

April 2008 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

*On Falling in Love with a Weed at Pendle Hill
You, Too, Can Rein in Military Recruiters
in the High Schools
Why I Left the U.S.—Why I Stayed*

An
independent
magazine
serving the
Religious Society
of Friends



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

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail info@friendsjournal.org.

Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$39, two years \$76. Add \$12 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$5 each.

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

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

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Available on microfilm from Bell and Howell Information and Learning.

PRINTED ON RECYCLED PAPER
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■ AMONG FRIENDS

Bearing Witness with Their Lives

WE have an occasional department in FRIENDS JOURNAL called "Witness," in which reports and reflections on individual actions taken are shared with our readers. It's an inspiring department, one that always prompts reflection for me. As I look at the articles we've selected for this issue, it occurs to me that perhaps the entire issue could be called "Witness." My dictionary defines the word thus: "attestation of a fact or event; one that gives evidence; one asked to be present so as to be able to testify; one who has personal knowledge of something; public affirmation by word or example usually of religious faith or conviction." "Testimony" is listed as a synonym.

In "You, Too, Can Rein in Military Recruiters in the High Schools" (p.10), Nancy Howell and Judy Alves share the story of their success in counter-recruitment efforts in Florida. This resulted in their being able to present alternatives to military service to students, with the same access to those students as the recruiters have. Overall restraints on recruiters were established throughout their school district, and information is now being distributed to parents to enable them to opt out of having their children's names given to the military by the school district. Nancy Howell and Judy Alves present their story with enough details and suggestions to make such an undertaking possible elsewhere for those who are led to a similar witness.

Jamie K. Donaldson and Alan Rhodes, two F/friends from the Pacific Northwest, give impassioned explanations of why they have chosen two very different paths, despite very similar concerns about the conduct of the U.S. government. Jamie Donaldson has emigrated to Canada; Alan Rhodes has chosen to stay in the U.S. and continue to fight for a more enlightened and Constitutionally oriented government. "Why I Left—Why I Stayed" (p.14) is a window into the thinking that many have been doing during these past eight years or more. These two have reached real clarity and are witnessing to it, each in very different ways.

Our readers sometimes write to tell me that they really enjoy historical articles. "Mary Dyer: Courageous Witness and My Foremother" (p.17) by Mary Dyer Hubbard should please these folks. Mary Dyer's direct descendant tells the story of her ancestor's remarkable witness to Quaker faith and testimonies in colonial Puritan Massachusetts, a witness that resulted in her being executed by hanging on June 1, 1660. Yet her witness was so remarkable that it generated sympathy and abhorrence of her fate both in the colony and in England, eventually causing anti-Quaker laws to fall out of favor. Three hundred years after she'd first been condemned to death, the same court that condemned her placed a statue of her in front of the State House, inscribed with the words, "My life not availeth me in comparison to the liberty of the truth."

Many Friends have gone to prison for their beliefs, and many others have participated in the long tradition of Quaker prison ministry, bringing Quaker belief and practice to those who are incarcerated. In "Reflections from Death Row" (p.19), Karl Chamberlain, who found Friends while imprisoned, shares with us his spiritual perspective as a prisoner on death row in Texas. His potent witness to the spiritual transformation and growth possible, even in the most challenging of circumstances, is a moving testament to the possibility of redemption and the power of Divine love.

I hope you will find these pieces as inspiring as we have.

Susan Corson-Finnerty

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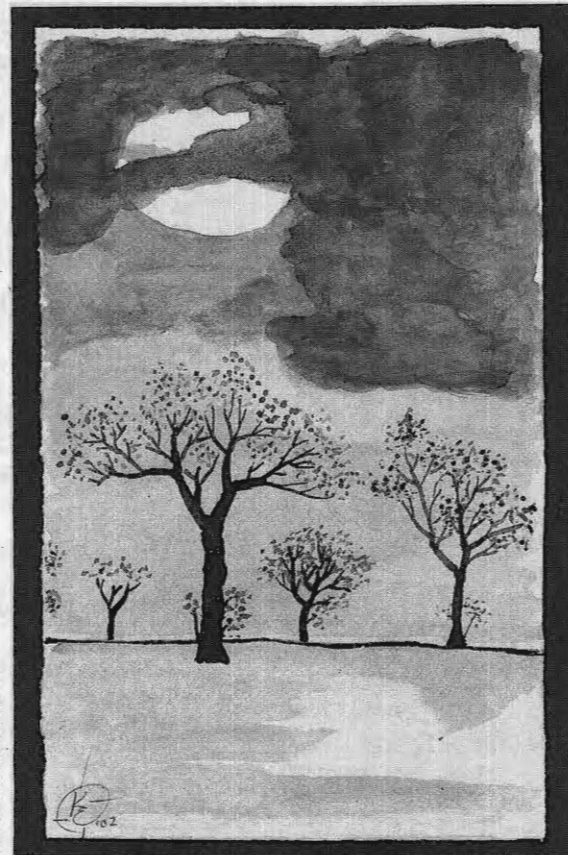
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Cover photo:
Anthony Manousos

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Let's not suppress dissenting views

Given recent letters of protest to the Forum (*FJ* Feb.), I want to express my own support to FRIENDS JOURNAL for running the paid advertisement from Consistent Life/Friends Witness for a Pro-life Peace Testimony.

This ad is contrary to my own views, and I hope Friends' sympathies will remain largely pro-choice. However, I am acquainted with Friends whose objection to abortion is sincere, deeply considered, and comes from their best effort to be faithful to the Light. I trust that the same is true for the Friends behind the placement of this ad, and I hope those of us who disagree will listen for any bits of Truth we can glean from their message, as we would (hopefully) attend to someone disagreeing with us in meeting for worship for business.

A number of months ago there was some kerfuffle because FRIENDS JOURNAL declined to run a paid advertisement from a Friend whose message would likely have disturbed or annoyed many Friends, and which might have misled those unfamiliar with Quakerism. I am glad that this time the JOURNAL elected instead not to avoid the inevitable complaints, but to sell advertising space to those who are ready to make a witness that many of us will dislike.

I imagine there have always been pressures among Friends to keep silent about any opinions that could cause discord or disagreement in our community. In my own lifetime, I have seen a value rise up that individuals have a right not to be troubled or pained by the words of others, and that the very claim that "what they say upsets me" is argument enough for others to be removed from our agendas. I am convinced that such expectations of outward personal "safety" are dangerous to us as truth-seeking communities. The most powerful ministry I have heard among Friends has emerged not when we were avoiding controversy, but at times when we struggled to find our way through deep, even painful differences. And I know that I have been forced to greater depths by the ways that rightly-ordered Friends process forces me to hear rather than silence or outvote the one who I believe is wrong.

Chel Avery
Goshen, Pa.

No unity on abortion

I am puzzled by the letters from Baltimore (Forum, Feb.) objecting to our advertisements in three previous issues of FRIENDS JOURNAL. The concerns of the writers seem to fall into these categories: the ad is "from a non-Quaker" group, it is "very political" and

"extreme," and it "doesn't represent . . . the view of the majority of Friends."

Firstly it doesn't appear that FRIENDS JOURNAL has a policy banning ads from non-Quaker groups, nor should it. In fact, the members of the nascent group, Friends Witness for a Pro-life Peace Testimony (FWPPT), endorsed the Consistent Life mission statement and these ads prior to their publication, and the ads indicate this Quaker connection.

Secondly since abortion is not an issue on the table in the current political campaign, I don't see how it is very political at the moment. Who's talking about abortion these days? Even those few candidates who are nominally pro-life on abortion are not bringing the issue to the public forum in this election. And I find the use of the word "extreme" in a Quaker publication to be extreme in itself. In a Quaker context, "extreme" views on abortion would be those advocating violence against abortion providers or abortion advocates, not those talking about peace and nonviolence, as we do in the ads.

And the "majority of Friends" argument is wrong on two levels. Primarily, Quakers separate ourselves in principle and practice from all use of majority rule. And secondly the writer forgot to modify "Friends" with a plain-speaking adjective, such as "unprogrammed" or "nonpastoral" or some other word that would indicate that they were talking only about the kind of Friends who go to certain meetings. In fact, the majority of Friends around the world do oppose abortion. I know that Baltimore Yearly Meeting is considering disaffiliating itself from Friends United Meeting over the issue of gay/lesbian/bisexual/transgender employment discrimination (a move I wish New York Yearly Meeting would also consider for the same reason), but at this time, these writers are still affiliated with a majority of Friends who are pro-life, not pro-choice, and truth-telling has to admit that.

Lastly, I have taken a quick look at the pamphlet that Stan Becker recommended from Quaker Earthcare Witness, and I must say that I am quite impressed with it. Near the beginning, it says, "Historically Friends have not had unity on the matter of abortion." I agree. Please join me in prayerfully seeking such unity.

Ken Maher
Rochester, N.Y.

A response from the ad's author

I'm the person who wrote the rough drafts of the ads objected to by letter-writers in the February issue, the ads co-sponsored by

Consistent Life and Friends Witness for a Pro-life Peace Testimony. If credentialing is needed, I've been a member of Penn Valley (Mo.) Meeting since 1972 at age 14 and graduated from Earlham College with a major in Peace and Conflict Studies. Several Friends participated in refining the drafts.

It's in the nature of one-page documents to offer one viewpoint and be oversimplified. This would be inappropriate if discussion were then precluded. But they were explicitly intended to instead spark discussion and reflection.

On a substantive point, to answer Stan Becker: If Tom Strahan said the evidence linking abortion practice to the feminization of poverty were conclusive, then of course that would be junk science. Strahan carefully says otherwise; knowing that correlation is not causation, he only provides evidence and possible explanations. Considering repeat abortions is valid for society-wide impact, since in the U.S. they are currently almost half of abortions done.

I echo Stan's recommendation of the Quaker Earthcare pamphlet, along with a responding essay to it at <www.prolifequakers.org>. I invite all Friends who would like to explore issues to peruse that website, and I invite Friends to send in comments or discussion or extra documents that can be published there, on all sides of the issue to <admin@prolifequakers.org>.

Rachel MacNair
Kansas City, Mo.

Thank you for January

I greatly enjoyed the January FRIENDS JOURNAL, and found much inspiration in reading it. I look forward to rereading it, as well.

I found George L. Alexander's "Separation of Church and State" illuminating. It certainly gives me a richer context and perspective within which to contemplate this issue.

I found the articles on Quaker camps to be very comforting and heartwarming, knowing that children have the opportunity to thrive and grow in the light of God within such safe and loving environments.

I found Nancy Milio's Analysis, "The 110th U.S. Congress," to be delightfully informative. I enjoyed her condensed and thorough style, and also found myself caring about what she had to say.

I found the Milestones section to be very encouraging. To read of the events and accomplishments experienced and achieved by these people who have had their lives filled with divine purpose gives me great hope and inspiration in my own meager

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efforts to embody our Creator's love.

I thank you for your service, and pray your paths are always cleared for the work of our Lord.

Matthew Wayne Barnett
Salem, Oreg.

More on clearness committees

I returned to the article "Clearness Committees at the Crossroads of Our Working Lives" by William Charland (*FJ* Jan.) after our Care and Concerns Committee started talking about members' need for such committees and how they should be organized and function. In this period of our history when members of meetings frequently don't see each other except on First Day, and when the tensions and anxieties of our lives are so high, I wonder if it is time to dialogue further about the need for such committees and how they should/can function? The writer of the *JOURNAL* article gave some clear direction as to the role of members of the clearness committee. For example, the writer was very clear that the person asking for a clearness committee should organize it. One member of our committee felt when he was going through a divorce he wanted a clearness committee but to organize one with everything else that was going on was beyond his capability. Should there be a system for supporting a person in the process of setting up the committee? I also wonder if after careful listening there is a time of brainstorming ways of dealing with the situation or going into a worship-sharing time where people simply ask questions about what has been or could be done? Such periods of loving sharing can sometimes give the person struggling other directions to pursue. Clearness committees can have a very special role in the lives of modern Quakers. Maybe it is time to have clearness committees on clearness committees so that we can better meet the needs of our members.

Harriet Heath
Haverford, Pa.

Another Friendly camp

We here at Camp Dark Waters in Medford, N.J., were very interested in your January issue with its feature stories on "Nurturing Youth: Friends' Camps." Those stories expressed the enduring values that Quaker camps have espoused and have practiced for generations. The stories also affirmed for us that what we have been doing at Camp Dark Waters for more than 80 years has helped to change thousands of

young lives in the same way. We are glad to see that the good work of other organizations like ours is so eloquently recognized in your publication.

Camp Dark Waters, located on the edge of the great Pinelands region of New Jersey, was founded in 1928 by Sam Matlack expressly to serve the children of Philadelphia Yearly Meeting. For almost three-quarters of a century, the camp was owned privately by Quakers and through the years served an increasingly diverse population. In 2000, the camp was purchased by a group of Quakers and organized under a volunteer board of directors as a nonprofit corporation.

The mission remains the same:

To serve and nurture the spiritual, intellectual, physical and emotional life of young Friends and others by providing outdoor camping experiences, conference and educational opportunities based on the traditional Quaker values of peace, education, stewardship, equality, respect, and integrity. These values are expressed in all that we do as board members, officers, staff, and volunteers.

This past summer season, Camp Dark Waters enjoyed its highest registration ever and welcomed more Quaker children than ever before, while serving an even broader ethnic, racial, economic, and social population. We love reading letters like this one from a parent to a dedicated sponsor, Monique Beggs, who works through Moorestown and Westfield (N.J.) Meetings to send children to Camp Dark Waters:

I want to take a moment to thank you from the bottom of my heart for allowing my children, Marvin, 12, and Matthew, 9, the opportunity to attend Camp Dark Waters this summer. I cannot tell you how much your kindness and generosity has meant to our family. I am a divorced, single mother to three boys and I am a recent breast cancer survivor. I was unemployed, struggling to pay mounting hospital costs, while still trying to put food on my table. You reached out to us and offered my boys the opportunity to have a camp experience that they may never have had otherwise. According to the children, Camp Dark Waters stressed the importance of community, compassion, and self-respect, all of which, with God's help, I try to convey to them every day of their lives. The camp had such a profound effect on them that they dream of returning one

day and becoming a counselor to other children! Although the news seems to be saturated with stories of unkindness some human beings show others, my children got a firsthand look from Camp Dark Waters that there are still wonderful people in the world who care. Again, my sincere thanks, and God bless you and all who had a hand in making this dream a reality for my children.

We have many more letters like this that we treasure. We are proud of our long history.

Travis Simmons, director
Camp Dark Waters
Medford, N.J.

Quakers and religious freedom

I was concerned by Chel Avery's harsh review in the January issue of David Yount's book *How The Quakers Invented America*. I haven't yet read this book (it's on my shelf, waiting), but I wonder at her statement that Yount is careless about facts. The only example she cites is the statement that Mary Dyer was the "first martyr for religious freedom" in the U.S. Technically, Dyer was not the "first"—the Quakers Marmaduke Stephenson, William Robinson, and William Leddra of Barbados were all condemned to death in Boston for their religious beliefs along with Dyer—but she has certainly become the most notable one. On the State House grounds opposite Boston Common today stands the statue of Mary Dyer, Quaker, with the inscription, "Witness for Religious Freedom. Hanged on Boston Common, 1660" (from Margaret Bacon's *The Quiet Rebels*). Her death was what inspired the "King's Missive," showing royal disapproval of the Puritans' policy of persecution.

Quakers today are not given as much credit as they deserve for fostering religious freedom in the Colonies. Even George Alexander's article on the "Separation of Church and State" (*FJ* Jan.) fails to mention that the Quaker colony of Pennsylvania (where the Declaration of Independence was signed) was regarded by Enlightenment philosophes as a model of religious toleration. As Voltaire noted: "[William Penn] enacted several wise and wholesome laws for his colony, which have remained invariably the same to this day. The chief is, to ill-treat no person on account of religion, and to consider as brethren all those who believe in one God."

Anthony Manousos
Torrance, Calif.

Continued on page 43

On Falling in Love with a Weed at Pendle Hill:

A LETTER TO MY WIFE, KATHLEEN

Dear One,

by Anthony Manousos

Today a flower caught my eye—a little yellow flower that grows everywhere here at Pendle Hill in the spring, and which I must have seen hundreds of times, but I've never paid any attention to it before. It's the kind of flower you would have noticed and admired with the enthusiasm that I love so much in you. I can almost hear your "oohs" and "ahhs" of admiration.

As I sat outdoors with friends eating lunch, I looked out across the unkempt lawn and noticed that it was covered with little yellow flowers strewn about like clusters of stars.

"Does anyone know what these little yellow flowers are?" I asked.

"They're buttercups," someone said

Anthony Manousos is a member of Santa Monica (Calif.) Meeting and the editor of Friends Bulletin, the official publication of Pacific, North Pacific, and Intermountain Yearly Meetings. Beginning September 2008, Kathleen and Anthony plan to spend a sabbatical year at Pendle Hill, where they met 20 years ago. Kathleen, a Methodist pastor, is enrolling in a spiritual direction program. Anthony hopes to complete a biography of Howard and Anna Brinton, Quaker educators and former directors of Pendle Hill, described by historian Thomas Hamm as "the most interesting Quaker couple since Margaret Fell married George Fox."

without much interest as she grazed on her salad.

"I'm pretty sure they're not buttercups," I replied. "Buttercups are round and when you put them under someone's chin, you can tell if they like butter."

The memory of buttercups brought smiles to both our faces, but still I wanted to know more about these yellow flowers with star-like petals and heart-shaped leaves. I asked again if anyone knew the flower's name.

"It's an invasive weed," someone else said. "We have to pull them up all the time in the garden. They're a nuisance."

"At least they're an attractive nuisance," I replied.

All day as I went about my other business, I puzzled about this little flower. Its tiny yellow petals reached out to the sun with such joy and hopefulness. Surely it had a name and a story.

I went to the source-of-all-knowledge, Google, and found images of hundreds of little yellow flowers, but none were like the ones that blanket Pendle Hill.

Later I had dinner with an interesting young African American man named Adam who told me about his spiritual journey. Born into a Baptist family, he had discovered Islam, then explored various Afri-

can religions, and now was experimenting with Quakerism. As often happens at Pendle Hill, our conversation took a mystical turn and we both agreed that everything is interconnected. We are all One, and yet somehow diverse and individual.

"It's like those flowers," I said. "We are all alike and yet unique. Each of us has been given a unique name so we can know each other. As God says in the Bible, 'I will call you each by name.' When we can name each other, we can have a relationship. We can love each other, as God loves us."

Adam has a beautiful wife with the lovely name Saba and two beautiful children, a boy and a girl, whose names are Morningstar and Little Bear. It's nice knowing that my new friend's name is Adam, and that Adam means "earthling" in Hebrew. If I didn't know Adam's name, how could I be his friend?

As I wandered about Pendle Hill, enjoying the trees with their nametags, I continued to wonder about the nameless flower that seemed to pop up at my feet wherever I walked.

Not far from the Barn, I ran across O. O is the name of an African American woman who wears all-black clothing (t-shirts and pants) and has a Mohawk

tinged with gray. She has a daughter in her 20s. O often gives messages during meetings for worship that speak to and about the mysterious depths of the soul and body. O's official job is hospitality coordinator, but her real position is that of prophet-in-residence. I asked O if she knew the name of this flower.

"It's a lesser celandine," she said with calm confidence.

I was impressed but not surprised that O knew what no one else seemed to know or care about. O knows everything worth knowing about Pendle Hill.

So I returned to that lesser oracle, Google, to find out more about the "lesser celandine."

Its Latin monicker is *ranunculus ficaria*. It is described in Wikipedia as a "low-growing, hairless perennial with fleshy dark green, heart-shaped leaves."

Hmm. Hairless. Fleshy. These are adjectives that never would have occurred to me, yet there is no mention of its lovely yellow petals. Who could fail to notice the celandine's most striking feature?

The article went on to note that the celandine is one of the first flowers to bloom in the spring, is found throughout Europe and west Asia, and was imported

to North America. It prefers bare, damp ground and is considered a persistent garden weed by many people.

But not by all. William Wordsworth "discovered" the celandine and was proud of the fact that he was the first English poet to celebrate it in verse. Like most of us, he passed by the celandine for many years until one day he noticed its simple, yet striking beauty:

I have seen thee, high and low,
Thirty years or more, and yet
Twas a face I did not know.

Once he came to "know its face," the celandine became a flower that Wordsworth loved and celebrated throughout his life. He identified with its ordinariness, its lack of aristocratic pretense. Unlike the rose or the orchid, the celandine did not expect or need special treatment. Unlike the tulip or the daffodil, it was never prized. Yet it was at home everywhere:

Kindly, unassuming Spirit!
Careless of thy neighborhood.
Thou dost show thy pleasant face
On the moor, and in the wood.
In the lane—there's not a place,
Howsoever mean it be,

But 'tis good enough for thee.

Wordsworth saw the celandine not simply as a ubiquitous presence, but as a "prophet of delight and mirth." And like most prophets, the celandine is "ill-requited upon earth."

The Germans called the celandine *Scharbockskraut* (scurvywort) because they believed that the leaves, which are high in Vitamin C, could help prevent scurvy. The English nicknamed the plant *pilewort* because the knobby tubers of the plant resemble piles and therefore could help alleviate hemorrhoids. I don't want to speculate about how this herb was used.

Folks in earlier times may have given this little flower unappealing names, but



Photos by Anthony Manoussos

Apologizing to Weeds, and Other Memories of Pendle Hill

I first came to Pendle Hill around 1985, not long after I first started attending Princeton Meeting. I was on leave from academia to take care of my ailing mother and was also on a spiritual search that led me to explore many spiritual paths in addition to Quakerism. I eked out a living by editing a little magazine called *Fellowship in Prayer*. One of the chief benefits of this job was that it gave me an excuse to visit spiritual teachers and leaders from various spiritual traditions.

This was, I believe, what drew me to Pendle Hill and to Parker Palmer, who was the director at the time. Parker is well-known for his writings about spirituality and education, but what I remember most vividly about my visit was the garden and the woman who tended it. She called herself "Sara Rivers" and is not very well known outside of Pendle Hill circles. Sara

spoke very little, but always slowly and with gentle wisdom. She seemed deeply rooted in the soil she lovingly tended.

Looking down from Firbank Library, I can see the Pendle Hill garden emerging from its winter sleep—a few rows of vegetables sprouting up at the end of an open field, with a line of large pines growing up behind it. An old greenhouse/shed stands in the midst of the garden, its white roof reflecting the sunlight. Near the greenhouse is what appears to be the skeleton of a wigwam made out of branches and the remains of a sweat lodge. Someone is raking the soil. To the left of the garden is a colonial-style white clapboard and stone house with a large heart on the door. That's where the gardener lives.

My most memorable experience in the garden occurred when I had a conflict with my boss, who was also a f/Friend. I can't remember what the conflict was about, but it was bitter and painful, and I

needed some time away from the office to sort things out. So I came to Sara Rivers hoping for a friendly ear. Unfortunately, she was busy conducting a class when I arrived, and didn't have time to talk with me. She offered to see me afterwards if I wished.

"If you like, you can join us," she said. "We're having a class on weeding."

Weeding is a subject I had never studied, so I decided to join the group and find out what Quaker weeding entailed.

We all sat in a circle by the greenhouse to hear her lecture.

"When you pull the weeds, remember they are living beings just like us," Sara told us. "It's not their fault they are growing in a place that is inconvenient to us. They are just doing what they are supposed to do. So be tender as you pull them up, and tell them you're sorry."

Continued on page 8

at least they thought that it was a useful herb. Nowadays, we regard it simply as an invasive weed.

Excited and delighted to learn so much about this flower, I went back to the dormitory to see if I could find anyone with whom to share my discovery. A bunch of mostly young students were about to watch a documentary called *The End of Suburbia*. It's a doomsday film about peak oil and how the U.S. way of life is about to go down the tubes. When I told them about the celandine, the only thing that caught their attention was my comment that the celandine was a non-native species. This factoid got everyone talking about how awful non-native species are, and how they are ruining the environment.

In a sense this is true, but many indigent folk would see all of us in the room as "non-natives," and we are ruining the environment in ways far worse than what the celandine is doing.

But maybe that's being too hard on the celandine, and on ourselves. Maybe we

need to see the world through the eyes of a prophetic poet like Wordsworth.

Wordsworth saw the world with the kind of vision that enabled Jesus to say of wildflowers, "They neither toil nor spin, yet Solomon in all his glory was not arrayed like one of these."

The compulsive workaholicism of people in the United States, and our obsession with celebrity and success, would not have impressed Wordsworth. He enjoyed debunking the pretensions of "great men" by praising this simple, everyday flower known to all, but noticed and appreciated by very few:

Eyes of men travel far
For the finding of a star;
Up and down the heavens they go,
Men that keep a mighty rout!
I'm as great as they, I trow,
Since the day I found thee out.
Little Flower! I'll make a stir,
Like a sage astronomer.

Wordsworth ends this poem by addressing a flower as humble as an old shoe (or *shoon*), yet as praiseworthy as a pyramid, when seen through the eyes of a lover:

Thou art not beyond the moon,
But a thing "beneath our shoon."
Let the bold Discoverer thrid
In his bark the polar sea;
Rear who will a pyramid;
Praise it is enough for me,
If there be but three or four
Who will love my lirdle Flower.

Wordsworth continued to love and to write about this little flower even as he grew older and became aware of his infirmities and dark moods. In a later poem, he writes that "there is a flower, the lesser celandine, that shrinks, like many more, from cold and rain." But on "one rough day" the poet notices a celandine that doesn't close up against the storm; it stands up stiffly in the icy blasts. That's because the celandine is old and dying. Wordsworth again identifies with his "old friend." "In my spleen," writes Wordsworth. "I smiled that it was grey."

Perhaps it seems sentimental or overly romantic to have a long-term relationship with a flower, particularly one that most people regard as a weed. Yet I feel somehow richer and more complete having

my friend.

After the hour was over, Sara walked over to me and asked if I wanted to talk.

"It won't be necessary," I replied.

She smiled as if she understood that no explanation was required.

Flash forward a couple of years. By now I am deeply involved with Quakers, working on a Soviet-American book project that took me to Red Square in the midst of a magical Russian winter and led me to be part of a movement that helped to end the Cold War. I am still eking out a living, and still having conflicts with my boss, but now I know a lot more about Pendle Hill. I know it's the Quaker center for study and contemplation, the place to learn what Quakerism is all about. I am contemplating the possibility of being a student at Pendle Hill, and so I made an appointment to meet with the dean.

I arrive on a beautiful spring day in late April. The redbud and magnolia and cherry are in bloom. I am especially struck



Apologizing to weeds seemed a little silly to me at the time. But being open to new experiences and new spiritual practices, I decided simply to do what Sara had asked.

As I kneeled in the dirt and yanked out a weed, I said, "I'm sorry." Over and over and over again. "Sorry, little weed. Sorry, sorry, sorry."

This I know experimentally, as George

Fox used to say. Upon my arrival at the garden, I had been irritable and tense because of my argument with my friend, but after an hour of apologizing to weeds, I felt somehow calmer and more relaxed. "I'm sorry, little weed" became a kind of mantra. I also found myself smiling at my own absurdity. After all, if I had spent an hour apologizing to weeds, surely I could apologize to my boss, who was also

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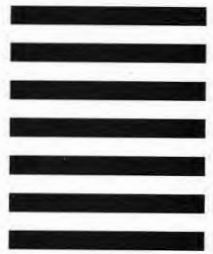


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shared this experience with Wordsworth. I am grateful to have had the time to commune with the living things here at Pendle Hill and to have come to know the lowly celandine as a friend.

Whenever I come back to Pendle Hill in the spring, I will remember the time when I first noticed this little flower that caught my eye and captured my heart.

Without a doubt, a day will come when I am old and gray, and have to hobble along with a walker just like some of the older board members who come here faithfully each spring. Even then, I will remember that time.

Feeling the need to write and reflect on the celandine, I left the room where the young students were watching *The End of*

Suburbia. When I returned I said, "What did you think of the movie? Are we doomed, or is there any hope?"

"We're all going to die someday," a young man said with a brave show of cheerfulness.

This is true. But when I pass on, I will have experienced the little celandine in all its glory. Maybe at my memorial meeting, someone will remember me by saying, "Anthony was someone who loved flowers and wrote a little essay about some little flower here at Pendle Hill thought to be an invasive weed. What was that flower's name, anyway?"

When Wordsworth died, it was proposed that a celandine be carved on his memorial plaque inside the church of Saint Oswald at Grasmere. But unfortunately they used the wrong flower, the greater celandine.

Only those who know the little celandine and love it as Wordsworth did would notice or care.

That, my Friend, is the latest news from Pendle Hill, where there are no weeds, only flowers and plants that we don't have a name or story or a poem for yet.

Love,
Anthony



by a cherry tree that is blooming in front of Main House. It has been partially hacked down but it is in full bloom and radiant. I walk over to the tree and touch it. I may even hug it; I am not ashamed to admit that I hug trees from time to time. I feel very sorry for anyone who goes through life and never pets a cat, plays with a dog, or hugs a tree. As I commune with this particular cherry tree, with which I feel a kinship, I feel buoyed by its energy. Even though it had almost been chopped down, it is still standing, still blooming, still vibrant with life. It gives me hope.

During my interview with the dean, I learned the cherry tree's story. Apparently someone had decided to chop it down, and Yuki Brinton, the genius loci of Pendle Hill, had heard about it, and was outraged. The tree was one of her husband's favorites, and she was not going to allow it to be destroyed. The story so charmed me that I wrote the following poem/song:

Quaker Hymn to Spring (for Yuki Brinton)

The sunlight seemed to sing out in a weeping cherry tree that spring day I arrived at Pendle Hill. Someone had hacked it halfway down, and yet it sang to me:
"There's that in me no one can ever kill."
(Repeat)

I stood amazed and listened until someone told me how a widow old and small but hardly frail had hurried to this spot when she had heard the horrid sound of a chainsaw and its silence-shattering wail.
(Repeat)

This tree her husband planted, and it now was in her care.
Some say she climbed it like a mother cat.
Some say she brought the woodsman down with just a piercing stare.
This much I know: this broken tree still stands. (Repeat)

In the stillness of the morning, in the stillness of my heart,
it sings its light-filled song to joy and spring.
(Repeat)

I eventually was accepted as a student at Pendle Hill and spent a year there, where I had many adventures. It was at Pendle Hill that I studied with Bill Taber and Bill Durland, and connected with many other notable Friends. But the most important person that I met at Pendle Hill was my wife Kathleen, a Methodist pastor who was on a sabbatical and trying to learn more about retreat centers and spiritual communities. It would take many pages to describe the story of my year at Pendle Hill and what it meant to me. Suffice it to say, it is a joy and a blessing to come back every spring and fall and do my little bit to help Pendle Hill to continue in its unique mission—to be a place where we can reconnect with the Spirit and deepen our connection with people and other living beings. □

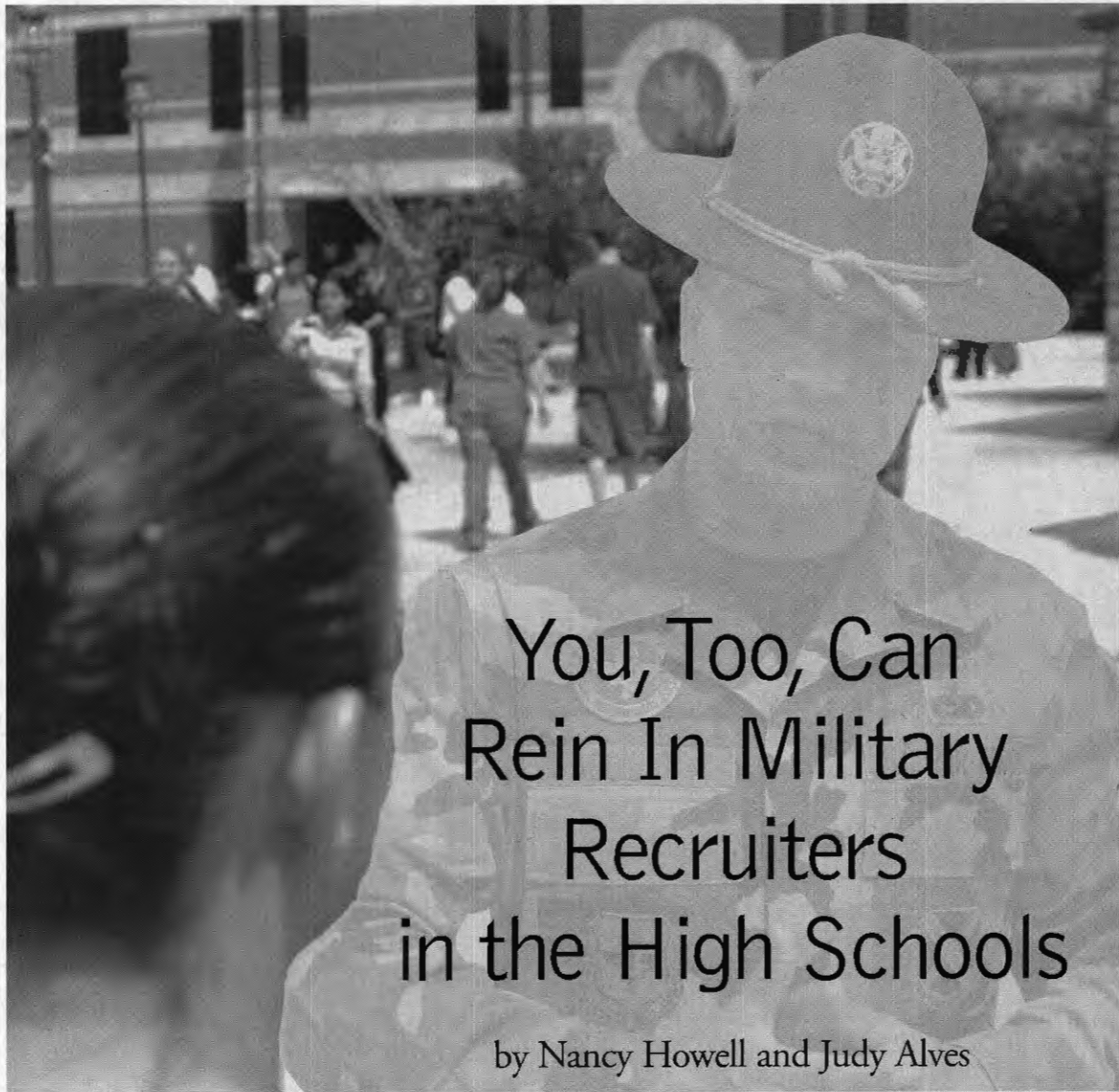


Photo: U.S. Air Force

You, Too, Can Rein In Military Recruiters in the High Schools

by Nancy Howell and Judy Alves

In the spring of 2005, military recruiters had free rein in some of the high schools of Lee County, Florida (which includes Fort Myers, Cape Coral, and surrounding communities, with almost 80,000 students in our public schools). Military recruiters from the Army, Marines, Navy, and Air Force set up tables and exercise equipment in the lunchrooms, courtyards, and hallways of schools, giving away tokens of military life and signing up students for more information, for special exercise and computer games based on military life, and for free trips to the nearest military enlistment center in Tampa. Many of the schools

Nancy Howell, recording clerk of Fort Myers (Fla.) Meeting, is a retired professor of Sociology. Judy Alves, a retired lawyer, is a member of The Grail, an organization devoted to economic and social justice for women around the world. They can be contacted at <wagepeacelee@yahoo.com>.

assigned a day a week to each branch of the military for recruiting, and all the schools turned over home addresses and phone numbers of students to the military so that they could contact them at their leisure.

By coincidence, we had both retired from demanding jobs and moved to the Fort Myers area a year or so before we started working against recruiting in high schools. Nancy had recently retired as a professor of Sociology from University of Toronto, and Judy retired from the practice of law. With our own children grown up, an interest in youth, and frustration over the occupation of Iraq, we both felt called to the work of counter-recruitment.

Our starting point was a great weekend workshop put on by Oskar Castro of American Friends Service Committee in Philadelphia. Nancy had heard him speak at the 2005 Southeastern Yearly Meeting

in Leesburg, Florida. On invitation, Oskar came to Fort Myers Meeting a few months later to work with a group of 12 members of the meeting, plus seven local peace activists who wanted to hear what he had to say. Oskar pointed out that it is easier to work in the public schools as a secular group than as a project of a religious society, and Fort Myers Meeting, where Nancy is a member, agreed to support our efforts but not sponsor them.

We did not want to get bogged down in organizational issues; "Just do it" has always been our motto. So we selected a name, "The Wage Peace Project"; had some business cards printed up; and set out to learn about how military recruiting is organized locally and what we could do to apply what Oskar had taught us about counter-recruiting. We share the title "co-chair," and we have no other officers or committees. We personally have done 90

would have tax-exempt status later if we needed to do fundraising. (In fact, we haven't had to do any as we followed a strategy of keeping our expenses low and paying them ourselves.) We rented a mailbox from the local UPS store, to avoid using our home addresses.

We started by attending the Lee County School Board meetings as observers, and within a month we wrote to the superintendent of schools to inform him that we were organized as an official counter-recruiting group and that we intended to exercise our court-given rights to have the same access to students as the schools give to the military recruiters (see sidebar).

The superintendent of schools delegated the issue of counter-recruiting to the official school district attorney, who studied the question for some weeks and then met with us. We were informed that each school had its own policy set by its principal. When we made appointments to talk with the individual principals, we found that they were all unwilling to discuss their policy in detail without guidance from the school district attorney, and in fact we received a series of identically worded letters from principals, suggesting that they were all guided by the attorney

before submitting it to the principals of schools.

We started with an AFSC brochure, *Ten Points to Consider Before You Sign an Enlistment Agreement*, and we had to argue point by point and word by word with the school board attorney. Eventually, however, he "passed" the modified document and allowed us to append a sentence saying, "This pamphlet has been modified from one produced by the American Friends Service Committee. It has been reviewed and determined to be legally permissible by the Lee County School Board attorney for distribution in the high schools of Lee County." With this clearance, the principals felt confident in allowing us to put the pamphlet in their career counseling centers, to be distributed next to the military recruiting literature.

By the time we got our first pamphlet approved, the school year of 2005–2006 was almost over. We met with each of the career counselors at the 11 large high schools to let them know what we planned for the next school year. It was clear that they would cooperate with us as far as the principals authorized them to do so, and no further. In five schools, we would match the military recruiters by setting up a table in the courtyard or lunchroom and actively counter-recruit over lunchtime one day each week. In four schools where the military recruiters were restricted to the career counselor's office, we would merely phone each week and only go when a student requested an appointment with us. And in two schools we could only display literature in the career counselor's office, because the military recruiters were not allowed to actively recruit in those schools.

The routine during the 2006–2007 school year was to go to a school around 10:30 AM and set up a table and a display board with a heading like "The military is not just a job—it is eight years of your life." When the first lunch bell rang, students poured out of classrooms headed for some calories, and we offered a leaflet to the curious on their way. Usually, serious conversations would not start until after they had their food; then they would gather around our table, some friendly, many curious, and a few belligerent. Students told us about their fears for their brothers and sisters in the military; their concerns about the plans of their boyfriends and girlfriends; and their own

We did not want to get bogged down in organizational issues; "Just do it" has always been our motto.

ney on their responses. Eventually, the school board attorney met with us and acknowledged what we already knew: that the federal circuit courts had given permission for counter-recruiters to go into the schools, to have equal access with the military, and to present the negative side of military enlistment to the students. After he informed the principals of his conclusion, the doors opened. We tried to be as nonconfrontational as we could be, and we agreed to submit our proposed lit-

percent of the work of the project, with help at busy times from an informal circle of a dozen or so people willing to pitch in when needed. We called it a "project" as an acknowledgment of what our neighbors in Palm Beach, Florida, had done with their counter-recruiting group, "The Truth Project." And we borrowed "wage peace" from AFSC, in large part because we guessed that high school students would like to have those popular rubber bracelets with *Wage Peace* printed on them that AFSC distributes.

We thought it would be useful to have 501(C)(3) status, so we applied to our local group, the Environmental and Peace Education Center, led by Friend Phyllis Stanley and Bobbie Heinrich, to be adopted as its project. The board of directors of EPEC accepted our proposal without wishing to exercise tight control over our activities. They could not provide

side of it. Some told us that they were already in the military, by which they meant that they had signed a Delayed Entry Program (DEP) contract, promising to go to Basic Training as soon as they graduated. And others told us about fighting off a steady barrage of phone calls and letters from recruiters in the various branches of the military, even though they had no interest in joining. Some of those who seemed to be headed for enlistment appeared to be very mature and knowledgeable about military careers, while others seemed to have little information and understanding. Some were very interested in what we had to say while others were unwilling to hear us express concerns about the dangers and difficulties of military life for young people.

We provided information about pay, the terms of enlistment, and the problems with the Montgomery G.I. Bill of Rights. We handed out a range of pamphlets over the school year, such as *Ask a Recruiter*; *You Don't Have to Join the Military to Go to College*; and *Help Wanted*, on jobs locally available. Our single most powerful piece of literature, one that we always try to have at our counter-recruiting table, is

so that we can point out to students exactly where it says in the Department of Defense enlistment form that any promises made to them (including promises made by recruiters) that are not explicitly written in this contract are invalid and

Some of our efforts were unexpectedly successful. We handed out pencils with a web address on them, and got more than 100,000 hits one month.

will not be honored; that the length of the term of enlistment is eight years; and that the government is entitled to change all the conditions of the contract at any time, while the recruit is committed to every aspect of the contract, under penalty of law and prison.

Our task for the summer of 2006 was trying to raise consciousness of the right of parents to opt out of allowing the schools to turn over home information

the parents had located this box and checked it during the 2005 school year (before we started). We carried out a campaign by leafleting local fairs, and by writing letters to the editors and guest opinion pieces in our local papers, which resulted in a rate of opt-out of 46 percent in 2006, an encouraging increase. During that school year we urged the school district to revise the form so that parents would find it easier to read and understand. They agreed, and improved it greatly, and in 2007 the percentage of parents who opted out in the 11 large schools was 55 percent, a clear majority. We urge the school board to interpret that as a vote by parents to restrict the recruiters in the schools, too.

We tried various strategies, mimicking the military recruiters. We gave away candy, cheap pins, and rubber bracelets. All the giveaways were popular with students. We experimented with showing counter-recruiting films in the public libraries after school, but found that virtually no students came to see them (although we met

Continued on page 30

The Legal Bases of Recruiting and Counter-recruiting in High Schools

All 18-year-old young men (not women) must voluntarily register for the draft using a form (SSS Form 1M (UPO)) available at post offices and on the Internet, despite the absence of a draft since 1973. Failure to register disqualifies young men from government jobs and university funds and loans. There is no opening to claim conscientious objector status on the Selective Service registration form so COs must keep a file documenting their objection to war in their own papers. Dated documentation of discussions of war between the young person and either clergy or a clearness committee is usually the best way to establish CO status. COs do not have to be members of Peace Churches, but it helps to establish the legitimacy of the claim.

Schools must follow the No Child Left Behind Act; Section 85, which states that schools must give the military services access to students for recruiting purposes equal to that provided to recruiters from universities, colleges, and employers. Military recruiters often have far more access

to students than required by law.

This law requires school boards to turn over directory information on students in high schools—including name, address, phone, school subjects, e-mail addresses, and other personal information—to each branch of the military service that requests it, for contact at home outside of school hours. Parents and students are permitted by NCLB to opt out by signing a form available at the beginning of the school year to deny access to directory information for that student.

Counter-recruiters are permitted in the public schools as a result of a series of court cases. Military recruiting has been found by judges to be a controversial issue in high schools, so the rights of those presenting the other side to be heard are protected. The main cases are:

- Clergy and Laity Concerned v. Chicago Board of Education (586 F. Supp. 1408, 1984)
- Searcy v. Harris (888 F. 2d 1314, 11th circuit 1989)

- San Diego CARD v. Grossmont Union High School District (790 F.2d 1471, 9th Circuit 1986)
- Boucher v. School Board of Greenfield (134 F.3rd 821, 7th Circuit, 1998)
- Shanley v. NE Indiana School District (462 F.2d 960, 1972)
- Atlanta Federal Appellate Case Guarantees Equal Access to Schools for Military Critics (815 F.2d 1389 38 Ed.Law Rep.929, cite as 815 F.2d 1389)
- Emory Searcey, et. Al, Plaintiffs – Appellee v. Alonzo Crim, et. Al, Defendants-Appellants, United States of America, Intervenor-Defendant, Appellee, No. 86-8681. US Court of Appeals, Eleventh circuit, April 17, 1987
- San Diego Federal Appellate case Guarantees Equal Access to Schools for Military Critics (790 F.2d 1471, 55 USLW 2007, 32 Ed.Law Rep. 467, 12 Media L. Rep. 2329 (cite as 790 F.2d 1471) submitted March 11, 1985, decided June 6, 1986)

Spring Seeds in a Time of War

The gutters retch
with wasted seeds.
Designed for renewal,
They lie in desiccated
mats on the hard land.
Too briefly, they
ornament the trees
with diverse contrivances
of pod and filamented catkin,
green and glorious,
and blushing roseate.
Airborne, they fling
themselves outward
with acrobatic daring.
Crossing boundaries
of yard and field,
they die profligately.

—*Elizabeth Schultz*

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

A Young Soldier Back from Iraq

He wore an Arab prayer shawl, cut off jeans,
The day he read his poems.
Back from Iraq. But not just back.
Two years had passed since his return.
A boy of eighteen when he left. A boy.

Dark eyes beneath those heavy brows.
Beak nose, black shock of hair.
He looked down, then up, and frowned,
Stared at nothing I could see.
He looked like he was seeing ghosts. He was.

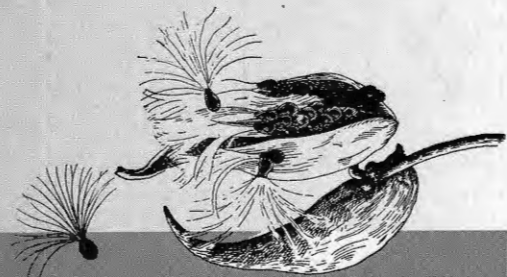
His clothes shook on his slender frame.
Legs trembling, he stood there.
We watched him take deep gulps of air.
Look out, raise up his chin and smile.
A brief, bright smile of who he once had been.

His voice boomed, roared. It slammed into me hard.
I felt the heat, the stench, his madness.
Exploding bodies, a fire storm, a blood letting of raw nerves.
He'd been a medic, a boy, eighteen years old.
His orders were, "Clean up this mess." He isn't God.

His choking gasps filled up the silent room.
We didn't know what to do, or where to look.
An older man, a vet, said something to him and they left.
Stood outside the door, locked in their tears. I thought,
"We do this. We do this. To our children."

—*Lyn Back*

*Lyn Back is a member of
Old Haverford Meeting
in Havertown Pa.*



Why I Left—Why I Stayed

by Jamie K. Donaldson and Alan Rhodes

Why I Left (Jamie K. Donaldson)



Courtesy of Jamie K. Donaldson

Our rich Quaker history includes the encounter, probably apocryphal, between William Penn and George Fox regarding the former's donning a sword as part of his attire, as was customary for a man of his station. Supposedly Penn acknowledged the sword as un-Friendly whereas Fox exhorted Penn to "wear it as long as thou canst." At a subsequent meeting, Penn was sans sword. He had worn it as long as he could. When I first heard this story, I adopted it as a shorthand way to describe to Friends my anguished decision to leave the United States. (I'm still working on a thoughtful but abbreviated explanation for non-Friends. Right wing ideologues will have to wait, but they're unlikely to ask.)

I, too, have worn my sword as long as I can. I laid it down to emigrate to Canada where swords, while present, do not wield the influence on history, culture, and politics that they do in the United States. The trek up north is a well-worn path for Friends. And perhaps surprisingly, my decision to make the journey was

Jamie K. Donaldson and Alan Rhodes are good friends and members of Bellingham (Wash.) Meeting. Jamie now attends Nelson Worship Group, which is under the care of Argenta (B.C.) Meeting. Jamie has worked in community development, higher education, and legal services, and she now hosts a bilingual Spanish/English radio program on cooperative radio in Nelson, B.C. Alan writes a humor and politics column for the Cascadia Weekly and is a regular commentator on The Chuckanut Radio Hour, a local variety program.

not based solely on the policies of the current administration—though these were contributing factors, especially the revelations of torture, extraordinary rendition, and domestic spying. Rather, the decision was the result of an uneasy truce in my "war within."

For me, this inner war is centered on the obligation of people of faith and conscience who are citizens of arguably one of the most violent nations on Earth. This inner war grows from the painful acknowledgment that the history of the United States, from its very founding, is based on violence and conquest. It is fed by the contradiction that the people of the United States generally view our country as supremely benevolent and just, at home and abroad.

My first experience with outer war, and a decade before the inner war became manifest, was Vietnam. Without understanding the conflict I was against it, and it sparked my first peace activism. Better knowledge of the chasm between the United States' vision of itself and its actions in the world (along with greater unease) came after living in Guatemala in the mid-1970s. I learned about my country's role in overthrowing the democrati-

cally elected government of Jacobo Arbenz in the year of my birth, 1954, because he nationalized—with compensation—lands belonging to the United Fruit Company. This subversion of democracy in Guatemala set the stage for the horrific violence, military rule, and civil war that has characterized much of that country's modern history.

The role of the United States in Central America hit home hard when several Guatemalan friends of mine were tortured and murdered by the military, which had received aid, training, and armaments from the United

For me, there was no getting around the truth that I was complicit in the deeds of my country. I'd held on to my sword as long as I could.

States, ostensibly because it was "anti-communist." In Seattle, Washington, several friends and I started a Guatemalan solidarity organization to help educate the U.S. public about conditions in Guatemala. We hosted indigenous activist Rigoberta Menchu (later, in 1992, named a Nobel Peace Laureate), who stayed with me in my home for a week or so. She taught me a lot, as did my then boyfriend, a political refugee from Chile who had also been tortured. From him and in my university studies I learned about the U.S. involvement in overthrowing the presidency of Salvador Allende on September 11, 1973. I became involved in the growing sanctuary movement in the Pacific Northwest, and I joined a solidarity organization focused on El Salvador, which was embroiled in a bloody civil war, with the military and death squads supported by the U.S. My activism led to a job opportunity as state co-coordinator for the Central America Peace Campaign, an organizing and educational effort based in Washington, D.C., to raise awareness about nonmilitary solutions to the con-

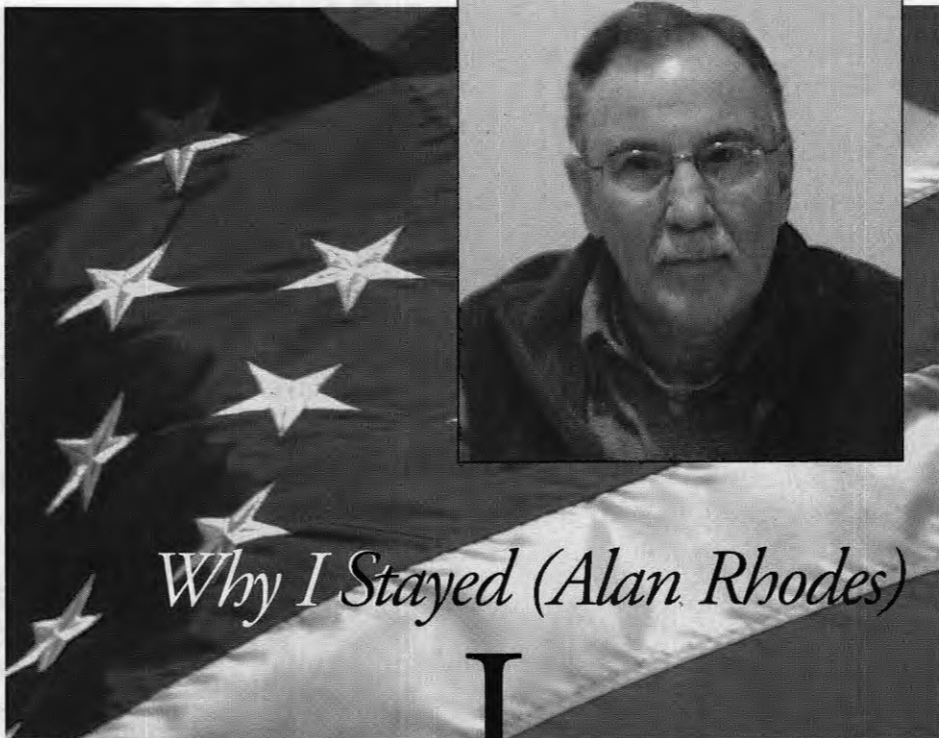
flicts in Central America. The Reagan administration had waged the Contra war against the Sandinista revolution in Nicaragua, and I was profoundly opposed to that terrible, immoral war. What my country did to Nicaragua haunts and shames me to this day.

For a good many years, I could mollify myself through my peace and justice activism and by hearing Latin Americans say that they genuinely liked folks from the United States, and that they could separate us from the actions of our government. I heard this from Guatemalans, Nicaraguans, Colombians, and, surprisingly, from Cubans as well. But as the inner war welled inside me, I became less generous than the Latin Americans in drawing the distinction between populace and policy. For me, there was no getting around the truth that I was complicit in the deeds of my country.

Following a leading, and with the loving support of my meeting, I helped establish the Whatcom Peace and Justice Center in Bellingham, Washington, in 2002. Working full-time for peace enabled me to put off awhile longer what was looming as inevitable. After the invasion of Iraq, I went through a very dark time, pressing friends and Friends (including my co-author, Alan) about how they dealt with their personal complicity in war despite our activism for peace and nonviolence. I was haunted by the quote attributed to former Secretary of State Alexander Haig: "Let them march all they want as long as they pay their taxes." Suddenly the television shots of millions of people in the streets protesting the start of war lost their inspiration for me, and I wallowed in our powerlessness to prevent it.

Haig's cynical remark exemplified my inner struggle as well as a wrenching and age-old moral dilemma for all Friends. Some bear it as a cross, enabling them to continue the Lamb's War on behalf of love, truth, and justice. Could I, too? Alas, the contradiction of working for peace while paying for war, of being complicit by mere participation in the U.S. "system," became untenable and intolerable. I explored war tax resistance, but rejected it because I hold the assets of my incapacitated mother and could not allow the government to garnish money for her care to recuperate my taxes withheld.

Before exploring self-exile, I engaged in a dutiful process of reviewing the "ledger,"



Shauna Werner

Why I Stayed (Alan Rhodes)

Benjamin Earwicker

so to speak, of my country's behavioral pros and cons over time. Could its numerous virtues—those that make most so proud of our country and draw so many to our shores seeking a better way of life—redeem it in my heart vis-à-vis my long list of national shames? This latter list included not only my personal knowledge of U.S. actions in Latin America, but also the treatment of indigenous people from the get-go, slavery, capital punishment, countless imperialist exploits, nuclear proliferation, human rights violations, etc. Achingly, I concluded that on balance, I was not proud to be a U.S. citizen. Furthermore, I felt completely alienated by the yellow ribbon magnets, Hummers, camouflage clothing, and gun worship all around me.

Perhaps the most difficult part of making the decision to leave the United States was grappling with my sense of obligation to continue working to make it better. After all, I'd spent most of my life working, professionally and as a volunteer, in peace and justice activism. How could I possibly leave? After much prayerful self-examination, I was led to conclude that I'd held on to my sword as long as I could. For this Friend, living an authentic life according to my own measure of Light meant leaving the country of my birth. The inner war, which will never be resolved, is at least tolerable up here in Canada.

I was a young man in the 1960s, and the person I am today was shaped by that turbulent era. Vietnam opened my eyes to much that was wrong with the United States, and Martin Luther King Jr. showed me much of what was right.

From my early awareness of our presence in Vietnam, I sensed that something was wrong with going halfway around the world to rain down death and destruction on a small country that had not threatened us or its neighbors. I began reading everything I could find on the subject. One especially helpful book (I don't recall its title) was published by American Friends Service Committee, and this volume might have been the genesis of my decision years later to join the Religious Society of Friends. My study of Vietnam quickly revealed that my country was the aggressor and we were being lied to by the government on a daily basis. What other lies had we been told?

During my education through high school, what I experienced was typical of the 1950s: a blend of the super-patriotism prevalent after World War II and the anti-communist paranoia that pervaded that era. Our nation's glories were celebrated, while its sins were ignored or denied.

Radicalized by Vietnam, I reread our history: genocide against Native Americans, slavery, imperialist aggression, segregation, oppression of minorities, racism, ruthless capitalist excess, McCarthyism—

it was a catalog of heinous misdeeds. It was enough to turn an idealistic young man angry—and it did, for a while. I might have succumbed to the violent rage that surfaced on the fringes of the left in the '60s, had it not been for Dr. King.

As I became involved in the civil rights movement, I looked to Dr. King for direction. Many African American activists of this period had expatriated, and others stayed behind to advocate a separate black society within the larger society. But King saw the greatness inherent in the country, its potential to live up to its highest ideals. This country was worth fighting for—nonviolently, he insisted.

I felt empowered by King's message,

What would have happened if Martin Luther King Jr., or César Chávez, or Amy Goodman had left?

and a good part of my life since then has been devoted to causes that will hopefully lead the United States closer to its promises and potential. To a considerable extent, progress has been made. The legalized segregation I grew up with is gone, women have pushed open doors to education and employment that once were closed to them, and gays and lesbians have stepped out of the closet and are demanding their full rights.

While I have been dismayed by many of the actions of my government over the decades, the idea that things were getting so bad that I would have to leave had never entered my mind—until recently. The reign of George W. Bush has constituted the worst era I have personally experienced, with its naked aggression in Iraq, its assault on the Constitution at home, its cavalier

attitude toward torture and indefinite detention, and its contempt for the planet that sustains us.

My sister left the United States many years ago,

Bellingham (Wash.) Meeting at work in October 2007.

became a Canadian citizen, and now lives just a few miles across the border from my Bellingham, Washington, home. As she has watched the abuses of the Bush administration, the complicity of the media and the willful ignorance of the U.S. public, she has asked me more than once: "Why do you stay?" More recently my co-author asked me the same question as she was agonizing over her own decision to stay or go.

As I pondered her question, another question formed in my mind. What would have happened if Martin Luther King Jr. had left? And Rosa Parks? And Harriet Tubman, Sojourner Truth, Frederick Douglass, William Lloyd Garrison, Susan B. Anthony, César Chávez, Dave Dellinger, William Sloane Coffin, Daniel Ellsberg, Howard Zinn, and Amy Goodman? How would history be different if Henry David Thoreau and Congressman Abraham Lincoln had expatriated in anger over the Mexican-American War, which they so passionately opposed?

What would have happened as well if all the unknown followers of these heroic figures had left: the anonymous heroes supporting the underground railroad, the kids who sat in at lunch counters or registered voters in the deep South, the hundreds of thousands of citizens across the nation who marched against the Vietnam war?

Those of us, both famous and obscure, who love what this country can be in its finest hours, cannot leave it in the hands of those who would remake it in their own twisted, power-mad image. This is a land that has offered hope and comfort to many, and it's worth saving.

I realize there are those, like Friend Jamie, who feel their pain so deeply and their inner conflict rages so furiously that they cannot stay. I would never question or condemn any thoughtful person's decision to leave. We must do what is authen-

tic for each of us. Even though I'm a pacifist I have a combative nature, and, for me, authenticity means staying and carrying on the struggle.

But there is more to it than my contentious personality. The fact is, I love this complex, paradoxical, and often infuriating nation. I love its literature, its history, its music, and its breathtaking physical beauty. In my youth I read Whitman, Emerson, Twain, and Thoreau, and their ideas are woven into my perceptions of the life around me. I study U.S. history almost daily, walking through the bustle of early Philadelphia with Franklin or strolling the grounds of Monticello with Jefferson, absorbing their ideas, reflecting on their thoughts about this extraordinary country. Jazz, America's great contribution to world music, plays in my home almost constantly, a background to my life and work; in John Coltrane's soulful explorations and Charles Mingus' gospel-infused celebrations I feel the rhythms of this robust nation. And my most spiritual moments have been quiet times in the natural places of this vast land: looking out over Zion Canyon blanketed in snow, watching a lightning storm over Monument Valley, or walking reverently through the old-growth forests of the Olympic Peninsula.

I am, it seems, incurably a U.S. citizen. I have absorbed our history and geography in my bones. I love the generosity people in this country can demonstrate in their best moments. I love our humor and exuberance. While there are other countries that I enjoy and admire, I think I would always be just a little out of place there. This is, quite simply, my home. I am embarrassed by much of our past, and I am appalled by what we have let happen to us since September 11, 2001. But I will not walk away and let George Bush and Dick Cheney destroy my home.

Last summer I was at a folk music concert in a neighborhood park. The grass was covered with picnicking families; dogs and children romped happily. When the final song of the evening began, everyone joined in on Woody Guthrie's classic "This Land is Your Land." As I sang the chorus with my fellow townspeople in that idyllic and nostalgic setting, I thought to myself, "Yes, this land does belong to you and me." This land is my land, and I won't let anybody drive me away. □

April 2008 FRIENDS JOURNAL



MARY DYER: COURAGEOUS WITNESS AND MY FOREMOTHER

by Mary Dyer Hubbard

"It's not fair! My name is Mary Dyer and I'm younger than that girl! I should have been the one pulling the cover off the Mary Dyer statue!" Nine years old and indignant, I glared at the news photo of the "youngest-known descendant" of the famed Quaker martyr as she unveiled the newly erected statue in front of the Boston State House. The year was 1959, the 300th anniversary of Mary Dyer's being condemned to death by Governor John Endicott of Massachusetts. That photo was the beginning of my inquiry into the life and death of my ancestor and namesake, Mary Dyer.

Mary Barrett married Puritan milliner William Dyer in London on October 27, 1633. The couple migrated to the colony of Massachusetts, arriving with their young son Samuel on December 13, 1635. They had already experienced the death of their first-born son, William, three days after his birth the previous year. Within a short time, the Dyers were an integral part of the Massachusetts Bay Colony; William, a freeman, owned land and held positions of importance, and his wife Mary was described as "fair" and "comely" by "detractors and defenders alike."

Within a short time after coming to Massachusetts, Mary became friends with Anne Hutchinson, midwife and religious activist. Mary and William were drawn to Anne's beliefs that a person could communicate directly with God without a minister, and that one could be assured of salvation. However, these perspectives were deemed heresy by the Puritans, who thought a minister was essential to intercede with God, and that it was impossible to know if one were saved. Consequently, the government penalized her followers, including William in 1637.

That year also marked the birth of the couple's third child, a daughter. Unfortunately, the girl was delivered stillborn and deformed as witnessed by Anne Hutchinson and two other midwives who assisted Mary during her premature and arduous labor. Knowing that the Puritans would deem the

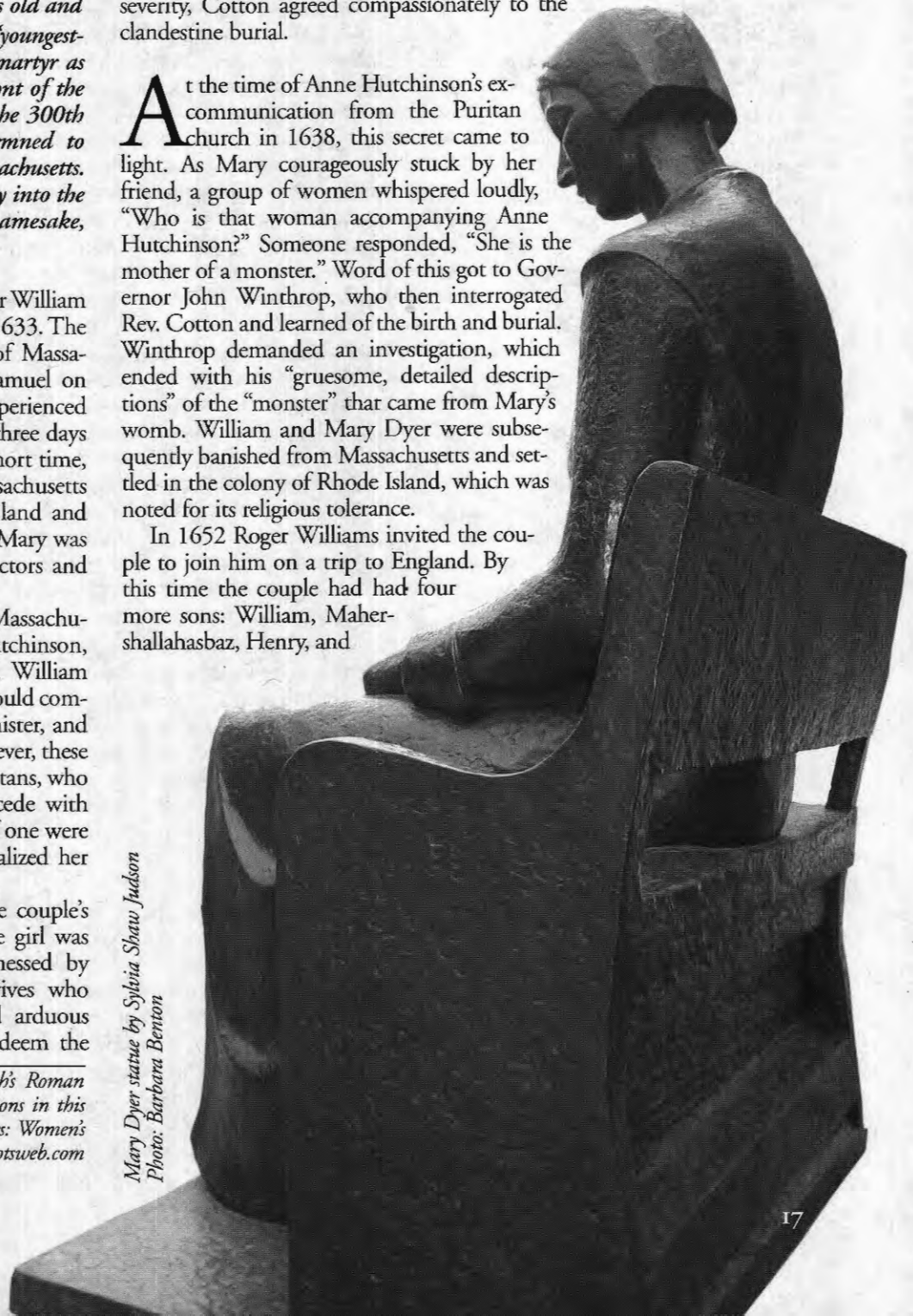
Mary Dyer Hubbard is a member of St. Joseph's Roman Catholic Church in Warrington, Pa. The quotations in this article are taken from "Notable Women Ancestors: Women's Biographies (Mary Barrett Dyer)," at <www.rootsweb.com/~nwaldyer.html>.

death and deformity of the child as an indicator of parental sin and deserving of punishment, Hutchinson sought the advice of Rev. John Cotton about burying the fetus in secret. Despite his noted religious severity, Cotton agreed compassionately to the clandestine burial.

At the time of Anne Hutchinson's excommunication from the Puritan church in 1638, this secret came to light. As Mary courageously stuck by her friend, a group of women whispered loudly, "Who is that woman accompanying Anne Hutchinson?" Someone responded, "She is the mother of a monster." Word of this got to Governor John Winthrop, who then interrogated Rev. Cotton and learned of the birth and burial. Winthrop demanded an investigation, which ended with his "gruesome, detailed descriptions" of the "monster" that came from Mary's womb. William and Mary Dyer were subsequently banished from Massachusetts and settled in the colony of Rhode Island, which was noted for its religious tolerance.

In 1652 Roger Williams invited the couple to join him on a trip to England. By this time the couple had had four more sons: William, Mahershallahasbaz, Henry, and

*Mary Dyer statue by Sylvia Shaw Judson
Photo: Barbara Benton*



Charles, and another daughter, Mary. While in England, Mary Dyer became a follower of George Fox, founder of the Religious Society of Friends, and was drawn to his teachings on the Inner Light, which were similar to those of Anne Hutchinson. Due to his responsibilities in the colony, William needed to return to Rhode Island sooner than his wife, but Mary stayed in England for five years.

Mary's ship arrived the year after several anti-Quaker laws had been passed, and the new governor, John Endicott, was more than willing to punish religious dissenters with banishing, whipping, cutting off ears, and boring holes in tongues. Passenger lists on ships had a "Q" written next to the name of any Quaker on board, and those individuals were apprehended when disembarking in Massachusetts.

Mary Dyer was immediately arrested upon her arrival in Boston Harbor. She was deprived of communication for over two months, and only by surreptitiously passing a letter out from her place of confinement was she able to get word to her husband. William came and demanded his wife's release, and because he was a prominent leader in Rhode Island, Endicott acquiesced—on two conditions: Dyer had to keep his wife silent until she was out of Massachusetts, and he had to see that she never returned to that colony for any reason. Mary Dyer was released into the custody of her husband, and together they returned to Rhode Island.

Mary, spurred on by her Quaker beliefs, traveled through Rhode Island and Connecticut preaching about the Inner Light. She also claimed that both women and men could be recipients of the gift of prophecy, and that there should be gender equality in church worship and organization. This led to her expulsion from New Haven in 1658 for preaching such radical ideas.

Meanwhile, in Massachusetts there was increasing acrimony against Quakers and a demand for even harsher punishment. On October 19, 1658, in a stormy session and by a single vote, the Massachusetts authorities passed a law stating that any Quaker found in that colony would be subject to the penalty of death. The harshness of this edict provoked some Quakers to challenge the law by entering Massachusetts and risking their lives. Such was the case in June 1659,

when Quakers William Robinson, Marmaduke Stephenson, and Patience Scott crossed over into that dreaded colony and were arrested. Mary Dyer went to Boston shortly thereafter to visit them and suffered the same fate. Learning of his wife's endangerment, William Dyer wrote a scathing letter to the Massachusetts authorities and rebuked them for imprisoning someone for merely visiting her friends in prison. He demanded her immediate release. Shortly after receiving this letter, the magistrates acquiesced and released all of the imprisoned Quakers, stating that their return to the Massachusetts Bay Colony would result in their execution.

Challenging the legal right of Governor John Endicott to enforce the death penalty, Robinson, Stephenson, and another Quaker, Christopher Holder, continued ministry in Massachusetts and were again arrested. Mary Dyer, Hope Clifton, and Mary Scott walked through the forest from Providence to Boston to plead for the release of Holder, who would eventually marry Mary Scott, Anne Hutchinson's niece. The repeat offenders—Robinson, Stephenson, and Dyer—were brought before the General Court on October 19, 1659, one year to the day after the passage of the death penalty law, and were condemned to death by Governor Endicott.

The three Friends wrote to the General Court in an attempt to change the law banishing Quakers under pain of death, but to no avail. On October 27, 1659, the three were led to the gallows. They were prevented from addressing anyone on the streets by the constant beating of drums. The two men were then hanged, but at the last minute, a prearranged political agreement saved Mary Dyer. Back in her jail cell, she wrote words to the General Court that would one day be inscribed on her statue in Boston: "My life not avail-eth me in comparison to the liberty of the truth."

This time it was her son William's petition that won freedom for her. Forced to return to Rhode Island, Mary Dyer was contacted by a group of Native Americans from Shelter Island across from Long Island Sound who wanted to hold a Quaker meeting. She responded affirmatively to their request but was unable to find contentment in that safe environment. Restless to return to Massachusetts and see "that wicked law

against God's people" repealed, she followed her conscience. Without telling her husband, Mary Dyer headed back to Boston to defy the hateful law even at the cost of her own life.

She was summoned before the General Court on May 31, 1660, and was personally interrogated by Governor Endicott who ordered her to be hanged the following morning at nine o'clock. Courageously she replied that the Lord "would send others of his servants to witness against . . . your unrighteous laws of banishment on pain of death." In anger and frustration, Endicott commanded, "Away with her! Away with her!"

The following morning Mary Dyer was led through the streets of Boston between two drummers who attempted to prevent communication between her and the crowds. However, some did plead with her to acquiesce to banishment. She responded, "Nay, I cannot go back to Rhode Island for in obedience to the will of the Lord I came and in His will I abide faithful to the death." On June 1, 1660, Mary Dyer was hanged. A bystander remarked, "She hangs there as a flag for others to take example by." Indeed, Mary began to be acknowledged as a martyr even in Massachusetts, and anti-Quaker laws fell out of favor.

In 1959 the same Massachusetts General Court that had ordered her to die placed a statue of Mary Dyer in front of the State House.

Mary Dyer continued to inspire me in my adolescence as I connected her message of freedom with the Civil Rights movement. Raised in a Roman Catholic family through the influence of my Irish grandmother, I joined the Sisters of the Blessed Sacrament upon graduating from high school. This group of nuns was founded by the Philadelphia philanthropist Katharine Drexel to work among African Americans and Native Americans who continued to experience negative treatment as had the Quakers in colonial Massachusetts. During my 20 years in that religious community, I taught and ministered in rural Louisiana, inner-city New Orleans, a Navajo reservation in Arizona, and in Harlem, N.Y. After leaving the congregation in 1986, I began working as a pastoral counselor with individuals, couples, and families. Now married, I am a licensed professional counselor and a staff therapist with the Samaritan Counseling Center. □

Reflections from Death Row

by Karl Chamberlain

How long have you been on Texas death row?

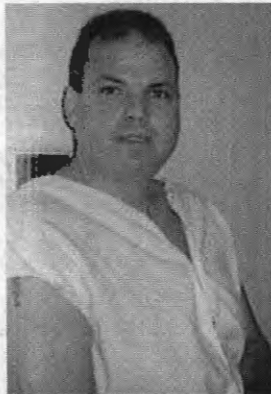
I committed this crime in August 1991. I wasn't a suspect and was not arrested until July 1996. I was sentenced to death in June 1997, and I arrived on Texas death row, then at Ellis unit, on September 17, 1997. So it has been over 16 years since my crime.

Do you feel that the process that put you here was handled professionally?

That's a tough one. It was handled by hard-working professionals. I understand that the members of our police force, as well as prosecutors and judges, have a very difficult and demanding job. This terrible crime was one incident during a time when I was breaking down under mental stress—I was having flashbacks, displaced emotions, panic attacks, and using alcohol and drugs to try to cope, as well as committing crimes to support myself financially.

After I began to face my responsibility and change my life (which began in December 1991, when I quit drinking and drugs), I went through a dark time where I was very close to suicide. I had to change or die. I can only imagine how it would be for law enforcement professionals to have to deal with this kind of trauma and filth every day. People must get jaded by repeated exposure to such wan-

Karl Chamberlain is a prisoner on death row in Texas. He was convicted in 1997 of the murder of Felicia Precht on August 2, 1991. He writes that he turned his life over to the will of God on December 1, 1991. He also writes that he has found his spiritual home with Friends, and he has corresponded with several individuals. Three of his poems have been published this year in FRIENDS JOURNAL, two in January and one in February. The questions and answers here are modified from his recollection of an earlier interview he did. His scheduled execution date, originally set for February 21, has been withdrawn pending U.S. Supreme Court decision.



ton violence and destruction, and start seeing such broken, degraded human beings as less than human.

Did they do a professional job, handling me as a criminal and probably a "psychopath"? Maybe—I'd say yes. Just looking at the horrific crime scene photos would color any normal human being's chance of seeing me as "possibly innocent," much less "not a future danger." There's almost no way they could see me as a fellow human being who was just messed up by trauma in my past.

Did they treat me professionally, equally, as a fellow citizen? As a human being? No, of course not.

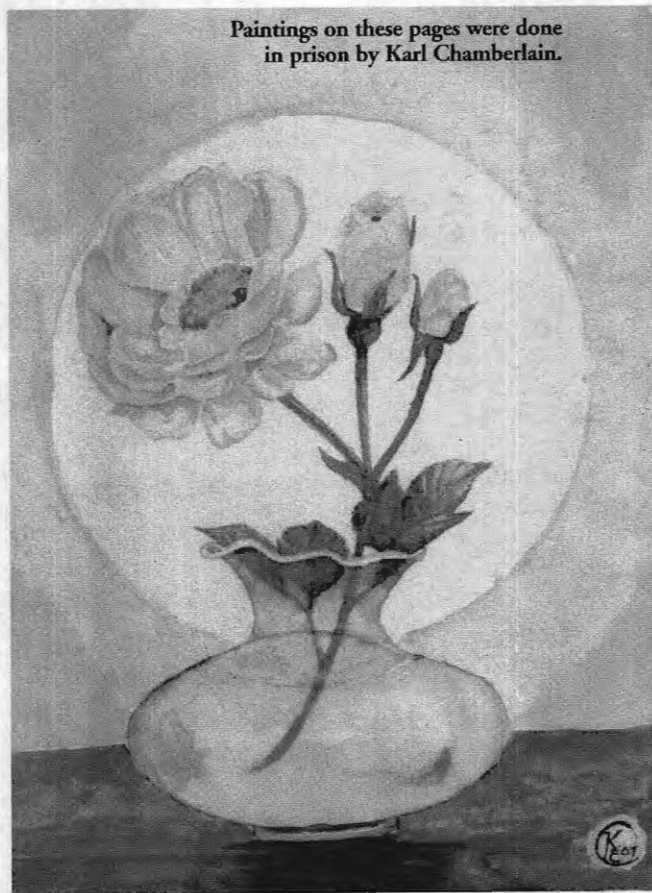
Do you feel justice served you or failed you?

When does justice ever serve the poor? These days, in the United States, almost never. Even innocent men are left in prison until they gain enough outside support to turn the tide of systematic injustice. Court-appointed attorneys, plea bargains, elected judges, and prosecutors have added the deadly influence of political ambition to what is already a hard job: meting out punishment and mercy to create justice.

If the law said "an eye for an eye," I never would have appealed; I never would have gone to trial. I would have gone to the gallows, full of remorse but resigned to my fate. However, the law in Texas requires that someone sent to death row "probably" would commit future, violent criminal acts—and for me, that is absolutely, 100-percent not true. Even without the evidence they neglected, the lies they insinuated at my trial were based on a few hand-picked facts, and then spun into a story. What's worse is

that the judge barred the testimony of an expert witness for the defense who was ready to rebut this half-truth, and then my lawyers refused to call witnesses back (friends, family, neighbors, and coworkers) who had come to my trial to *demand*

Paintings on these pages were done in prison by Karl Chamberlain.



to be heard. And finally, when I was ready to take the stand, despite all, even knowing they might not even ask me crucial questions—they got my mother and father to tell me, "Son, don't do this. It will be legal suicide."

If I have any great regret since December 1991, when I changed my life, it is that I did not at least take the stand to look into the victim's family members' eyes, and say: "I am so sorry for what I did."

Nothing can make up for that. I am well aware that, to those people, my every breath and heartbeat must seem like proof of the injustice of life. The only reason I have not dropped my appeals is that death

seems to be too easy a way out—and for the sake of my mother. Just as I killed that innocent young woman, her goodness has haunted me. The only reason I did not kill myself in 1992–93 when I felt I had to “change or die,” is because I found a purpose in life. I felt suicide would be the coward’s way out. Instead I chose to live, to try to learn and change, to try to do some small good each day in that dear woman’s name.

I can never do enough to amend the wrong I have done; but I cannot go back, so I go forward and do my best. With the help of many good friends, by the grace of God, there have been miracles and changes.

How could I, or someone like me, ever be a “future danger?” I tell you the truth with all my heart: I would not lie to save my own life—to save someone else’s, perhaps. But not where justice was concerned. Other than basic self-defense, I would never harm another human being, ever. At Ellis unit I was nearly raped because I didn’t even want to involve myself in a mere fistfight. But I finally realized I was naïve, idealistic, and that sometimes hitting a fool in the mouth opens his eyes and ears.

How do you feel about the victim’s family or survivors?

There are not enough words to say how sorry I am, and how indebted I am to them for the rest of my life, until they feel *they* can forgive, until *they* feel justice has been done.

Do you think execution will change anything for the victim’s family? Or just cause more hurt and more victims?

I can completely understand how it might temporarily satisfy the victim’s family. I would not resist their vengeance; but it is that kind of hate and hurt that destroyed me.



How about your family? How have they dealt with this situation?

My mother has tried to commit suicide many times. It took me half my life to realize that it wasn’t that she didn’t love me, but that she was so destroyed as a child that she is still mostly like a little girl inside.

For me, this is the hardest thing. I don’t mind dying at all; even my own suffering in prison I do not complain about, I strive not to complain about, because suffering expiates sin. The fact that my entire family has been torn apart; that my friends have lost faith in themselves, in our justice system, because they were denied the right to answer pertinent questions—to me this is also an evil. We like to say that “eye for an eye” is just, but the truth is that we are often blinded by our own prejudice, our fallible system—because who will stand beside a murderer?

How has this process changed or colored your view of the justice system?

How can the system learn from its

crimes and mistakes? When a new death house chaplain ends up becoming jaded and destroyed after months, or years, of watching men die, they just replace him with a new recruit. When guards burn out, there are always more people desperate for a job—and the prosecutors, police investigators, the judges at trial and especially on appeal—they never have to talk to me, they never have to see me as a human being, or the consequences of their decisions when I die. They say that aloofness makes justice impartial, but it also removes the responsibility from their actions.

Are you ready to die?

In a sense, I died years ago. All the good in my life, the people I may have helped over the years, the changes in myself and my life, all these lie at the innocent feet of my victim. And if I truly thought my death would do any good, I would have died years ago by my own hand, or by simply

dropping my appeals.

“To die is nothing; not to live is terrible,” Victor Hugo once wrote, and I believe that. I am so sorry that I did not begin to understand life until after I had done such an irrevocable wrong.

Over the years of being caged, condemned to die, how have you dealt with it? How do you keep from going crazy?

Who says I’m not crazy? Life is crazy. The experience of being human is one full of isolation, fear, and suffering. If you understand this, if you are willing to face this like facing death, then everything else comes naturally.

What has happened for me is that I have learned that this life on death row is no different from life being free. Sure there are difficulties and daily challenges, but aren’t there everywhere? Victims of Hurricane Katrina still haven’t completely recovered; there are wildfires in the west, hurricanes in the east, tsunamis on the other side of the world. The Middle East, including Palestine and Israel, explode with the violence and suffering of

the innocent and guilty alike. An innocent child, right now, is being beaten; another innocent child is being possessed sexually for some idiot's selfish pleasure. That is life. It's terrible and unfair at times.

Either you accept it as it is and embrace it, a package deal, or you end up running all your life. Instead, get real inside. You go within and seek God in that stillness, and come back. You learn to live with all your heart, mind, body, and soul. That's all.

Even on death row I love life, the people and everything in it, with all my heart. I might have to deal with some gung-ho OJT (on-the-job trainee), or a lieutenant who's out to make a name for himself by being tough, but you can't let them grind you down. The circumstances in life, wherever you find yourself, are no deterrent to the great joy, peace, and love within each breath, each heartbeat.

If you want to be great in life, do this one thing: don't complain; instead, be grateful. If you need help, if you need support, it's okay to ask for that, but be extra grateful. Gratitude changes everything.

I'll tell you something terribly private. This is from a private journal, the margins of a book I study daily. This guru, my beloved teacher, Gurumayi Chidvilasananda, in *Sadhana of the Heart* (SYDA Foundation, p. 91), says,

Don't wait for favorable change in your destiny. Smile at your destiny right now. Don't turn away from an unfavorable shift in your fortunes. Smile at your destiny. What you think is favorable may not be so great. What you think is unfavorable may be to your advantage.

It reminds me of how Paul says, "Rejoice in the Lord always, I will say it again, Rejoice!" (Phil. 4:4).

This is what I wrote in the margin of that journal: "Become more aware of the

musical, magnetic, delicious dance of the tragedy and fortune. It is always wondrous how they masquerade as each other, and turn our lives upside down."

The greatest gifts in my life have been the tragedies. To be used and abused as a child gave me wretchedness, and a great hidden longing for God, Love, and Truth. All of life comes down to one question: Are you grateful for this? Or are you hurt, sad, mad, confused, or resentful? Really,

it's your choice. I have had to fearlessly accept my *own* responsibility to be a healthy human being.

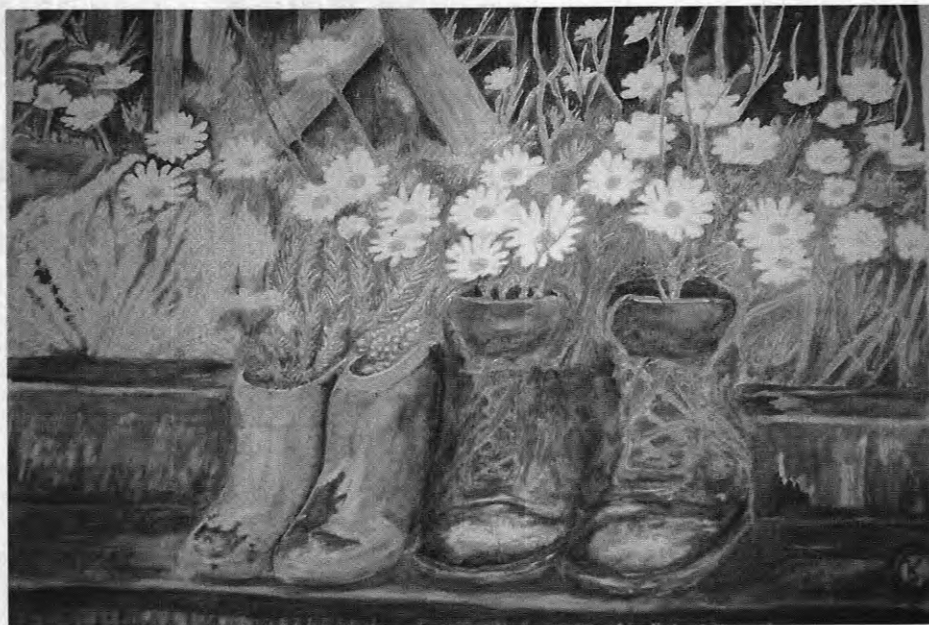
God hears your prayers, and your innermost prayers create your destiny. Period.

Your scheduled execution by Texas has been set. Do you expect to die this year? How do you feel about this?

The issue before the Supreme Court is most likely a delay—a question of the drugs and procedures for lethal injection—and truly I would rather have real

can change your whole life.

Are you grateful for your life right now? Do you realize what a precious, infinite gift your life is? If not, look within, look at yourself, look at your life. Because I am sitting here on death row, and I am smiling. Maybe I paid such a high price for this that I don't want to let it go to waste; maybe I began to realize what a precious gift life is; maybe I want to pass it on, somehow. Actually, I am wondrously, inexplicably happy—and yet filled with a sense of duty.



How does death watch in isolation and under 24/7 surveillance affect you, knowing you'll have no privacy on your last days?

To be kept in a state of helplessness and despair—sure, that's torture. American Friends Service Committee did a wonderful report on this called *Survival in Solitary*. I recommend it—it's scary but true.

Over your years on death row, what stands out the most?

The people. I have met some really great, beautiful human beings inside these walls, and from the outside. I have met people here, and I am at peace with death just for the opportunity to have met them.

I have also faced some really terrible fears, sufferings—and I am so thankful for that. I am very glad to have come to death row. I'd prefer not to die here; I believe it would be more my duty to live knowing that I cannot ever make up for

issues addressed in my case. But anything may happen.

Right now, the future is not my concern. I might die *tonight*. This might be the last sentence I type in all my life. So right now, am I doing something meaningful? Am I living with love and peace and truth?

Isn't a smile important? Sometimes a smile can change your whole day. A smile at the right moment, in the right place,

what I've done, yet live and keep trying to do good.

Is there anything you'd like to tell our readers?

One thing that gets me about this system is how it has all become political. But in the process, everybody passes the buck; nobody takes any responsibility. My trial attorneys put me off saying, "We'll bring that up later"; then when later came they said, "You'll win on appeal." On appeal, my state habeas attorney told me, "We'll bring it up in federal"; and when I saw my appeal it was mostly excerpts from my letters, taken verbatim, with no legal work—that's when I got outraged. Unfortunately, I also learned that I can't bring up *anything* in federal court that wasn't already exhausted in my state appeal—so I lost everything.

The jury doesn't sentence anyone to death; they just answer the question: "Is there a probability that the defendant would commit future violent criminal acts that constitute a danger to society?" How do they know?

You know what the irony is? People are people wherever you go; so some guards around here know the score, some of them know we are better behaved; some are by-the-book, but some are easy-going, and others are downright lazy—so sometimes they won't even handcuff me, and I'll just walk along with my hands behind my back as I did at Ellis. One guard handed me the cuffs so I could hand them to his partner when I got to my cell—she was new, so she freaked out and got really angry at him, but of course he thought it was funny.

Is there anything you want to share or say to your family and friends reading this?

Sure. Momma, I love you utterly and unconditionally with all of my heart. You are my sunshine and my Queen; I thank you for this precious gift of life, and the love you have had for me. Thank you for putting up with all my mistakes.

And for everyone else, remember, as Christ said, "The kingdom of heaven is within," so also do I tell you, God is within. Seek God's face.

Much love, and sincere respects. Glory be to God. □

Piquant Sauce

Today, on Texas death row,
I was eating my lunch, and
I realized
here I ate of all cultures:
rice from the Orient,
potatoes from Eire,
sweet English peas,
roast pork from Europe,
and a lil corn and beans from Native America;

like my Nation itself,
a lazy combination of Soul
casually thrown together—

like Poor Man Stew,
"Clean out the refrigerator, Honey,
throw it all together, and let's eat!"

This sauce of grace
and gratitude more piquant
than the usual prison slop
that it was.

Then I spied a tiny bean, all alone
by itself, I lifted it up,
and saw I held the Earth,
the wind, the sun and stars.

In that little bean was all
of the Universe,
all of Time, thus far, served up
on my plate.

It vanished the moment after
it met my palate.

Yet the Love and Abundance
of its life
will last forever.

—Karl Chamberlain

The Death Penalty

You turn the light out, and you turn it on
You would not summon darkness if you could
not rectify the dark. The salmon would
not leap into thin atmosphere to spawn
if leaping meant to find the water gone.

There is no fair exchange of equity
between the dead and dying; new offense
will just perpetuate an insolence
of soul, enlarging each enormity
past grasp of culpability.

It is a mark not of revenge but hate
to nominate as justice dim disgrace,
to dissipate a force you can't replace,
to seek grim satisfaction in a state
which mirrors what it should obliterate.

—Terence Y. Mullins

Terence Y. Mullins lives in Philadelphia, Pa.

Friends' Fortitude in Response to the Violence in Kenya

by David Zarembka

On January 6, my wife, Gladys Kamonya, and I attended Lumakanda Friends Church. It was exactly one week after hearing the disputed results of the Kenyan election, an election that had initiated much violence aimed at Kikuyu, the ethnic group of Mwai Kibaki, in our area of western Kenya. Gladys later told me that she knew a non-Kikuyu woman who was hiding a Kikuyu in her home. On the evening the election results were announced, her Kikuyu neighbor had gone into labor and so she brought the woman to her home. If the rioters found out that she was harboring a Kikuyu they would have burned down her house. A few days later, I met a Luo whose brother was also hiding a Kikuyu; the Luo are the ethnic group of Raila Odinga, who believes the election was stolen from him by Mwai Kibaki. As time went on, I learned that it was rather common for Kenyans to give refuge to neighbors of differing ethnic groups, yet I have never found this mentioned in reports by local or international media.

On that same Sunday at Lumakanda Friends Church, we collected a second offering to support the local Kikuyu victims of the violence, formed a committee, and visited the local primary school where 2,400 displaced people were being housed. With assistance from Bristol Meeting in England and AFSC, the committee was able to provide some relief. The Red Cross, which was responsible for the area, had only brought corn and beans, but had not supplied cooking oil, salt, sugar, rice, soap, or other necessary items. We were not the only church to respond to the needs. Alameda Friends Church in Kakamega went to the local police station, where more displaced people were being housed, and dug latrines to ward off disease while Eldoret Friends Church housed 65 people in their church compound.

By January 8, the leaders of the Friends Church in Kenya had issued a very strong statement on the applicability of the Peace Testimony to Kenya's crisis, which was published in the March issue of FRIENDS JOURNAL.

Malesi Kinaro is the founder of Friends for Peace and Community Development (FPCD), a local peace organization based in the Friends

Peace Center-Lubao, near Kakamega. He organized listening sessions for the bicycle taxi drivers, one of the groups in Kakamega responsible for burning Kikuyu shops and homes. The youth were angered because they felt that they had been neglected by the government and society and that they had no future. By the end of the third listening session, the youth in attendance felt more positive and began making plans to start small businesses in town.

Gladys and I were able to go to Eldoret prison with Malesi and two other Alternatives to Violence Project (AVP) facilitators for a listening session with the prison staff. Many of the staff had been trained in nonviolence by participating in AVP workshops led by FPCD. This group was very ethnically mixed and all had witnessed the violence in Eldoret, one of the towns worst hit by ethnic cleansing. I was surprised to hear how many of the people present, and their families, were intermarried with other groups. In one case, a woman talked about helping her in-laws who were of a targeted group and then being threatened herself.

The AVP program has also held 42 one-day listening sessions with the staff of the Centers for Disease Control (CDC) in Kisumu. CDC is a U.S. government agency based in Atlanta, and they have a large program in Kisumu that employs Kenyans from diverse ethnic backgrounds. Off in a nature preserve in the Rift Valley, three young, experienced AVP facilitators conducted workshops for youth from the slums of Nairobi who had participated in the violence there.

The Friends Church in Kenya, Friends United Meeting—Africa Office, and Friends World Committee for Consultation—Africa Section held a conference for the leaders of the 15 Kenyan yearly meetings. Some participants from Nairobi traveled by bus and saw the gas station in Nakuru on fire. This was the beginning of the extensive violence there. As the violence escalated, the roads were closed and they had to return to Nairobi by plane. We heard many stories of how people had been affected by the violence. One Friend had his business looted in Nairobi by youth who he had believed were on the same side as he. Another in the north Rift Valley was confined to his house with other people for two days. They ventured out on the third day and ran into a group of enraged, violent youth carrying weapons. The Friend, Henry Mukwanja, called out, "God loves you!" One of the youth responded, "No he doesn't." His heart froze as he wondered

what would happen next. There was a pregnant pause, and then everyone started laughing. The tension was broken and all was well.

During the consultation with the Kenyan yearly meetings, I learned that four Members of Parliament are Quakers; two on each side, including Musalia Mudavadi, the vice-presidential candidate for the opposition party. During the consultation, we discussed how we might reach these politicians. One major outcome of the conference was the agreement that Quakers, as peacemakers, should not take political sides, but should remain as neutral as possible.

The consultation set up a relief committee that was later named "Friends Church Peace Team." This committee is distributing supplies bought with donations from Friends in Europe and the United States to the thousands of displaced people who have not been reached by the Red Cross, the World Food Program, or other government agencies.

A few weeks after the crisis began, a woman at Lumakanda Friends Church preached that a good Christian does not kill, loot property, or destroy under any circumstances. This same woman had to move from her rented house in Eldoret because it was owned by a Kikuyu and the youth had told her to leave so that they could burn it down.

There are at least 130,000 Friends here. These are stories about the activities of only a few Quakers in Kenya.

The road to recovery is going to be long and hard. There were similar, smaller outbreaks of violence in Kenya at the time of the 1992 and 1997 elections. Following each of these eruptions the basic problems were ignored: youth alienation, land distribution issues, government corruption, favoritism of the Kikuyu over others by the government, and a very economically unequal society.

On the whole, Friends in Kenya are middle-class, by Kenyan standards. This is partly a result of the excellent Quaker schools (hundreds of primary schools and at least 200 secondary schools). By now these schools have lost their Quaker uniqueness. Attendees at the Consultation discussed bringing counseling and the Peace Testimony into the institutions in which there is still strong Quaker influence.

This crisis will soon disappear from the news, but the work of rebuilding and healing will last for years. Friends outside of Kenya can support these endeavors. I invite you to come and visit the Kenyan Quaker programs and see what is being accomplished. □

(See next page for more on Kenya.)

David Zarembka is the coordinator of the African Great Lakes Initiative of Friends Peace Teams. He and his Kenyan wife, Gladys Kamonya, are members of Bethesda (Md.) Meeting, sojourning at Lumakanda Friends Church in western Kenya.

Claiming the Peace Testimony: My Experience with Kenyan Friends

by Mary Lord

I thought I was going to Kenya for a vacation. For the first few weeks that was the case. I stayed with an old college friend, visited game parks, met many Kenyans, and saw some of their beautiful country. I also met and worshiped with Kenyan Quakers I had met last summer in Ireland at the FWCC Triennial. At the end of December, things changed tragically in Kenya. What had promised to be a very close but peaceful national election turned violent. Both sides claimed victory. The incumbent president was hastily sworn in before the opposition could contest the disputed results. Violence erupted almost immediately. Political campaign rhetoric had stirred up old tribal and class conflicts. Amidst credible charges of vote rigging, rhetoric now turned into tribal and class violence. Hundreds were killed by mobs and by the police in the first days. Thousands, soon to be more than half a million, became internal refugees because they were of the "wrong" tribe in the "wrong" part of the country. A procession of foreign leaders and dignitaries came to Nairobi to try to mediate the political crisis, but had little success. As the political stalemate dragged on, violence and suffering increased. What had started as a dispute about the election became the occasion for settling old scores of all kinds. Kenyans were in shock. Theirs was a stable peaceful country. They thought what had happened in other African countries could not happen in Kenya. But it was.

I struggled to know what I should do as a visiting Quaker. I had retired from AFSC in May as the head of peace-building. I learned the civil society organizations were meeting every morning. People could come and share stories about what was happening, and the groups could coordinate a response to the crisis. I renewed contacts with Kenyan Quakers, and learned the Friends Church of Kenya, comprising 13 yearly meetings, had issued a first-ever public statement to the political leaders to end the violence and settle the crisis. The Friends International Center and Friends Church on Ngong Road is close to the Nairobi's Kibera slum, one of Africa's largest

Mary Lord is a member of Adelphi (Md.) Meeting and attends Green Street Meeting in Philadelphia, Pa. She recently retired as assistant general secretary for Peace and Conflict Resolution of American Friends Service Committee.

and worst. Friends were expanding their work there, and helping people who had fled their homes.

When Friends learned of my work on peace in the U.S., and that I spoke among Friends on the spiritual foundation of our Peace Testimony, I was asked to share what I knew. Friends in Rwanda, Burundi, Congo, and South Africa dealing with war have focused on peace. Kenyan Friends have focused on HIV/AIDS, AIDS orphans, education, and poverty. They had not worked on peace, because their country was not at war until now. Over the next two weeks, I traveled among Friends and witnessed Kenyan Friends claim their heritage as an Historic Peace Church.

In addition to speaking and sharing experience and singing, I tried to be a prayerful presence. In the midst of crisis, people need visits, encouragement, and listening. Through prayer and listening I was greatly blessed and enriched. I also wanted Friends in Kenya to know that my presence with them was but a symbol of the love and prayers for them sent by Friends around the world.

Almost everyone was traumatized to one degree or another. In such times, people need to tell their stories and need to know they are listened to. I listened to many stories both of horror and of extraordinary courage.

One woman told me fearfully that her brother-in-law was of "the targeted group"—code for Kikuyu. (Most Friends are Luhya, a tribe not directly involved in the violence between the Kikuyu and the Luo.) Her sister, who was Luhya, was under enormous pressure from neighbors to dissolve the marriage of many years and leave her husband, who had gone into hiding to escape community violence. These stories of the pressures on long-term inter-tribal marriages are common now in Kenya.

A student at Friends Theological College told me of a terrifying trip from Nairobi to Kaimosi (usually about six hours by car over bad roads) with his brother and two sisters. They were stopped by one of the many gangs who set up illegal roadblocks in the highway. The gang stoned the car and forced it off the road. The gang intended to kill them all after raping the women. Somehow the way the women resisted the rape deterred the gang, and the group was able to talk their way to freedom and safety. The student believed God

had saved them. So did I. I heard other stories of travel that ended in injury or death.

I talked with several people who had lost close family members to the violence, just because they were of the wrong group or in the wrong place. I heard of families sleeping outside their homes, despite the threat of malaria mosquitoes, because houses were being burned by mobs in their area. They did not dare sleep in the house nor wish to abandon it to the looters. The pastor of the Friends Church in Eldoret talked of what it meant to try to care for 60 families that had taken refuge in the Friends church compound after another Eldoret church had been burned with people inside it.

A woman, who was sheltering her neighbors secretly in her house, asked me if it violated the Testimony on Integrity that she lied to the mob and told them her neighbors were not there. Thinking of those who had hidden Jews from the Nazis, I said I was sure she had done the right thing—sometimes life gives us conflicting testimonies and we have to choose as best we can.

Staff at the Kaimosi Friends hospital were treating people shot with arrows. A dispute over a stolen cow in a nearby village escalated into violence over an old feud. Five people were seriously wounded, two were dead.

In Nairobi, I talked with a businessman whose wholesale business had been looted and burned by a mob from the Kibera slum within minutes of the announcement of the presidential elections. His business happened to be in a shopping mall near a targeted store, and all the shops there were looted and burned.

I saw the aftermath of the rioting in Kisumu, a city of about 500,000 on Lake Victoria. Although much of the business district was normal, shops owned by targeted groups (Kikuyu and Asians) were looted and burned. The road we traveled to go to church on Sunday were still partially blocked by rocks, burned-out cars, and the remains of burned tires. Everywhere, even on calm days, there was an underlying fear that deadly violence from police or a mob could erupt at any time.

And in this crisis, our Kenyan Friends stood up to claim their testimony as an Historic Peace Church. Many times I heard Friends say, "We have been asleep. We did nothing on the Peace Testimony because we thought Kenya was a peaceful country. Now we must act."

Friends were hungry for the biblical foundation of the Peace Testimony, which is beyond politics. They also needed to know what other Friends in other times and places have done for peace in our own violent and warlike countries. Only Kenyans, of course, can decide how God is leading them in their

witness, but we all learn and benefit from hearing and sharing with one another.

Although my talk varied somewhat as I was led, the biblical foundation I emphasized was the Sermon on the Mount (Matt. 5-7), especially the section on loving our enemies (Matt. 5:38-48). The presence of God in each person, although based on John 1, seemed less compelling in the circumstance. In sharing other Friends work on peace, I emphasized humanitarian work that serves all people and reaches out to the enemy (particularly post-World War I and post-World War II relief), development of skilled negotiation and mediation work (such as that by Adam Curle, Kevin Clements, and others), nonviolent movements for justice (such as ending slavery in the U.S. and British Empire, women's suffrage, U.S. civil rights movement), opposition to war (Vietnam, Iraq, nuclear weapons), skills and training for communities and individuals (Alternatives to Violence Project and trauma healing work), providing a neutral place where all sides can come and talk safely (such as in Northern Ireland and at the Quaker UN Office). Sometimes we succeeded, and sometimes not. Sometimes success took a long time. In each case I emphasized reaching out to the enemy and the marginalized, and seeing the human face. These examples opened up possibilities that Kenyan Friends then explored. At the Peace Conference, they decided to do humanitarian work with displaced people not reached by the agencies, to greatly expand the AVP and trauma-healing workshops already present through the Africa Great Lakes Initiative/Peace Teams work, and to preach and teach peace in their churches, their schools, and to their nation.

I am thankful that I was led to Kenya at such a time. My prayers are with Kenyan Friends as they add their own chapter to the heritage of the Peace Testimony. □

Correction:

Due to an editing error, the signer of the Open Letter from the Kenyan National Quaker Peace Conference (FJ March, pp. 28 and 45) was misidentified. Jacob Neyole is presiding clerk of Friends Church of Kenya. We regret the error.

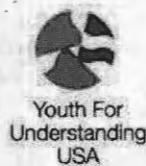
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■ EARTHCARE

Water and Life

by Mary Gilbert

I've been thinking lately of water as the bloodstream of our planet. The metaphor doesn't work perfectly, but the flow of water infuses and makes possible all of Earth's life forms, just as the flow of water through each of us makes our living possible.

The water cycle goes way beyond what we see—clouds, rain, streams, rivers, and oceans. It extends some nine miles into the sky and three miles below the surface of the Earth, in continual movement. The circulation of water and air, endlessly flowing in the ways they must, make the weather that renews the Earth's fecundity each year.

When I've written about water in the past, I've tried to be eloquent about the limited amount of the Earth's water available to us as fresh water. I've tried to tell how it is often mismanaged, polluted, and wasted. I've encouraged people to find out, if they don't already know, what watershed they live in and to learn exactly where their drinking water comes from and where their waste water goes.

I've written of the dangers of turning water, as important to us as air, into a commodity, the sale of which enriches giant corporations. I've said that in Maine, as in India, the mining of water resources for commercial bottling has led to saltwater flow into the porous rocks where fresh water used to be. I've told how there are places where people have to pay more for water than they can afford, and that in protest against the attempt to make corporate profits from providing water to the public, some poor countries have now written the right to water into their constitutions.

All this remains important, but now there is more to say. Fresh water, like everything else, only exists within a larger, dynamic context. Mr. Rogers was right when he sang about the body: "Everything goes together, because it's all one piece." The larger dynamic context for water is weather, and human behavior is affecting weather in a big way.

In the United States, we are aware that Atlanta, Ga., has not had rain and is running out of water. This is true in other U.S. areas as well. In Greece this year, low rainfall made rivers run dry and there were blackouts because hydroelectric generation was cut off. Low snowfall in the Alps left Italy unable to cool power plants as river water fell.

Wildfires have left portions of California

charred. This has also happened in the Canary Islands, in Greece, and in other places.

Our Earth is undergoing changes in patterns of precipitation all around the globe. New, more intense, and widespread patterns of drought are emerging. They began appearing in the 1990s and are now being understood as already-present results of alterations in the Earth's climate. (For a recent discussion go to: <www.commondreams.org/archive/2007/11/16/5264/>.)

When water becomes scarce, conflict happens. The fighting in Darfur, which has been called "the world's first water war," is an outcome of a ten-year drought. In the Middle East, where rainfall patterns are changing, the much-contested walls being built by Israel limits access to water for Palestinians. Much of sub-Saharan Africa, where Earth's poorest human populations live, faces seriously declining rainfall.

What has all this to do with us?

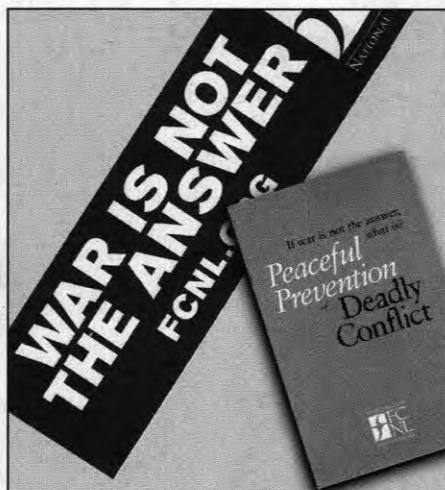
Well, I never planned to be a prophet. Prophets are not well-received. Jonah tried to flee as far from Nineveh as he could get, but it didn't work for him, and it's not working for me:

So I have to tell you this: Our over-consumptive lifestyle, our oversized housing trend and urban sprawl, our dependence on gas-driven cars and trucks, our casual use of food-stuffs grown with petro-chemicals and then processed and packaged and transported thousands of miles, our nonchalant use of petroleum-derived plastics and single-use items, and our heartless war-making drive the climate changes I'm talking about. We need to become aware and responsible in our actions, not only in ways we connect directly with water, but also in ways our indirect connections affect the health of our living planet.

My gospel is that our physical world itself, with all its miraculous complexity, is of holy stuff—and we get to be part of it. I pray for wisdom, to see how things are connected, to be aware of patterns. I want to be open to wider vision, to know how I can love my neighbor as myself even when that neighbor is very distant. I want to preach this gospel and show this love through the choices I make, including how I live my own life and what I work for in the political realm of candidates, legislation, and whatever else comes my way.

Dear God, help us dwell in reverent awareness of the great systems of Creation that make our lives possible. Guide us as we ask how to live in harmony with the patterns that sustain us. Give us eyes that see and ears that hear, minds that understand and hearts that put living in this harmony above all other things. □

Mary Gilbert, a member of Friends Meeting at Cambridge (Mass.), serves on New England Yearly Meeting's Earthcare Ministry Committee and has represented Quaker Earthcare Witness at the United Nations for eight years.



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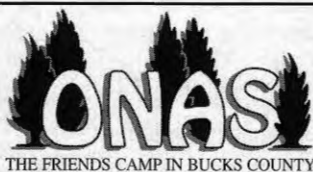
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Rebecca Janney Timbres Clark: Turned in the Hand of God

By Lyndon S. Back. *Pendle Hill Pamphlet #393, 2007. 36 pages. \$5/pamphlet.*

Rebecca Janney Timbres Clark was a Friend who served with AFSC in Poland during the years of desperate poverty, disease, and intermittent violence following World War I. In this pamphlet, Lyndon S. Back draws upon the treasury of Clark's journals and other resources to give us a picture of one "ordinary" woman's dedicated service to the call of the Spirit. At first, Clark had felt no such call, but she came to a literal "turning point" in her life upon hearing a nurse speak at Union Theological Seminary about service in wartime France. Clark experienced herself being "placed in the hand of God" and "turned" in a new direction. She became a nurse herself, and was sent to Poland, where she spent the next several years maturing spiritually and personally through the challenges she faced and the suffering she witnessed there. Lyndon Back focuses on this process of spiritual growth, and on Clark's unique personal qualities and experiences. While we learn about the historical context for Clark's service, we also learn to appreciate her self-effacing humor, her earnestness, her playfulness, and her determination. The pamphlet covers only a few years out of a long lifetime (Clark lived to be 103; her later years are summarized in a brief epilogue). But her early work in Poland represented a crucial time of spiritual discernment, during which she met and married her first husband and came to recognize the path she would follow and the Light that would guide her for the rest of her life. It is inspiring to read her story.

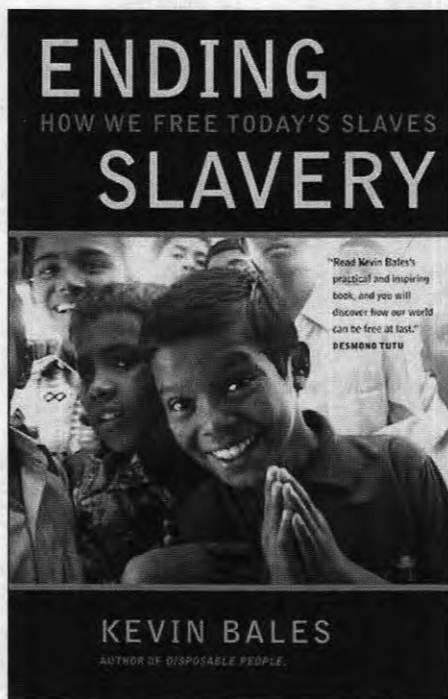
—Kirsten Backstrom

Kirsten Backstrom is a member of Multnomah Meeting in Portland, Ore.

Ending Slavery: How We Free Today's Slaves

By Kevin Bales. *University of California Press, 2007. 274 pages. \$24.95/softcover.*

Kevin Bales, a world-renowned expert on modern slavery and president of the organization Free the Slaves, is to be thanked for this book. *Ending Slavery* explains modern slavery and its connection to consumer goods like chocolate, oriental rugs, diamonds, and cotton. He profiles grass-roots activists who are successfully working against slavery, exposes



the complacency of many governments and international organizations, and outlines a step-by-step road map for action at every level. Though Bales is a retired professor, the emphasis here is not on theory, but rather on action: on what you can do right now to help end slavery.

Much of Bales' work as a writer and advocate has focused on revealing the varied permutations of modern slavery, and *Ending Slavery* is no exception. We meet Rose, whose enslavers helped her emigrate from Cameroon to the United States under the pretense of a job, only to force her into unpaid domestic work and a life of constant abuse. There is also Raj, kidnapped from his village in India at the age of eight to work at a loom weaving oriental carpets, and Celia, a Guatemalan teenager sold into prostitution in the United States. There are common threads through many of these stories: parents and others manipulated by the pretense of jobs for their children, families and national economies crushed under the enormity of debt, complacent police and lawmakers. The disturbing current of slavery is undeniable: most slaves come from developing countries and, whether or not they are actually enslaved in the First World, their labor overwhelming benefits it, where it is often invisible or ignored.

Thankfully, many of the solutions are also consistent across situations and countries: education, economic sustainability for families, the cancellation of international debt, and the erosion of local corruption. Bales also profiles organizations like the Mukti Ashram, which shelters formerly enslaved children in India

FRIENDS JOURNAL *April 2008*

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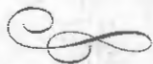
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and prepares them to be antislavery educators once they return home, as models for the kind of support programs needed for formerly enslaved-people. Time and again the grassroots antislavery workers Bales highlights are working on shoestring budgets and risking their lives. It is inspiring to learn about these people.

Kevin Bales has written an important and needed book, and that it is not terribly well written or edited is a shame. The book's overall structure—a chapter each devoted to individual, community, governmental, international, and corporate sector action—is lost in Bale's rambling storytelling and often nonsensical section headings. Bales also relies surprisingly heavily on a simplified understanding of slavery in antebellum America, frequently quoting 19th-century abolitionists and using "slave" and "master" almost exclusively to other descriptors. Certainly there are similarities across the centuries and Bales is trying to use language his readers will understand—and indeed the book is appropriate for teenage as well as adult readers—but one wonders if we are ready for a new language to go with a new understanding of slavery in the 21st century. Personhood is important here, and though it may sound like a small detail, the distinction between "slave" and "enslaved person" is significant, and not one Bales really emphasizes.

In the end, Bales suggests that the most effective action the average citizen can take—in addition to eliminating slave products from their lives and lobbying politicians and leaders to take action—is to increase awareness of slavery and to regularly support antislavery organizations. Lest you think the whole book is a fundraising pitch for Bales' own Free the Slaves, consider these numbers: It costs about \$700 dollars to support a formerly enslaved family in India as they establish a new livelihood, and about \$800 to return an enslaved Ghanaian child to her or his parents. Pennies, really, when you consider we are talking about the liberation of human beings. Further, Bales makes a strong case that antislavery organizations like Free the Slaves, because of their expertise and collaboration with liberators on the ground and their independence from bungling governments, are the most effective recipients of those funds. Bale's final message, "Spread the word, support those doing the work," is ultimately simple and rousing, and make it worth slogging through the book.

—Angelina Conti

Angelina Conti is a young adult friend in Philadelphia, Pa.

Joan Overman, a member of Elmira (N.Y.) Meeting, was awarded the Peaceful Gatherings Peacemaker Award on January 9, 2008, in Corning, N.Y., "for her tireless enthusiasm and enduring commitment to waging peace." Overman has worked with organizations affiliated with the Religious Society of Friends and with the World Federalist Movement, Parents and Friends of Lesbians and Gays, and the United Methodist Task Force for Peace with Justice in Israel-Palestine, among others. This is the first time that Peaceful Gatherings, which was formed in response to the first invasion of Iraq under President George H.W. Bush, has given this award.

Baltimore and Philadelphia yearly meetings' Indian Committees began their Longest Walk II on February 11. The project leaders describe this walk, which began on Alcatraz Island in California and will end in Washington, D.C., on July 11, as "a spiritual walk for the environment. . . [It] is creating awareness about the environment, about the protection of sacred sites, and about the need to effect a positive, peaceful change in the world." En

Books also of Interest

Lions Walk Around My Bed, Selected Poems.

By Elsie H. Landstrom. Lost Coast Press, 2007. 150 pages. \$12.95/softcover.

The Story of Yealand Manor School.

By Susan Vipont Hartsborne. William Sessions Limited, 2007. 55 pages.

Biographical Dictionary of British Quakers in Commerce and Industry 1775–1920.

By Edward H. Milligan. Sessions Book Trust, 2007. 606 pages. £30/softcover.

Sacred Trust: A Quaker Family since 1816.

By Theodora Elkinton Waring. 2007. 315 pages. \$25/softcover.

■ BULLETIN BOARD

route, participants will pass through several Quaker monthly and yearly meetings, and Friends are invited to join. For more information see <www.longestwalk.org>.

Friends House Moscow is undertaking three new projects, including two Alternatives to Violence Project workshops, and plans to be more proactive in its funding. With a budget of \$110,000 for 2008, approved by its international board last November, Friends House Moscow scheduled one of its AVP workshops, at a cost of \$7,500, for Moscow and Dzerzhinsky. The second AVP workshop was scheduled, at a cost of \$1,400, for the Odessa and Lviv region in Ukraine. The third new project for Friends House Moscow, with funding of \$1,400, is focused on educational and social projects for youth in the Dzerzhinsky community. Being funded are a workshop on "I am a Leader of my Life" and a workshop entitled "The ABC of Family Happiness." Other projects of Friends House Moscow include work with orphans, disabled children, and refugee families. Present at the international board meeting last November were members from Germany, Scotland, England, Russia, and the United States. —*From Palo Alto (Calif.) Friends newsletter*

Upcoming Events

• May 23–26—Young Adult Friends Conference, *Living as Friends, Listening Within*, in Richmond, Ind. Young adults from meetings and churches affiliated with all the branches of Quakerism are planning the gathering, aimed at Friends in the U.S. and Canada. For more information contact Emily Stewart, <Emilys@fgcquaker.org>; Terri Johns, <terrij@fum.org>; or Sadie Forsythe, <sadief@pym.org>; or go to <www.quakeryouth.org>.

• May 23–26—Northern Yearly Meeting

Opportunities

• Friends Peace Teams welcomes Spanish-speaking facilitators of the Alternatives to Violence Project (AVP) to work as volunteers with its partners in Colombia, El Salvador, and Guatemala. Since these programs are ongoing, schedules can be arranged to accommodate your travel plans. For more information please contact Val Liveoak, coordinator of the Latin America/Caribbean Program, at <valliveoak@juno.com> or (210) 532-8762.

• Friends Peace Teams is developing a community-based trauma-healing program in Colombia in the summer of 2008. Several delegations will work on developing the program, including workshops offered by Burundian and Rwandan facilitators of the Healing and Rebuilding Our Communities program. International participants for this work need to be fluent in both English and Spanish, and have experience with AVP, trauma-healing work, or other experiential education work. All participants are required to complete an application, have a clearness process, and to raise funds to support the program in which they volunteer. Deadlines for applications for any of these volunteer positions are at least six weeks before travel. Delegations are tentatively scheduled for mid- to late June, mid-July, and Sept. or Oct., so approximate deadlines would be April 30, June 1, and Aug. 15. For contact information, see previous item.



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Counter-Recruitment

continued from page 12

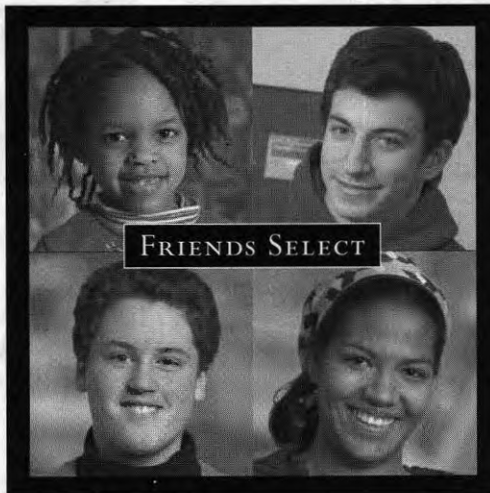
some nice adults who wandered in). We invested work and stamps to send a mailing to parents in a high recruitment area where we could not meet students in the lunchrooms (because the school had a policy of only allowing recruiting in the career counselor's office, by appointment), but we got no answers or signs of interest from parents. Live and learn. However, some of our efforts were unexpectedly successful. We put together a website and handed out pencils with the web address printed on them, and got more than 100,000 hits in the month of December 2006.

Did we change anyone's mind about enlistment? We know that at our 11 large schools, of less than 3,000 graduating seniors, 55 announced that they were going directly into the military in 2006, whereas 45 made the same statement in 2007. However, we hesitate to claim success in reducing enlistments since during the time we were raising consciousness about this issue, the war became increasingly unpopular and fewer people supported the President's plan for the surge of troops and the increased numbers of military abroad. We know only that we talked with thousands of students, parents, and others about the truth of military enlistment.

Throughout the 2006–2007 school year we regularly attended school board meetings, and we often took the opportunity of the three-minute public commentary period to remind the board and the community of our interest in this issue, and what we were learning. At the end of the school year, Nancy spoke about the varying policies in the 11 large high schools, and a school board member questioned the difference in the policies and asked the superintendent to look into it. At a meeting of high school principals with the superintendent in July 2007, the decision was made to standardize the policy for all the schools. From now on, military recruiters are restricted to recruiting only in the guidance or career counseling office, and only when a student requests an interview with a specific recruiter. Our counter-recruiting literature will continue to be displayed and available to students.

We are very pleased with this result. It means that students in the middle schools and in the early years of high school will not encounter military recruiters on

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school grounds, and that the older students will only encounter them at their own request. We are encouraged to find that our efforts were rewarded by attention and consideration from the school district officials and the community.

Why did we succeed in a relatively short period of time? The law was basically on our side, and the school authorities were committed to following the law and respecting the parents' wishes when they could do so. No doubt the fact that one of our co-chairs is a lawyer with no fear of having to go to court to get the benefits promised in law added greatly to our persuasiveness. We also made it easier for them by being nonconfrontational, by agreeing that it would be inappropriate for us to engage in criticism of the President and his policies with students on school property. We expressed our respect for veterans and troops whenever we could, and often mentioned that the JROTC program is not a target of our work, as they are engaged in leadership training and education about the military, not recruitment. In the 2007-08 school year, the military has reduced its activities in the schools of Lee County. They phone the students who have not opted out, and try to get them to request appointments in the Career Counseling office, but the volume of such appointments has gone down. The Marine Corps attempted to recruit teachers and counselors to help them influence students, and offered to pay for trips to Parris Island and for catered lunches for teachers, but when we asked the school board attorney about such gifts, a message went out to all principals and counselors that the practice must be stopped.

Of course we haven't solved the problem. The war goes on, young people go on killing and dying, and the brutality of the war continues to harm their bodies, minds, and spirits. We would like to do more, but the Spirit urges us to do what we can, and to share the results of our efforts with others. We want to help when possible with the similar struggles going on in other communities. We are sure there are many communities where young people would benefit if the military recruiters could be restrained to the limits of the law. Feel free to contact us if we can help with your local efforts in any way. □



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■ MILESTONES

Deaths

Atkinson—*Edward H. Atkinson*, 84, on September 27, 2006, in State College, Pa. Ed was born on October 2, 1921, in Moorestown, N.J., to Elsie Haviland Atkinson and Francis Whitmer Atkinson. After graduation from Moorestown High School, he entered Swarthmore College. He signed up with the Navy's V-7 Officers Training Program after the Pearl Harbor attack, and graduated in 1943. When called to duty, he eventually served as the navigation officer on the troop transport *USS Anderson*. A graduate of Harvard Business School, Ed worked for Rohm and Haas for 22 years. In 1970 he moved with his family to State College, Pa., where he was secretary-treasurer of Nease Chemical Company until he retired in 1985. A lifelong Friend, he was a member of Moorestown (N.J.) Meeting and later State College (Pa.) Meeting. In State College Ed served on the Finance and Building and Grounds committees. As treasurer of the Centre County Historical Society (CCHS), he guided the society through many years with careful oversight, serving as a mentor to many. After he and Louise retired to Foxdale Village in State College, he served on many committees in the retirement community. An avid reader, sports fan, golfer, and bowler, he left many wonderful memories, especially with his grandchildren. He is survived by his wife of 56 years, Louise T. Atkinson; three daughters, Emily Green, Ginger Bishop, and Jane Crossland; two sons, Jed and Chad Atkinson; 15 grandchildren; two great-grandchildren; a brother, John Atkinson; and a sister, Mary Hutto.

Brush—*John E. Brush*, 87, on February 20, 2007 in Medford, N.J. John was born on September 2, 1919, in Jefferson, Pa., to Helen Humphrey Brush and the Reverend Edwin C. Brush. He grew up in India, where his parents served as Baptist missionaries in Kharagpur, Bengal. He returned to the United States after graduating from Woodstock School, in Mussoorie, India, in 1937. He entered Bucknell University, but left before graduation to volunteer with AFSC for earthquake relief in Tuxpan, Jalisco, Mexico. He and his wife, Miriam, were married at Chicago's 57th Street Meeting in 1942. After completing a BA from University of Chicago in 1942, he served in Civilian Public Service as a conscientious objector from 1943 to 1946. He earned an MA in Geography in 1947 and a PhD in 1952 from University of Wisconsin. A professor emeritus of Geography at Rutgers University, he served on the faculty for 35 years, including several years as department chair. He relished exploring the world, professionally and recreationally. His particular love of cartography and maps began with mapping his boyhood hikes in the Himalayas. In 1993 he created the New York Yearly Meeting Directory, which is still in use and includes his hand-drawn maps for every meeting. His research was concentrated in Wisconsin, New Jersey, and cities in India, but his professional and personal interests took him across the United States and to Africa, Britain, China, France, Russia, and Scandinavia. His research awards included a John Simon Guggenheim Memorial Fellowship and several Senior Fellowships from the American Institute of Indian Studies for research in India. A Quaker since the 1940s, his faith and values were central to his life. He lived in Piscataway, N.J., for decades before moving to Medford Leas.

John's messages in meeting for worship and his careful attention to the many details of the meeting and its property enriched the New Brunswick (N.J.) Meeting. John was one of the creators of Quaker House in New Brunswick, which operated from 1964 until 1984. John was a founder and supporter of the New York Yearly Meeting retreat center, Powell House. John and Miriam served for many years on the Powell House Committee. The grounds map of Powell House he created is still in use in 2007. In 1963, the Brush family purchased rural property near Powell House for use as a family retreat. After John retired from Rutgers University, he and Miriam moved to Medford Leas, a Quaker retirement community. In recent years, he joined local Friends in Medford for discussion and fellowship as part of the Hearts and Minds group. John was a lifelong learner, always open to new areas of inquiry. He kept a journal throughout his life. John was preceded in death by his son, Steven, in 2006. John is survived by his wife, Miriam Brush; his daughter, Kamala Brush; his sons, Jonathan and Timothy Brush; his brother, Stanley Brush; his sister, Frances Schilinger; and five grandchildren.

Critchlow—*Eliza M. Critchlow*, 89, on May 29, 2007, in Lebanon, Pa. Eliza was born on July 26, 1917, and grew up in Prospect, Pa. She earned a bachelor's degree from the former Carnegie Tech in 1940 and a master's degree in Art History from University of Pittsburgh in 1955. She toured post-World War II Europe as a member of the USO, served as a Girl Scout leader in Brookline, Pa., worked as a substitute art teacher for the Pittsburgh public schools, and taught in a private art academy in Dormont, Pa. A longtime member of Pittsburgh (Pa.) Meeting, she was equally at home in front of an easel, at a demonstration for peace, or simply talking to a friend about the history of her Brookline neighborhood. Eliza was arrested for demonstrating against the Vietnam War. She worked enthusiastically for civil rights, and participated in the United Farm Workers grapes boycott and other labor causes. An initial contributor to the Three Rivers Arts Festival, she displayed her paintings in shows and galleries throughout the area. Her oil paintings and watercolor landscapes, portraits, and still life paintings adorn many private homes and public institutions. She supported and contributed to many Friends and community organizations. Her passion for social justice never dulled, even as her age made it difficult for her to be on the front lines. She is survived by her brother, Thomas Critchlow; her sister, Joan Critchlow; and her nephew, Richard Critchlow.

Edwards—*Marjorie VanDuesen Edwards*, 90, on August 3, 2007, in Kennett Square, Pa. Marjorie was born on March 19, 1917, in New York City, the daughter of Amy Blish and Edwin Wilkes VanDuesen, teachers who ran tours abroad during the summer. Traveling with her parents fostered a lifelong interest in learning about the world. Marjorie graduated from Jamaica High School in 1934 and in 1938 received a BA in Political Science from Swarthmore College, where she met J. Earle Edwards Jr., whom she married in 1938 in Queens, N.Y. After spending a year in Great Britain studying adult education, Marjorie and Earle were asked by American Friends Service Committee to join the staff of Scattergood Hostel near West Branch, Iowa. There they spent 19 months helping World

A NATIONAL QUAKER WITNESS

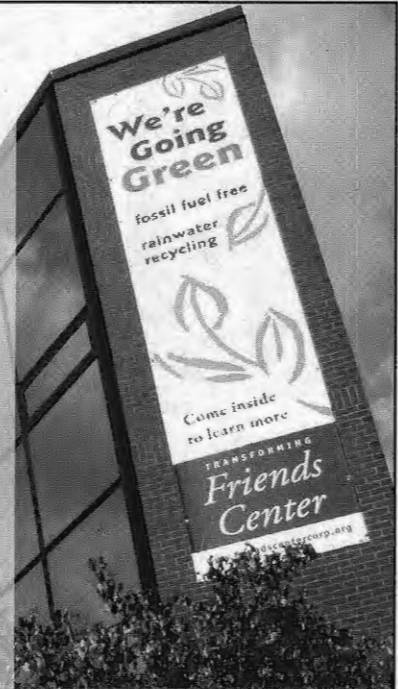
War II refugees learn the skills they needed to build a new life in this country. In 1941 the couple moved to Chicago, Ill., where they lived for ten years before moving back to Swarthmore, Pa., and became members of Swarthmore Meeting. Marjorie was the meeting secretary from 1951 to 1959, when she became curator of the Peace Collection of the Friends Historical Library of Swarthmore College. In 1965 she enrolled in the School of Social Work at Bryn Mawr College. She earned her MSW degree and became a school counselor at the Bryn Mawr Child Study Institute. For the next 14 years she worked as an elementary school counselor in Penn Wynne, Gladwyne, and Wynnewood Road schools in Lower Merion, Pa., retiring in 1982. In their spare time, Marjorie and Earle were active members of numerous committees, all with the goal of improving inter-personal and inter-cultural understanding. In 2000, one of Marjorie's Swarthmore College classmates created in her and Earle's honor an anonymous scholarship in "Peace and Conflict Studies" to be awarded annually to a Swarthmore College student who has shown a special commitment to these values. In 1989, they moved to Crosslands, a Quaker retirement community near Kennett Square, Pa. Their cottage on Whitney Lake in the Pocono Mountains was a favorite spot for family reunions. Marjorie was preceded in death by her husband, J. Earle Edwards. She is survived by her sons, David and Stephen Edwards; her daughters, Barbara Banet and Janet Alexander; ten grandchildren, John Edwards, Elisabeth Edwards, Jeffrey Banet, Giap Edwards, Jow Edwards, Apburn Maitland, Ed Edwards, Joseph Edwards, Christopher Alexander, and Rebecca Alexander; and nine great-grandchildren, Lee Callender, Jay Banet, Heather Banet, Anney Glaewket-garn, Alison J. Edwards, Julie Edwards, Stephen Paul Edwards, Leah Edwards, and Samantha Edwards.

Elder—*Rachel Ann Lusher Elder*, on May 11, 2006. Rachel Ann was born in Iowa farm country. She became a 4-H girl and attended state 4-H conventions on the Iowa State University campus in Ames, which made her dream of going to college. She later wrote, "This was a daring vision for an Iowa farm girl in the days of the Depression." At Iowa State she lived in a co-op dormitory and had a part-time job. She graduated with a BS in Home Economics Education in 1944. While still in college, she married James C. Elder, an electrical engineering student who worked in the Physics Department. During World War II, she and James moved to Maryland, where James worked on a research project. After the war they returned to Ames. Rachel Ann received an MS in Home Management in 1947. She taught junior high school and nursery school. For ten years she was a researcher and curriculum developer in the Psychology Department of Union College, and she developed a religious education curriculum for two- and three-year-olds and their parents. At the same time she raised six children. The family lived in Chicago and then in Urbana, Ill., where Rachel Ann became a member of Urbana-Champaign Meeting in 1957. As they moved West, Rachel Ann taught at Pepperdine University in Southern Calif., and beginning in the 1970s at schools in Berkeley and the Bay Area. She supervised Early Childhood Education students, administered a master's program for in-service teachers, developed curriculums, operated a family daycare center, and was

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professor of Early Childhood Education. Rachel Ann was part of the small worship group started in 1975 that became Strawberry Creek Meeting in Berkeley, Calif. Friends fondly remember meetings for worship in her home. She loved to discuss Quaker values and educational theory. The clerk of Chester (Pa.) Meeting, where Rachel Ann sojourned while at Pendle Hill, wrote that Rachel Ann's participation on First-day often illuminated the question at hand and moved the meeting forward. Rachel Ann became a member of Strawberry Creek Meeting in 1980. In the late 1980s she joined those working on the First-day school curriculum to create a coherent, long-term proposal, and developed suggestions for various age levels. In 1995 she was honored at Iowa State University, where she had been a student many years before. She continued to study, to serve on the board of the International Child Resource Institute in Berkeley, and to be politically involved in issues with impact on children and families. In her last years, Rachel Ann suffered from bipolar disease, with severe bouts of depression. She left her hillside home for an assisted living facility. She is remembered for her brisk, no-nonsense expression of her philosophy of the importance of childhood play and learning in human development. She always wore a butterfly pin on her shoulder.

Griggs—Joseph Franklin Griggs, 98, on August 14, 2006, in Claremont, Calif. Joe was born on January 30, 1908, in Tacoma, Wash., to Alice Emily Van Gorder and Joseph Franklin Griggs. He grew up in Tacoma and attended Whitman College and University of Washington, and he went to medical school at University of Michigan. In later years, following his childhood stays on Fox Island, Wash., he became a guide on Mt. Rainier. In the early 1950s, Joe and his wife, Jeanette, along with their four children, transferred their membership from Orange Grove Meeting in Pasadena, Calif., to Claremont Meeting. Despite his busy schedule as a physician, he quickly became an active part of the meeting. Before Claremont had a meetinghouse, gatherers met in his home. In 1953, he was an "overseer," combining responsibilities of finance and care for members—later this became the committee of Ministry and Counsel. As a practicing conscientious objector, Joe was assigned to the community of Exeter, Calif., for alternate service. Later, he served steadily as a CO counselor. His other activities included work on the Prison Service, Adult Discussion and Study, and College committees. Joe's physician practice was generous, including house calls. To be sure not to miss an emergency call, he paid for Claremont Meeting's phone and was sure to answer if it rang on a Sunday morning during meeting for worship. Joe moved into the Mt. San Antonio Gardens retirement community in 1976. Joe was predeceased by his wife, Jeanette, in 1975; and his son Joseph Jr. in 1988. He is survived by two sons, David and Robert Briggs; a daughter, Sylvia Baker; and two brothers, Thurston Griggs and Swami Yogeshadnanda.

Grumbach—Madeleine Grumbach, 86, on January 17, 2007, at home in San Francisco, Calif. Born in February 1920 in Tuxedo Park, N.Y., Madeleine was the daughter of May Vogel and Lawrence Havemeyer Butt. She attended New York University and worked as a teacher in the New York City public schools. She challenged the traditional constraints imposed on women of her generation by

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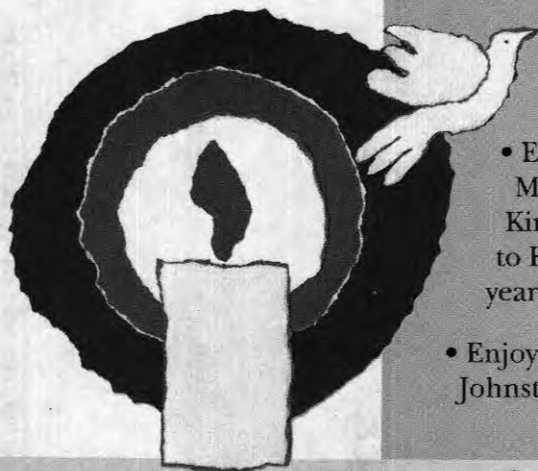
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becoming one of a handful of women in the graduating medical school class of 1951 at Columbia University College of Physicians and Surgeons. There she met her lifelong partner, Melvin Grumbach. She completed a residency and went on to work as a psychiatrist, while attending to her three young sons. The family moved to San Francisco in 1966, where Madeleine joined the child psychiatry staff at Kaiser Permanente and later worked for community-based mental health services. She completed a mid-career child psychiatry fellowship at University of California at San Francisco (UCSF) Children's Hospital, served as president of the Northern California Regional Organization of Child and Adolescent Psychiatry, and served on the clinical faculty of the UCSF School of Medicine, teaching medical students essential skills in how to listen to and communicate with patients. Madeleine had a lifelong love of music. In later life, she focused her musical talents on playing the harpsichord and recorder. She participated in a baroque music recorder ensemble, and was a member of the board of the Community Music Center. She was a prolific knitter, crafting ornate sweaters. Photos of her sweaters adorn a neighborhood yarn shop in San Francisco and inspire local knitters. She was an eager bird watcher, trekking the San Francisco Bay Area with other birding enthusiasts. She was an active participant in San Francisco Meeting for more than 20 years, becoming a member in 1991. She served for many years on the adult religious education and library committees. She was a long-time participant in the Thursday evening Quaker study group and in Sunday-morning Bible study gatherings. Madeleine is survived by her husband, Melvin Grumbach, three sons, Ethan, Kevin, and Anthony Grumbach; and five grandchildren.

Holmes—*Philip James Holmes*, 75, on August 8, 2006, in Mansfield, Ohio. Phil was born on January 16, 1931, in Columbus, Ohio; graduated in 1951 from Ohio State University; served six years as a pilot in the U.S. Air Force; and graduated from Ohio State University School of Dentistry in 1961. Recalled to the Air Force during the Cuban Missile Crisis, Phil served as a military dentist until his retirement in 1978. His service included several years in Vietnam, where he earned both the Vietnamese Medal of Honor and the U.S. Bronze Star for his leading role in the Medical Civic Action Program. In those years he helped Vietnamese civilians to rebuild homes and villages destroyed by war. Upon retirement, Phil established a private practice in Hillsboro, Ohio, and began attending Campus Meeting in Wilmington, where he soon became an active and faithful member. Serving the dental needs of low-income persons in a severely depressed area of the state, Phil also became an outspoken advocate for abused women and children. That advocacy pitted him against powerful interests in Hillsboro, and resulted in a criminal trial on spurious charges, loss of his dental practice, and imprisonment for several months. Throughout his life he maintained a remarkable serenity and good humor. Phil's active participation in the life of Campus Meeting, though it required a 56-mile round-trip drive, made him a valued and loved member. From his military experiences and subsequent conversion to Christian pacifism, he brought a unique perspective on the Quaker Peace Testimony. For many years, he located surplus bread to help feed home-

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less and low-income persons. Phil is survived by his former wife, Jean Holmes; five daughters, Jody Jones, Mindy Beeman, Erin Holmes, Gretchen Huttleston, and Kelly Snyder; a son, Stacy Holmes; 15 grandchildren; and two great-grandchildren.

Matthews—*Donald Harry Matthews, 78*, on October 24, 2006, in Cockeysville, Md. Don was born on January 31, 1928, in Sparks, Md., to Margaret and Waugh Matthews. He worked hard on the family farm, understood that hand-me-down clothes were nothing to be ashamed of, and internalized his grandmother's gently lived testimony that inner peace and love could overcome adversity and hate. Don was a student at Sparks High School, where he served on varsity sport teams and as the senior class president. His education would lead him to Salisbury State Teachers College, which he left in 1949 to marry Jean Harrington. He later celebrated his love for Jean in a poem entitled "Glad to Be Me": "When the first love/Is the last love/And a long love/It is the best love." Don and Jean settled on their farm "Quaintance" near Gunpowder Meeting in Sparks, Md. Don's managerial and technical acumen led him in 1961 to establish Explosives Engineers, Inc., and to acquire two quarries, Blue Mount and Butler, that would serve the building needs of those in Baltimore and the Mid-Atlantic region. His research in the area of explosives led to several patents and to the establishment of the International Society of Explosives Engineers, which Don led for many years. Don was a faithful member of Gunpowder Meeting, caring for the community during years of declining membership. His faithful stewardship of the historic meetinghouse helped to preserve the beautiful structure. In his later years, Don endured the progression of Parkinson's disease, a struggle he chronicled with great precision and humor in his memoir entitled *The Shaky Quaky Quaker*. He and Jean eventually moved to Broadmead, where Don spent the last years of his life. Don is survived by his wife, Jean Harrington Matthews; three children, David Stuart Matthews, Donald Scott Matthews, and Lyn Matthews Stewart; and five grandchildren.

Miller—*Lawrence McKeever Miller Jr., 87*, on June 19, 2007, of a stroke, in Jenkintown, Pa. Larry was born on March 25, 1920, in New York City to Frances Brees Miller and Lawrence McKeever. He attended St. Bernard's School in New York from 1926 to 1932 and graduated from St. Paul's School in Concord, N.H., in 1938. Larry attended Antioch College along with his twin brother, Cully, graduating in 1942 with a BA in Social Science and Accounting. Larry grew up as an Episcopalian. During his time at Antioch he became a convinced Friend. In the summer of 1940, Larry served in a homestead project for coal miners and their families in Fayette County, Pa., run by AFSC. During World War II, he was a conscientious objector and served in the Civilian Public Service for three and a half years. In 1944 he met Ruth Passmore, a Quaker from the Philadelphia area, whom he married in 1946. He studied at Chicago Theological Seminary, where he earned a Master's in Religious Education in 1948. That year he and Ruth were invited by a joint committee of Orthodox and Hicksite Quakers to help revive an "indulged meeting" in Doylestown, Pa., that had dwindled to just a few attenders. Within two years, the moribund

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worship group had blossomed into a thriving religious community and was granted monthly meeting status. During this time, he began work with AFSC in Philadelphia, an association that would continue for more than 50 years. Later he joined Friends General Conference (FGC), serving as General Secretary from 1954 to 1971. He coordinated service projects in the Middle East and Asia, traveling to projects in Cambodia, Israel, Jordan, Laos, Lebanon, the Gaza Strip, Thailand, Vietnam, and the West Bank. He served as a Quaker representative to international conferences in China, Kenya, Romania, and the Soviet Union. In the mid-1960s, he took his family to live in Bangalore, India, to work with AFSC's Voluntary International Service Assignments (VISA) program overseeing volunteers in health and agriculture projects throughout South India. He served as chair of the Quaker United Nations program from 1972 to 1977; clerk of FGC's Christian and Interfaith Relations Committee; and delegate to the Fifth Assembly of the World Council of Churches held in 1975 in Nairobi, Kenya. He was honored to have met and walked with Martin Luther King Jr., and Bishop Desmond Tutu at different times in his life. Larry was open and pragmatic about his periodic struggles with major depression. He built his inner life of spirit and psyche, learning to manage the effects of depression in a practical sense and to lift it to a spiritual level, bringing it into the Light. Ruth and Larry were divorced in 1988, and in 1990 Larry married Carol Sturm, who became a strong partner with him in peace advocacy. In retirement since 1992, Larry continued to be active in speaking out for human rights, organizing peace vigils, and supporting efforts to end world poverty. He published countless articles and compelling opinion pieces in local and regional newspapers and FRIENDS JOURNAL. He served on the board of FRIENDS JOURNAL for several years and was a member at the time of his death. Larry served Doylestown Meeting in every capacity. His influence on meeting affairs was gentle and supportive. Larry was instrumental in organizing a weekly peace vigil in Doylestown, Pa., that continues today. He loved music, dancing, and the outdoors, and hiked in the White Mountains each summer. Larry was preceded in death by an infant son, Ronald Miller. He is survived by his wife, Carol Miller; his daughter, Janice Miller; three sons, Kenneth, Lee, and Timothy Miller; two stepchildren, Douglas Sturm and Janice Pinales; six grandchildren; and four step-grandchildren.

Patrick—*Eleanor Bangs Patrick*, 96, on January 6, 2006, in Gainesville, Fla. Eleanor was born on January 24, 1909, in Deep River, Connecticut, to Francis and Ella Bangs. After she finished high school, she moved to New York City to live with her sister, Harriet. She worked for the New York Public Library during the day, and danced with the New York City Ballet in the evenings. She met her husband, Rembert Wallace Patrick, at a resort on Lake Winnepesaukee, where they both worked for two summers. Eleanor attended University of Connecticut for one semester before transferring to Guilford College to join him. She graduated from Guilford in 1932, and she and Rembert were married in a Friends meeting in New York. In 1951, when a group of Friends decided to meet for worship in a room at University of Florida she became

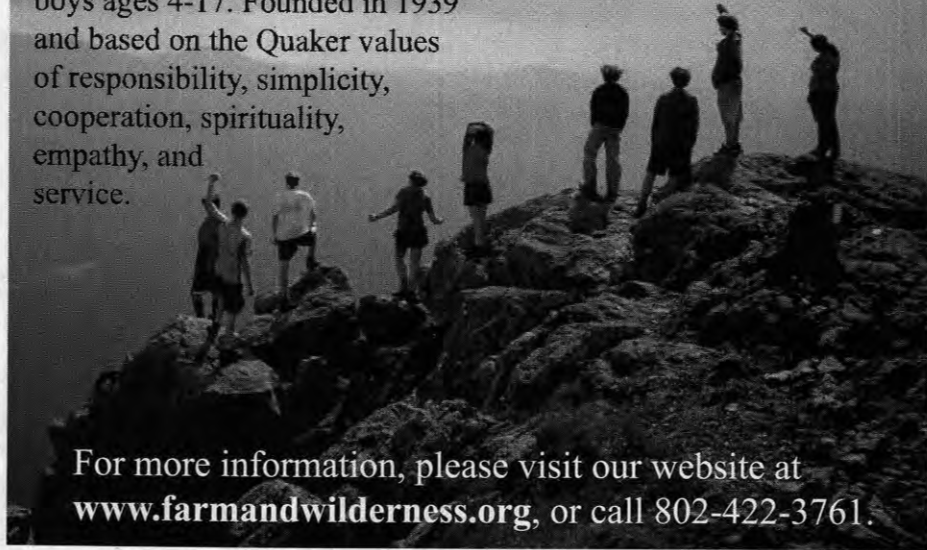
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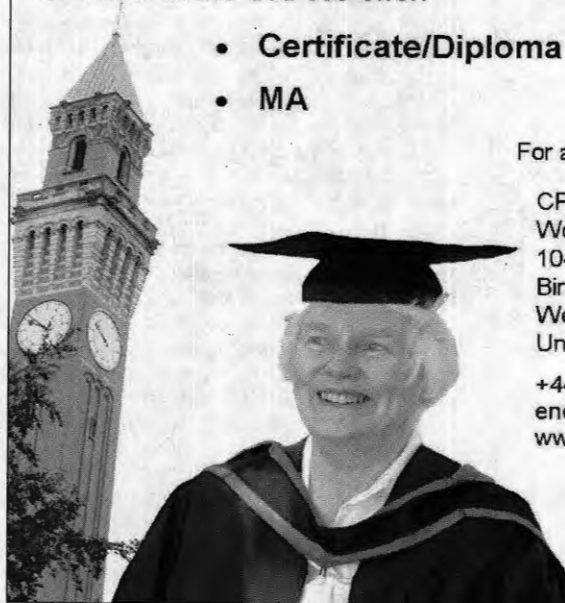
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a founding member of Gainesville (Fla.) Meeting. Eleanor offered hospitality to visiting Friends. During the times when University of Florida was closed for vacation, meeting for worship was often held in her home. She joined with others in planning potluck meals for fellowship, and served on the Ministry and Oversight Committee. In 1957, she served on the Clearness Committee for a couple requesting to be married under the care of the meeting. This would be the first marriage in the manner of Friends in Florida, the law permitting such a marriage having been passed in 1953. During her year of service on the Peace and Social Order Committee, she concentrated her efforts on the nonrenewal of the draft, which was due to expire that year. She collected clothing from the community for American Friends Service Committee's Algerian Relief Project, and helped raise money for the African American Bell Nursery. In 1963, Eleanor began producing the meeting's newsletter. In 1965, Rembert accepted a position at University of Georgia, and the family moved to Athens, Ga. Eleanor was a competitive swimmer and played field hockey, tennis, and golf. Beginning in 1958, she and Rembert spent summers in Highlands, N.C., and she took up tennis when the golf fees there increased to \$25 (reserving a tennis court was 25 cents). She played golf and tennis until she was 93. For 30 years she was a volunteer reader for Recording for the Blind. She considered her greatest accomplishment the rearing of her three children to be their own persons and to question authority. In 2002, she returned to Gainesville to live with her daughter, Sherrie Southworth. Eleanor was preceded in death by her husband, Rembert Wallace Patrick, in 1967. She is survived by her daughter, Sherrie Southworth; and her sons, Rembert Wallace and John Robinson Bangs Patrick.

Rushmore—*Caroline (Carly) Jackson Rushmore*, 97, on April 12, 2007, in South Setauket, N.Y. Carly was born on September 14, 1909, in Philadelphia, Pa., to Arthur C. and Edith Wilson Jackson, and was a lifelong Friend. She was a graduate of Germantown Friends School and Swarthmore College. At Swarthmore she met and married Leon (Lee) A. Rushmore Jr. from Roslyn, N.Y. They lived on the family farm in Roslyn for 17 years and later lived in East Williston, N.Y., and Port Washington, N.Y. Carly became active with the Long Island Council of Social Services, the Visiting Nursing Association, and the Long Island Council on Alcoholism. Carly and Lee were active members of Westbury (N.Y.) Meeting, where they helped build and establish a community center and school. They hosted many traveling Friends and two of the Hiroshima Maidens while they received plastic surgery procedures in New York. With the Ventnor Foundation, they welcomed physicians from Germany to America. She was involved with education for 50 years. She was a member and later president of the East Williston Board of Education, serving for nine years. She called upon her Quaker values and faith to bring opposing parties together to work and build an excellent public school system. Carly later served on the Board of Friends Academy, in Locust Valley, N.Y., serving into her 90s. In the early 1950s Carly joined a Great Books discussion group and continued to participate and to be a leader until her death. Carly was also an avid tennis player. She

especially loved playing at Buck Hill Falls, Pa., where she enjoyed her family's cottage. Her skillful knitting provided beautiful gifts for family and friends. Her love of history and curiosity led her to travel to all seven continents. At the age of 90, Carly became one of the oldest women ever to walk on the continent of Antarctica. For her, being a Quaker meant to live and serve in the present. Age wore down her body but not her mind or her concerns for a peaceful world. Carly and Lee moved to a life care community in South Setauket in 2001. Carly was preceded in death by her husband, Lee Rushmore, in November 2001. She is survived by her children, Mary Lee Rushmore, Carly Rushmore Hellen, and Stephen Rushmore; five grandchildren; and eight great-grandchildren.

Slotten—*Ralph Laddie Slotten*, 81, on February 12, 2007, in Carlisle, Pa. Ralph was born on June 19, 1926, in Casey, Iowa, to Bessie Maughan and Rolie M. Slotten. A descendant of Norwegian immigrants, he received his first Bible at age eight, a gift from his father. He grew up in the Iowa towns of Exira, West Des Moines, and Fontanelle, where his father was a teacher and a school administrator. He and his sister, Jean, spent summers with relatives near Dodgeville, Wis., while his father completed his graduate work at University of Wisconsin. Ralph entered the U.S. Army near the end of World War II and was stationed at Fort McClellan, Ala., where he worked as a journalist for the base newspaper. After leaving the army, he earned BA and BD degrees from Drake University. He became interested in the beliefs of Friends during this period. In 1951 he was ordained as a Disciples of Christ minister and pastored churches in Las Cruces, N.Mex., and St. Paul, Minn., also serving as a youth minister in Gary, Ind. Under the auspices of AFSC, he worked in psychiatric hospitals in Hartford, Conn., and Dayton, Ohio. He met Martha Calvert at Pendle Hill, and they were married on June 29, 1957. They lived first in St. Paul, where their children were born. Ralph studied the history of religions at University of Chicago, where he earned MA and PhD degrees. After a brief period of teaching at Defiance College in Ohio, he joined the Religion Department at Dickinson College in 1966. At Dickinson during the Vietnam War, Ralph counseled young conscientious objectors. Ralph wrote or co-wrote three books of Poetry. A founder of Carlisle (Pa.) Meeting Ralph was invariably both Christian and Universalist in his spoken ministry. In recent years, a form of Parkinson's disease slowly took away his physical strength, but not his mental agility. Even when he could no longer live at home, he continued to work at his poetry. Friends loved him, visited him, and admired his courage. Although near the end of his life, he described himself as "a simple Christian," his students, colleagues, and friends knew him as a complex man who delighted in paradox and in examining an idea from many different perspectives. Throughout his life he retained a child's sense of wonder, of enthusiasm for new experience, and of eagerness to share and talk about whatever interested him. Ralph was predeceased by his sister, Jean Slotten Peterson. He is survived by his wife, Martha Slotten; his daughter, Amy Schutt; his son, Hugh Slotten; and his grandsons, Tom Schutt and David Schutt.

Smith—*Janet Louise (Jane Lou) Smith*, 80, on July 31, 2007, in Sault Ste. Marie, Mich. Jane Lou was

born on February 1, 1927, in Chicago, Ill., to Jessie Hoag, a writer and gardener, and Victor Hoag, an Episcopalian clergyman and religious educator. Throughout her life, Jane Lou demonstrated a devotion to family, friends, and faith community. For over four decades she was a member of Christ Church in Pottstown, Pa. Her Llewellyn Beach community on St. Joseph Island, Ontario, Canada, was important to her, as were Athens (Ohio) Meeting, where she attended meetings, and the Church of the Good Shepherd in Athens. She served as a nursing home activities director, volunteered as an English as a Second Language tutor, mental health peer mentor, Parkinson's disease support group coordinator, Girl Scout and Boy Scout leader, PTA president, church vestry member, and animator of many wonderful children's groups and community activities. She taught ceramics to hospitalized veterans, drama to children with disabilities, math and art to elementary school children, and first aid for the Red Cross. She was an Associate of the Community of the Transfiguration, a religious order for women of the Anglican Communion whose Associates live in the world. Jane Lou's first husband and the father of her children was Ralph Hallowell. After they divorced, she married Harold A. Smith. She served on the Levittown, Pa., Emergency Squad, the Pottstown, Pa., Interfaith Emergency Service; and Alternatives, a Pottstown drug prevention and hotline service. She played several musical instruments and was passionate about acting, rock collecting, writing, sewing, and crafts. Jane Lou is survived by her husband, Harold A. Smith; her daughters, Victoria Kracke and Brooke Hallowell; her sons, Todd Hallowell and Kirk Hallowell; ten grandchildren, Kyle Pook, Henry Hallowell, Luke Kracke, Reed Kracke, Emily Kracke, Niles Kracke, Chad Hallowell, Aaron Hallowell, Nicholas Hallowell Linn, and Elizabeth Hallowell Linn; one great-grandchild, Finn Pook; and two nieces, Hillary Radovich and Phoebe Babb.

Strong—*Laurence E. Strong*, 92, on March 8, 2007, in Rockville, Md., of congestive heart failure. Larry was born on September 3, 1914, in Kalamazoo, Mich. He graduated summa cum laude from Kalamazoo College in 1936. In 1940 he earned a PhD in Physical Chemistry from Brown University. A conscientious objector and lifelong advocate for world peace, he spent six years at Harvard Medical School during World War II doing research on blood proteins, before becoming a professor of chemistry at Kalamazoo College in 1946. In 1952, he accepted a position as chairman of the Chemistry Department at Earlham College. He retired from teaching in 1979. For the next 14 years, he continued at Earlham as a research professor and examiner for the North Central Association of Colleges and Schools for the accreditation of Midwestern colleges. He served as a consultant on blood processing for American Red Cross, was director of the Chemical Bond Approach Project to develop new methods of teaching high school chemistry, directed the UNESCO Pilot Project for Chemistry Teaching in Asia, led an international team that surveyed science education in Indonesia, and was a visiting professor at several colleges and universities in the United States and abroad. Larry traveled around the world many times while working for UNESCO, the National Science Foundation, and USAID, always working to advance science educa-

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Regional Gatherings



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Joan Browne, Jamaica YM, at the January 2008 Southeast Regional gathering in Jamaica

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tion, especially the teaching of teachers. He was an emeritus member of the American Chemical Society, a full emeritus member of Sigma XI, a Fellow of the American Association for the Advancement of Science, and a member of Phi Beta Kappa. He received numerous awards during his teaching career. He authored or co-authored a total of 71 publications, including 27 research papers and 5 books. He performed volunteer work to promote peace for Sandy Spring Meeting, AFSC, and FCNL. In 1993, he and his wife, Ruth, moved to Maryland, where they became residents of Friends House in Sandy Spring. Ruth died in 1998. In 2000, Larry and Jeanne Snyder had a "Celebration of Commitment." He taught his grandchildren about science. He was predeceased by Ruth Osgerby Strong, his wife of 60 years and mother of his children; and by his brother, Donald Strong. He is survived by his partner, Jeanne Snyder; his children, Alan Strong, Helen Foreman, Tom Strong, and Peter Strong; his brothers, Russell Strong and William Strong; five grandchildren, and many nieces and nephews.

Szabo—*Andrew Szabo*, 94, on June 25, 2007, in Pomona, Calif. Andy was born on January 8, 1913, in Bodroghalom, Hungary, to parents who were Presbyterian farmers. He studied at a lycée in Sarospatak, a center of Protestantism; an international high school in Wiggyholm, Sweden; Woodbrooke College in England; then, back in Hungary, University of Dehrecen and University of Pecs, where he earned a PhD. Later, he was appointed Deputy Assistant to the Hungarian Trade Office in Copenhagen, Denmark. Because of the political situation in both Denmark and Hungary, the Danish Underground smuggled him to Sweden in a sealed wooden crate, hidden in a cargo boat. There he joined the Swedish Jewish Relief Project. Andy first worked in hospitals with refugees and later as an interpreter of Hungarian, German, and Swedish in a rehabilitation camp in Nissafors, South Sweden. In 1946, when this project was finished, Andy returned to Stockholm and joined Stockholm Meeting. Then Friend Douglas Steere arranged for Andy to come to the U.S. and to Pendle Hill. He arrived in March 1947, and became a member of Friends Meeting of Washington (D.C.). After attending Swarthmore, Andy received an MA in Library Science from Drexel University in Philadelphia. When Andy's job offer at Business and Economic Reference Librarian at the Washington, D.C., Municipal Library was held up because of his status as a student, Ted Sorenson introduced him to Senator John F. Kennedy, who acted as a sponsor in Congress to change his status to "immigrant." Andy later moved to California, first working at the Sacramento Municipal Library, then in 1955 joining the San Diego State University library. In 1955 he joined La Jolla (Calif.) Meeting, then moved his membership to San Diego Meeting in 1974 when, in Howard Brinton's phrase, it "budded off" from La Jolla. Andy was always ready to share his knowledge of the world, its history, and religious traditions. He retired in 1980 to Honolulu, near Waikiki Beach. In May 2007, he moved to Ontario, California, to be near relatives. He is survived by his nephew, Bishop Sandor Szabo, pastor of the Free Hungarian Reform Church there, and by relatives in Hungary.



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Werne—*Irene Garrow Werne*, 91, on March 17, 2006, at home in Jamaica, Queens, N.Y. Irene was born on August 13, 1914, in Manhattan, to Clara and Stanislaus Gawkowski, Polish immigrants. Her mother died when she was six. She graduated from Hunter College and New York University Medical School, and interned in the Medical Examiner's Office in Queens County, where she met Jacob Werne, whom she married. Together they researched and wrote several pioneering articles on Sudden Infant Death Syndrome (SIDS) that are still cited in texts as pioneering work in the field. Irene was chief pathologist at Flushing Hospital for 40 years. After their marriage, Irene and Jacob joined the Ethical Culture Society. Occasionally they attended Flushing (N.Y.) Meeting with their friends the Freivogels. After her husband's death in 1955, Irene was drawn to Friends by their ideals of peace and social justice. She began attending regularly and became a member in 1967. She was active in numerous projects with Quakers: the Flushing Meeting committee that obtained National Landmark status for the meetinghouse, the American Indian Scholarship Fund, vigils, and the Peace and Social Action committee. Her social conscience extended to a number of causes: the Humane Society, NAACP, Planned Parenthood Federation, NARAL Pro-Choice, Health Professionals against the Viet Nam War, the Physicians' Committee for Responsible Medicine, American Civil Liberties Union, and numerous environmental organizations. While Irene opposed the draft and organized warfare, she did believe in personal self defense and defense of another. She thought physical, even deadly, violence, was moral in order to prevent an imminent murder. At 65, she enrolled in a self-defense course in karate. Irene was preceded in death by her husband, Jacob Werne. She was survived by her daughters, Joellen Werne and Naomi Werne; her son, Carl Werne; her sister, Eleanor Nyilas; and her four grandchildren, Laura and Jacob Smolowe and Joanna and Emily Werne.

Weber—*Paul Van Vranken Weber*, 85, on June 2, 2006, at Anthony House, in State College, Pa. Paul was born on March 12, 1921, in Highland Park, Ill., to Florence Van Vranken and Joseph Weber. He graduated from high school in Poughkeepsie, N.Y., and from Cornell University in 1943. He served in the army, and then attended University of Wisconsin, where he met Amy Hodel. They were married in 1948. Paul received his PhD in Plant Pathology in 1949. The couple joined the Religious Society of Friends at Haddonfield (N.J.) Meeting, when Paul worked briefly for the Campbell Soup Company's Research Farm in Cinnaminson, N.J. They subsequently moved to Bordentown, N.J., to be closer to Paul's work as the Chief of the Bureau of Plant Pathology for the State of New Jersey Department of Agriculture for 23 years, where he directed disease surveys of tomato and other vegetables being shipped in from the south where they were grown. He conducted many surveys for other threats to New Jersey's commercial agriculture, and was particularly interested in preventing the spread of Dutch Elm disease. Paul retired in 1984, and he and Amy moved back to Haddonfield. They wanted to be closer to the center of Quakerism in Philadelphia. It was there that Paul became deeply concerned about the deteriorating environment. He believed in simple living and was an early activist

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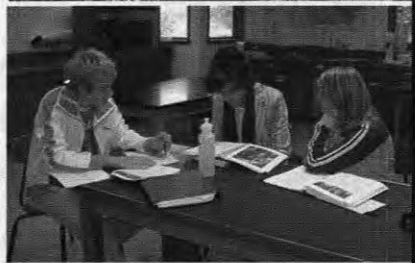


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for the environment in Philadelphia Yearly Meeting. Paul and Amy traveled all over the United States and Canada to meet with other Quaker environmentalists who organized themselves into a group now grown into a large organization called Quaker Earthcare Witness. In 1995, the Webers retired to Foxdale Village, where they enjoyed the rural beauties of the surrounding central Pennsylvania mountains and farmland as well as the proximity to State College (Pa.) Meeting and the intellectual stimulation of Pennsylvania State University. Paul served on the Peace and Social Action Committee of State College Meeting. Paul is survived by his wife, Amy; a daughter, Barbara Ann Weber Fuller; two sons, Bruce Hodel Thron-Weber and Jay Hodel Weber; seven grandchildren, Matthew Allan and Andrea Nicole Fuller, Risa and Katya Thron-weber, and Elizabeth Loveday, Joseph Galen, and Zach Weber; and a brother, Seward Weber.

White—Maude Adams White, 90, on September 22, 2006, in Davis, Calif., where she had lived for 22 years. Maude was born in Danielsville, Ga., on January 15, 1916. She studied piano at Young Harris College, earning a certificate in 1935. She graduated from Duke University in Durham, N. C., in 1939, with a nursing degree, and then married Percy White, a Methodist minister. They raised three children, moving from parsonage to parsonage in the state of Virginia before divorcing in 1974. She worked as a nurse in hospitals and taught in public schools, earning a master's degree in Education at George Mason University in Fairfax, Va., in 1975. In 1977 and 1979, she traveled abroad to teach teachers in Cairo, Egypt, how to make low-cost science and math teaching materials in a program sponsored by the U.S. State Department's Agency for International Development and the Egyptian Ministry of Education. Maude first attended meeting in 1977 at Langley Hill (Va.) Meeting when she was in her early 60s. In 1981 she moved to Georgia to live with her sister, and began attending Chattanooga Meeting, over the hills in Tennessee. Because it was such a long drive, she sometimes stayed over with Friends in Chattanooga and became acquainted with members of the meeting, including clerk Larry Ingle and his wife Beth. Maude soon became clerk of Chattanooga meeting. She later traveled to England with the Ingles, helping Larry with research. Maude moved to Davis, Calif., in 1984 to be closer to her daughter Beth, and became a member of Davis Meeting. She was active in the meeting for years, and for a time alternated the clerkship with Margaret Brooks. In her late 80s, Maude began to suffer the effects of Alzheimer's. She moved into a care home and soon entered hospice care. Through all of this time, she enjoyed the visits of family and friends. Maude was survived by her son, Danny White, and his wife, Mary; her daughter Maude Wilkinson and her husband, Bob; and daughter Beth Brownstein and her husband, Alan; her four grandchildren, Christopher and Jonathan White and Meredith and Benjamin Brownstein; her sisters, Aurelia A. Howland, Winifred A. Nixon, and Catherine A. Lombardo; and her brothers, Ernest, James, Marvin, and Ivan Adams.

Forum

continued from page 5

Inspired by Mary Fisher

Many thanks for Marcelle Martin's article, "Mary Fisher: Maidservant Turned Prophet" (FJ Feb.). Several years ago during a process of discernment, reading about Mary Fisher was one of a series of leadings on the path to my conviction as a Quaker. The sure faith of the first Friends is an inspiration to me still.

Allyson Platt
Storrs, Conn.

A minute on hiring policy

The hiring policy of Friends United Meeting has been a subject of concern in our meeting for some time, and the adoption of the Richmond Declaration as a statement of Quaker faith has sharpened that concern. The policy seems to us discriminatory.

Therefore, we have approved the following minute and ask that it be placed before the regional meeting for business for consideration, with the hope that it be forwarded to yearly meeting. The minute:

Now in considering the Declaration of Faith recently adopted by Friends United Meeting (FUM), with which this meeting is affiliated through its membership in New York Yearly Meeting, we are reminded of the postscript to the Balby advices which ends, "... and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth light." Thus we affirm that, even in reconsidering the Scriptures, we should be guided by the Spirit, always mindful of Jesus' message of love, and avoid a rigid reliance on the letter.

Therefore, we remain opposed to FUM's present hiring policy with regard to sexual orientation and/or marital status, as we remain opposed to all policies that would in effect deny equality and full humanity of any person or group of persons.

Howard Nelson, clerk
Poplar Ridge (N.Y.) Meeting

Reaffirmation of a minute

Many Friends General Conference-associated Friends may know of the Minute on Our Experience of and with Lesbian, Gay, Bisexual, Transgender, and Queer Friends approved by the Central Committee of FGC in 2004. I suspect few who were not at its creation have heard of the spiritual experience that surrounded its first reading.



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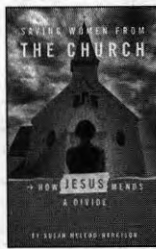
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Imagine that you are sitting in Atlanta meetinghouse surrounded on three sides by windows as the winter sun is setting. The room glows with a golden light.

Earlier, during the meeting of committee clerks, the subject of recognition of the contributions of FLGBTQ members was raised. We shared our impressions on what such a minute might contain. Two members agreed to write a minute.

The report from the clerks to the Executive Committee was last on the agenda. The suggested minute was read. Silence filled the room. The Spirit was present among us. Someone asked to hear the statement again:

Our experience has been that spiritual gifts are not distributed with regard to sexual orientation or gender identity. Our experience has been that our Gatherings and Central Committee work have been immeasurably enriched over the years by the full participation and Spirit-guided leadership of gay, lesbian, bisexual, transgender, and queer Friends. We will never go back to silencing those voices or suppressing those gifts. Our experience confirms that we are all equal before God, as God made us, and we feel blessed to be engaged in the work of FGC together.

The same silence persisted. No wordsmithing was offered. Eventually, the presiding clerk offered that she sensed unity, but wanted to carry it over to the spring meeting. There the same unity was sensed and the minute was approved to bring to the Central Committee. More than 100 Friends gathered on that October evening to hear the proposed minute. The silence that powered that first gentle evening continued until someone rose to ask what we were going to do with the statement. Apparently, the room had moved from approval to next steps. The presiding clerk did ask for approval. It was the loudest approval I have heard from Friends. We cried and hugged. I was reminded of this blessed experience upon reading of the acrimony surrounding the reaffirmation of the Richmond Declaration by Friends United Meeting in Kenya, (FJ Feb.). I pray that "We (FGC Friends) will never go back . . ."

*Perry Treadwell
 Atlanta, Ga.*

What is special?

While making my way through rural Bucks County, Pa., to Doylestown Meeting, I was saddened to see a recently cleared one-

acre housing lot. Well, great. Someone is actually building a house in this very sluggish real estate market. But maybe not so great, because every previously existing tree was scrubbed from this once-wooded site. What is it that we don't get, I thought, in this time when the value of trees and the forests to which they belong have never been greater. Instead of creatively placing a home among the trees, another unnecessary bite has been taken from our natural world. Yes, an unnecessary loss to the environmental integrity that belongs to all of us. In the face of global warming and the carbon-busting function of trees, it behooves us to protect our existing woodlands and trees as a treasured ally.

Continuing along my way toward Doylestown, I stopped for breakfast. There, sitting alongside of me upon a row of counter stools were three gentlemen. I overheard them discussing the previous days hunting outing. One successful hunter mentioned that he had shot a doe but let it lie. My head was sent spinning at this and my heart was saddened even more. Our waitress also overheard this conversation and called him on this. "You shot a deer and just left it lying?" she asked. To which the hunter replied that for him the deer was not large enough and just did not warrant spending the "dressing" fees upon such a relatively small amount of venison. How casual was this answer as my dismayed question of, why then shoot it, went unasked but instead slid back down into my pained stomach along with the oatmeal.

I soon left the restaurant and arrived at meeting in a deep, reflective mood. Knowing how much I needed to be here today, I set to wonder about how it is that we as people can be so calloused and out of touch with our natural world. Can we ever truly value the life within us if we will not value the life of the animate world, which surrounds us?

I was reminded of an interplay at our tree nursery this previous summer between two early teen children and a juvenile black snake. While showing their parents different shade trees, I was interrupted by some serious commotion on the path upon which we had recently walked. There I found a two- or three-foot black snake being thoroughly whacked with sticks by my client's children. Yelling at them to stop, they responded that it was a snake and could hurt us. To this I replied that it was a friendly snake and would never hurt them. To this they responded that it was on the path to which I suggested they could go around it while reminding them that it lived here in the nursery while they were visitors. As I prodded the stunned black snake back into the tall grasses, I appealed to my visitor's sensitivities, reminding them that this was a



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photograph by Laurence Sigmond

very useful snake and, like them, was still young and vulnerable. I also said that it wanted to live out its full term of life just as they did, and that we don't have to kill things that we don't understand or are afraid of. To this the young girl looked me square in the eyes and said that we are special. To this I could only respond that yes, you are special but not *more* special!

This brought me back to my place upon the meeting bench. Is this not front and center to my dismay on this Sunday morning? Can we really be special if the world to which we belong is not also special? What is it about our cultural heritage that allows us to feel elevated and above all the rest—that the world is ours to use as we wish and need.

Can some of these attitudes be found to have their genesis in our theologies and belief systems, which place our god and heaven somewhere above and beyond our world, so that, ultimately, it doesn't matter what we do here—that there is someplace better?

Regardless, we may benefit immeasurably by reconsidering our "more special than all the rest" attitude while there is still time. Time to reclaim the vessel that carries us, time to make peace with the natural world, which supports and surrounds us. Time to find our God closer to home with a reverence for all that lives. And time to pursue the unknown horizons before us so that what may be special there will be revealed to us as well.

The answer to this will soon be given to us. It may not be found blowing in the wind but will in part be answered by our willingness to care. Are we special?

*Stephen Redding
Green Lane, Pa.*

Addressing Palestine-Israel

I'd like to share with Friends a source of information about the tragic situation in Palestine-Israel. The website www.quakerpi.org is expressly for Quakers with a concern for the continuing problems in that region.

QuakerPI is an initiative of Friends in Olympia, Wash., and Ann Arbor, Mich., seeking to enable Quakers across the U.S. to work together for a just and lasting peace. An accessible and informative site, it shares information about how Quakers in monthly meetings and worldwide are addressing the issue. There are suggestions for individual and group actions, wide-ranging perspectives and resources, easy-to-use links to other sites, and opportunities to share information and opinions. QuakerPI is remarkably clear and easy to manipulate, even for an old technophobe like me!

*Ruth Zweifler
Ann Arbor, Mich.*

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Kenyan relief aid from Friends United Meeting

Today e-mails have flown across my desk faster than I can possibly digest. What we have all been praying for over the past couple weeks hit this office. Prayers are spilling out from all over the nation for our Kenyan f/Friends. Exhausting, but very rewarding!

Again we would like to note the safety of each of the field staff: Bob and Hope Carter; David Zarembka and his wife, Gladys; and Donald and Ruth Thomas. We have heard that Isaiah Bikokwa is well and just waiting out the storm. John Moru was in Turkana during the clashes in Eldoret, so he and his family are safe from conflict. While 95 percent of the Kenyan Quakers are Luhya and not Kikuyu, Wuakers still have been affected by this internal conflict in many ways.

Now there is before us an ever-mounting need for funds to help provide subsistence to the folks who are displaced and without enough food, fresh water, clothing, and shelter—somewhere between 250,000 to well over 500,000. With food prices doubling and tripling and quantities limited or nonexistent in different areas of the country, it is clear that a big part of our responsibility is to focus on relief efforts.

FUM has begun collecting money to help with humanitarian aid in Kenya. This money will be collected and distributed by the Africa Ministries Office and Friends Theological College according to need:

- 1) With increased patient load at the Kaimosi Hospital, it would be good to have a second doctor to assist.
- 2) Because of food shortages, Sambury and Turkana (whose funding is substantially down anyway) are able to buy only 1/3 the amount of food they normally purchase.
- 3) With money going toward subsistence, tuition will be difficult for students at Friends Theological College.
- 4) FTC's budget for food, fuel, and other supplies will be severely impacted and could cause a crisis in caring for our students there.
- 5) Short supply of medicines due to the inability to travel (blockades, lack of fuel, etc.), will cause difficulties in care especially for those patients suffering from HIV/AIDS and cholera.
- 6) All these things also affect the orphanages (food, water, and medications), churches, and schools (who are caring for the displaced).

Many more problems abound in Kenya during this time, but there are ways we can make a difference. Please give generously to FUM for Kenya Relief.

Terri Johns

FUM Program Manager

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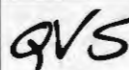
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We are again inviting Conservative Friends and those of like mind to come together for worship and fellowship on Sixth Month, 20, 21, & 22, 2008, at Stillwater Meetinghouse, Barnesville, Ohio. Jesus told the woman at the well, "The day is coming and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeks such to worship him." (John 4:23) It may be that we look around us in despair at the modern inroads that have been formed in the Society of Friends. Those stones that have been removed have caused weakening in their structure. Come gather with us, building again on the one Corner Stone. Contact: Nancy at 330-429-5686.

On Behalf of Ohio Yearly Meeting, The Wider Fellowship of Conservative Friends Committee.

"This then is the way of worshiping in the true Light; divers living stones meeting together, every one retiring in spirit into the living name, into the power which begat them, they all meeting in one and the same place, in one and the same power, in one and the same fountain of Life; Here they bow down to the Father of life, offering up living sacrifices to him, and receiving the bread and water of life from him and feeding in the rich pastures of his infinite fullness."
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Positions Vacant

Monteverde Friends School, a bilingual, English predominant, PreK-12 school in the rural Costa Rican cloud forest, seeks teachers beginning August 2008. See www.mfschool.org.

Woolman Hill, a Quaker conference and retreat center in Deerfield, MA, seeks a **part-time host** (residence on-site required) and **part-time maintenance person**. Individuals and couples welcome to apply. Good people skills, versatility, and appreciation for spiritual and simple living desirable. Experience with Quakerism helpful. Salary, benefits and hours negotiable. Starting date flexible, with aim of August 2008. Applicants should submit a letter of interest, resume and references to <info@woolmanhill.org> or 107 Keets Rd, Deerfield MA 01342. For more information, see <www.woolmanhill.org> or contact Margaret Cooley or Mark Fraser, (413)774-3431, <info@woolmanhill.org>.

ASSOCIATE DIRECTOR

Pendle Hill, Quaker Study and Conference Center, in Wallingford, PA seeks an Associate Director. Details on all current openings at www.pendlehill.org. On-going opportunities available for interns, cooks, maintenance and grounds, and housekeepers. Email: mmeyer@pendlehill.org

Resident Friend/s Sought Wellington, New Zealand/ Aotearoa From April 2009.

We welcome expressions of interest for this opportunity to become part of our diverse community of Friends in Wellington. You will be here for a year and it also gives you the chance to explore something of New Zealand. The position is voluntary with accommodation being provided and all bills being paid. Management of the small Quaker B&B and the Meeting House takes about 32 hours per week. Expressions of interest for 2009 and beyond should be addressed to Heather Roberts at heather.roberts@clear.net.nz or phone 0064-4-9387543.

The not-for-profit **Friends Life Care at Home System**, based in suburban Philadelphia, is seeking individuals with entrepreneurial and marketing expertise to serve on its board of directors. The System, with annual revenues of \$15M, operates Friends Life Care at Home, a continuing care plan that helps its members remain in their own homes, and Intervention Associates, a fee-for-service case management and home health aide company, and is a member of Friends Services for the Aging. Exciting programs are now being developed to address the unique characteristics of the baby boomer market. Volunteer directors meet four times per year in the Plymouth Meeting and Radnor areas in addition to serving on a board committee.

Individuals interested in discussing mutual interest should contact Carol Barbour, President, at 215-628-8964 or cbarbour@flcah.org.

Executive Director-Sandy Spring, MD. Friends House, a Quaker-affiliated, CCRC seeks Executive Director. Successful candidate possesses mission-driven passion for serving older adults, experience in market rate & affordable programs, financial/business skills, proven ability to lead, deliver high quality services. Responsibility for 215 units, 105 FTEs. BA req.; MS pref. 10+ yrs of senior leadership exp. MD NHA licensure/eligibility pref. Resumes w sal. req's to: RHM, Third Age Inc, 722 Springdale Drive, Suite 300, Exton, PA 19341 (fax) 610-594-8105; email candidates @thirdageconsulting.com .EOE

Real Estate

Quaker Commercial Realtor specializing in income property sales and 1031 replacements nationally. Call Allen Stockbridge, JD, CCIM at (877) 658-3666.

FOR SALE: Four bedroom home with barn and small orchard on one acre in quiet upstate NY Quaker community of Poplar Ridge. Available Sept.08. For details, call 315-364-8623, e-mail: ferrari@bci.net

5 acres of land for sale in Quaker farming community in Central California. Well & electrical included. \$199,000. Contact Klara 559-592-4001.

Rentals & Retreats

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

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.

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

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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.

Italy. For writers, artists, musicians or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/diningroom, one bathroom, two bedrooms (sleeps maximum 6). Non-smoking. Contact: Allison Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno (PG), Italy. Email:jablonko@tin.it

Chincoteague Island VA. Choice of adjacent, 1920s, equipped vacation homes sleeping 8-10. Protected Assateague Island nearby (ponies, ocean beaches, birds...). September until June; approx. \$250/weekend, \$500/wk. Polite pets OK. 703-448-8678, markvanraden@yahoo.com.

Mid Maine Clapboard Cottage. Family retreat in woodland near lake. Sleeps 4-6. Well equipped cottage with canoe. \$500-\$600 a week. Brochure from annanedham@talktalk.net. Tel:0044 113 262 5877.

Friends Camp, a Quaker Camp in South China, Maine, offers the **Mott Family Camp** and a new **Vacation Retreat Camp** in August. These camps provide a special opportunity to experience communal spirituality and creative programs. Come to relax, unplug, and reconnect with what is important in your life. www.friendscamp.org or director@friendscamp.org or 207-873-3499.

Retirement Living



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

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>.



MEDFORD LEAS

A Quaker-related community for those age 55+

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Living in Retirement: People who believe in peace and justice never retire, they just move to Uplands! An ecumenical community with UCC relationship. www.UplandsVillage.com 931-277-3518

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, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 335-1200. E-mail <info@kcorp.kendal.org>.

Friends House is a small, multi-level retirement community in the Redwood country north of San Francisco. Operated by the Friends Association of Services for the Elderly, it maintains individual garden apartments and houses, assisted living, and skilled nursing facilities. A California Continuing Care Retirement Community, Friends House has strong Quaker values: simplicity, independence, peace, optional daily worship. Visit our website at www.friendshouse.org CCRC/RCFE license # 496801929 Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. 707-538-0152.

Schools

ARTHUR MORGAN SCHOOL. Boarding and day school for grades 7-9. Small academic classes, consensus decision making, outdoor and community service trips, daily work program. A small, caring community environment. For information about admissions or hiring: (828) 675-4262. <info@arthurmorganschool.org>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>

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

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.

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. <gvare@stratfordfriends.org> www.stratfordfriends.org.



The Quaker School at Horsham—A

Friends school for bright children who learn differently. Coed, pre-first through ninth grades. Our research-based curriculum is carefully designed to address language-based learning differences. After school care. Enrichment programs: Affinities, art, music, shop, drama, sports. New campus. 250 Meetinghouse Road, Horsham, PA 19044 (215) 674-2875 www.quakerschool.org.



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

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



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meisterp@uah.edu <http://cyranoconsulting.net>
Please mention **Cyrano Consulting Services** in your subject line.
Call (256) 725-2053 or (256) 824-2347

Summer Camps

CAMP CELO: A small farm home camp in the North Carolina mountains. Under Quaker leadership for over 50 years. Boys and girls ages 7-12. 3:1 camper/staff ratio. <www.campcelo.com>. (828) 675-4323.

Journey's End Farm Camp

Farm animals, gardening, ceramics, wood shop, outdoor games. Program centered in the life of a Quaker farm family focuses on nonviolence, simplicity, reverence for nature. Sessions of two or three weeks for 34 boys and girls, ages 7-12. Apply early for financial aid. Welcome all races. One-week Family Camp in August. Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445. (570) 689-3911; <www.journeysendfarm.org>.



Camp Woodbrooke, Wisconsin

Quaker-led camp with emphasis on simplicity, community, living in harmony with the environment. Have fun, make friends. 34 boys and girls, ages 7-12. Teen program, ages 13-15. (608) 647-8703. <www.campwoodbrooke.org>



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



Tanager Lodge Children's Camp
Since 1925, a small, non-competitive community for girls and boys in NY's beautiful Adirondack mountains. Children at Tanager have fun learning to value the natural world while building life skills. A wide variety of outdoor activities fill our days: canoeing, archery, mountain climbing, swimming, kayaking, crafts, camping, and more. Ages 7-14, 6 week session, \$4,200. <www.tanagerlodge.com>



SIERRA FRIENDS CAMP
Laugh, swim, create, hike, express, explore, share, make friends, be yourself! One- and two-week sessions, boys and girls ages 9-14. Sierra Nevada foothills in Northern California. <www.woolman.org/camp>

A Quaker camp located in Maine offering one-, two-, and four-week long sessions for youth ages 7 to 17. Noncompetitive programs: swimming, canoeing, photography, games, music, arts, sailing, sports, and many other imaginative activities. Specialty camps: Outdoor Experience, Leadership, Aquatic, and Drama. Affordable tuition. <www.friendscamp.org> or <direct> <friendscamp.org>. (207) 873-3499.

Summer Rentals

Prince Edward Island, 3.5 bedroom house, simple living, private, over a mile of shoreline on a beautiful bay. In the Canadian maritimes with many Celtic & Acadian cultural events. US\$700/wk. Contact: <melsax7@yahoo.com> or (608) 280-0882.

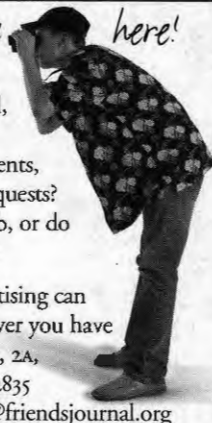
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AUSTRALIA

To find meetings for worship and accommodations, visit <www.quakers.org.au>, or contact <YMsecretary@quakers.org.au>. Telephone +617 3374 0135; fax: +617 3374 0317; or mail to P.O. Box 556, Kenmore, Queensland, Australia, 4069.

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 11 a.m. 60 Lowther Ave. (Bloor and Bedford), <immfriendshouse@hotmail.com>

COSTA RICA

MONTEVERDE-Phone (506) 645-5207 or 645-5302.
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, around Achimota Golf Club, P.O. Box CT 1115 Cantonments Accra, Ghana. E-mail: <ahmeeting@yahoo.com>

MEXICO

MEXICO CITY-Paty (55) 5616-4426. <<http://mexico.quaker.org>>

NICARAGUA

MANAGUA-Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. <www.pronica.org>, (727) 821-2428, +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

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 592-0570.
FAIRHOPE-Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays. Meetinghouse, 9261 Fairhope Ave., Write: P.O. Box 319, Fairhope, AL 36533. (251) 945-1130.
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) 277-6700.
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, 3rd Sun. 10 a.m. (520) 456-5967 or (520) 642-1029.
PHOENIX-Worship and First-day school, 10 a.m. 1702 E. Glendale, Phoenix, 85020. (602) 762-1975 or 955-1878.
TEMPE-Worship and First-day school 10 a.m. 318 E 15th St., 85281. (480) 968-3966. <www.tempequakers.com>

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. 3500 Texas Blvd. For information call (903) 794-5948.

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.
OAKLAND WORSHIP GROUP-5 p.m. Sundays, at the home of Pamela Calvert and Helen Haug, 3708 Midvale Ave. For more information call (510) 336-9695.
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) 272-3736.
LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call (858) 456-1020.
MARIN COUNTY-10 a.m. Falkirk Cultural Center, 1408 Mission Ave. at E St., San Rafael, Calif. (415) 435-5755.
MARLOMA LONG BEACH-10 a.m. 2935 Spaulding St. at Onizaba. (562) 598-9242.
MENDOCINO-Worship 10 a.m. at Caspar Shul, halfway between Mendocino and Ft. Bragg. (707) 937-0200.
MODESTO-Unprogrammed worship 10 a.m. e-mail: <clernhaven@bigvalley.net>
MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (831) 649-8615.
NAPA SONOMA-Friends meeting. Sundays 10 a.m. Enter at rear: 1780 Third St. near Jefferson; Napa, Calif. Joe Wilcox, clerk, (707) 253-1505 or <nvquaker@napanet.net>.
OJAI-Unprogrammed worship. First Day, 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <<http://homepage.mac.com/deweyval/OjaiFriends/index.html>>.
ORANGE COUNTY-Meeting for worship 10 a.m. 117 W. 4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-6355.
PALO ALTO-Meeting for worship and First-day classes for children, 10:30 a.m. 957 Colorado. (650) 856-0744.
PASADENA-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (626) 792-6223.
REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. 10 a.m. 4061 Mission Inn Ave., Riverside, CA 92501. (951) 682-5364 or (909) 882-4250.
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., children's program. (805) 687-0165.
SANTA CRUZ-Meeting 10:30 a.m., 225 Rooney St., Santa Cruz, CA 95065.
SANTA MONICA-Meeting for worship and First-day school, 10 a.m. 1440 Harvard St. Phone: (310) 828-4069.
& **SANTA ROSA**-Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3327.
SEBASTOPOL-Apple Seed Mtg. Unprogrammed worship 10 a.m. 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, comer 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.

Connecticut

HARTFORD-Meeting and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: (860) 232-3631.

MIDDLETOWN-Worship and First-day school, 10 a.m. 51 Lawn Ave. Phone: (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. <www.newhavenfriends.org>

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. Worship and First-day school. 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 Eagleview and Hunting Lodge Rds. (806) 429-0087.

ST.SIMONS ISLAND-Meeting for worship. For information, call (912) 634-9443 or (912) 638-7187.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 1603 Andrews Lake Rd., Felton, DE 19943. (302) 284-4745, 698-3324.

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

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

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

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

WILMINGTON-Worship and First-day school, Sundays 10 a.m. 401 N. West St., 19801. Phone: (302) 652-4491.

District of Columbia

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

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

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.

WASHINGTON-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. (www.quaker.org/fmw).

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 a.m. 217 N. Stone. 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. MYERS-Worship group. 4272 Scott Ave., Fort Myers, FL 33905. 10:30 a.m. First Day. (239) 337-3743.

FT. PIERCE-Treasure Coast Worship Group, 10:30 a.m. (772) 460-8920 or (772) 569-5087.

GAINESVILLE-Meeting and First-day school, 11 a.m. 702 NW 38 St., Gainesville, FL 32607. (352) 372-1070.

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 or (863) 635-9366.

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

MELBOURNE-(321) 676-5077. For location and time, call or visit <www.seymmeings.org/SpaceCoast/SC.html>

MIAMI-CORAL GABLES-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Co-clerks: Rustin Lenvenson, Warren Hoskins. <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.; midweek worship and Bible study. (850) 878-3620 or 421-6111.

TAMPA-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244. <www.tampafriends.org>

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

Georgia

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.

GWINNETT-Preparative Meeting in Atlanta area. Unprogrammed worship. (678) 217-4098.

SAVANNAH-First Day, 11 a.m. Trinity Methodist Church, Telfair Square, 3rd floor. Use side door and look for our signs. Info: (912) 247-4903.

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 and lunch at alternating locations. 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 10:25 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, (208) 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 Lormond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 968-3861 or (630) 852-5812.

& **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>

LAKE FOREST-Worship 10:30 a.m. at meetinghouse. 101 W. Old Elm Rd. (at Ridge Rd.). Mail: Box 95, Lake Forest, IL 60045. Phone: (847) 234-8410.

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

MONMOUTH-Peoria-Galesburg Meeting, 10 a.m. in homes. (309) 734-7759 for location.

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.

& **UPPER FOX VALLEY**-Worship 10 a.m. (815) 385-8512.

URBANA-CHAMPAIGN-Meeting for worship 10:30 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853. <www.quakers.org/urbana>

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 E. SR 38. Contact P.O. Box 561, Pendleton, IN 46064; (765) 788-7143 or (765) 642-6182.

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.

& **INDIANAPOLIS**-North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed worship 10 a.m. Children welcome. (317) 926-7657.

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

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

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

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 W. Lincolnway. (219) 926-7411.

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 (319) 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, 10 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 220-7676.

& **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, 10 a.m. 300 Harrison Road, Berea, KY. (859) 985-8950. <www.bereafriendsmeeting.org>

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.

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) 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.

Ohio

AKRON-Unprogrammed meeting, 11 a.m. Sunday. First-day school 11 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043.

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

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

CINCINNATI-Community Meeting, 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Ken Bordwell, 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. 1717 Salem Ave. At Mack Memorial Church of the Brethren. Phone: (937) 253-3366.

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. Barb Warrington. Phone: (330) 342-3503.

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

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

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

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

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

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

& **OVERLIN**-Unprogrammed worship Sundays, 10:30 a.m. Kendal at Oberlin and when Oberlin College is in session 10:30 a.m. A.J. Lewis Environmental Bldg., 122 Elm St., Oberlin. Other times 10:30 a.m., Kendal at Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Call (440) 774-6175 or <randcbim@juno.com>

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (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), Wilmington College Quaker Heritage Center Meetinghouse, College St. Unprogrammed worship 10:30 a.m., year-round.

WOOSTER-Unprogrammed worship 10:45 a.m. 353 E Pine St. at SW corner College and Pine Sts. (330) 262-6004. <www.wooster.quaker.org>. E-mail: <grif@ssnet.com>

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

Oxford-Unprogrammed worship and First-day school, 10 a.m. (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), Wilmington College Quaker Heritage Center Meetinghouse, College St. Unprogrammed worship 10:30 a.m., year-round.

Wooster-Unprogrammed worship 10:45 a.m. 353 E Pine St. at SW corner College and Pine Sts. (330) 262-6004. <www.wooster.quaker.org>. E-mail: <grif@ssnet.com>

& **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. 1401 N.W. 25th, east entrance (Wesley United Meth.). (405) 632-7574.

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

Oregon

& **ASHLAND**-South Mountain Friends Meeting, 543 S. Mountain Ave., (541) 482-0814. Silent meeting for worship 11 a.m. Sundays (9:30 a.m. June, July, August). Adult programs at 9:30 a.m. (11 a.m. summer). Childcare available. <www.smfriends.org>

& **BRIDGE CITY**-Friends meeting, Portland, Ore. Singing followed by worship starting at 10 a.m. Sundays. (503) 230-7181. <www.bridgecitymeeting.org>

& **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 and 263), Lahaska. (215) 794-7299. <www.buckinghamfriendsmeeting.org>

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

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

CHESTER-Meeting for worship 11 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (610) 874-5860.

CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.

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

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

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

ERIE-Unprogrammed worship. Call: (814) 866-0682.

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

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 9:30 a.m. to 10:30 a.m. Adult FDS 10:45 a.m. Fellowship 11:45 a.m. to 12:15 p.m. Business meeting 3rd First Day of the month 10:30 a.m. Sumneytown Pike and Rte. 202. (215) 699-3055. <gwyneddffriends.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.harrisburgfriends.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) 669-4038.

INDIANA-Meeting 10:30 a.m., (724) 463-9827.

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

KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.kennettffriends.org>

LANCASTER-Meeting 8 a.m. and 10 a.m. First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

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

& **LEHIGH VALLEY-BETHEHEM**-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Pa. 512, 4116 Bath Pike, 1/2 mile N of US 22. (610) 691-3411.

LEWISBURG-Worship and First-day school 10:45 a.m. (570) 522-0231 or e-mail <lewisburgffriends@yahoo.com>

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 Doolington on Mt. Eyre Rd.

MARSHALTON-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.) First-day school 9:30 a.m. (Sept.-May), 125 W. 3rd St. (610) 566-5657.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. First-day school 11:20 year round.

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

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

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

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

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19404.

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.)

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

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

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

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

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

POCONO-Sterling-Newfoundland Worship Group, under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

& **RADNOR**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova. (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. First Sundays at 10:30 a.m. Summer variable. For location, 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) 432-7402.

WEST CHESTER-Worship and First-day school 10:30 a.m. 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 (535 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. Sundays. 374 Great Rd., Lincoln. <<http://s-quakers.tripod.com/home>>.

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., from 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

GREENVILLE-Unprogrammed worship Sundays 11 a.m. For directions call (864) 246-6292.

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

SIOUX FALLS AREA FRIENDS-occasional Sunday and mid-week worship. Call for time: (605) 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 11 a.m. (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 10:30 a.m. Adult sharing 11:45 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. Dick Houghton, 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.

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). Supervised activities and First-day school for young Friends. (512) 452-1841.

CORPUS CHRISTI-Coastal 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 10:15 a.m. first and third Sunday, 3501 Hueco, Rex Strickland Room. Phone: (915) 546-5651. Please leave a message.

FORT WORTH-Unprogrammed worship 10:30 a.m. at Wesley Foundation, 2750 W. Lowden. Fellowship and other activities afterward. Call (882) 472-6770 for info.

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.

RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. <www.rgvquakers.org>. (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. 3500 Texas Blvd. For information call (903) 794-5948.

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Winter 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) 281-3518 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 Joyce Wilson, (802) 492-3542, 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.

CHARLOTTEVILLE-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.

FREDERICKSBURG-First Day, 11 a.m. (540) 548-4694.

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

HERNDON-Worship and First-day school. 660 Spring St. Call for schedule (703) 736-0592. <www.HerndonFriends.org>.

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.

MCLEAN-Langley Hill Friends Meeting, 8410 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 (540) 982-1034.

VIRGINIA BEACH-Unprogrammed meeting for worship, First Days, 10:30 a.m. 1537 Laskin Rd., Virginia Beach, VA 23451. Childcare and First-day school. (757) 428-9515.

WILLIAMSBURG-Unprogrammed meeting for worship 10 a.m. Sunday. 4214 Longhill Rd. P.O. Box 1034, Wmgb, VA 23187. (757) 887-3108. <www.williamsburgfriends.org>.

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: <abacoon@visualink.com>.

Washington

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

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

BELLINGHAM-1701 Ellis St. Worship 10 a.m. Children's program. (360) 752-9223.

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 PREPARATIVE MEETING-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Betsy Brown, clerk, (206) 709-7849.

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 Minger (304) 756-3033.

BUCKHANNON-Worship group. WV Wesleyan College campus. Second and Fourth First Days 10 a.m. Judy Seaman (304) 636-7712 or Maria Bray (304) 472-2773.

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 a.m. (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. at the Ecumenical Center at the University of Wisconsin Green Bay campus. For directions or more information call (920) 863-8837.

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. Sunday Program 10 a.m. Worship and FDS 11 a.m. (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. (608) 251-3375. Web: <www.quakemet.org/MonthlyMeetings/Yahara/>.

MEMOMONIE-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.

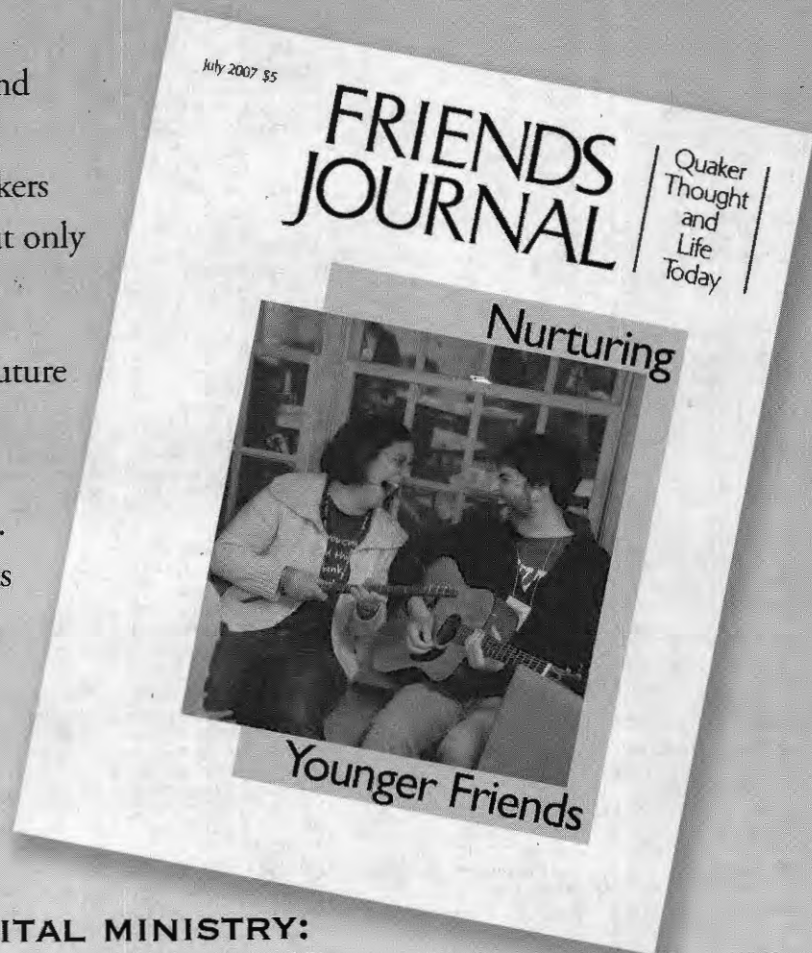
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