked for Friends Relief Service and was one of the first aid workers to enter Bergen-Belsen concentration camp, five days after its liberation, to help feed survivors. There was much that needed immediate attention, so it wasn't until later that the enormity of what he'd been through became clear to him. Hugh and Juanita moved to the United States in the 1940s. Their son was born in 1948. Hugh served as assistant secretary of the Foreign Section of American Friends Service Committee. During this time, Hugh, Juanita, and their son were regular attenders at Upper Dublin (Pa.) Meeting. In 1950, Hugh became director of International Student House in Washington, a position he held for six years. ISH was founded as a place where people of all races and religions could mingle. Hugh and Juanita applied for membership at Friends Meeting of Washington in 1953. By 1956 Hugh and his family were living in Boston where he worked as director of Children for Palestine, which had an educational program serving both Jewish and Arab children, working toward reconciliation. In 1957 Hugh took a job as director of the new Foreign Students Service Council in Washington. His subsequent career was devoted to international student programs. He had a long and extensive role, including serving as executive director and as president, in what is now called the Association of International Educators, promoting the exchange of students and scholars to and from the United States. During the 1960s, Hugh served on the meeting's Social Order Committee for many years and was active in draft counseling. Hugh Jenkins was a generous and compassionate man with a fine sense of humor. Friends and non-Friends alike ask themselves what they would do if faced with the ultimate horrors of war. Hugh Jenkins answered that question for himself by serving, recovering, and then devoting the rest of his long life to helping young people from around the world create a better future for all of us. He is survived by his loving wife of 63 years, Juanita Jenkins; their son, Michael D. Jenkins; grandchildren, Guanina De La Torre and Sara M. Jenkins; and a niece, Francis Chetwynd.

Montgomery—*Martha Wheeler Montgomery*, 91, on April 5, 2005, in Fort Collins, Colo. Born in New York City on April 21, 1913, Martha was educated at Ethel Walker Boarding School and Smith College. Later, she pursued graduate studies in psychology at City College of New York and University of Chicago. In New York City, she organized women laundry workers, who at the time were earning \$8.30 a week compared to the \$12.50 that men were making. To become further engaged in and educated about the labor movement, she moved to Mena, Ark., a progressive community and home of Commonwealth College. There she met Wayne Barker, her first husband. Together, they helped organize steelworkers and garment workers in St. Louis. After the war they

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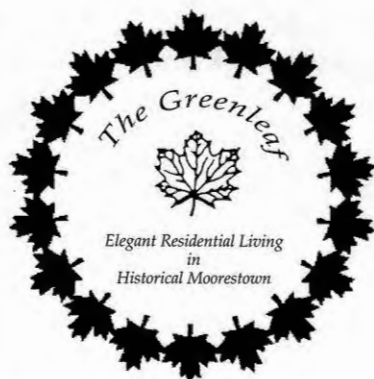


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FRIENDS JOURNAL

divorced, and Martha married J. Seymour Montgomery, of Princeton, N.J. In New Jersey, Martha became a psychologist for the school district and worked in several guidance centers, becoming the director of one for a time. She taught psychology at Trenton State College, maintained an extensive private practice, and became a faithful attendee, and later a member, of Princeton (N.J.) Meeting. Martha's spiritual life included a strong interest in the Sufi tradition. She regularly attended Dances of Universal Peace in Princeton, and visited the Abode Retreat Center in upstate New York. Her seeking took her on pilgrimages in Egypt, Jerusalem, and India, and led her to participate in a drumming ceremony on a beach in Portugal, and a Sufi retreat in the Himalayas. Several of these adventures took place in her late '70s and early '80s. At age 85, Martha gave up her private practice and moved to Fort Collins, Colo., in order to be nearer to family and to live in a cohousing community. As a member of Fort Collins meeting, she attended meeting regularly and served on committees, including Faith in Action, Ministry and Counsel, and on various clearness committees. She brought to Ministry and Counsel a strong spiritual foundation over a period of several years. She was a spirited and engaging person with a warm smile, who touched people's lives with her humor, intelligence, and care. Martha is survived by two daughters, Lynn Root and Shelly Barker; a son, John Montgomery; two brothers, Charles and Edward Wheeler; and her sister, Ann Weathers.

Squires—Richard (Dick) Squires, 95, on August 13, 2005, in Fort Myers, Fla., of heart failure and complications from leukemia. Dick was born on October 21, 1909, in Zanesville, Ohio, the second of five children. His father, Walter Squires, had an oil well business, while his mother, Edith Lombard Squires, raised and taught the children. Through her influence Dick gained his lifelong passion for music and the arts. From his father he learned the pragmatic perspective of an engineer, as well as a strong sense of compassion and honesty. The family moved to Richmond, Ind., where Dick graduated from high school. He earned engineering degrees from Purdue and Yale universities. He married Janet Harris in 1932. Their three children were brought up in the Philadelphia, Pa., area as members of Radnor Meeting; Dick later was a member of Ames (Iowa) Meeting, Stuart (Fla.) Worship Group, and Ft. Myers (Fla.) Meeting. In 1956 Dick took a three-year teaching position with the College of Engineering in Addis Ababa, Ethiopia. He then joined the faculty of Iowa State University and taught engineering until 1976, taught at Prairie View A&M, and was a summer consultant for the Northern Pacific Railway. Later he helped tape books for the Iowa Department for the Blind, and served on the board for Story County Housing. He continued his travels with trips to China, Australia, the Galapagos Islands, and an unforgettable ride on the trans-Siberian railway. He lived the last three years of his life in Fort Myers, Fla., with his daughter Barbara. Dick had a lively sense of curiosity and enjoyed reading the Harry Potter series, Civil War books, about UFOs, Sherlock Holmes mysteries, and biographies of people associated with civil liberties. He wrote several books compiling his life's activities and adventures, and reviewing the lives of people he admired. He loved opera and sympho-



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nic music, and was disappointed if he missed Lawrence Welk on Saturday evening. He maintained correspondence with many people, and delighted in the activities and accomplishments of his grandchildren. Although he missed many friends when he moved from Iowa to Florida, he was greatly relieved to not face the Iowa winters, and wore a sweater even in the Florida summer. He supported several Quaker organizations and other groups related to human rights and civil liberties. Dick was pre-deceased by his wife, Janet Harris Squires; two brothers; and one sister. He is survived by three children, Sarah Beane, Barbara French, and E. C. Squires; a brother, Lombard Squires; eleven grandchildren; and nine great-grandchildren.

Young—Asenath Young, 86, on February 24, 2004, in Pasadena, Calif. Asenath was born Asenath Hall Kinnear on August 25, 1917, in Riverside, Calif. She met her future husband, Robert Young, in a rumble seat; and, in a gown she made herself, married him the day after Christmas in 1938. Shortly after their marriage they became Quakers; and during WWII, they were instrumental in founding the AFSC office in Pasadena. They opened their doors to COs who were working in the San Gabriel Mountains, enabling the men to spend some time with their families. Asenath said she never knew who would be there when she woke up each morning. When Bob found out that a preschool called Broad Oaks was going to be sold by Whittier College, he and Asenath, along with six other Quaker Families, pooled their resources to buy the property and start Pacific Oaks Children's School and College. These same families later worked together to found Pacific Ackworth School in Temple City. Asenath and Bob were among the first to minister to Japanese Americans detained at Santa Anita racetrack before being sent to detention centers. In later years, they often opened their house to Friends in need—and when their house got bigger, opened it to many committee meetings. They participated in food cooperatives and experimented with living in economic community in the early years of their marriage. All through her life, Asenath expressed herself by making extraordinary sweaters and wall hangings, which she gave as gifts to family, friends, and organizations. Their third child, Leslie, was born developmentally disabled. Asenath chose to keep him at home and found schooling opportunities for him, both public and private, in the Los Angeles area. This was during a time when this kind of care was much more difficult. Asenath drew strength from adversity and became an advocate for people with developmental disabilities—helping conceive of, pass legislation for, and fund the Regional Center system in California. She did a lot of knitting on planes to and from Sacramento during this time. She served as the first president of the Frank D. Lanterman Regional Center in Los Angeles when it was established in 1979, which serves people with developmental disabilities and their families. In 1993, the Lanterman Center established the Koch-Young Family Resource Center in honor of Asenath's partnership with Dr. Richard Koch in working for the developmentally disabled. Asenath is survived by her children, Stephen Young, Margaret (Margi) Young, and Leslie Young; three grandchildren, Michael Young, Lissa Klanor, and Cara Fennessy; and two great-grandchildren, Riley Shepherd and Kendra Shepherd.

I have long felt that calling ourselves Friends should mean committing ourselves to such a concrete discipline-and-witness so as to preserve shalom with all creatures, the nonhuman as well as the human ones. After all, God who made all creatures and loves them, who *is* shalom, and who has drawn us through God's Spirit into God's community, would hardly expect anything less of us as God's Friends! The minutes approved at this "called session" appear to be a big step in that direction. If they truly are, it is cause for celebration.

I wouldn't want to overstate what's been accomplished here. Clearly, we're still short of the point of actually practicing any such concrete corporate discipline-and-witness. And getting to actual practice will require a lot of growth in spiritual maturity. We'll need to learn how to help each other rise to such practice and stick with it. And I'm not sure how many of us really understand how to do that. (I know I still have much to learn!)

Still, for most Friends communities, the challenge now is simply to do what Philadelphia Yearly Meeting has just done—to make the conscious shared commitment; to pledge ourselves to such discipline-and-witness as a conscious goal. I am delighted that Philadelphia has done so.

Marshall Massey
Omaha, Nebr.

Ministry, hospitality, and diversity

Signe Wilkinson's delightful "Field-guide to Quaker (unprogrammed) Ministry" in the October issue got gender balance right, with four women and four men. But racial diversity made no appearance, sad to say. All eight faces looked to be European-American. This may well be an accurate reflection of her own meeting and even her own experience with Quakerism beyond her meeting. In reality, that is all too likely. Yet there is racial diversity among Friends in the U.S. If we are lucky, and if we nurture what diversity we have, it may even grow. Including images of one or more African-American or Asian or American Indian Friends in such a depiction would reflect the hospitality that Nancy Fennell, in her article just a few pages before, urges us to embrace.

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The Earlham School of Religion (ESR), a Quaker seminary, seeks candidates for a half-time faculty appointment within the Ministry of Writing emphasis, to teach introductory and advanced writing courses, advise divinity students with a Ministry of Writing emphasis, and facilitate the annual Ministry of Writing Colloquium. The possibility of increased employment at a later date exists. Qualified candidates will have academic and practical experience that demonstrates competency in religious writing, knowledge of publishing, and the ability and passion to equip individuals for a ministry of writing. Preferred academic preparation includes a master's level degree in either Divinity or Creative Writing. Preference will be given to candidates with demonstrated teaching ability, and the ability to work with emerging educational technologies.

ESR has about 100 students and shares its campus with Earlham College. Students and faculty represent a wide range of theological, political, and social perspectives. Candidates from the Religious Society of Friends, women, and minorities are especially invited to apply. Teaching responsibilities will commence in the 2006-2007 academic year.

Send a letter explaining interest in the position, vita, and the names of three references to: Lonnie Valentine, Earlham School of Religion, 228 College Avenue, Richmond, IN 47374 or <valenlo@earlham.edu>.

Conference Coordinator, Friends General Conference for Annual Gathering of Friends. Works with several committees, many volunteers, and university staff, requiring some weekend work, travel. Manages \$1 million budget; supervises two regular plus seasonal staff. Administers complex operations and logistics, solves problems, manages crises, consults extensively with volunteer leadership. Should be active in Friends meeting. Send résumé to General Secretary, FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107, or <bruceb@fgcquaker.org>. Deadline 1/20/06.

The Monteverde Friends School, Monteverde, Costa Rica, seeks a director to begin July 2006 or earlier. For details visit <www.mfsschool.org>.

Santa Fe Friends Meeting. Resident Friend(s) to live in garden cottage on historic meetinghouse grounds beginning September 1, 2006. Resident performs basic caretaking in exchange for free rooms and utilities. Inquiries for information packet and application to Susan Robinson, 207 Irvine Street, Santa Fe, NM 87501. E-mail: <Subert2@netzero.net>. Applications due January 1, 2006.

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 résumé to (574) 537-6635 or <chr@mma-online.org>.

Monteverde Friends School seeks director, pre-K-12 teachers and volunteers. School year begins in August 2006. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included for teachers. Application deadline February 15, 2006 or until position filled, volunteers any month. Contact Tim Curtis, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax +011 (506) 645-5302. E-mail <mfs@teach@racs.co.cr>. Visit <www.mfschool.org>.

Real Estate

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

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

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

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

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

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

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Melanie Douthy: (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)318-0383, or Joe Nicholson, (502) 894-9720.

Retirement Living

FOR SALE Managed-Cooperative Apartments—Brainerd Street Commons, formerly Woolman Commons. Independent living especially designed for 62 and older, starting at \$95,000 with reasonable fees. Walk to Mt. Holly Monthly Meeting, restaurants, shops, library, community college. Historic district. Many amenities include Great Room/Exercise Room, Greenhouse, Parking, Beautiful lawns, Storage. On-site Quaker-influenced management. For more information, call (609) 261-2399.

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.uplandretirementvillage.com>.

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.



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

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

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

Independent living with residential services:

Coniston and 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 Outreach, LLC
Collage, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1170 E. Baltimore Pike, Kennett Square, PA 19348. (610) 388-5581.
E-mail <info@kcorp.kendal.org>.



MEDFORD LEAS

Medford Leas Continuing Care Retirement Community

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



Friends 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>.

Schools



EARLHAM SCHOOL of RELIGION

Pastoral Care and Counseling—Basic Pastoral Care skills include learning to minister to persons in crisis, and gaining skills in listening, relating, referring, and caring in a non-anxious manner. The Pastoral Care and Counseling graduate emphasis is one of seven in ESR's M Div/M Min program. For Pastoral Care Studies with a Quaker influence, contact <extelsu@earlham.edu> or (800) 432-1377.



WILLIAM PENN UNIVERSITY

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

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

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

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

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

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

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

Services Offered

Ahimsa Graphics

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

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

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

CHURCH MORTGAGE LOANS

Get competitive rates with no points from **Mennonite Mutual Aid**, a lender that understands churches because we
are part of the church. Construction loans, first mortgage
loans, and refinancing available. Call our church mortgage
loan department at 1 (800) 514-6962 for a free information kit.

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 <clearcreekstudio@verizon.net>.

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

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Centerville, IN 47330
765-939-6910

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nonprofit organizations. Fundraising. Capital cam-
paigns. 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>.

All Things Calligraphic

Carol Gray, Calligrapher (Quaker). Specializing in wed-
ding 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 empha-
sized 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, New-
foundland, PA 18445. Telephone: (570) 689-3911. Fi-
nancial aid available.

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

Summer Rentals

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

MEETINGS

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

♿=Handicapped Accessible

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

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

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

AUSTRALIA

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

BOTSWANA

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

CANADA

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

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

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

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

GHANA

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

NICARAGUA

MANAGUA-Unprogrammed worship, 10:45 a.m. 2nd
Sundays, El Centro de los Amigos, APTDQ 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) 235-0982.

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.

MARLONA 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. <nvaquaker@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) 758-3327.

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

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

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

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

Colorado

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

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

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

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

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

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

Connecticut

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

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

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

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

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

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

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

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

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

Delaware

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

CENTRE-Meeting for worship 11 a.m. 1 mile east of Centerville 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) 239-2233.

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

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

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

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

FT. 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) 371-3719 for any further information.

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

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

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

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

MELBOURNE-(321) 676-5077. Call for location and time. <www.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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 968-3861 or (630) 652-5812.

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

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

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.

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

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

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

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

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

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

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

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

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

Iowa

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

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

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

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

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

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

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

Kansas

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

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

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

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

Kentucky

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

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

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: (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. Unprogrammed worship and First-day school 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

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

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

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

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

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

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

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

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

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

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

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

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

Maryland

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

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

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

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

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

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

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

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

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

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

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

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

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. Truman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. <www.patuxentfriends.org>

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

Massachusetts

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Michigan

ANN ARBOR-Unprogrammed 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. Clerks: 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.rochesternmfrinds.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.

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

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

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

Montana

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

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

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

Nebraska

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

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

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

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

Nevada

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

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

New Hampshire

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

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

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

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

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

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

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

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

New Jersey

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

ATLANTIC CITY AREA-Worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.aquakers.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.

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

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

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

MARLTON-See CROPWELL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

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

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

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

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

New York

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

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

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

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 025123, 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.nym.org/llqm>.

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) 787-3803.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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. Torn (252) 728-7083.

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

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

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

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

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

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

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

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

FAYETTEVILLE-Unprogrammed worship, 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; <jws@uakron.edu>.
ATHENS-10 a.m., 22 Birge, Chaucer (740) 797-4636.
CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.
CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Lisa Cayard, clerk.
CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.
COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.
DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 130. Phone: (937) 847-0893.
DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.
GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.
KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.
MARIETTA-Mid-Ohio Valley Friends, 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>.
BERLIN-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.
OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.
WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, 897-8959.
WILMINGTON-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.
WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 264-8661 or (330) 262-3117.
YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Dale Blanchard, (937) 767-7891.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.
STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.
TULSA-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.
BEND-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.
BRIDGE CITY-West Portland. Worship at 10 a.m., First-day school at 10:15 a.m. <www.bridgecitymeeting.org>. (503) 230-7181.
CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.
FLORENCE-Unprogrammed worship (541) 997-4237.
PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 2nd and 4th Sunday. 8825 S.W. Barnes Road. Contact Sally Hopkins, (503) 292-8114.
HOOD RIVER AND THE DALLES-Mountain View Worship Group-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

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

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.
BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.
BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), Lahaska. (215) 794-7299.
CARLISLE-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.
CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Linda Drive. Telephone (717) 261-0736.
CHELTENHAM-See Philadelphia listing.
CHESTER-Meeting for worship 10:45 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.
CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.
CORNWALL-(Lebanon Co.) Friends worship group, meeting for worship First Days 10 a.m. Call (717) 274-9890 or (717) 273-6612 for location and directions.
DOWNTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.
DOYLESTOWN-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.
DUNNINGS CREEK-10 a.m. 285 Old Quaker Church Rd., Fishertown. (814) 839-2952. <jmw@bedford.net>.
ELKLAND-Meeting located between Shunk and Forksville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.
ERIE-Unprogrammed worship. Call: (814) 866-0682.
EXETER MEETING-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Edward B. Stokes Jr. (610) 689-4083.
FALLSINGTON (BUCKS COUNTY)-Friends Meeting, Inc. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.
GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmstown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.
GLENSIDE-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1450.
GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.
GWYNEDD-Worship 9 a.m. and 11:15 a.m. FDS 9:45 a.m. Business meeting 3rd First Day of the month 9 a.m. Sumnerstown Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddfrinds.org>.
HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. <www.harrisburgfrinds.org>.
HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.
HAVERTOWN-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.
HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.
HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.
INDIANA-Meeting 10:30 a.m., (724) 349-3338.
KENDAL-Worship 10:30 a.m. Kendal Center, Library, U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens.
KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.
LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

LANDSDOWNE-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.
MAKEFIELD-Worship 10-10:30 a.m. First-day school 10:30-11:30. E of Dolington on Mt. Eyre Rd.
MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.
MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-May, 125 W. Third St.
MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.
MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.
MIDDLETOWN-Meeting for worship 10 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.
MIDDLETOWN AT LANGHORNE (BUCKS CO.)-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.
MILLVILLE-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <www.millvillefrinds.org>. (570) 441-8819.
NEWTOWN (BUCKS CO.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655. <www.newtownfrindsmeeting.org>.
NEWTOWN SQUARE (DEL. CO.)-Worship 10 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.
NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19040.
OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.
PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.
PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. * indicates clerk's home phone.
BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813*. Worship 11 a.m. (June-Aug. 10 a.m.)
CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)
CHELTENHAM-Jeanes Hosp. grnds., 19111. (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. Meeting starts at 10 a.m. (215) 533-5523.
GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)
GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)
MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627.
UNITY-Unity and Waln Sts., 19124. (215) 295-2888*. Worship 7 p.m. Fridays.
PHOENIXVILLE-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.
PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.
PLUMSTEAD-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.
PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.
POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2363 or 689-7522.
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 Sproul Rd., Springfield, PA 19064. Phone: (610) 544-0742.
& STATE COLLEGE-Early and late worship 8:30 and 11 a.m. Children's programs 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

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

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

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

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

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

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline 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. Childcare and First-day school for children are available. 1318 W. 26th St. (713) 862-6685.

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

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

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

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

Utah

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

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

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

Vermont

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

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

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

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

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

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

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

Virginia

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

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

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

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

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: <abacon@visuallink.com>.

Washington

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

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

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

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98512. Children's program. (360) 705-2986.

PORT TOWNSEND-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 379-0883.

PULLMAN-See Moscow, Idaho.

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

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

SOUTH SEATTLE WORSHIP GROUP-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Patty Lyman, clerk, (206) 323-5295.

SULTAN-Sky Valley Worship Group. (360) 793-0240.

TACOMA-Tacoma Friends Meeting, 2508 S. 39th St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: (253) 759-1910.

WALLA WALLA-10 a.m. Sundays. 522-0399.

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.quakermet.org/MonthlyMeetings/Yahara>.

MENOMONIE-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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Laurence Sigmund

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Laurence Sigmund



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