

June 2008 • \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

50 years ago this month:  
Martin Luther King Jr., at the FGC Gathering  
in Cape May, N.J.



The Power  
of Fearful  
Faithfulness

Quakers and  
Reparations  
for Slavery  
and Jim  
Crow

The Divine  
Palette

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](mailto: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.

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## ■ AMONG FRIENDS

# A Significant Anniversary— And More

Fifty years ago this month, on June 27, 1958, Martin Luther King Jr. addressed Friends who gathered in Cape May, New Jersey, at Friends General Conference. The speech, "Nonviolence and Racial Justice" (p. 6), presented here in full for the first time, reveals the full depth of thought and clarity of expression that mesmerized so many and helped King become the focal point of a movement of national redemption. In the parts that have not appeared before, the words reveal a warm affection between King and the Religious Society of Friends. Quakers, overwhelmingly white at the time, still had much unfinished business in ridding ourselves of prejudice and discrimination, but this was a moment to celebrate a common vision and a readiness to work together to fulfill it.

Two articles in this issue amplify the message of King and nonviolence. In "The Power of Fearful Faithfulness: Martin Luther King Jr.'s Legacy for Friends" (p. 12), Steve Chase looks at what made King a great leader. In addition to his inborn gifts, and the richness of moral teaching that he received from his family and early acquaintances, King was challenged by one of his associates at one particular moment to step out in front. The story is significant for all of us because it reminds us that even if we don't feel like leaders, we can act as such when events require it. And in "Fifty-Second Street" (p. 16), George Lakey recounts finding within himself, in an encounter on a street late at night, the strength to apply a nonviolent method he had recently been taught.

In the next article, "Quakers and Reparations for Slavery and Jim Crow" (p. 18), Jeff Hitchcock looks squarely and thoughtfully at a lingering issue in bringing about healing across the racial divide in the United States. In a year when a white woman and a black man are leading in races in the Presidential campaign—suggesting that our politics are at last moving beyond stereotypes—this article challenges us to pause and reflect on how we might fully atone for past injustices and their long reach into the present.

Finally, in "The Divine Palette" (p. 23), C.T. Bratis rounds out this issue by bringing us back to a joyful place in our brilliant natural setting.

We are glad to announce the appointment of FRIENDS JOURNAL's new volunteer book review editor, Diana White, and an assistant book review editor, Eileen Redden. Diana, a member of Farmington (Maine) Meeting, brings a background in education and healthcare—she teaches nursing at the Université du Maine à Fort Kent, the only French-English university in the U.S. She lives in far northern Maine where the closest meeting is 120 miles away. She writes: "Reading FRIENDS JOURNAL has become more important to me now that I do not worship with other Friends on a regular basis. As book review editor, I can be meaningfully involved with Friends and contribute to the life in the Spirit that is working amongst Friends." Eileen, much closer to FRIENDS JOURNAL's office geographically, is a member of Camden (Del.) Meeting and attends Cadbury at Lewes (Del.) Worship Group. She comes to us with a background in public education and school counseling, from which she retired last year. Diana and Eileen have been valued additions to our far-flung volunteer staff since April.

*Robert B. Dahl*

June 2008 FRIENDS JOURNAL

# FRIENDS JOURNAL

JUNE 2008  
VOLUME 54, NO. 6

## ■ FEATURES

- 6 Nonviolence and Racial Justice**  
Martin Luther King Jr.  
*Here is the full text of his address at the 1958 Friends General Conference Gathering in Cape May, N.J.*
- 12 The Power of Fearful Faithfulness: Martin Luther King Jr.'s Legacy for Friends**  
Steve Chase  
*On the example of King, the author urges Friends not to wait for perfect clarity before social action.*
- 16 Fifty-Second Street**  
George Lakey  
*Nonviolence training pays off in a late-night encounter.*
- 18 Quakers and Reparations for Slavery and Jim Crow**  
Jeff Hitchcock  
*He calls for Friends to take up the issue of reparations as a step towards healing the whole community.*
- 23 The Divine Palette**  
Dean C.T. Bratis  
*Animals can express attributes of faith, hope, and love.*

## ■ POETRY

- 15 White Flour**  
David LaMotte
- 17 This Time**  
Amy J. Percy
- 22 Silent Worship**  
Wayne H. Swanger
- Waiting for Quaker Silence**  
William K. Jolliff

At the Civil Rights March on Washington, August 28, 1963, march leaders, including Martin Luther King Jr., walk abreast amid the crowd.

## ■ DEPARTMENTS

- 2 Among Friends**
- 4 Forum**
- 25 Parents Corner**  
*Home Training*
- 26 Life in the Meeting**  
*A Dog's Buddha Nature*
- 27 Reflection**  
*The Terrorist's Stories*
- 30 Witness**  
*From Surplus to Big Plus*
- 32 Books**
- 35 News**
- 36 Bulletin Board**
- 37 Milestones**
- 44 Classified**
- 46 Meetings**

*Cover photo of Martin Luther King Jr. courtesy of Friends General Conference*



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*Note: Due to a website malfunction, several letters in this month's Forum reached us after a delay of one to four months. We apologize for this mishap and the consequent delay in publishing. —Eds.*

## Appreciation for a parenting article

Thank you so much for Susan Tannehill's wonderful article, "Both . . . and . . .": Parenting for Adulthood," in the November 2007 issue. I have never read something that reflects so well our own family's goals and approach to parenting. I cut the article out, linked it to our family blog <<http://www.treeoflifehomeschool.blogspot.com>>, made my parents read it, and passed it on to other parents at our Friends meeting.

I found the article to be primarily about Spirit-led parenting, though I was also excited to find it written by a fellow homeschooler. Homeschoolers are still a minority in any community, and homeschoolers who are also Friends have been particularly hard (for me) to find, in real life or online. The mainstream choice of public schooling, or even private schooling, is well known among Friends, so it was nice to read an article from the perspective of homeschooling, which is an equally valid educational choice. Following God's leading has led many parents, Friends and non-Friends, to pursue homeschooling successfully, despite perceived obstacles: single parenthood, modest finances, or even the parent's own lack of a high school diploma (among other possibilities). God always opens the way. Following God's leading in your own life is the heart of our faith's message, and sometimes that means a path that not everyone else follows.

Each of Susan's "queries" really struck home with me. Finding the balance between two extremes has been a daily question for me as a parent, and I found much value and insight in what she had to share from her experiences. I would love to read another article from her! Thanks so much!

Jennifer Marchman  
Austin, Tex.

## Abortion ad objection

I am writing to express my surprise and, yes, my dismay at the appearance of three full-page ads (October, November, and December issues of *FJ*) by an organization called Consistent Life. I am also writing to request that you make public the editorial policy by which you decide which ads to accept. It surprises and dismays me to find

advertising by an anti-abortion group (and, indeed, several groups, since there are numerous websites listed) that represents only a small proportion of Quakers.

It would dismay me less to see articles or letters to the editor expressing the views put forth in these ads. Such articles and letters would present personal views, with individuals' names given, and one would be able to assume that these individuals had taken the time and effort to articulate their views. Readers who had different views could then respond as they saw fit.

It strikes me as inappropriate for *FRIENDS JOURNAL* to accept money to publish some other (largely non-Quaker) group's ideology. And a full-page ad must bring in a pretty large amount of money. I note that full-page ads are very rare in the *JOURNAL*.

As a subscriber, aware of the *JOURNAL*'s need to sustain itself and realizing that subscriptions and even advertising do not assure sustainability, I believe it is, or has now become, important to know the policy on decisions about advertisements.

Elizabeth DuVerlie  
Baltimore, Md.

*As stated on the masthead, "Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL." We consider advertising on a case-by-case basis. In addition, we regard views on abortion, whether pro or con, as an appropriate matter for discourse among Friends and will consider them either for ads or for other content of the magazine. —Eds.*

## Another response to abortion ads

I was offended by the letters in the February issue of *FRIENDS JOURNAL* objecting to the advertisements by the Consistent Life organization presenting their position on the issue of abortion. I found the ads articulate and carefully considered, and they were written by a Quaker. The anti-abortion movement was founded by early feminists like Quaker Susan B. Anthony who summed up her position on abortion in a statement in her feminist publication *The Revolution*: "Guilty? Yes. No matter what the motive . . . the woman is awfully guilty who commits the deed. It will burden her conscience in life, it will burden her soul in death; But oh, thrice guilty is he who drove her to the desperation which impelled her to the crime!"

Quakers who say that they are "open to discussion" about issues, then refuse to entertain ideas outside their personal perspective are not speaking with Integrity. How can there be discussion without

different viewpoints being expressed? And why don't we tolerate ads from Consistent Life "whose membership . . . are all pro-life groups"? Is it because only ads from sources we agree with are acceptable?

I read the *Quaker Earthcare Witness* pamphlet recommended by a reader titled "Toward Taking Away the Occasion of Abortion." In general, I appreciated the tone of the pamphlet; however, I was stunned when I came across the statement that worldwide "there are about 50 million abortions performed each year; the population growth rate would be considerably higher if these abortions were not performed." By this same logic, shouldn't we be supporting war and the death penalty? After all, both of these curtail population growth too.

Addressing the abortion issue is paramount to a clear definition and understanding of the testimony of nonviolence among Quakers. Ignoring it is tantamount to cowardice.

A few Friends responded in the February Forum to the series of ads related to abortion sponsored by Consistent Life and the Friends Witness for a Prolife Peace Testimony. I am glad to see Friends read the ads.

Two writers expressly objected to *FRIENDS JOURNAL* even publishing the ads, stating as one objection that Consistent Life is not a Quaker organization. Consistent Life is non-sectarian, but *FRIENDS JOURNAL* often publishes ads from groups or businesses that are not Quaker. And the writers conveniently ignored the fact that the other sponsor of the ads is a Quaker group.

In fact, the initiative for the ads came from a Quaker, who also was the main drafter of them. She also is a respected social scientist and researcher, and I believe those Friends who actually review the studies in the field will find that the research cited is credible.

My own anti-choice position crystallized as a Friend, and I was prompted to give the matter careful consideration by the testimony of other Friends with whom I was involved in peace witness. I wrote a paper on my discernment on the issue as part of my studies in the Spiritual Nurturer Program of the School of the Spirit, and the paper can be found at <[www.seamlessgarment.org/discabor1.shtml](http://www.seamlessgarment.org/discabor1.shtml)>.

I hope that Friends will consider the subject of abortion carefully in light of the historic Quaker Peace Testimony and other Friends' testimonies.

Note: I am President of Consistent Life.

Bill Samuel  
Silver Spring, Md.

June 2008 *FRIENDS JOURNAL*



## Fond memories of summer camp

Reading the articles about Quaker camps in the *January* FRIENDS JOURNAL brought to mind my own experiences at summer camp. I was diagnosed with severe Juvenile Rheumatoid Arthritis at age 1. By age 8, I was socially withdrawn and felt very different from my peers. My rheumatologist convinced my parents to send me to Arthritis Camp in Fairlee, Vermont. This camp was just like any other summer camp: we slept in semi-permanent tents, went canoeing, swimming, had campfires and singalongs. But unlike most summer camps, we started our days with Morning Stretch (physical therapy disguised by music and camaraderie), gave each camper time after meals to get medications from a nurse, and had physical therapists, occupational therapists, nurses, and at least one doctor as staff all week. Going to camp allowed me to grow up to be who I am today.

On the last evening, we gathered in a circle around a fire in a big, old barn. Candlelight was passed from person to person until every face was lit up. Then, we had silence until someone felt moved to speak.

When I came to Quakerism two and a half years ago, I was immediately struck by the similarities. My first meeting for worship took place in an old building that reminded me very much of the big, old barn from camp. As the worship began, it felt as though each person was being lit up internally.

*Tatiana Harrison  
Grasonville, Md.*

## Testimony of Community and war tax resistance

In a spirit of tolerance and appreciation for the diversity of passions that enliven Friends, I have watched the conversation on war tax resistance from a respectful distance. But in the series of articles on war tax resistance in March's FRIENDS JOURNAL, I missed a point of view that I want to contribute now. War tax resistance, for me, contradicts the Testimony of Community. Certainly there are some levels—our membership in the human community, our oneness with the people of Iraq, in which war tax resistance deeply reflects community. But something may be learned by paying attention to the levels on which it does not. We are, here in the U.S., members of the community of the United States. It is more community-oriented, hopeless though it may feel at times, to fight the antiwar battle through the legislative branch than through the executive or judicial.

I find myself agreeing, somewhat to my surprise, with the judge's imposition of a "frivolous" fine on Dan Jenkins. I do not happily pay many of my taxes: road taxes subsidize expensive, polluting means of travel and far too little money goes to the development of better means of public transportation. I could withhold a portion of my taxes to reflect the importance of public transportation and my belief in right sharing of world resources and unity with nature—but I would consider myself frivolous. Not that my concern is frivolous—it is deeply felt. But my means of pursuing it may be.

I worry that we oversimplify and lose touch with the spirit of ultimate mystery—with God—when we step outside the Testimony of Community. I have a healthy respect for unintended consequences and a deep respect for the reality of violence in the hearts, in the very marrow, of each of us. The Testimony of Community is a transformative way to harness those hard nuggets of reality, to participate in the long bending of the arc of the universe toward justice to paraphrase Martin Luther King Jr. I am not convinced that our war tax resistance applies leverage at the spots most likely to result in the most bend.

*Lucinda Antrim  
Dobbs Ferry, N.Y.*

## Barack Obama, Martin Luther King Jr., and peace

It was with a heavy heart that I pulled the lever in favor of Barack Obama in Super Tuesday's primary. As one who deeply supported the initiatives for peace and social justice represented by the campaign of the now withdrawn candidate Dennis Kucinich, Obama currently offers an inadequate substitute.

Ever since attending the March on Washington in August of 1963, at which I was privileged to hear the majestic words of Martin Luther King Jr.'s "I Have a Dream," speech, I have hoped that one day our nation would be mature enough to have a black man or woman for its president. Today there seems to be a possibility that such an event might finally come to fruition. At this prospect, I rejoice.

However, Obama's uplifting speeches suggest that he only read Dr. King's "I Have a Dream" speech and that he has failed to read, or at least digest and internalize, Dr. King's equally remarkable April 4, 1967, speech at Riverside Church, entitled "Beyond Vietnam." I just re-read it and, for nearly every place King uses the word "Vietnam," one could substitute the word

"Iraq" and have that speech be all too currently applicable.

In his Riverside speech, Dr. King said, "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death." We have roughly 1/22 of the world's population and yet we spend more on our military than the other 21/22 of the world's inhabitants. How can any rational individual justify such expenditure, particularly when we rank so low among developed nations in per cent of our GNP, which we give to developing nations to assist in their growth and development, and we spend proportionally so little on "social uplift" in our own land?

In the Voter Guide '08 of the national group Peace Action, Obama says he does not wish to see us "cut our military spending in order to fund human and environmental needs." On the same survey, he was not in favor of "safe, orderly, and speedy withdrawal of all U.S. troops, contractors, and bases from Iraq." He also believed that we should "keep the option of a military attack on Iran 'on the table.'"

Had Obama studied King's Riverside speech he would have found the following statement: "A true revolution of values will lay hand on the world order and say of war, 'This way of settling differences is not just.' This business of burning human beings with napalm, of filling our nation's homes with orphans and widows, of injecting poisonous drugs of hate into the veins of peoples normally humane, of sending men home from dark and bloody battlefields physically handicapped and psychologically deranged, cannot be reconciled with wisdom, justice, and love."

Beyond the Peace Action survey, elsewhere Obama has indicated a willingness to bring U.S. military forces into action in Pakistan.

Further, he wishes to add 92,000 more troops to our military. He has proposed a healthcare initiative that helps only about half of those needing to acquire health coverage and makes a proposal that still involves the insurance companies with their approximately 30 percent of expenses for overhead, contrasted with the three to four percent cost of running Medicare. Clearly, he lacks the commitment to aiding the poor that is so manifest in Dr. King's great vision.

I voted for Obama and hope he wins. However, as some of the leaders of peace-oriented initiatives suggest, we must all work to help Barack Obama come more into line with the cause of peace and social justice so

*Continued on page 42*

# Nonviolence and Racial Justice

*This is the first appearance in print of the full text of this speech at the Friends General Conference Gathering in Cape May, N.J., on June 27, 1958, 50 years ago this month. An abridged version appeared in FRIENDS JOURNAL on July 26, 1958, and a shorter abridgment appeared in our May 2000 special issue commemorating the 100th anniversary of FGC. The July 26, 1958, issue reported: "The audience filled the pier from the front of the hall, where children sat on the floor below the platform, to the extreme rear of the entrance foyer, where many people stood. Only minimum aisles were kept open, and many heads were thrust through the side windows. Clarence Pickett introduced Martin Luther King Jr. as a man "who speaks with a voice 'heard round the world.'"*

I need not pause to say how very delighted I am to be here this evening, and to be a part of this very significant gathering. As I stand here tonight I bring greetings from Montgomery, Alabama, and I bring special greetings from the 50,000 Negro citizens of Montgomery who more than a year ago came to see that it is ultimately more honorable to walk in dignity than ride in humiliation. And I want to express my personal appreciation to you, and I'm sure I voice the sentiments of all the Negro citizens of Montgomery in this expression. I want to thank you for your moral support, your financial support, and all of the many things that you did to make our struggle in Montgomery, Alabama, less

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by Martin Luther King, Jr.



difficult. I can remember, during the dark days of our struggle there, that a group from the Friends Service Committee headed by Clarence Pickett came to Montgomery, as he just stated, and brought

greetings from Quakers all over this nation, and over the world, and gave us expressions of moral support. This meant a great deal to us, for we felt then as we walked, we did not walk alone, but that hundreds and thousands of people of good will walked with us. And I want to thank you for that support in the past, and the support that I'm sure will continue to come as we continue to struggle for freedoms and human dignity.

This evening I would like to use as a topic, Nonviolence and Racial Justice. It is impossible to look out into the wide arena of American life without noticing a real crisis in race relations. This crisis has

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been precipitated, on the one hand, by the determined resistance of reactionary elements in the South to the Supreme Court's decision outlawing segregation in the public schools. This resistance has often risen to ominous proportions. Many states have risen up in defiance. The legislative halls of the South ring loud with such words as "interposition" and "nullification." The Ku Klux Klan is on the march again and that other so-called Respectable White Citizens Councils. Both of these organizations have as their basic aim to defeat and stand in the way of the implementation of the Supreme Court's decision on desegregation. They are determined to preserve segregation at any cost. So all of these forces have conjoined to make for massive resistance.

But interestingly enough, the crisis has been precipitated, on the other hand, by radical change in the Negro's evaluation of himself. It is probably true to say that there would be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation. But it is at this very point that the change has come. The brief history of the Negro in America will well illustrate this change that has come about in the Negro's evaluation of himself. You will remember that it was in the year of 1619 when the first slaves landed on the shores of this nation. And unlike the Pilgrim Fathers who landed at Plymouth a year later, they were brought here against their will, and throughout history the Negro was treated in a very inhuman fashion. This was well illustrated in the famous Dred Scott decision of 1857, when the Supreme Court of the nation said in substance that the Negro is not a citizen of this nation. He is merely property, subject to the dictates of his owner. This was the prevailing attitude.

In 1862 the Negro was emancipated through an edict from Abraham Lincoln, but it was a restricted emancipation. Emancipation merely accepted the Negro as a legal fact, and not as a first-class citizen or as a real human being.

So in 1896 another decision came into being: the Plessy v. Ferguson decision. Under this decision the Supreme Court established the doctrine of "separate but equal" as the law of the land. As we know, there was always a strict enforcement of the "separate" without the slightest inten-

tion to abide by the "equal." As slavery continued to grow and segregation came into being it became necessary for men to give some defense for it. It seems to be a fact of life that human beings cannot continue to do wrong without eventually reaching out for some thin rationalization to clothe an obvious wrong in the beautiful garments of righteousness. William James, a philosopher psychologist, used to talk a great deal about the stream of consciousness, and he said that one of the unique things about human nature, one of the unique things about man, is that he can temporarily block the stream of consciousness and place anything in it that he wants. Therefore it is possible for human nature to make the wrong appear right, to justify the rightness of the wrong, and this is exactly what happened during slavery. Many of the slave owners fell victim to the danger that whatever confronts religion, and the too-literalistic interpretation of the Bible, religion and the Bible not properly interpreted can be used as instruments to crystallize the status quo. This actually happened, and as so it was argued all over the nation that the Negro was inferior by nature, because of Noah's curse upon the children of Ham. Paul's dictum became a watchword: "Servant, be

obedient to your master."

Then somebody had probably read the logic of the philosopher Aristotle, and he could put his argument in the framework of an Aristotelian syllogism. He could say "All men are made in the image of God"—that was the major premise—and then comes the minor premise that God is, as everybody knows, not a Negro. Then comes the conclusion: "Therefore, the Negro is not a man." This is the logic that prevailed.

Living under these conditions, many Negroes lost faith in themselves. Many came to feel that perhaps they *were* inferior, perhaps they *were* less than human. This is the ultimate tragedy of slavery. This is the ultimate tragedy of segregation. It not only harms one physically, but it scars the soul and distorts the personality. It gives the segregator a false sense of superiority, and it gives the segregated a false sense of inferiority.

So, this sense of inferiority pervaded the life of many Negroes. But then something happened to the Negro. Circumstances made it possible and necessary for him to travel more; with the coming of the automobile, the upheavals of two World Wars, and a great depression, his rural plantation background gradually gave way to urban industrial life. His cultural life was gradually rising through the steady decline of crippling illiteracy. And even his

Pages 6 and 7: Martin Luther King Jr.; Friends General Conference attendees at Cape May in the late 1950s; a Montgomery newspaper at the beginning of the bus boycott, December 1955; a boycott cartoon in *The Militant*, 1956



Library of Congress

Laura Gray Holt Library.org

economic life was rising through the growth of industry and other influences. And all of these forces came together to cause the Negro to take a fresh look at himself. Negro masses all over began to re-evaluate themselves, and the Negro came to feel that he was somebody. His religion revealed to him that God loves all of His children and that all men are made in His image. And so he came to see that the important thing about a man is not his specificity but his fundamentum, not the texture of his hair or the color of his skin but the texture and quality of his soul. And so he could now cry out with the eloquent voice:

Fleecy locks and black complexion  
Cannot forfeit Nature's claim.  
Skin may differ, but affection  
Dwells in black and white the same.<sup>1</sup>

Were I so tall as to reach the pole  
Or to grasp the ocean at a span,  
I must be measured by my soul,  
The mind is standard of the man.<sup>2</sup>

With this new sense of dignity and this new self-respect a new Negro came into being. The tension which we're witnessing in our nation today can be explained in part by the revolutionary change in the Negro's evaluation of his nature and destiny, and his determination to struggle, and sacrifice, and suffer until justice becomes a reality. This is the basic part of the present crisis. This determination on the part of the American Negro springs from the same deep longing for human dignity on the part of oppressed people all over this world, for indeed the deep rumblings of discontent that we hear from Asia and Africa are at bottom a revolt against the colonialism and the imperialism perpetuated by Western civilization all these many years.

This struggle for freedom and human dignity on the part of colored people in general and the American Negro in particular is not suddenly going to disappear. It is sociologically true that privileged classes rarely give up their privilege without strong resistance. It is also sociologically true that once oppressed people rise up against the oppression there is no stopping point short of full freedom.

And so realism impels us to admit that the struggle will continue until justice is a reality for oppressed peoples all over the world. And since the struggle will continue, the question that we face at this hour



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is this: How will the struggle for racial justice be waged? What are the forces that will be at work? What is the method that will be used? What will the oppressed peoples of the world do in this struggle to achieve racial justice? There are several answers or several methods, probably, in answer to this question, but I would like to deal with only two. One is that the oppressed people of the Earth can resort to the all-too-prevalent method of physical violence and corroding hatred. We all know this method; we're familiar with it. It is something of the inseparable twin of western materialism. It has even become the hallmark of its grandeur. And so we know about physical violence.

Now I cannot say that violence never wins any victories; it occasionally wins victories. Nations often receive their independence through the use of violence. But I can say this, that that is all it does. Violence only achieves temporary victory; it never can achieve ultimate peace. It creates many more social problems than it solves. And violence ends up defeating itself. Therefore it is my firm conviction that if the Negro succumbs to the temptation of using violence in his struggle for justice, unborn generations will be the recipients of a long and desolate night of bitterness. And our chief legacy to the future will be an endless reign of meaningless chaos. And that is still a voice cry-

**Nonviolent resistance is  
non-aggressive physically,  
but it is dynamically  
aggressive spiritually. It is  
not a method for cowards.**

ing through the vista of time, saying to every potential Peter, "Put up your sword." History is replete with the bleached bones of nations. History is cluttered with the wreckage of communities that failed to follow his command. So violence is not the way.

The other method that is open to oppressed people as they struggle for racial justice is the method of nonviolent resistance, made famous in our generation by Mohandas K. Gandhi of India, who used it effectively to free his people from political domination, the economic exploitation, and humiliation inflicted upon them by Britain. There are several things we can say about this method for an oppressed people to use in their struggle for justice, and I would like to stress a few of the basic things that we can say about nonviolent resistance, which seems to me to make a [inaudible] approach in the



High School in September 1957, after President Eisenhower deployed paratroopers to carry out federal desegregation orders; a man walks home with his son after the boy was turned away from a white school in Huntsville, Alabama, 1963.

midst of the present crisis. First, this is not a method for cowards, it is not a method of cowardice, of stagnant passivity; it does resist. The nonviolent resister is just as opposed to the evil that he is resisting as the violent resister. And so it is not a method for cowards. This is why Gandhi used to say, if the only alternative of violence is cowardice, it's better to fight. One is using this simply because he's afraid. It's better to fight. Gandhi realized wisely that there is another alternative, and that is the way of nonviolent resistance, where you stand up in a strong, militant manner, and you resist evil, and you resist it without violence. This method is strongly active. It is true that it is passive in the sense that the nonviolent resister is never physically aggressive toward the opponent, but the mind is always active, constantly seeking to persuade the opponent that he is wrong. This method is passive physically, but it is strongly active spiritually. It is non-aggressive physically, but it is dynamically aggressive spiritually. It is not a method for cowards.

The second thing that we can say about this method is that it does not seek to defeat and humiliate the opponent but to win his friendship and understanding. Occasionally, the nonviolent resister will engage in boycotts and noncooperation. But he realizes at that moment that noncooperation and boycotts are not ends within themselves; they are merely a means to awaken a sense of shame within the oppressor and to awaken his dozing conscience. The end is redemption; the end is reconciliation. And so the aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is bitterness.

Another thing that we can say about this method is that it is directed at the forces of evil rather than at the individuals caught in the forces of evil. The nonviolent resister seeks to defeat evil systems rather than individuals who are victimized by the evil systems. And this is a real distinction.

As I used to say to the people in Montgomery Alabama, the tension in this city is not a tension merely between races; it is

between justice and injustice, a tension between the forces of light and the forces of darkness. And if there is a victory it will be a victory for justice, a victory for freedom, a victory for righteousness, not merely a victory for 50,000 Negroes. We are seeking to defeat injustice, and not the individuals who may happen to be unjust.

Another thing about the method of nonviolent resistance is that the nonviolent resister accepts suffering without retaliation. He willingly accepts suffering. The nonviolent resister realizes that unearned suffering is redemptive; he is willing to receive violence, but he never goes out as a perpetrator of violence. He comes to see that suffering does something to the sufferer as well as the inflictor of the suffering. And so he accepts it without returning violence. He goes his way in life, willing to stand up for justice and freedom whatever the cost may be, realizing that through his suffering unborn generations will somehow profit. This is why I believe the Negro and oppressed peoples of the world have come to see more and more the way of nonviolence, because it is becoming clear to me now that we are in for a season of suffering all over the South, and in other parts of the world. As victories mount in Federal courts, angry passions and deep prejudices are still being aroused. Homes and churches are still being bombed. And so the season of suffering is here. And what I hope is that in recognizing the necessity of suffering we will make of it a virtue, if only to save ourselves from bitterness. We see the ordeals of our generation as an opportunity to transfigure ourselves and American society.

Somehow the Negro must come to the point that he can say to his white brother who would use violence to prevent integration, "We will match your capacity to inflict suffering by our capacity to endure suffering. We will meet your physical force with soul force. We will not hate you, but we cannot in all good conscience obey your

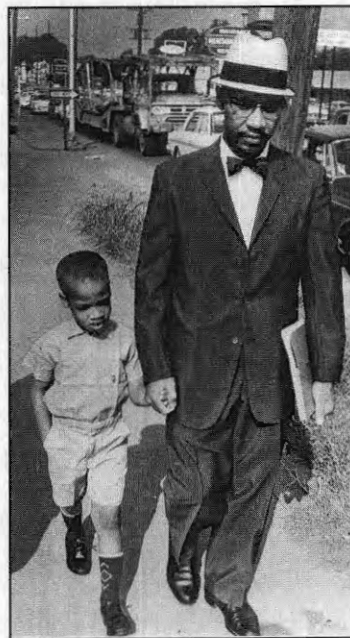
and spit upon our children, and we will still love you. Send your hooded perpetrators of violence into our communities after midnight hours, and take us out on some wayside road, and beat us and leave us half dead, and we will still love you. Go all over the nation with your propaganda and make it appear that we are not fit morally or culturally or otherwise for integration, and we will still love you. But we will wear you down by our capacity to suffer, and one day we will win our freedom, and we will not only win freedom for ourselves. We will so appeal to your heart and

your conscience that we will win you in the process, and therefore our victory will be a double victory." We will not only defeat the evil system, but we will win the hearts and the souls of the perpetrators of the evil system. The nonviolent resister recognizes the transforming value and the redemptive value of suffering.

That is another basic thing about nonviolent resistance. The nonviolent resister not only avoids external physical violence, but he avoids internal violence of spirit. He not only refuses

to shoot his opponent, but he refuses to hate him. The oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. We must somehow come to see that this leads us only deeper and deeper into the mire; to return hate for hate does nothing but intensify the existence of hate and evil in the universe. Somehow violence begets violence, toughness begets a greater toughness, force begets a greater force. It is all a descending spiral, ending in destruction for all. The old "eye for an eye" philosophy ends up leaving everybody blind. So somehow people in this universe must have sense enough and morality enough to return love for hate. Nonviolence brings that love into being alongside the determination not to use physical violence.

Now when I speak of love, I am not talking about some sentimental affection-



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anybody to love those persons that are oppressing them, those persons that are seeking to defeat you on every hand? How can you say to love those persons?" Well, I'm not talking about a purely sentimental or affectionate emotion here. I'm talking about something much deeper. In the Greek language there are three words for love. The Greek, for instance, talks about *eros*, a sort of aesthetic love. Plato talks about it a great deal in his dialogues, a yearning of the soul for the realm of the divine. It has come to us as romantic love. Therefore we know about *eros*. We have lived with *eros*. I guess in a sense Edgar Allen Poe was talking about *eros* when he spoke of his "beautiful Annabelle Lee" with a love surrounded by a halo of eternity. In a sense Shakespeare was speaking of *eros* when he said, "Love is not love / which alters when it alteration finds, / Or bends with the remover to remove. / O no! It is an ever-fixed mark / That looks on tempests and is never shaken. / It is the star to every wandering bark." You know, I can remember that, because I used to quote it to my wife when we were courting. That's *eros*!

And the Greek language talks about *philia*, which is also a type of love we have experienced. It is an intimate affection between personal friends; it's a reciprocal love. On this level we love because we are loved; we love people because we like them, we have things in common. And so we experience this type of love.

Then the Greek language comes out with another word for love; it calls it *agape*, creative, understanding, redemptive good will for all men. It is a spontaneous love which seeks nothing in return; it's an overflowing love. Theologians would say that it is the love of God working in the lives of men. When we rise to love on this level, we love men not because we like them, not because their ways appeal to us; we love them because God loves them. We come to the point that we love the person who does the evil deed while hating the deed the person does. And I believe that this is what Jesus meant when he said, "Love your enemies." I'm glad he didn't say "like your enemies," because there are some persons I find it difficult to like. I don't like their ways, I don't like some of the things they are saying, I don't like what they're doing. I don't like people who will come and bomb my

tionate sort of thing, and I can't have affection for such persons. But Jesus said, "Love them." And *love* is greater than *like*. Love is understanding, redemptive, creative goodwill for all men. And this is the type of love that I believe goes along with the way of nonviolence. It is a love that somehow redeems and transforms the soul of the opponent.

There is another thing about nonviolence which it seems stands as an important part of it to me. It is this: the nonviolent resister has faith in the future. He somehow believes that the universe is on the side of justice. So he goes about his way, struggling for man's humanity to man, struggling for justice, for the triumph of love, because of this faith in the future and this assurance that he has cosmic companionship as he struggles.

Now I realize that there are those individuals who are devout in their belief in nonviolence who will find it difficult to believe in a personal God. But even those persons would have to admit that they believe in some creative force in the universe, working for togetherness. Call it what you may, whether it is Being Itself, with Paul Tillich, or the Principle of Concretion with Whitehead, or whether it is the process of integration, with Wieman, or whether it is a sort of impersonal Brahman with Hinduism, or whether it is a personal God with boundless power and infinite love, there is something in this universe which justifies Carlyle in saying, "No lie can live forever." There is something in this universe which justifies William Cullen Bryant in saying, "Truth crushed to earth will rise again." There is something in this universe that works in every moment to bring the disconnected aspects of reality into a harmonious whole. There is a power that seeks to bring low prodigious hilltops of evil and pull down gigantic mountains of injustice, and this is the faith, this is the hope that can keep us going amid the tension and the darkness of any moment of social transition. We come to see that the arc of the moral universe is long, but it bends toward justice. This is the faith and the hope that

universe something at the core and the heartbeat of the moral cosmos that makes for togetherness. There is something in this universe which justifies James Russell Lowell in saying,

Truth forever on the scaffold,  
Wrong forever on the throne,  
Yet the scaffold sways the future,  
And behind the dim unknown  
Standeth God within the shadow,  
Keeping watch above his own.

So down in Montgomery, Alabama, we can walk and never get weary, because we know there is a great camp meeting in the promised land of freedom and justice.

I cannot close without saying that the problem of race is certainly the chief moral dilemma of our nation. We are faced now with the tremendous responsibility of solving this problem before it is too late. The state of the world today does not permit us the luxury of an anemic democracy, and the clock of destiny is ticking out. We must solve this problem before it is too late. We must go out once more and urge all men of good will to get to work, urge all the agencies of our nation, the federal government, white lib-



Civil Rights March on Washington, 1963



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erals of the North, white moderates of the South, organized labor, the church and all religious bodies, and the Negro himself. And all these agencies must come together to work hard now to bring about the fulfillment of the dream of our democracy. It will not come without this. It will not come without this hard work. Social progress is never inevitable. It does not roll in on the wheels of inevitability. It comes only through the persistent work and the tireless efforts of dedicated individuals. Without this persistent work time itself becomes the ally of the insurgent and primitive forces of irrational emotionalism and social stagnation. And so let us work out a positive program. It's so commendable, and it's so encouraging to know that persons like you have done such a great job in this area. I think of the great work that has been done by the Society of Friends. It gives all of us who struggle for justice new hope, and I simply say to you this evening: continue in that struggle, continue with that same determination, continue with that same faith in the future.

You know there are certain technical words within the vocabulary of every academic discipline, words that become a basic part of the technical nomenclature of

that particular discipline. Every academic discipline has its technical words. Modern psychology has a word that is used probably more than any other word in modern psychology. It is the word "maladjusted." This word is the ringing cry of the new child psychology. Maladjusted. All of us are desirous of living the well-adjusted life. I know I am, and we must be concerned about living a well-adjusted life in order to avoid neurotic and schizophrenic personalities. But I say to you, as I come to my close, that there are certain things within our social order to which I am proud to be maladjusted, and I call upon you to be maladjusted to all of these things. I never intend to adjust myself to economic conditions which take necessities from the masses to give luxuries to the classes. I never intend to adjust myself to the madness of militarism and the self-defeating effects of physical violence.

I call upon you to be maladjusted to each of these things. It may be that the salvation of our world lies in the hands of the maladjusted. So let us be maladjusted. As maladjusted as the prophet Amos, who in the midst of the injustices of his day could cry out in words that echo across the generations, "Let judgment run down like waters, and righteousness like a mighty

stream." As maladjusted as Abraham Lincoln, who had the vision to see that this nation could not exist half slave and half free. As maladjusted as Thomas Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, [and] . . . are endowed by their Creator with certain unalienable rights, [and] . . . among these are life, liberty, and the pursuit of happiness." As maladjusted as Jesus of Nazareth, who could look at the men of his generation and cry out, "Love your enemies, bless them that curse you, pray for them that despitefully use you."

Through such maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering day-break of freedom and justice. This is what stands ahead. We've made progress, and it is great progress that we must make if we are to fulfill the dreams of our democracy, the dreams of Christianity, the dreams of the great religions of the world.

I close by quoting words of an old Negro slave preacher who didn't have his grammar quite right. But he uttered words of profound meaning. The words were in the form of a prayer: "Lord, we ain't what we want to be, we ain't what we ought to be, we ain't what we gonna' to be, but thank God, we ain't what we was." And so tonight I say, "We ain't what we ought to be, but thank God we ain't what we was." And let us continue, my friends, going on and on toward that great city where all men will live together as brothers in respected dignity and worth of all human personality. This will be a great day, a day, figuratively speaking, when "the morning stars will sing together, and the sons of God will shout for joy." □

<sup>1</sup> William Cowper, from "The Negro's Complaint," *The Gentleman's Magazine*, 1793.

<sup>2</sup> Isaac Watts, *Horae Lyricae* Book II, Sacred to Verme, Honor, and Friendship, London, printed for John Clark and Richard Hett at Bible and Crown, 1727, p. 155.



# The Power of Fearful Faithfulness:

## Martin Luther King Jr.'s Legacy For Friends

by Steve Chase

In March, I received an invitation to this summer's Friends General Conference Gathering in Johnstown, Pa. Pulling the flyer from my mailbox, I was moved to read that the Gathering is going to honor the 50th anniversary of Martin Luther King Jr.'s 1958 keynote address to FGC. I was further inspired that the Gathering is going to focus on how we, as a people of God, are also called to an activism of "courageous faithfulness" like King.

I had to smile, though. Martin Luther King is one of the most powerful examples of faithfulness through social activism—but perhaps not in the way most of us think. It is easy to look back and say King was a man of amazing courage and a born leader of the peace and freedom struggle. Yet, as I often tell my students in the activist training program I direct at Antioch University, King's journey to social activism is really a testament to the power of "fearful faithfulness." His own story dramatically reveals that one does not have to feel courageous in order to be an effective activist, let alone a faithful follower of Jesus.

### Kings's Fearful Journey to Activism

On December 1, 1955, King was just 26 years old and new to Montgomery, Alabama. He did not know Rosa Parks, and his church was one of the smallest, wealthiest, and most conservative of the two-dozen black churches in town. His ambitions at the time were to run a solid church program, have a nice house for his family, write some theology

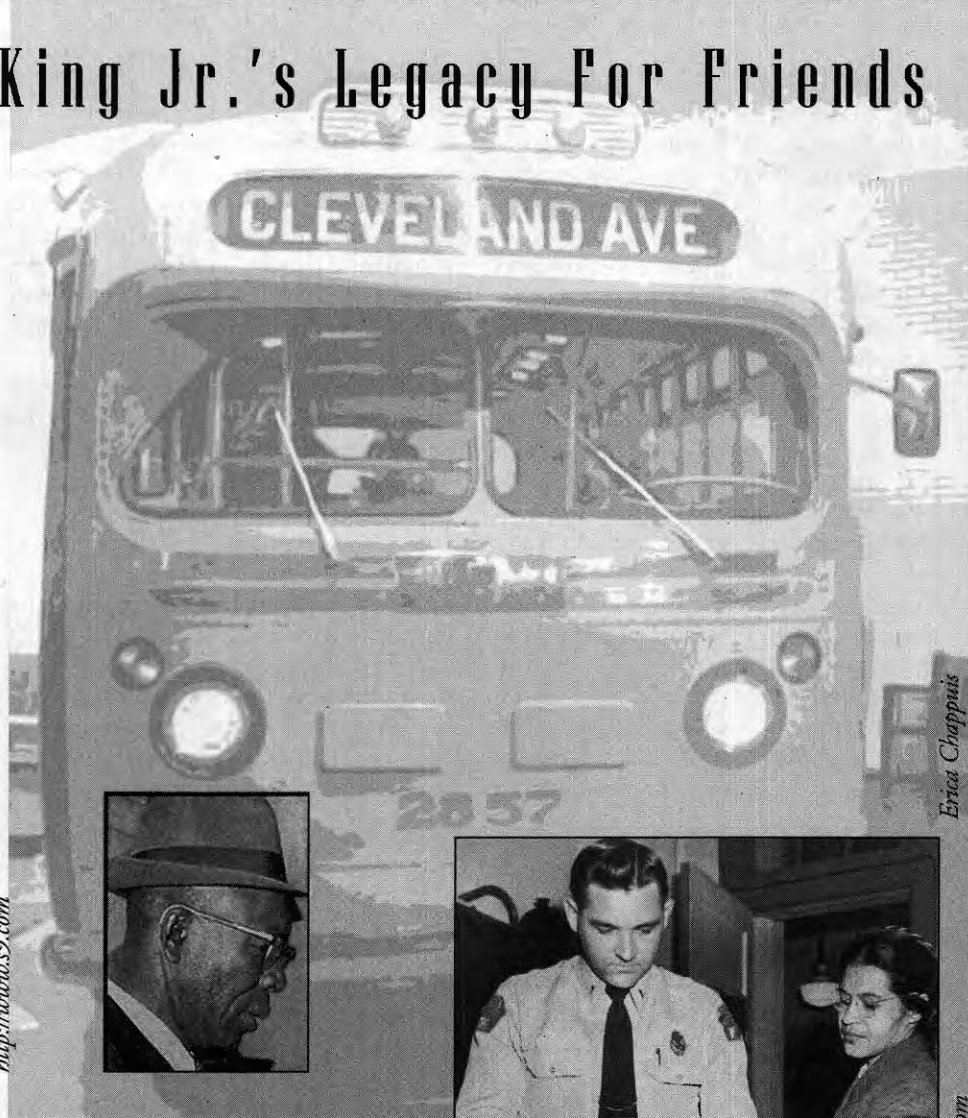
*Steve Chase, a member of Putney (Vt.) Meeting, is the founding director of Antioch University New England's master's program in Environmental Advocacy and Organizing. He is also the editor of "The Well-Trained Activist" blog at <<http://leaop-blog.blogspot.com>>.*

pieces for his denomination's magazine, and do a bit of adjunct teaching at a nearby college. King's long-term career goal was to become a college president someday.

At the time, King never imagined himself as the most prominent activist leader in Montgomery, let alone the United States. He had read some Gandhi and Marx at Boston University and written some papers about the social gospel movement that challenged the Church to take up the fight for social justice. But, that December, all these ideas were "back burner" concerns for King. His only act of overt activism up to this point in his life had been to write a letter to the editor of the *Atlanta Constitution* against segrega-

tion—back when he was 17 years old.

It is hard to imagine now, but if it had been left up to King's initiative, the Montgomery Bus Boycott would never have happened. The real leader of this effort was E.D. Nixon, an experienced civil rights and labor activist who helped launch the boycott just four days after Rosa Parks' arrest for refusing to move to the back of the bus. As the president of the Alabama chapter of the NAACP, Nixon knew Parks well. She had worked with



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years. He also knew most of the city's black clergy and almost all of the local black activists, including folks from his union, the Brotherhood of Sleeping Car Porters.

When Nixon bailed Parks out of jail, they went to her house to discuss their plan to launch a boycott of the city's bus system. Nixon then went home and started calling local ministers to line up their support. As Nixon explained later: "I recorded quite a few names. . . . The first man I called was Reverend Ralph Abernathy. He said, 'Yes, Brother Nixon, I'll go along. I think it's a good thing.' The second person I called was the late Reverend H.H. Hubbard. He said, 'Yes, I'll go along with you.' And then I called Rev. King, who was number three on my list, and he said, 'Brother Nixon, let me think about it awhile, and call you back.'" When King finally called back, he only agreed to come to a meeting to discuss the boycott idea with the other ministers. Nixon chuckled and told King, "I'm glad you've agreed to come, because I already set up the first meeting at your church!"

At the meeting, King was still nervous about the militancy of the boycott proposal—even though it had already been endorsed by the Montgomery Women's Political Council, which included some members of his own church. Soon, after listening to King, other ministers began to side with him against the boycott idea. In his own memoir of the Montgomery Bus Boycott, King recalls how Nixon finally exploded, slammed down his fist on the table, and shouted that the ministers would have to decide if they were going to act like scared little boys, or if they were going to stand up like grown men and take a strong public stand against the injustice of segregation. Nixon's outburst hurt King's pride and he shouted back that nobody could call him a coward. Then, to save face, King agreed to Nixon's plan for an aggressive boycott campaign. The other ministers soon agreed too.

The group then began to discuss who should lead the effort. Everyone present had expected Nixon to become the president of the newly formed Montgomery Improvement Association. But when he was asked about serving, Nixon answered, "Naw, not unless'n you all don't accept my man." When asked whom he was nominating, Nixon said, "Martin Luther King." Having just loudly declared his prideful "courage" to the whole group,

informed King that, as the new president of the Montgomery Improvement Association, he would also have to give the main address at the mass rally scheduled for that very night to announce the boycott plan to Montgomery's black community.

The Spirit surely works in mysterious ways. While fearful, King rose to Nixon's challenge—and the Bible's prophetic call to seek justice and oppose oppression. Serving as the leader of the Montgomery Bus Boycott for the next twelve months also changed King. Watching 42,000 poor and working-class black people stay organized and do without public trans-

One does not have to  
feel courageous in order to be  
an effective activist.

portation for a year, he discovered the hidden capacity of ordinary people to resist oppression and move toward freedom together. Watching the conservative, right-wing city government finally cave in to the boycott, he experienced the power of mass nonviolent direct action campaigns to win real victories—even when they are opposed by powerful interests. By seeing his own power to inspire people to become active, faithful citizens for a noble cause, King also discovered what kind of leader he wanted to be. He now embraced his mission as an activist leader.

I tell this story because there are many important lessons in it. We don't have to be born leaders. We don't have to attain perfect spiritual wisdom or confidence before we become active. We just have to get started right here, right now—even if we still feel fearful, ambivalent, or doubtful. King's story is a modern parable. It is an invitation for all of us to take up the cross of fearful faithfulness.

## A "Spiritual" Way Out?

In my experience, however, I have seen many Friends harden themselves against the transforming power of fearful faithfulness by finding a "spiritual" justification for ignoring the healing call to help build up the reign of God's love and justice in our communities. As D. Elton Trueblood wrote, "There have always been those who have so stressed

effect, neglected the work of service in the world." In this, Friends are not alone.

An example of this "spiritual" avoidance of activism can be seen in the anthology called *Working for Peace: A Handbook of Practical Psychology and Other Tools* edited by Rachel MacNair and several members of Psychologists for Social Responsibility. The handbook's many chapters, including one written by longtime Philadelphia Friend George Lakey, offer considerable psychological wisdom for anyone "who wants to find better ways to work for peace or otherwise improve the world." Yet, even in this excellent anthol-



Page 12, background: The bus on which Rosa Parks refused to give up her seat; (insets) E.D. Nixon; Rosa Parks booked into jail; Above: MLK speaks outside the White House, 1964

ogy, there is a telling piece of "spiritual" avoidance written by Christina Michaelson, a clinical psychologist who practices and teaches in Syracuse, New York.

Michaelson's research interests include Eastern psychology, meditation, and inner peace; her essay is called "Cultivating Inner Peace." There is so much that is useful in this essay that we should not ignore. There is no question that Michaelson is, in Martin Luther King's words, "creatively maladjusted" to the world of violence and imperial war. She lauds all peace activists who "invest tremendous amounts of time, talent, energy, and resources into changing the world." She also claims that this work can be made more effective, and more soul-satisfying, if social activists cultivate their own inner

tion, nature experiences, counseling, and prayer. I stand with Michaelson on all these points.

Yet, in just Michaelson's second paragraph, she says something I think we need to question to see if it is well-led. According to Michaelson:

If you're to bring peace to others, then you must first manifest peace in your own life. Your peace work in the world should begin with cultivating an inner state of peacefulness and then you truly can offer peace to others. Mahatma Gandhi said, "Be the change you want to see in the world." If you want to see peace in the world, then you must "be" peace in the world.

This all sounds pretty good on the surface, and I have heard similar words from many Friends, but if you look closely at



Michaelson's repetitive "first/then" formulations, she is actually counseling would-be peace activists to delay their outward social activism until they have cultivated a deep inner peace and spiritual maturity. She explicitly says it twice and implies it a third time in this one brief passage.

This "spiritual" avoidance of activism is clearly not King's way or Gandhi's. As we have seen, King did not wait on either inner peace or spiritual maturity before becoming active in the Montgomery Bus Boycott. Instead, King grew in his faith and experienced deep personal transformation in the midst of working with imperfect people, including himself, as part of his fearful, but still faithful, activism building up what he called the "Beloved Community."

I am reminded of a key insight articulated by Jewish activist Paul Rogat Loeb. In his book *Soul of a Citizen*, Loeb notes how most people, including many people of faith, hold back from becoming activists because they believe that they

begin such work. As he notes:

Many of us have developed what I call the perfect standard: Before we will allow ourselves to take action on an issue, we must be convinced not only that the issue is the world's most important, but that we have perfect understanding of it, perfect moral consistency in our character, and that we will be able to express our views with perfect eloquence. . . . Whatever the issue, whatever the approach, we never feel we have enough knowledge or standing. If we do speak out, someone might challenge us, might find an error in our thinking or an inconsistency—what they might call hypocrisy—in our lives.

One of the biggest troubles I see with holding back until one meets the perfect standard is that it has never once led to a successful social movement. Time and time again, ordinary people create effective social movements only when they do not wait on sainthood, but just get active—by hook or crook—regardless of whether they feel courageous or embody inner peace. Like Martin Luther King, they just end up surrendering themselves to the power of fearful faithfulness—even if it is partially motivated by insecure pride, or some other form of spiritual immaturity.

To her credit, even Michaelson seems uncomfortable with her perfect standard framework and searches for a more integrated perspective. By the end of the essay, she claims that there are many entry points into social activism and spiritual maturity—which can then feed off each other in creative and reciprocal ways. As Michaelson notes, "Your thoughts, emotions, physical functioning, and behavior are interrelated, and changes in one area affect the other areas in continuous feedback." If more and more of us adopt this second approach of Michaelson's, I believe Friends will be in a much better position to grow spiritually and respond to the Spirit's call for faithful social action.

## The Way Forward

Here is one more story I tell my students in Antioch University's Environmental Advocacy and Organizing Program. Back in the 1980s, a coalition of churches, civic groups, and small business leaders organized a campaign in Seattle to honor Martin Luther King's legacy. Their specific goal was to get their

main street running through one of Seattle's predominantly black neighborhoods. They wanted to change the name of this street from the "Empire Way" to the "Martin Luther King, Jr. Way."

After a few months of grassroots lobbying, these folks got the city council to agree. The night after the vote, the neighborhood organizers invited community members to a Baptist church for a victory celebration. That night, theologian and historian Vincent Harding, a longtime associate of King's, spoke to the community. He urged everyone there to fully embrace the deep symbolism of what they had just accomplished. As he said, "You have just changed the road you travel from the Empire Way to Martin's way."

Is this not the most profound spiritual challenge we face today—changing the road we travel from the Empire Way to Martin's Way? Is this not what the Spirit calls all faithful people to do in both large and small ways—even when we feel fearful? Is not activism an essential part of our spiritual practice and faithfulness?

Exactly one year to the day before he was murdered, King gave a public speech finally raising his voice against the U.S. government's brutal war of aggression against the Vietnamese people. It is important to know that King had opposed the war in his heart for two years, but had been too afraid to speak out against it publicly. Yet, with Coretta Scott King's support, King did the right and faithful thing on that blessed night on April 4, 1967, at historic Riverside Church on Manhattan's Upper West Side.

King's words from that day—just as he once again was led into a deep, though fearful, faithfulness—still speak to us:

If we do not act we shall surely be dragged down the long dark and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.

Now let us begin. Now let us rededicate ourselves to the long and bitter—but beautiful—struggle for a new world. . . . Shall we say the odds are too great? Shall we tell [ourselves] the struggle is too hard? . . . Or will there be another message, of longing, of hope, of solidarity with [our own] yearnings, of commitment to the cause, whatever the cost? The choice is ours, and though we might prefer it otherwise we must choose in this crucial moment of human history.

All I can add to this is "Amen." □

June 2008 FRIENDS JOURNAL



# White Flour

The day was bright and sunny as most May days tend to be  
In the hills of Appalachia down in Knoxville, Tennessee  
A dozen men put on their suits and quickly took their places  
In white robes and those tall and pointed hoods that hid their faces  
Their feet all fell in rhythm as they started their parade  
They raised their fists into the air, they bellowed and they brayed  
They loved to stir the people up, they loved when they were taunted  
They didn't mind the anger, that's precisely what they wanted

As they came around the corner, sure enough, the people roared  
They couldn't quite believe their ears, it seemed to be... support!  
Had Knoxville finally seen the light, were people coming 'round?  
The men thought for a moment that they'd found their kind of town  
But then they turned their eyes to where the cheering had its source  
As one their faces soured as they saw the mighty force  
The crowd had painted faces, and some had tacky clothes  
Their hair and hats outrageous, each had a red foam nose

The clowns had come in numbers to enjoy the grand parade  
They danced and laughed that other clowns had come to town that day  
And then the marchers shouted, and the clowns all strained to hear  
Each one tuned in intently with a gloved hand to an ear  
"White power!" screamed the marchers, and they raised their fist  
hands

The clowns leaned in and listened like they couldn't understand  
Then one held up his finger and helped all the others see  
The point of all this yelling, and they joined right in with glee

"White flour!" they all shouted and they felt inside their clothes  
They pulled out bags and tore them and huge clouds of powder rose  
They poured it on each other and they threw it in the air  
It got all over baggy clothes and multi-colored hair  
All but just a few of them were joining in the jokes  
You could almost see the marchers turning red beneath white cloaks  
They wanted to look scary, they wanted to look tough  
One rushed right at the clowns in rage, and was hauled away in cuffs

But the others chanted louder marching on around the bend  
The clowns all marched on too, of course, supporting their new friends  
"White power!" came the marchers' cry — they were not amused  
The clowns grew still and thoughtful; perhaps they'd been confused  
They huddled and consulted, this bright and silly crowd  
They listened quite intently, then one said "I've got it now!"  
"White flowers!" screamed the happy clown and all the rest joined in  
The air was filled with flowers, and they laughed and danced again

"Everyone loves flowers, and white's a pretty sort  
I can't think of a better cause for marchers to support!"  
Green flower stems went flying like small arrows from bad archers  
White petals covered everything, including the mad marchers

Pat Casey Daley



Pat Casey Daley

<http://just-another-inside-job.blogspot.com>

And then a very tall clown called the others to attention  
He choked down all his chuckles, then said "Friends I have to mention  
That with all the mirth and fun today it's sort of hard to hear  
But now I know the cause that these strange marchers hold so dear

"Tight showers!" the clown bellowed and he hit his head in wonder  
He held up a camp shower and the others all got under  
Or at least they tried to get beneath, they strained but couldn't quite  
There wasn't room for all of them — they pushed, but it was tight  
"White Power!" came their marchers' cry, quite carefully pronounced  
The clowns consulted once again, then a woman clown announced  
"I've got it! I'm embarrassed that it took so long to see  
But what these marchers march for is a cause quite dear to me..."

"Wife power!" she exclaimed and all the other clowns joined in  
They shook their heads and laughed at how erroneous they'd been  
The women clowns were hoisted up on shoulders of the others  
Some pulled on wedding dresses, shouting "Here's to wives and mothers!"  
The men in robes were angry and they knew they'd been defeated  
They yelled a few more times and then they finally retreated  
And when they'd gone a black policeman turned to all the clowns  
And offered them an escort to the center of the town

The day was bright and sunny as most May days tend to be  
In the hills of Appalachia down in Knoxville, Tennessee  
People joined the new parade, the crowd stretched out for miles  
The clowns passed out more flowers and made everybody smile  
And what would be the lesson of that shiny southern day?  
Can we understand the message that the clowns sought to convey?  
Seems that when you're fighting hatred, hatred's not the thing to use  
So here's to those who march on in their big red floppy shoes

—David LaMotte

*David LaMotte, a member of Swannanoa Valley Meeting in Black Mountain, N.C., is a singer/songwriter. This poem is based on true events of May 26, 2007. ©2007 David LaMotte. His blog can be found at [www.worldchanging101.com](http://www.worldchanging101.com).*

# 52nd Street

by George Lakey

*The* thermometer read 102 degrees. Two-year-old Christina lay in bed crying, her tan face red with fever as she turned her head from side to side trying to find a cool spot. Berit hung the phone on its cradle and turned to me: "The night nurse said we should give her Tylenol."

"I just checked the medicine chest," I said, "and we're out. I'll drive over to Green's and get some."

Crystal was our first child and we were still learning the ropes. (As it turned out, we would always be learning the ropes.) One lesson from this moment was just because your baby doesn't have frequent fevers is no reason not to keep a supply of Tylenol, just in case. It seemed to me the number of "just in case" situations for babies was limitless—we couldn't stock enough for all the possibilities. Fortunately, Green's was an all-night drugstore on 52nd Street and Baltimore Avenue, only a few neighborhoods away from ours, Powelton Village.

I found a parking place on a residential street about a block from Green's. It was past midnight; we'd been asleep when Crystal woke up crying with fever. I hurried to the drugstore, made my purchase, and started back along the dark and nearly deserted street of typical Philadelphia brick row houses. Ahead of me I saw a group of young men hanging out on the sidewalk. For a second I thought it might be smart to cross the street to avoid them; this was a solidly African American neighborhood and for all I knew they might be turf-conscious and not that friendly toward a white guy. I shrugged my shoulders: it's my right to walk wherever I want to, so I'll just continue on the direct route to my car.

There were five or six of them pretty much occupying the whole of the narrow sidewalk. As I walked into their space one of the men stepped up to me and pushed

me against the wall of the closed-in porch attached to someone's row house. Surprised, I stared at him as he pushed me again and said something I was too scared to understand.

Oh, shit! I thought to myself. I'm in trouble and I'm clueless about what to do. My heart pounded so loud that my ears didn't seem to hear anything the men were saying. My eyes registered the group stepping closer to me and I felt my anger rise closely behind my fear. My brain said something like, "George, think of something to do!"

Instantly I was transported back three years to Miami University, where the Freedom Summer training took place in 1964. Rev. James Lawson, a battle-scarred veteran of the civil rights struggle, was explaining to 400 of us some response techniques to attack.

"Let me tell you about John Wesley, the English Methodist preacher," Lawson said, "He was used to being mobbed by hostile crowds and developed a technique for handling it. Wesley first of all threw off his hat so the crowd could see his face and he could see everyone in the midst of the chaos. He then scanned the mob to identify the 'leader.' Wesley believed that every mob, however disorganized, had somebody within it who was a potential leader. Once he got an intuitive sense of who that was, he forgot about everybody else and put all his energy into communicating with that person. If the shouts were too loud for him to be heard, Wesley just did eye-to-eye contact, completely focusing on this person who was a potential leader. And, every time, that person would do something to turn the mob away from beating Wesley, and in effect save his life."

Lawson's story was what I

remembered in that split-second on 52nd Street, and since I didn't have any other ideas, I decided to try it out.

I scanned the group of young men and, trusting my intuition, decided the "leader" wasn't the guy who was pushing me and getting in my face. (What *was* that guy saying? Why are my ears not working, only my eyes? And why are the others in the group coming in closer to me?)

I decided the leader was another young man, who was standing back a bit with a thoughtful expression in his eyes. Channeling Wesley, I focused my energy on him.

"Why are you doing this to me?" I asked. I allowed my anger to show in my voice and at the same time held my hands out and down, palms open. "I came out to get some medicine for my baby." My voice rose. "She has a fever! She needs the medicine. Why are you hassling me?"

The guy who'd taken the initiative hit me a couple times in the shoulder, not very hard, as if mainly to get my attention while he continued to say whatever it was that I still wasn't hearing. My heart went on pounding but my backbone was straighter and a calm was growing inside. I had a plan; I was acting. I looked even harder at the guy I hoped was the leader.

"I'm a dad," I said, raising my voice some more. "I'm trying to do right by my baby. She needs the medicine. I came to Green's down there" (motioning with my head in that direction). "Why are you stopping me? I need to get home!"

"Hey, man," said the thoughtful looking one to the one who was pushing me. "Let him go, man."

The pushing guy turned around to address the other. "Why, man? He ain't got business on our block."

**My heart  
went on  
pounding  
but my  
backbone  
was  
straighter  
and a  
calm was  
growing  
inside.**

*George Lakey is a member of Central Philadelphia (Pa.) Meeting.*



I suddenly realized I could hear what they were saying. And look at the bodies: there was a dance going on.

Another guy stepped into the argument and I saw the energy had shifted. No one was looking at me; they were looking at the pushing guy and the leader. My sense of hearing left me again as I continued to focus on the leader. He glanced at me, then turned back to the pushing guy and said something. Somebody seemed to agree with him, judging from the body language, and a couple of them turned their backs on me. It was all about their argument now, and I started to edge away. I'm a huge white guy and I'm pretty sure I wasn't suddenly invisible to them, standing in a small circle three feet away. Still, no one did anything about my continued edging across the sidewalk into the street. Walking more rapidly, I headed down the center of the street to my car and got in.

My heart gradually calmed down as I drove home, praying my thanks to Jim Lawson and John Wesley and the entire tribe of Methodists and the God they worship, and most of all, to the guy, whether or not he really was the leader of his friends, who stepped up at an excellent time.

"George! I'm up here," Berit called as I entered the house. I took the stairs two at a time, bringing the Tylenol to Christina's bedroom where Berit was waiting. She looked at me closely, then said, "What happened?"

"Berit, don't ever let someone tell you that nonviolence training isn't useful. I have a story for you." □

## THIS TIME

Constrained by a light  
dimly seen, a voice  
distantly heard,  
civilization holds fast to its moorings.

Sudden flare of temper  
sends a geyser of furious energy,  
explosion of hostile intent  
into the night sky.

A memory of  
"do unto others..."  
holds a different view in sight;  
deflects the rage—

vector pivots. Firestorm  
rushes safely past  
fragile underpinnings,  
delicate supports.

The heightened energy,  
escalating vibration  
channeled into some  
more productive path.

Words become possible.

Blood constrained within  
its original channels;  
none released  
to soak the ground.

—Amy J. Percy

*Amy J. Percy lives in Oakland, Calif.*

The "Colored" entrance to a movie theater, Belzoni, Mississippi, October 1939.

COLORED ADM.  
10c

# Quakers and Reparations for Slavery and Jim Crow

by Jeff Hitchcock

*Jeff Hitchcock is a member and current clerk of Rahway and Plainfield (N.J.) Meeting. He also serves on New York Yearly Meeting's Black Concerns Committee. Jeff wishes to acknowledge the advice and corrections offered by several Friends who have read this article, including Barbara Andrews, Charley Flint, Elizabeth Gordon, Jerry Leaphart, and Helen Garay Toppins. He also wishes to acknowledge Mahesh Thomas, who first made him aware that the 13th Amendment legalizes enslavement of persons convicted of a crime. However, Jeff is solely responsible for the opinions and wording of the final work. He can be reached for comment at (908) 241-5439, or by e-mail at <jeffhitchcock@euroamerican.org>. On occasion Jeff has been invited to talk with monthly meetings about white Quakers and racial concerns, and he is always happy to do so if practical arrangements of time and travel can be managed.*

Out of the silence a woman asked, "Why don't Friends take reparations more seriously? It's the kind of issue Quakers take on." Her voice, plaintive and clear, touched me. In that moment I knew she had spoken truth.

I believe people are complex and multifaceted. We may experience many thoughts and feelings about a given concern. They are not always consistent and sometimes they are outright contradictory. For several months prior I had been involved with a small group of Friends studying reparations, and I am a reparations supporter. Yet as I listened to the Friend of color speaking out of the silence, part of me was unready to hear it in the moment. "Reparations? Isn't that a give-away program? Why should my house be up for grabs? Black people getting personal payouts? Some are better off than I am. It's a lost cause, anyway. They should get over it. Slavery was wrong, but it wasn't that bad. We've all suffered. Besides, reparations were paid, weren't they? It was so long ago. She's just trying to make me feel guilty." Another deeper part of myself hidden far from the Light remained quiet, though profoundly disturbed.

The term "reparations" refers to atonement, repairing a wrong or injury, making amends, and repaying debts, often including compensation in money, land, and materials. Reparations are not new or novel in national and international affairs. Since 1950 reparations have been

paid to Jews by Germany and Austria, to people of Japanese ancestry by the United States and Canada, and to several Native American peoples by the United States and Canada.

The claim for reparations for people of African descent in the United States comes from a history of officially sanctioned slavery and oppression. The primary beneficiaries of these practices were European Americans, whose culture became the dominant culture in the United States, and remains so today.

## Lest We Forget

Slavery has sometimes been romanticized, but it was a brutal system that stole the labor of millions without compensation. The system benefited Southern plantation owners and Northern shipbuilders and capitalists (including Quakers). Law and custom prevented individuals of tender conscience in both North and South, including some number of slave owners and capitalists, from treating slaves as humans equally endowed by God with rights of freedom and self-determination. Slave owners, for instance, often could not free their own slaves without permission from their state legislature.

Those enslaved who sought to free themselves encountered brutal, barbaric practices including mutilation, forced and irreversible family separation, and death. Slavery in the United States prom-



ised nothing but misery, not only in one's own lifetime, but in the lives of one's children, forever. Only God's justice gave hope.

The Civil War ended slavery, except in the still-present case of people judged guilty of crimes and thereby incarcerated. In place of slavery, Jim Crow segregation controlled blacks in the South. Through brutal and widely publicized terrorist acts of lynching, white Southerners suppressed early efforts by Southern blacks to migrate. None were spared as examples to other blacks, including pregnant women. When mechanization came to Southern agriculture, black laborers could move to the North. Those left in the Southern homeland labored as sharecroppers. Perpetually "in debt" to white landowners who owned the capital and the land, kept the books, and controlled the legal system, African Americans labored for survival while the accumulated wealth flowed into the hands of European Americans. In the North, segregated housing and labor practices assured that African Americans would remain the lowest caste in the United States.

Jim Crow practices continued into the 1960s, covered by a veneer of civility that emerged earlier in the 20th century. The Civil Rights movement disrupted this complacency and led to real economic gains by African Americans, accompanied by a significant decrease in segregation, to the benefit of the nation as a whole. These gains lasted into the early 1980s, only to be slowed down, and now in some cases reversed.

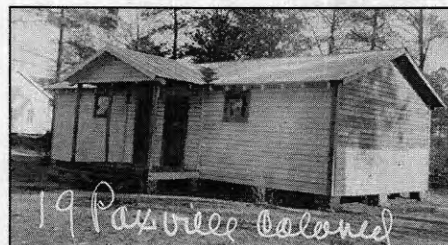
## Past Wrongs Brew Present Harms

Many schools today remain as segregated as when the historic *Brown v. Board of Education* case set in motion decisions that ended legal discrimination by race. Friends surely know that our prisons have consumed enormous sums of capital to incarcerate and, in accord with the 13th Amendment, legally enslave millions of people, including a substantial number of people of color, and specifically African Americans. Although the letter that killeth has been removed, it seems the Spirit giving life remains frail in the face of human corruption.

We underestimate the impact of this history and present reality on our national well-being. And failure of vision places us at great risk. The historic oppression of African Americans took place over 250

years leading up to the Civil War. Few people realize the oppression of African Americans was, at first, moderate. The earliest Africans in America were understood by European Americans to be humans, with souls. Black people in 17th-century America owned property, held public office, voted, and otherwise mixed socially with European Americans. By the 18th century this had changed, although white people still understood black people were humans endowed with souls. By the 19th century and the Civil War, the U.S. legal system discounted any humanity on the part of African Americans, reducing their status to only that of property.

We are still emerging from those times. Two hundred fifty years of increasing dehumanization still leaves much to be done today, 140 years after the legal system of slavery was abolished. European Americans uphold a legal system that supports the intergenerational transfer of wealth as an essential concern. Witness the fervor behind the recent arguments calling for the removal of the inheritance tax. Yet European Americans



Public schools for African American (above) and white (right) students in Paxville, S.C. in the 1940s.

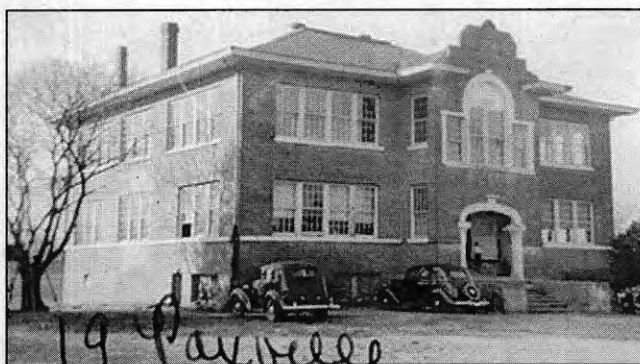
act as if taking the wealth from every generation of African Americans, except the current one, has had no impact on the economic position of the black community. In effect, our nation imposed an inheritance tax of 100 percent on African Americans for more than 300 years.

Where once European Americans understood African Americans as our human equals, today we still have to deal with a painful cultural legacy of racism that tells us, against our better nature, that we are more deserving and superior. It is fact, not fable, that in late-17th-century Virginia European Americans made a deal: it was agreed that the elite of society could install slavery, provided that only Africans were enslaved. Prior to this time,

both African and European Americans labored under equally harsh and oppressive conditions. They often rebelled together, and even burned the capital of the Virginia colony to the ground. Society's elite promised not to enslave European Americans if poor European Americans controlled the enslaved African labor pool. It became the basic right of any "white" person, as we came to be called at that time and place, to be better off than black people.

Even today this entitlement lingers. It was the perverse spirit of this cultural endowment that was profoundly disturbed within me when my fellow worshiper, a woman of color, spoke out of the silence.

After many centuries of being locked



into roles of oppressor and oppressed, we have become black and white, separate communities on a long and rocky path toward reconciliation. The white community still holds the preponderance of political, economic, and legal control of our nation.

White people in the United States generally do not look upon reparations as a viable social concern, much less one that might have a positive impact upon our own lives. We value individualism more highly than most cultures in the world. Reparations, on the other hand, are a means of restoring a community—in other words, a collective concern. Through individualism, white culture encourages a self-centered, human-over-nature point of view in which conquest and the accumulation of wealth are central preoccupations, consumption drives the economy, and "us" versus "them" thinking is the one form of community consciousness given support.

## Quakers and Reparations

Today Quakers in the United States are a predominantly white group, yet Friends of color, including African American

Photos: Smithsonian Institution



Friends, form part of our corporate body. Simply equating Friends today with whiteness is problematic. Yet our history and our current condition, particularly in the tradition of Friends in the United States, largely reflect a surround of white culture, and our membership, historically and at present, is composed predominantly of people who, racially speaking, are white. I acknowledge both our Eurocentric history and our future aspirations for a racially inclusive society.

No single person is a culture. Even for white people, white cultural values do not apply to everyone. In the case of Quakers, we share white cultural practices in some ways. Our faith can be highly individualistic. Unlike faiths in many other cultures, we do not impart spirituality to objects, places, and ancestors. We tend to be rational, and non-expressive.

In other ways we are out of step with white culture. We value our elders; we make collective decisions according to a process of consensus; we favor nonhierarchical and non-patriarchal social arrangements, and we do not believe that wealth proves one's godliness. We value simplicity.

There is reason, then, to believe Quakers might see both sides of reparations as a concern. Many, like me, may find the influence of white culture has prepared us with a litany of counterarguments when the topic of reparations is raised. But others, or even the same person such as me, may feel reparations have a place as a prominent concern within the body of Quaker belief, thought, and witness.

## What are Reparations?

The history of the reparations movement, though not so long as that of the slavery and oppression whose effects it seeks to remedy, nonetheless goes back well over a century. To a progressive reformer in 1851, the need for reparations was clear. "Does not every American Christian owe to the African race some effort at reparation for the wrongs that the American nation has brought upon them?" wrote Harriet Beecher Stowe in her conclusion to *Uncle Tom's Cabin*.

During the Civil War, General William Tecumseh Sherman seized land from slave owners and distributed it to 40,000 newly freed African Americans, giving rise to the phrase "40 acres and a mule." President Andrew Johnson countermanded Sherman's actions because he

deemed it unfair to the slave owners. The land was returned, and the people freed from slavery were left with no resources.

Beginning in 1890 ex-slaves organized a sustained effort to petition the U.S. government for pensions as payment for their labor and their contribution to the nation's wealth. Largely led by Callie D. House, an African American woman, over 600,000 African Americans joined the movement, which lasted 30 years. Finally, the government prosecuted the leaders for fraud, claiming it was obvious the government would never pay and so the leadership was deluding its members.

Additional efforts have taken place since then, so that a more or less continuous call for reparations has been issued from the African American community on a historical scale. Often some white allies supported this call. Invariably the government has responded that reparations are unfair to white people.

The current reparations movement is composed of activists, scholars, attorneys, and legislators. There is scarcely room in this article to cover the vast array of thought, research, and policy proposals that have emerged from this movement. The prevailing paradigms tend to emphasize the U.S. government as payer, with the black community as recipient, and the manner of distribution of payment being mediated through community development programs and educational support. Reparations, in other words, are much more sophisticated than most people would believe. Reparations are not a simplistic set of programs in which individual white people give money to individual black people. In fact, with the U.S. government as payer, black taxpayers will bear some of the burden of payment. However, since the U.S. government is the institution that legally maintained the conditions that reparations seek to repair, it is only fair that the government pay. Other potential payers include corporations who can be shown to have participated directly in economic trade based on slavery.

As to the receipt and use of the money, reparations are not unlike the Marshall Plan, the massive delivery of capital from the United States government to war-rav-

aged Europe between 1947 and 1951. The United States gave Europe over 200 billion dollars (in today's terms) to rebuild itself. Grants were guided by the principle that the recipients should determine where the funds would best be spent. Post-war Europe at that time was devastated and the threat of massive civil disorder was imminent. The Marshall Plan is credited with rebuilding Europe and stabilizing the Western world economy.

No. 538	Birmingham, Ala.	4/9 1896
Received of J. M. Gillis (Col.) (White.)		
the sum of \$1.50 Dollars		
in full of amount of Poll Tax for the year 1895.		
Poll Tax.		1 50
Assessor's Fee.		50
Collector's Fee.		50
J. M. Gillis P. T. C.		

A receipt for a poll tax in Birmingham, Ala., 1895

How much greater might such an effort be if made among our own people? The U.S. government has created entitlement programs in the past, such as Social Security and the GI Bill. But through barely hidden subterfuge, these benefits have disproportionately gone to white people. Social Security, when first enacted, was denied to domestic and agricultural workers. These occupations comprised the majority of the African American labor pool, for whom few other opportunities existed. Black GIs found themselves denied honorable discharges by Southern white officers. Those discharged honorably had to compete for a miniscule number of slots at black colleges as white colleges refused them admittance. In the housing sector, official FHA policy—written into the very manuals—relegated black GIs to segregated neighborhoods, virtually none of which included the new middle class suburbs springing up across the nation. The 1960s war on poverty channeled some funds into inner city neighborhoods, but these funds applied to people of all backgrounds, and they disappeared entirely by the 1980s. None of these monies were tied in any way to any sort of apology and acknowledgement of historic wrongdoing by the government to the African American community. In all cases, including the antipoverty programs of the 1960s and 1970s, the argument can be made that whites were the major beneficiaries.



A young civil rights demonstrator at the March on Washington for Jobs and Freedom, 1963

## Why are Reparations a Quaker Issue?

If we hold ourselves to the Light and look at reparations from the standpoint of Friends testimonies, there is reason to hold up reparations as a Quaker concern.

Taking first our Testimony of Simplicity, we warn ourselves not to be overcome by the attractions and distractions of the material world. At least some portion of the opposition white people experience toward reparations is based in a fear that reparations will diminish our own material standing. Whereas Friends appreciate the need for a right sharing of resources, we seek to overcome the notion that wealth is its own justification. Indeed, we recognize that excessive attention to material accumulation distorts our humanity and distances us from God.

Our Testimony of Equality has long led us to be advocates for the oppressed. In the United States, Quakers have a long-standing and widely recognized history of working for racial justice on behalf of African Americans. This history can use some scrutiny, as it has often been presented in a one-sided way that has obscured Quakers' complicity with racial oppression. Still, there is a basis for claiming a heritage in which Friends have provided significant public support to movements for racial justice. Many Friends value this heritage and are moved to further it in our own time.

Along with our Testimony of Equality, we have a Testimony of Community. Each is rooted in our belief that there is that of God in every person. This belief runs counter to the more common "us" versus "them" thinking that pervades the dominant society. Our Testimony of Community grants us vision that other groups may not so readily share. Human vision may see a Mt. Everest, and call it great to climb it. Much greater, though, is

God's vision, as when George Fox climbed a hill and saw "a great people to be gathered." In the United States, white people have been taught that we are separate from black people, such that what happens in the black "community" does not bear upon the fate of the white "community." Friends should reject this as a false division, and undoubtedly most do. But if we are one community, we need to look further and ask: How are we seeing that each member of our community is being treated justly?

Friends have always held a sense of integrity and valued the Truth. In everyday affairs this literally means being truthful in all we say and do. We take some pride in speaking truth to power. In that spirit, when we look at slavery and Jim Crow, we must witness that it was wrong, very wrong, and we, as a nation and a community, need to make amends. It's that simple. The truth often is.

Our Testimony of Integrity leads us first to decide what's right, based on our other beliefs and testimonies. In our everyday conduct, we value above all else that there be a consistency between our inner selves and the world. Because we do not weigh the practicalities of a concern before we decide where we stand upon it, we often champion "lost causes." Of course, one person's lost cause may be another's promising campaign. I don't mean to slight those involvements that other Friends hold dear; reparations are no more or less a lost cause than many Quaker concerns. It can be argued in this case, as in the others, that reparations hold substantial promise, and that considerable practical advancements have taken place in the reparations movement. At the very least, the movement for reparations gives witness to what we, as a nation, should be holding before us if we are to become one great community gathered. The same might be said of other Quaker concerns, which is also to say reparations fit quite well among them.

Finally, reparations speak to our Testimony of Peace. In the name of peace, Quakers have stood against violence,

sought to ease suffering, encouraged conflict resolution, and advocated for justice. The historic wrongs done to the African American community have often included explicit violence. Just as often the wrongdoing consisted of economic deprivation, supported and encouraged by government complicity and the practices of the dominant culture. The end result has been to withhold essential resources for the growth and continued health of the African American community, while the white community has had the benefit of the surplus over many generations. This is, of itself, a sustained form of violence.

While reparations might be characterized as an appropriate involvement in the pursuit of any number of peace concerns, it might best be considered a matter of restorative justice, on a grand scale. Reparations focus on harms to, and the needs, of the African American community brought about by a pattern of multigenerational economic exploitation. It also addresses the obligation of the offenders, and seeks to put things right.

## How Does Reparations Work Benefit Quakers?

Restorative justice gives attention to the welfare of the offenders as well as victims, and it takes into consideration the needs of the community in which the wrongdoing has taken place. The history of Friends in the United States as a predominantly white faith group places us overwhelmingly on the side of the offenders—a placement that individual Friends may well find discomforting—yet despite the misfortune of occupying the social role of moral wrongdoer, there are nonetheless direct benefits of reparations to Friends. First, finding ourselves in the wrong moral position, it might be presumed that we would want to rectify that as soon as possible. Reparations offer a real means of doing so. Second, using a restorative justice model, the needs of the overall community, in this case the community that comprises both the African American and white communities, become a concern. The obvious purpose of reparations is to help remedy needs of the African American community, yet the application of the remedy can lead to the social transformation that allows our now separate communities to begin to func-

*Continued on page 28*



## Silent Worship

Apparently,  
The questioner considered  
Sitting quietly and expectantly  
A tedious business,  
And such an hour spent  
An approximation  
Of eternal damnation.

My reply:

Once while kneeling  
And toiling quietly  
Amongst the lilies and foxglove  
I sensed a perfect humming.  
Turning my head  
I found myself  
Beak to beak  
With a ruby-throated  
Hummingbird.

Years have passed and countless hours  
Have I spent toiling quietly  
Seeking another encounter.  
My success matters not,  
For both the garden and I  
Benefit from the effort.

—Wayne H. Swanger

## Waiting for Quaker Silence

Outside waits a day with four mountains:  
Jefferson, Adams, St. Helens, and Hood  
are stretching their shoulders to the sky  
like schoolboys hoping to be chosen first.

The light that sways through the window  
of the meetinghouse falls like a warm kiss,  
then bends to bless the pews and timbers.  
I knew the man who crafted that altar—

I read his books. He cut the black walnut  
on his farm and stacked the rough-sawn  
boards to wait for the right purpose—this—  
then mourned his sin in steel wool and tung oil.

And the young man speaking doesn't have  
Ezekiel's hair only: he has a prophet's tongue  
too, and a pure heart, nearly as I can tell.  
So I've more to be forgiven as I turn

each muscle of hope toward what is still  
to come, when the brilliance of good words  
slows into nothing, and we settle at last  
to the silence that calls us back, even from music,

that draws us to the center, the sacred pit  
of God's belly, even on a four-mountain day.

—William K. Jolliff

*Wayne H. Swanger lives in  
Omro, Wis.*

*William K. Jolliff teaches writing  
and literature at George Fox  
University in Newberg, Oreg.*



Anthony Teale

again, about the Light Within. My initial thought was that with her passing some of the Divine Light at our meeting had gone with her. But with a little more thought it struck me that her Light still lives on. It is in those who knew her and those for whom her Light led the way.

It also occurred to me as I let my mind run free—that somewhere at the very moment of her death a baby was born. And with that newborn came a piece of God's Light never before manifested in human consciousness. At the risk of being too melodramatic, this is a newly lighted window into the Divine Mansion.

We hold dear as a tenet that there is that of God in everyone. I learned that early as a Quaker. But even now, four decades into this religion, I continue to struggle with the idea. Clearly the Light does not shine brilliantly through everyone. There are some people in whom that Light is difficult to see.

There are even some people in whom the essence of evil can be seen in their eyes. Where in all of them is the Light of the Divine that I am supposed to see if I am a good Quaker? I constantly struggle with this idea.

I suppose, like most Quakers, I must admit that the Light is in there but that there are too many layers covering it and it cannot shine through. We are each asked to remove those layers—to deconstruct our egos—and to become vulnerable so that that Light can emerge.

It is undoubtedly a difficult task, for we spend a lifetime defining ourselves by that very ego. It tells us, and the world, who we are. But in the end, that ego is also an obstacle to our spiritual journey. God asks us, the ones who manufactured that ego and for whom it affords protection against the world, to be the ones to dismantle it.

Who better to understand the foundation of our own ego? Who better than the one who made it, to be earmarked to remove it?

Still, we often cannot do it. And it takes someone else to help us.

Or, in turn, we need to help others strip

*Dean C.T. Bratis, a member of Uwchlan Meeting in Downingtown, Pa., taught biology and genetics at Delaware County Community College in Media, Pa., from 1970 to 1999. After a brief retirement he has resumed teaching, now at Villanova University.*

vulnerable to the world around them. I believe this with all my heart. And perhaps that is why, when I cannot see that Light in some people, I feel so terribly inadequate and unspiritual.

My wife helped me enormously with this dilemma. She put it into a medical analogy. (I should've expected no less

I cannot help but think that there is that of God in everything: in the fish of the sea, the fowl of the air, the plants and animals of the land, and much more. Two examples come quickly to mind as I ruminate on this matter. One involves a dog named Siriusly Black.

He was a miniature poodle whose own-

# The Divine Palette

by Dean C. T. Bratis



from a retired nurse.) She said, "It is like a person with an illness. For most sicknesses we can all help. Each of us can offer aspirin or remove a splinter, administer cough medicine or cover a wound with a Band-Aid. But for some medical problems we need a specialist.

"Perhaps only in the hands of a skilled surgeon can the problem be corrected and that person restored to health. Is it really any different here?" she asked. It takes a spiritual surgeon to remove the obstacles that obscure the Divine Light in some people.

It was an idea that spoke directly to my condition, and one that has remained with me ever since.

Yet another aspect of this dearly held view about the Divine Light within has always disturbed me: it feels terribly egomaniacal. There is that of God in everyone, we say, regardless of race, gender, social status, or religion. It sounds good and all-encompassing—but not to me. I

ers allowed his hair to grow evenly over his body. He was seriously black and soft. You could not help but notice that, because he always insisted on greeting you by rubbing himself against your body.

He was the friendliest dog I ever met. I would like to think he had a special place in his heart for me, but I hear from others that he was like that with them too.

If there was ever a better manifestation of God's love for everyone, I never saw it. It was as if that part of God in him walked cheerfully over the Earth and greeted that of God in others regardless of race, gender, or religion—but also regardless of species.

That sweet dog had more wag than he had body. It began in his tail, undulated its way through his entire body, and ultimately forced his head to shake back and forth with more uncontrolled joy than I've ever seen. But it didn't end there. It



molecules in front of him vibrate.

If there is a better example of God's sheer, unadulterated joy, I have not seen it.

And then there were the birds: a red one, a blue one, and a yellow one. I met them one summer afternoon while sitting on my deck. By disposition, bluebirds, cardinals, and goldfinches tend to be very shy—but not this year.

The bluebirds nest in a box we have set up for them on our clothes line pole, rather near the house. They seem comfortable being that close to us as witnessed by the fact that they often bring off two sets of young in a season.

The goldfinches, too, have become accustomed to us. We have a feeder for them in the corner of our deck in full view. The goldfinches and I often eat at the same time of day: they at the feeder and I at the table. We talk to each other throughout the meal—pleasant dinner conversation really. It is as if that of God in them and in me communicate in a language foreign to each of us yet totally understandable to both.

These two bird species, goldfinch and bluebird, have become part of our summer ritual after all these years. But this year something new was added that sent this combination to a new level. It was a disheveled cardinal.

By normal standards, this bird was not the most beautiful cardinal I've ever seen, certainly not on the outside. He looked a bit unkempt and not the brilliant red color we typically think of when we picture a cardinal. Yet, from the first day I met him, I knew there was something different about this bird.

He and his mate nested in a small, cramped space beneath the deck. I suspect that they selected that site to avoid our young cat, who has demonstrated his adeptness at hunting all summer long. Each day he delivers his bounty at our back door.

They stayed on, long after they had finished rearing their young. For the rest of the summer they visited a second feeder that we have on that wonderful deck.

The male cardinal has exhibited some very unusual behaviors. He seems fascinated with proximity to us. He sits on a favorite deck chair, on window ledges, and even on a small table in front of the family room sliding door. All the while he continues talking in that characteristic

screen trying to get into the house.

I wish I could understand what he wants—what he is trying to tell me. I struggled with this all summer and it made me regret my ineptness. It makes me wonder again where and how our species had lost its ability to read the signs of nature.

And then it came together on that late summer afternoon. We had all taken up our positions as usual, and were in the process of greeting each other. But this time it was different. On this day they noticed each other. And I suspect it was that cardinal who started it.

**I**t was a beautiful thing to see. It began slowly and with some trepidation. But before long all the birds began to fly large circles around each other against that clear summer sky at sunset. They flew

*I cannot help but think  
that there is that of God  
in everything: in the fish of  
the sea, the fowl of the air,  
the plants and animals of the  
land, and much more.*

with such speed and grace that their colors almost blended together: the blue one, the yellow one, and the red one.

I remained riveted until their dance played itself out. I had to stay and see it to its finale for I sensed that this was important. I took that dance with me for many weeks. It never left me, regardless of what I was doing. I could easily picture it in my mind's eye.

But no matter how I tried, I could not find its meaning. And so I let it go. Perhaps, as important as this event felt, I was not the one to unravel its meaning.

But as so often happens, when we put our mind to sleep our soul will soar. And mine did. Somehow, unexpectedly the meaning became clear to me: these are the primary colors, I thought—red, blue, and yellow.

These birds were showing me the Divine Palette. From these primary colors all those wonderful and brilliantly blend-

manifesting the hand of God at work.

Immediately, my mind turned to 1 Corinthians, Chapter 13, in which we are told what the primary colors for our own individual palettes should be. They are faith, hope, and love. From these, if we blend them properly, all else will come to pass. This is what we need: these three, the greatest of which is love.

So I rested now, having solved my dilemma. I will carry this idea with me for the rest of my life and will remain forever grateful to those birds.

As informative as Sirius and the birds were at manifesting God's Light, it is clear there is a difference in the Light within them and the Light within a human being. Perhaps I should say there is a difference in the availability of that Light.

Elizabeth Gilbert, in her *New York Times* bestseller, says, "True yogis . . . see all this world as an equal manifestation of God's creative energy—man, woman, children, turnips, bedbugs, coral; it's all God in disguise."

She continues, however, to say, "A human life is a very special opportunity, because only in human form and only with the human mind can God-realization occur." The turnips, the bedbugs, the coral—they never get a chance to find out who they really are. But we do have that chance."

When I first read this, I thought: How clearly and simply she puts it, but how difficult it is to do.

For ultimately, that Divine Light cannot be delineated—neither in space nor through time. It is eternal and boundless. It always was and always will be. In the end, it is beyond human understanding. It is certainly beyond the brain that nature has given us. But perhaps not beyond the mind that we developed from life's experiences.

Still, it is a task, however difficult, that we must undertake. For as St. Augustine once said, "Our whole life is to restore to health the eye of the heart whereby God may be seen."

We did not create this Inner Light, but it is our calling to care for it. We need first to discover that piece of God's Divine Light in ourselves and then, as Augustine suggests, to spend a lifetime nurturing it.

For to sin against the Light that is given to us, both unbidden and undeserved, is unforgivable. □

## ■ PARENTS CORNER

# Home Training

by Mary Ann Downey

Mama sometimes stayed home from church on Sunday, saying, "I can worship God just fine right here in the kitchen while I fix Sunday dinner." This was a radical thing to do in our tight-knit Baptist church community, where staying home from church meant you were sick, maybe even in the hospital. It was even more radical for the wife of a deacon, Sunday school teacher, and lay minister to do such a thing. My two sisters and I never thought to question going to church and knew that whatever Mama did we were going with Daddy.

The house smelled good with dinner when we got home, and I remember Mama asking Daddy, "Well sir, what did the good man preach on this Sunday?" And with stern face and tone of voice he would answer, "Sin, woman, sin."

Then she would reply with a smile on her face and a mischievous twinkle in her eye, "Was he fer or agin it?"

Mama and daddy both grew up with the fine tradition of Southern storytelling and did their part to pass it on to us. Sometimes when Daddy was telling a story, Mama would correct him on a point of fact. He would say, "Now it's my lie, and I'll tell it my way." She would gasp, "Edward, the children," and we would laugh.

These are vivid memories of childhood and formed the foundation of my early religious education. Our church home was West Asheville Baptist Church, and we were there for Sunday school and worship service on Sunday mornings, Baptist Training Union on Sunday nights, prayer meetings on Wednesday evenings, and an afternoon choir practice. We memorized the books of the Bible and many stories and Bible verses. I especially liked competing in "sword drills," where we would stand at attention with a Bible (our Christian sword). The leader would call, "Attention, draw swords," and we would hold the Bible in front of us with left hand on top, right on the bottom. The leader would then call out a scripture reference. The first person to find the right verse would step forward and read it aloud. And win!

It has taken me many years to understand how this combination of intense and strict religious instruction, combined with loving parents who could laugh and joke with irreverence at the very church they supported, helped lead me to Quakers. You can worship God by yourself in your kitchen fixing dinner or anytime, anywhere; you don't have to be in church. The subject of sin was serious, and the preacher given high praise, but neither was off-limits for jokes. And authority could be questioned. □

Mary Ann Downey is a member of Atlanta (Ga.) Meeting

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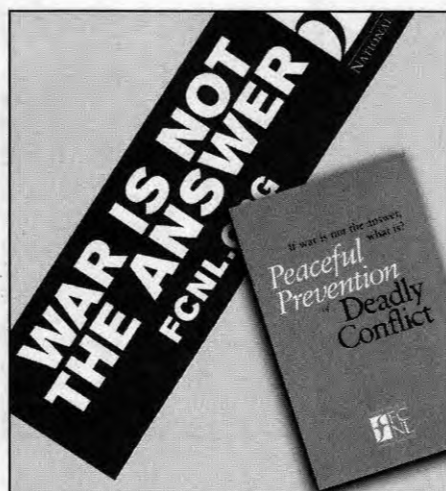
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## ■ LIFE IN THE MEETING

# A Dog's Buddha Nature

by Irwin Gooen

In the fall of 1968 I had moved away from a disbanding communal living situation on New York's Long Island, and wound up in northern Dutchess County alongside the Hudson River. Others were slated eventually to join me at the rented farmhouse, either on a half-week or weekend basis. For the most part, though, I was alone and wanted to reach out to the community surrounding me.

I believed that a good way of doing this would be to attend various church services right in the tiny village, Tivoli, or in the surrounding area. Perusing the free weekly shopping circular that landed at my doorstep, I noted an invitation from a Quaker worship group, Bulls Head Meeting, not too far down the road. I had long known of Quakers, and even some of their history and beliefs, but I had never experienced a Quaker meeting.

Another impetus to accepting the invitation was that, quite some years before, a friend of mine had been enrolled in a class about Buddhism at the New School For Social Research in New York City, which I sat in on from time to time (most of the attendees were "visitors," and not registered students). The teacher was quite a vibrant man, who taught Buddhism not so much by way of the intellect, but by being Buddhist in his mannerisms and style of teaching. I had, of course, assumed that he was a Buddhist in belief and practice, and maybe he was; but when queried by one of the students, he said that he was a Quaker. A Quaker?

I had a hard time reconciling this very hip (hey, it was the '60s), vital young man, so Eastern in his outlook, with Quakerism, which I pictured, for all the liberal viewpoints it held, as a bunch of old fuddy duddies dressed as Amish, walking around with clutched Bibles.

Well, my first visit to a Quaker meeting dispelled those notions very quickly, and in short time I became a regular attender, and could find very few First Days I was not able to attend in order to be at some other factional services instead, including a Catholic Worker enclave right there in my little village, one that ignored and was ignored by the local regulation Roman Catholics.

*Irwin Gooen considers himself a Quaker who subscribes to Taoist philosophy, or a Taoist who tries to practice the values of the Religious Society of Friends. He has never become a member of a meeting because he believes that to "belong" to one group excludes one from others.*

So, I got hooked quickly at the Friends meeting for worship, housed in an old, one-room schoolhouse, feeling that this was something that my heart and spirit had long longed for, without my knowing it. It spoke to me. I felt so at ease from that first visit, at which I even dared to speak, falling immediately into the fluctuations of contemplative silence and shared verbalizations, and the lack of a distinct agenda or managed service of worship.

But there was one thing that I had found disturbing, and that was the appearance at the meeting of a dog—a small, dark cocker spaniel, if memory serves me right—who shared a name with the county: Dutchess—or perhaps she was Duchess. What was a dog doing inside a house of worship? Despite having long considered myself an iconoclast, and open-minded . . . a dog? This was a step that I took as sacrilegious, or at minimum, incongruous.

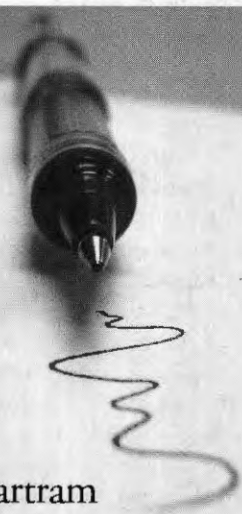
Although I had always been warmly welcomed and included there as a newcomer, an "outsider," I never took this issue up with anyone, and if the meeting showed lack of concern about this, who was I to throw in a monkey wrench?

I don't now recall if it came to me in a flash of enlightenment, or little by little, but I did come to realize that Duchess played a very big role at the meeting. She was, in a way, the minister, the pastor. While the rest of us had a verbal and intellectual communion with one another, it was Duchess, by going around from person to person to nudge or lick and be petted, who made the physical communion amongst the rest of us. She was the conductor of our physical contact, which we humans didn't really make.

I had almost ascribed "spiritual contact" as one of the human attributes for our communion, but then what do we know of a dog's spirituality? As another worship/contemplative group would have it: "Does a dog have a Buddha nature?" □

# The Terrorist's Stories

Geri-Jean Blanchard



by Stuart Bartram

I was talking to my boys, Gurney and Ammon, about religious conviction and the choice of community of spirit, while I washed dishes. Gurney had said it is hypocritical or insincere to go looking for a church because how could you justifiably mold your beliefs one way rather than another. When you did join a church you'd be insulting its members by the smallness of your contrived choice. If communion is a wonder to Catholics out of the history of their faith, how could you just decide to join in when you might just as easily have decided something else? People have died over the choice of one ritual as opposed to another and personal choice cannot equate the direction of God. (Not that Gurney believes in God—he was studying hypocrisy.)

His was a position of integrity, but inflexible in my opinion. I was arguing for softening it. I said that maybe communion and whatever else are the details, and that the seeker may already have a vision of the Spirit that they are hoping to settle in a community that shares it. He argued, correctly, that Catholics wouldn't agree to consigning their ritual to "detail." I said that regardless, people from different religions can understand one another elementally, apart from their ritual. Gurney and Ammon said heatedly that they could not.

I said that sometimes when I am writing in a restaurant in the early morning, which is a time of the Spirit for me, I feel as if I'm in Quaker meeting and all the people 'round are in meeting with me, whether or not they are centered or focused (people in meeting some-

times are not); even if they couldn't look lonelier, or because of it; even if they were barely awake; even if they were not kind to the waitress; even if they carried who-knows-what burdens and looked it, or because of it; and I listen to restrained vocal ministry here and there.

Ammon said that I sounded like a Mormon, turning ancestors who hadn't been Mormons into Mormons so they'd be safe. I said, That's right! I'm a spiritual terrorist, saving people without their knowledge or permission! (And in fact I do!) Look out, Gurney, I said, I'm saving you right now. Gurney

looked at me askance.

Bible thumping zealots can't hold a candle to me  
because I am so easily successful.  
Because no one sees the work I do  
it can't be undone.  
I am likely not noticed  
as I come and go,  
doing my work:  
watching, willingly, people do theirs.

Receiving stories,  
breathing in & out.

It would grieve me to learn  
it made no difference,  
that watching with kindness  
bears no objective influence at all; none.  
But I won't learn that  
because this is a realm of mystery.  
I save others  
but others can only save themselves.  
And then there is a gentleness  
that must, must include them—into a  
simple community,  
how could it not?  
I save them  
because I know my failure to save them  
and their failure to save themselves . . .  
because our failures are irrelevant.  
We are saved by the story that  
includes us.  
I cannot do without these others,  
so I'll take them with me;  
saved together.

Then I might write something down on my  
paper. □

*Stuart Bartram is a member of Alfred (N.Y.) Meeting.*

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tion together in the way Friends would truly like to see.

White U.S. culture, on its own, tends to be self-centered, valuing human control over nature, seeking wealth and conquest, demanding consumption, and promoting "us" vs. "them." Reparations intervene in this thinking, unmasking and disrupting it. These are the very values Friends work to undo. Surely this is something Friends should encourage.

In regard to the material transfer involved in reparations, Friends have always understood that when we mismanage material affairs, we suffer spiritual harm. In other words, so long as the dominant culture of our nation continues to reap the material benefit of policies based on the historic theft and diversion of resources from the African American community, our lives will be distorted and we will not be able to attain the spiritual fullness of God's community here on Earth. Friends need to ask ourselves: What is our present spiritual condition? One cannot be passively nonracist in a society whose very economy has been structured on a racist past. Positive action is required to change that.

In past times Friends' disregard for the material has had the ironic effect of leading many Friends to experience economic well being. Honesty and integrity, and the placement of human values and relationships above short-term profits have proven to be an avenue to wealth over the longer term. This is not a suggestion that Friends should pursue our values for the purpose of economic gain. But it is nonetheless a reminder that the process of building true community is one in which all parties can gain. Just as the Marshall Plan helped rebuild a sound European economy that lifted the U.S. economy along with it, a well-managed and sincere plan of reparations promises to lift us all from an unfortunate history that drags us all down.

## What Quakers Can Do

Friends can begin to educate ourselves and others on the work being done on reparations. This covers topics ranging from historical studies of the impact of slavery and Jim Crow, to the development of proposals for the use of resources transferred in part of an ultimate settlement.

We can ask our government to make an apology for past practices. Such an apology has never been given. We can place our support behind the bill for a commission to study reparations that Representative John Conyers has perennially submitted to Congress since 1989.

We can devote time and financial resources to consider within our own body what we have done historically as slaveholders, economic beneficiaries of slavery, and supporters of Jim Crow. We can review what we have done in the way of reparations and consider how we might reconcile what we find with our present actions and aspirations, including an upwelling of the Spirit that seeks to make our Society more racially just and inclusive. As we find the need, and are guided by the Spirit, we can consider an apology and reparations within our own Religious Society.

Quakers have often proven skillful when working with complex, multifaceted concerns that need careful study and implementation through consideration of many parties, lots of dialogue, and the use of conflict resolution. We have also proven ourselves capable of amplifying the voice of oppressed people seeking self-determination. As allies we are able to give issues legitimacy in the dominant culture. Reparations call for all these skills.

Why haven't Quakers taken up reparations as an issue? I don't truly know, and so I can't answer the Friend of color who first drew me to the Light on this matter. For the present moment I can only amplify her question, and see that it gets the attention it deserves.

But if I draw from my own being to hazard a guess, I believe the answer would be found in that part of me that first reacted to her query. It's the part that says my community is a white community. Long ago I learned I'm not supposed to talk about this part of myself. It's a source of shame, and so it only finds expression when I can interpret its views in another way. Yet being raised in a nation that has long supported a structure of two communities, I absorbed the lesson. Now I try to pretend that part of me does not exist. But it takes time, it takes energy, and ultimately it's wrong to do so. I need to love that part of myself, to patiently calm and soothe it, and then gently guide it to the work at hand. □



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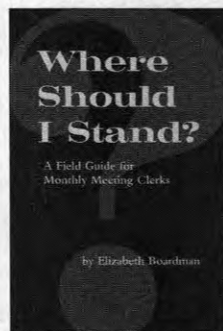
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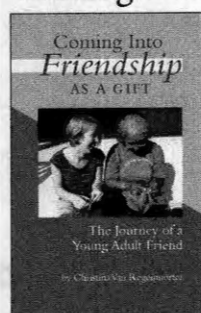
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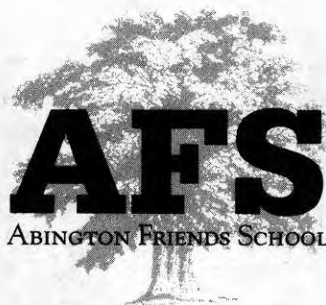
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## ■ WITNESS

# From Surplus to Big Plus

by Don Lathrop

Every so often, many of us are lucky enough to be at the right place at the right time to participate in a truly remarkable event.

The event described below was organized by Eddie and Kelly O'Toole, friends who have spent several years in Honduras. Eddie's first involvement there was with the Peace Corps. Subsequent to that, they returned on their own to set up a school in Guaimaca, a town of several thousand people. Through donations from friends and others, they were able to construct a school building and partially furnish it.

Eddie began by teaching repair of vehicles, ranging from a deserted tractor to broken bicycles. Then he moved on to pottery making and computers. Many more skills, including music lessons, have also been introduced.

In order to build and furnish the school, among other things, Eddie bought an old school bus and refurbished it. Then he filled it with donated items, many from a building that was being razed. He drove the bus to Honduras, kept the contents, and was able to sell the bus for enough to cover his expenses. He repeated the renovated school bus activity a second time, but this time he shipped it for roughly the same amount of money it would have cost to drive it there.

Another time he raised sufficient funds to purchase a used ambulance, which he shipped and which got so much use that he had to replace the tires not long after. The ambulance was a first for the town, which has no hospital.

Now to describe the event in which we

were joyful participants: In southern Berkshire County, Mass., two elementary schools and one middle school closed two summers ago and were consolidated into a new building with mostly new furnishings. The towns auctioned off leftover school furniture to interested local folks. However, this barely made a dent in the supply.

Enter Eddie, the right man at the right time, with a group of the right kind of friends for labor.

The schools were happy to give away their surplus items. What then turned out to be key was the Chiquita Banana Company. This corporation delivers fresh bananas from Honduras to New England every day. Often the truck goes back empty. It turns out that for \$3,200 it is possible to fill the 40-foot truck to the rooftop with anything you want to send and have it delivered to Honduras. There was so much more equipment and furniture than Eddie's school could use. However, there was a Catholic nun that Eddie knew who is responsible for the education of thousands of Honduran Children. Much of their education is by radio during the week, with meetings on weekends at a variety of locations. She could use all the surplus items Eddie could deliver and she was able to come up with the \$3,200 for the delivery, sharing some of the contents with Eddie.

Seldom had novice furniture movers



*Don Lathrop is a longtime attender of Old Chatham (N.Y.) Meeting. Eddie moved to Honduras in 1996 with his family. He and his wife and daughter have organized 10 such truckloads into Honduras and have used banana trucks for the last five trips.*



Photos:  
Volunteers load  
a banana truck  
with treasures  
for Honduras.

worked more vigorously than the day of loading. Folks had brought summer clothing and sports and medical equipment to stuff in everywhere there were spaces. More than a hundred student desks were disassembled so they could be stacked more tightly.

Four-drawer file cabinets, which just fit across the truck six abreast, with about a sixteenth of an inch to spare, were filled with reams of paper donated by sources other than the school. Also, a couple of dozen microscopes went along and many, many computers, monitors, and printers, plus every other thing imaginable, including wheelchairs, walkers, blackboards, bicycles, right down to a shoeshine kit someone had donated.

Yet, when we finally completed our task and locked the door of the truck, a vast assortment of items was still there to be shipped, much of it still at the schools. (We had had to move everything from the schools to an area that could serve as a loading dock, because the truck would only come on the condition that such was provided and the schools had none.)

As luck would have it, it would have cost the schools about \$3,200 to pay a company to take away their surplus to a dump. Hence, the school boards came up with the cash for a second truckload, which was duly packed and sent along its way. But lo and behold, still much remained.

This time, to our delight and chagrin for its lateness, we discovered that if we could show that ours was a charitable endeavor, we could ship for half price. We did, and by the end of the third truckload, we had finally sent off most of the best stuff. We gave away the remainder to any takers.

Readers may not know an Eddie in Honduras, nor have three schools closing nearby. However, many developing countries send regular shipments of goods or foodstuffs here and the containers they come in may go back empty. Some of you may have connections there.

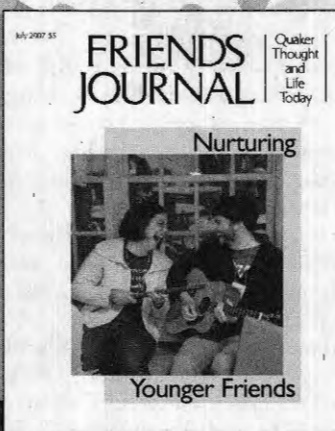
All kinds of buildings come down from time to time, and our dumps are too full. Some of these buildings may have abundant surplus furnishings or salvageable materials, as was the case here. Others may come down in such a way that doors, windows, sinks, toilets, pipes, wires, etc., can be removed and shipped to a location only too happy to have them.

Please put this idea in the back of your head and be ready when and if an opportunity presents itself.

Eddie went down to meet the trucks, thus ensuring the items got to their proper destination. Any group undertaking such a project might wish to give some thought to that aspect of the enterprise. Also, an inventory is required for duty at the port.

Good luck to any who might consider such a genuinely rewarding adventure. □

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# FRIENDS JOURNAL



## An Introduction to Quakerism

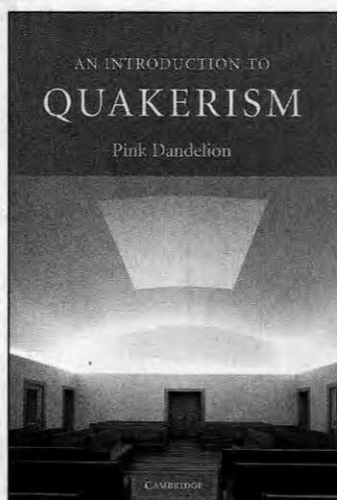
By Pink Dandelion. Cambridge University Press, 2007. 294 pages. \$19.99/paperback, \$84/hardcover.

British Friend Ben Pink Dandelion provides a thorough presentation of Quakerism from historical, theological, and sociological perspectives. This is much more than a brief pamphlet and the depth of analysis will be well beyond introductory to many. The style is academic and may be a bit daunting to the armchair reader, especially if one is setting expectations based upon the title. Other works are likely better suited for beginners, but this one is important for those looking for a deeper introduction.

The book's organization and background information lends itself both to individual reading and to study group discussions. The first two-thirds of the book provides a historical and theological exploration of Quakerism's first 300 years, and the final third focuses on Friends today. Both give food for thought and frameworks for further exploration. Three themes—time, spiritual intimacy, and definition of the "world's people"—are consistently used and ground the reader as the many threads of Quaker practice and belief are followed over time and place. Dandelion does an admirable job of separating worship form and theological belief and explaining various Quaker distinctives in both historical and theological contexts. Readers are advised to take similar care as the terms "Evangelical" and "Liberal" are used throughout the book to refer to theological beliefs rather than worship form or political leaning.

A real strength is the incorporation of the worldwide family of Friends throughout the book. The second chapter, "The beginnings of Quaker diversity," does an excellent job of explaining how Friends evolved into the many branches found today. Dandelion successfully highlights the major divisions and personalities of 19th century Quakerism, complexities are addressed without getting overly long or complicated, and his overview of modernism in the late 19th century is especially useful as it shows both the transformation of British Quakerism and the modernist influence on Gurneyite and Hicksite Friends in the United States. Also valuable is the inclusion of 20th-century Quakerism as the third chapter covers the continuing changes over the past 100 years—a useful contribution as older publications cannot offer such synthesis.

For each chapter the author provides an introduction and then a summary at the end.



There is also an index and timeline at the end of the book, a brief annotation to further readings, and a lengthier bibliography providing up-to-date references for those desiring to dig deeper. Several diagrams from past publications are included, such as Fran Taber's model and typology of Quaker theology and Stan Thornburg's chart on discerning vocal ministry. Models by Dandelion are less

informative. The body of the work also includes a number of separate boxes providing asides on terminology, biographical highlights, and other items that would otherwise break the flow of the main text. Thomas Hamm's *Quakerism in America* (2003) provided an accessible overview of the history and evolution of Friends in the United States. Dandelion's book adds a broader dimension by placing U.S. Friends within the context of those in Britain, Africa, and elsewhere around the world. Dandelion's work also provides deeper analysis of Quaker theology, both historical and contemporary, and more complex examination of contemporary Friends with detailed examples and excerpts from yearly meeting disciplines across theological and geographic differences.

—Gwen Gosney Erickson

Gwen Gosney Erickson is the Friends Historical Collection Librarian and Archivist at Guilford College and a member of Friendship Meeting in Greensboro, N.C.

## Ecumenical Engagement for Peace and Nonviolence: Experiences and Initiatives of the Historic Peace Churches and the Fellowship of Reconciliation

By H. Lamar Gible, edited by Thomas D. Paxson Jr. *Historic Peace Churches/FOR Consultative Committee*, 2006. 233 pages with extensive appendices. \$12.00/softcover.

*Ecumenical Engagement for Peace and Nonviolence* offers a fascinating overview of the journeys taken by the Historic Peace Churches and coopera-

tive ventures through the HPC/Fellowship of Reconciliation Consultative Committee of the World Council of Churches.

One might read this book with the suspicion that such a committee would produce the kind of declarations and proposals reminiscent of the do-nothing "Popular Front of Judea" spoofed in Monty Python's *Life of Brian*. But the reader is in for a pleasant surprise. Indeed, there are any number of studies and statements produced during the tenure of the HPC/FOR Committee; they are surprisingly current, however, and the list of contributors to the various products of the Committee is a "who's who" of Quakers, Brethren, and Mennonites of the past century.

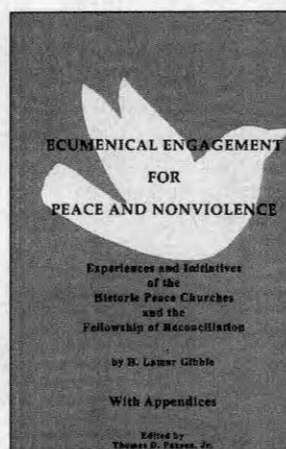
One might read this volume for helpful insight into the case for nonviolence from theological, ethical, and socioeconomic bases. The appendices alone contain excellent material by authors including Wilmer Cooper, James Childress, Eugene Roop, and others familiar to Friends.

The book also serves as an illuminating outline of HPC relations with each other through the American Revolution, Civil War, 20th-century conflicts, slavery, and other issues that challenged nonconformist groups in U.S. society. The author offers a brief interpretation of the different approaches to peace by Friends, Mennonites, and Brethren—and points out periods of stagnation in their communal peace witness.

Difficult issues such as relationships with liberation groups that don't eschew all violence and the accusation of being disloyal to country are addressed, and for those of a certain age, the volume offers a nostalgic trip down memory lane. The time period between the World War II and the 1970s, especially, receives ample attention.

There could have been a more adequate handling of the 1975 rise of New Call to Peacemaking and the Christian Peacemaker Teams in the 1980s—the former is given short shrift, and the latter is not mentioned at all. The formation of American Friends Service Committee in World War I is also not mentioned.

These oversights are minor, though, in comparison to the benefit of the book's preservation of the history of HPC interchange, describing their contribution to discourse on peace, and reminding us of how vital a role many Friends we know have played over many years in applying the best



insights of scholarship, analysis, ethics, and Quaker testimony to the cause of peace.

— Max L. Carter

Max L. Carter is the director of Friends House at Guilford College.

## A Biography of Lillian and George Willoughby— Twentieth-Century Quaker Peace Activists

By Gregory A. Barnes and Emma J. Lapsansky-Werner. Edwin Mellon Press, 2007. 388 pages. \$119.95/hardcover.

George and Lillian Willoughby are probably two of the best known activists in the U.S. peace and social justice movement of the last half of the 20th century. Because of this, most of us who were also involved will respond to this biography repeatedly with some version of "Remember that..." Or, like us, you might be amazed to discover that George and Lillian participated in yet another action that you did not know about.

Well-written biographies such as this one are far more than just history. It also gives us insights into how the Willoughbys worked together and worked apart on the broad and varied issues of peace and justice. George and Lillian have firmly agreed on the goals of the peace movement; however, they are very different people and therefore worked differently. Their biography reveals a number of insights into how they worked through their differences over the years.

George was, in effect, a self-made man. He grew up in a family that moved back and forth to the Panama Canal construction project where his father worked during much of his youth. He left home at a young age to live in Kansas with Francis and Ermina Douglas, who provided a stable life and a sense of direction for the young boy.

Lillian Ruth Pemberton was born to Verlin and Sara Hinshaw Pemberton, both Quakers. The family was active in Quaker affairs, especially those connected with Scattergood Friends Boarding School. Lillian brought to their marriage a solid Quaker tradition.

George and Lillian met in 1939 and were married in 1940. At age 25, they both brought to the marriage a maturity that they called on repeatedly to help work through the many challenges that they met in their journey through life.

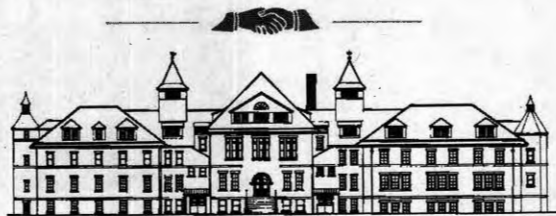
A "remember that" for me came as the biographer described the campaign to bring open occupancy to the New Jersey Levittown Housing Project (now Willingboro) that was then being built. I remember being immedi-



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ately impressed by Lillian's ability to bring quiet wisdom to our contacts with Levittown employees and possible home buyers as well as the general public.

While Lillian worked with Committee for Open Occupancy of Levittown and took care of their children, George was in the Pacific preparing for the voyage of the sailing ship *The Golden Rule*. He was part of a crew of four who planned to sail into the nuclear weapons test area as a challenge to U.S. nuclear weapons testing. The U.S. Navy did not allow that tiny sailing ship enter the test zone.

Over and over George and Lillian worked together on projects or divided the responsibility between them. The narrative describes their search for a life style that is in harmony with their sense of economic justice, care for the Earth, and community responsibility.

The Movement for a New Society was an experiment in group living that kept them both involved for several years. A group of people purchased a house in Philadelphia hoping to evolve into a strong community of peace activists. For about a decade they were successful and the project expanded to include at least 13 houses.

—Irving and Jennifer Hollingshead

*Irving and Jennifer Hollingshead are peace activists and members of Unami (Pa.) Meeting. George and Lillian Willoughby have been an inspiration to them for 50 years.*

## Also of Interest

### Another World: A Retreat in the Ozarks

By William Claassen. *Sheed and Ward*, 2007. 189 pages. \$17.95/softcover.

### Planting the Good Seeds: Letters from a Quaker Relief Worker.

By Robert McCoy. *Wilmington College Peace Resource Center*, 2007. 331 pages. \$19.95/softcover.

### Plan B 3.0: Mobilizing to Save Civilization.

By Lester R. Brown. *W.W. Norton and Company*, 2008. \$15.95/softcover.

### Mexico Sketches: An Illustrated Travel Memoir.

By Jeana Carey. *CPO INK*, 2008. \$17.95/softcover.

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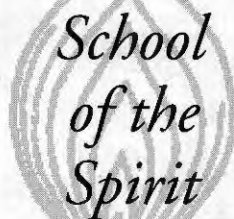


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Charlotte (N.C.) Meeting has withdrawn from North Carolina Yearly Meeting—Friends United Meeting because of concerns about “inclusiveness issues” within NCYM and FUM. The decision by Charlotte Meeting followed several years discussing their concerns in monthly business sessions, in a retreat, in several forums, a threshing session, and in several meetings with representatives of NCYM and FUM. The event that “crystallized” their leadings, Sandy Kohn, clerk of Charlotte Meeting, states in a letter to Mike Fulp, clerk of NCYM, was the decision by the executive committee of the yearly meeting to deny a request of Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns to hold their annual midwinter gathering at Quaker Lake, a camping and retreat center owned by the yearly meeting. Charlotte Friends approved withdrawal from NCYM-FUM in their monthly business meeting on January 6, 2008. In his letter, dated March 5, 2008, Sandy Kohn further states, “CFM has historically struggled with the hierarchical practice and language of NCYM-FUM, which does not align with our understanding of Quaker process, and with the NCYM-FUM Faith and Practice document, which does not speak to our spiritual condition as a meeting nor provide guidance with which we are comfortable.” Mike Fulp said the letter from Charlotte Meeting was read to the midyear session of the yearly meeting’s Representative Body. “We have been in discussion with them about their concerns. We regret their decision, but we recognize this is their choice. We are still friends and wish them well.” According to Sandy Kohn, Charlotte Meeting will maintain its relationship with Piedmont Friends Fellowship, a group of 13 monthly meetings in North Carolina that meet in quarterly sessions and in annual gatherings. Charlotte Meeting will also maintain, through Piedmont Friends Fellowship, a relationship with Friends General Conference. An unprogrammed meeting, Charlotte has 75 members. Attendance at meetings for worship ranges from 50 to 60 persons, according to Sandy Kohn. “We hope to continue to work with Friends in promoting Quaker testimonies, especially that of peace . . . and will faithfully seek the Light as we continue our journey as a meeting and as individuals,” Sandy Kohn concluded his letter. The letter also was sent to John Porter, superintendent for NCYM; Sylvia Graves, general secretary for FUM; and to Brent McKinney, clerk of FUM. —*Letter from Sandy Kohn; telephone conversations with Sandy Kohn and Mike Fulp*

The Indonesia Initiative of Friends Peace Teams announced earlier this year that Indonesians in East Aceh have conducted the

first Alternatives to Violence Program (AVP) basic workshop on their own without any facilitators from the outside! The team that conducted this workshop was composed of facilitators from both sides of a lifelong armed conflict. East Aceh is an Acehnese nationalist stronghold, where Javanese farmers were born, raised, and run out. The participants were from Peureulak, in East Aceh, which is considered the “heart of the war” and has a very hard fishermen’s culture in which people are easily suspicious and hateful of outsiders. This was the first time perpetrators participated equally with victims of the war. One of the Acehnese facilitators told a story about experiencing transforming power on a night he was certain he would be killed. It turned out that two perpetrators of the violence that night were in the workshop. He says it was really powerful to sit in the room and share what was going on for each of them that night—the Javanese were able to see that they were not the only ones who felt they might die. The meditation at the end of the workshop, he said, was amazing. Since August 2005, four adult and four young adult Friends from New York Yearly Meeting, who are AVP facilitators—Nadine Hoover, Dean Hoover, Deb Wood, Pamela Hawkins, Sarah Mandolag, Molly McLellan Tornow, Karilyn Valesko, and Steven Slining Haynes—have been going to Aceh and North Sumatra, Indonesia, to conduct three-day Alternatives to Violence basic workshops and three-day trainings for facilitators. The first workshop led by these facilitators took place in East Aceh one week after the Peace Accord was signed between the Free Aceh Movement and the Republic of Indonesia in Helsinki, Finland. In 1965, the U.S. government orchestrated a coup in Indonesia that “wiped out communism” in three days, but also was less known for attacking the Islamic power base in Indonesia—Aceh. Never fully recovering from having its own military turn against them,

in 1976 the Acehnese initiated a war of independence from Indonesia. After nearly 30 years of war and a massive tsunami, most of the people the U.S. facilitators work with are young, in their 20s and 30s, and have suffered major traumas. Find out more online at [www.friendspeaceteams.org](http://www.friendspeaceteams.org). —*Nadine Hoover, Coordinator, Friends Peace Teams Indonesia Initiative*

On August 24 and 25, 2007, Friends of Sandwich Meeting on Cape Cod, Mass., of New England Yearly Meeting, celebrated the 350th anniversary of its beginning. It is the oldest monthly meeting in North America, and on both evenings, about 25 Friends of various ages, simply costumed according to period and character, portrayed a series of personalities from the whole of the meeting’s long, colorful history, by reading in the first-person historical texts relating to these personalities. The readings were backed by a PowerPoint presentation showing illustrations of the ships, buildings, and people in the stories. The texts had been collected and adapted for the occasion by David Douglas, a longtime member and recorded minister in West Falmouth Preparative Meeting, one of the three that make up Sandwich Meeting (along with Sandwich and Yarmouth preparative meetings). The two performances, held at the East Sandwich Meetinghouse site (the oldest ongoing meetinghouse in the country, secluded on a little hill in the woods) were open to the public, and the plain meetinghouse, first erected in about 1672 and dating in its present version from 1810, was packed both times. The event had been well publicized locally. The community building recently erected on the site was open for fellowship and refreshments, walls covered with displays of photographs, newspaper clippings, and various other memorabilia documenting the activities of the meeting over time. The playful and varied accounts of history gave a living



These women of Deli Serdang are day laborers in the palm oil plantations around their homes. They work long hours for about two dollars a day. The Alternatives to Violence Workshop helped them address the extensive violence in their homes.



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sense of the waxing and waning of a Quaker meeting's life over many years, with its ups and downs, conflicts and reconciliations, near-extinction and renewal, as well as moving glimpses of the divine influence and the spirit of Friends in their responses. A full history of Sandwich Meeting can be found at [www.quakercapecod.org](http://www.quakercapecod.org). —Heidi Blocher, Sandwich (Mass.) Meeting

A searchable online database of Friends meetings and churches in the U.S. and Canada is now available online at the Friends World Committee for Consultation (FWCC) website: [www.fwccdirectory.org](http://www.fwccdirectory.org). You can find addresses, directions, and contact information on any meeting. Searches can be made by name of meeting or church, state, zip code, or by language used.

A project called Courage to Resist, based in the U.S., is organizing a "Let them stay" campaign in support of Jeremy Hinzman and hundreds of other G.I. exiles in Canada. In November last year the Canadian Supreme Court refused to hear Hinzman's plea for refugee status. The Resisters Support Campaign is working feverishly to stop any deportations and feel that they have Canadian public opinion behind them. David Gosling, an Infantry Officer who served in Iraq for 15 months, has also voiced opposition to the war. His parents are Quakers and raised David in the Religious Society of Friends. The war, and what he experienced, made him reconsider his Quaker roots. When he gets out of the service in May he plans to attend Earlham School of Religion. —Quaker House Newsletter, Fayetteville, N.C.

## BULLETIN BOARD

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- July 19–24—Northwest Yearly Meeting
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## MILESTONES

### Deaths

**Dart**—*Martha Johnson Dart*, 91, on July 27, 2007, in Claremont, Calif. Martha was born on March 10, 1916, in Canton, Ohio. She graduated from Ohio Wesleyan University and earned a master's degree from Syracuse University. She became a convinced Friend at Swarthmore (Pa.) Meeting in 1949 and in 1956 transferred her membership to Claremont Meeting, an affiliation she maintained until her death. Martha served in nearly every capacity of Claremont Meeting, ministering to others of all ages with unflagging acceptance, support, hospitality, and counsel. Martha made friends in England and India when she and her husband, Leonard, lived and traveled there several times, and maintained a prodigious correspondence with them. She also maintained many friendships with people across the United States. The Darts attended New Delhi Meeting in India in the early 1970s and Martha wrote of their experiences for *FRIENDS JOURNAL*. India had a profound lifelong effect on her spiritual outlook and her writing. Martha and Leonard served as resident directors of Davis House, an international guest house under the care of AFSC in Washington, D.C., and as both Brinton Visitors and Friends in the Orient for Pacific Yearly Meeting. The Darts also spent a year at Woodhrooke Quaker Study Centre in Birmingham, England, where Martha's research resulted in three books about British Quaker educator and peace activist Marjorie Sykes, with whom she had developed a devoted friendship in India. Despite increasingly severe hearing loss during the second half of her life, Martha managed to feel and "hear" what was truly important. Martha served in many formal roles within the monthly and yearly meetings, and her ministry continued after she and Leonard moved from their Claremont family home into a nearby retirement community. Martha's husband, Leonard Dart, predeceased her in 2004. She is survived by three daughters, Mary Dart, Ruth Dart, and Sarah Coppieters; one son, David Dart; six grandchildren; and one great-granddaughter.

**Jonitis**—*Peter Paul Jonitis*, 94, on June 8, 2007, in Lewiston, Maine. Peter was born on April 23, 1913, in West Fitchburg, Mass., to Alice and John Jonitis, Lithuanian immigrants. He graduated from Clark University in 1939 and married Elizabeth Wright in 1946. After earning a PhD in Sociology at University of Pennsylvania in 1951, he served on the Bates College faculty from 1953 to 1967, and then was chair and professor of Sociology at Florida Southern College until 1974. During the late 70s, Peter was co-host with Elizabeth at Davis House in Washington, D.C. In 1981 and '82 he was the T. Wistar Brown Fellow at Haverford College, researching the Quaker contribution to early American penology from 1773 to 1830. In 1984 Peter was commissioned by the governor of Maine as a member of the Board of Visitors to Maine State Prison in Thomaston. A recorded minister of New England Yearly Meeting, he served the Religious Society of Friends as supply pastor of Oak Street (Maine) and Durham (Maine) meetings and as representative to the 1967 FWCC World Conference. He was a member of New England Yearly Meeting's Ministry and Counsel, NE AFSC Executive Committee, and AFSC Maine Indian Program Committee. He participated actively in Falmouth Quarterly Meeting. A high point in Peter's



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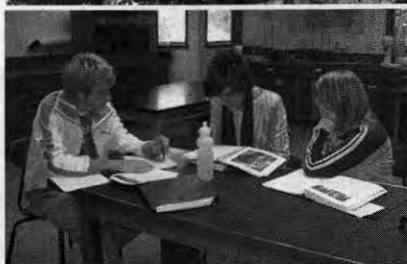
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life was the year 1959–1960 when he, with his family, taught at Friends Boys' and Girls' Schools in Ramallah, Jordan. He cherished his ancestry and wrote several articles about Lithuania during his academic career. To know Peter was to be engaged by a person who thought deeply about life and social goodwill, and enjoyed both people and nature. He especially enjoyed fishing. Peter was preceded in death by his son, Peter Paul Jonitis Jr., in 1985. He is survived by his wife, Elizabeth Jonitis; his daughter, Karen Rhoda; four grandsons, Douglas Ratliff, Brian Ratliff, Michael Jonitis, and Marc Jonitis; and three great-grandsons, Joseph Ratliff, Jackson Ratliff, and Marc Jonitis.

**Marsteller**—*Louis J. Marsteller*, 87, on June 18, 2007, in Brunswick, Maine. Louis was born on May 5, 1920, in Brunswick to Lelia S. Gatchell and Ernest F. Marsteller. He graduated from Brunswick High School in 1937, from Wentworth Institute in Boston in 1939, and from Earlham College with a BA in Political Science in 1942. He married Clarabel Hadley in High Point, N.C., in 1948. He worked in the family business starting in 1932 with the opening of the Maine Idyll Motor Court in Freeport. He also worked with his father in lumbering. From 1957 to 1982, he worked as field secretary for New England Yearly Meeting. He worked to develop NEYM's youth camp in South China, Maine. He was a member of Durham (Maine) Meeting and served on committees and as presiding clerk from 1951 to 1953. He was a member of AFSC's Board of Missions for Five Years Meeting (now Friends United Meeting) and in the 1950s was a representative to Friends Committee on National Legislation in Washington, D.C., and Friends World Committee for Consultation World Conference in Oxford, England. Starting in the 1950s, Louis served Freeport on budget, school study, and building committees and as selectman, moderator of town meetings, and representative to the Maine Legislature from 1969 to 1973. He served on the boards of Oak Grove School in Vassalboro, Maine Council of Churches, Freeport Merchants Association, Freeport Historical Society, and Maine Innkeepers Association, including one term as president. A respected elder, Louis shared his knowledge of the history of Durham Meeting and was ready with suggestions and advice for the functioning of the meeting. His willingness to do the necessary physical work to get projects done was well known. He enjoyed telling jokes and stories, riding his Packard in local parades, working and being in the woods, eating lobster by the ocean, and watching his grandchildren grow. He was known for his ready smile and laugh and his quick rapport with people. He is survived by his wife, Clarabel Marsteller; three sons, David, Robert, and Thomas Marsteller; daughter, Nancy Marsteller; sister, Lelia Taylor; nephew, Stephen Taylor; niece, Kathleen Nace; two grandnephews, Matthew and Geoffrey Taylor; eight grandchildren; two step-grandchildren; and three step-great-grandchildren.

**Mock**—*Dorothy Jeane Mock*, 95, on November 28, 2007 in Pisgah Forest, N.C. Dorothy was born on January 6, 1922, on a farm in Madison County, Iowa, to Hattie Louise Walker Moreland and John Jacob Moreland. She graduated from Iowa State College in 1943 with a BS in Home Economics and taught for two years. During World War II she worked as a dietician for the U.S. Army's study of

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hepatitis. On the day the United States dropped the first atomic bomb on Hiroshima, Dorothy met Jesse Mock. He was a conscientious objector assigned to the hepatitis study as a "human guinea pig." They were married in 1947. They first lived in Washington, D.C., then moved to Ho-Ho-Kus, N.J., in 1954. They retired to Pisgah Forest, N.C., in 1984. Dorothy was a pacifist and peace activist all her life. She was a member of the Women's International League for Peace and Freedom and a founding member of Women's Strike for Peace, an organization that worked to end the testing and stockpiling of nuclear weapons and to end the Vietnam War. (See "A Journey of Love and Entreaty," by Dorothy J. Mock, *FRIENDS JOURNAL*, Nov. 2005.) She was a member of Transylvania Citizens Improvement Organization, a community service organization founded during the Civil Rights era. Her pacifism was nurtured by being a member by conviction of the Religious Society of Friends. She was a member of Brevard (N.C.) Meeting. She said that the most significant historical highlight of her life was being one of the thousands on the Mall in Washington, D.C., who heard Dr. Martin Luther King Jr. deliver his "I Have a Dream" speech in 1963. Dorothy was predeceased by her husband, Jesse Mock. She is survived by their four children; Jeffrey Mock, Deverie Turnbull, Danci Mock, and Jon Mock; her brother, Dorence DeVere Moreland; and five grandsons, Benjamin, Jesse Mock, Kelton, Jerrell, and Dorian Mock.

**Neptune**—*Helen Elizabeth Johnson Neptune*, 85, on August 3, 2007, in Tucson, Ariz. Helen was born on October 23, 1921, near Alden, New York. She attended University of California, Berkeley, where she met David William Neptune. Helen and David were married in July 1941 and lived in Berkeley, Oroville, and Richmond, Calif., before moving to San Diego. Helen and David were activists in the Civil Rights Movement, first in Northern California and later in San Diego. For over four decades Helen was a member first of La Jolla (Calif.) Meeting and, later, San Diego Meeting. More recently, Helen attended Pima Meeting in Tucson. Helen was a supportive wife and partner to Dave, sharing in and supporting his many professional and social endeavors. She was a caring, nurturing, and empowering mother, who taught by example the value of family and unconditional love. She was a parent who was able to facilitate the many and varied interests of her four active children, including daily shuttle service to schools, weekly trips to music lessons, sports practices and games, and numerous after-school activities. As a mother, Helen accepted everything from a snake and reptile menagerie to multiple teenage bands practicing in the house. Despite the active household, she was ready and willing to bring into the home people who needed care. Helen was preceded in death by her husband, David Neptune, in 2003. She is survived by two daughters, Nancy Nelson and Susan Jenkins; two sons, Mark and John Neptune; and grandchildren, great-grandchildren, and numerous extended family.

**Rudd**—*Ralph Corlies Rudd*, 92, on December 26, 2007, in State College, Pa., of Parkinson's disease. Ralph was born on May 22, 1915, in Szechuan Province, China, to Baptist missionaries Anna Evans Corlies Rudd and Herbert Finley Rudd. Ralph's family returned to the states when he was

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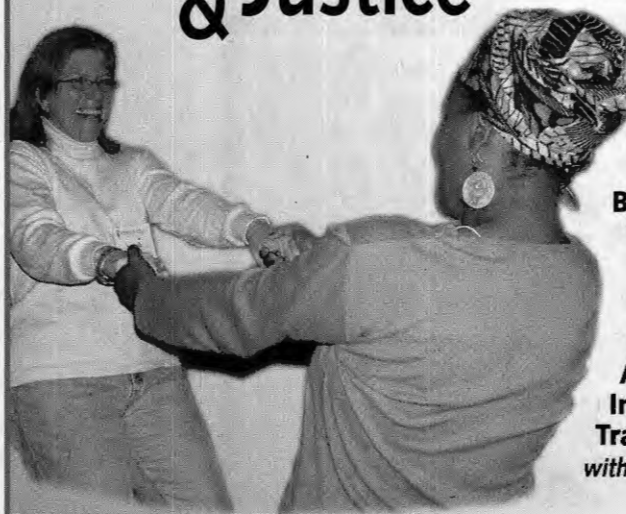
six years old. Growing up in Durham, N.H., he was active in Boy Scouts, competitive swimming, and track. He attended Phillips Academy in Andover, Mass., and graduated from University of New Hampshire, where he studied philosophy. After college, he worked as in a steel mill in Aliquippa, Pa., where he took part in early organizing activities of the Steelworkers' Union and edited the union newspaper. Later he attended Yale University School of Law. In 1936 he met Mary Carolyn Clausen, and they were married in 1941. A conscientious objector during World War II, Ralph performed four years of alternative service, in forestry camps, as a subject in hepatitis experiments, and helping to form a school of industrial relations for interested conscientious objectors. He studied Chinese in preparation for serving with other pacifists on an ambulance crew in China, but at the last minute the government denied them permission to serve there. Photography was a lifelong avocation. In 1946, Ralph and Carolyn moved to the Cleveland, Ohio, area. In 1955, Ralph was admitted to the Bar of the U.S. Supreme Court. He was fascinated with science and liked to ski and hike. Ralph took great pleasure in inventive projects and studied genealogy. He enthusiastically shared his interests and work with his children. The family attended Cleveland (Ohio) Meeting in the 1950s, and became members in the early 1960s. Ralph was influential in initiating Cleveland Meeting's Good Samaritan Fund, which gave financial assistance to people being treated at the local free medical clinic. He served in the American Civil Liberties Union, Friends Committee on National Legislation, the Willoughby Kiwanis, and Lake County Mental Health Association. He also participated in local interracial civil rights actions and was a leader in his local Democratic Party, in 1958 becoming the first Democrat from his county elected to the Ohio Legislature in almost 100 years. Ralph was reelected in 1960, and ran unsuccessfully for U.S. Congress in 1968. He helped young men resist the draft during the Vietnam War era. In 1972, when Ralph and Carolyn provided a home for a teenage boy who had had trouble at home, he and Ralph planted an orchard of black walnut trees near their home to help protect the open space. In 1980, he was head of the Legal Aid Society of Lake and Geauga (Ohio) counties. Ralph enjoyed long conversations with his grandchildren. In 1992, Ralph and Carolyn moved to Foxdale Village Retirement Community and joined State College (Pa.) Meeting. Ralph attended vigils against the death penalty and for peace. He enjoyed having time to read, study piano, sing in a community choir, pursue his interest in photography, plant trees, lead exercise classes for seniors, and continue his legal education by attending seminars well into his 80s. Ralph was preceded in death by his sister, Carol Corlies Rudd Ward; and his grandson, Erik Charles Mandelblatt. Ralph is survived by his wife, Carolyn Rudd; three daughters, Darnell Rudd Mandelblatt, Corlies Rudd Delf, and Rachel Rudd Christensen; a son, Herbert Finley Rudd II; 13 grandchildren; 7 great-grandchildren; a brother, William Richards Rudd; and a sister, Edith Rairden Rudd Kent.

**Spooner**—Clifford Howell Spooner, 85, on November 29, 2007, at his home in Little Egg Harbor, N.J. Clifford was born on May 11, 1922, in Philadelphia, Pa., and was a resident of the Borden-

town, N.J., area until he moved to Little Egg Harbor 20 years ago. Known as "Ticker," he was a graduate of Bordentown High School and served in the Army Air Corps during World War II. His working life was spent in the fields of insurance, real estate, and property management. Retiring in 1991, he enjoyed trips to Atlantic City and was an avid Phillies fan. He was a member of Crosswicks (N.J.) Meeting. His wife, Patricia, remembers him as her best friend and wrote, "With respect for all people and the strength to practice the principles of his faith, Clifford had a great sense of humor, combined with compassion, faithfulness, honesty, and unconditional love of family, friends, and country." Clifford is survived by his wife, F. Patricia Spooner; two daughters, Barbara Weaver and Robin Cramer; and two stepchildren.

**Thomforde—Winifred (Winnie) Hemingway Thomforde**, 91, on November 14, 2007, in Pleasant Hill, Tenn., of renal failure. Winnie was born on November 1, 1916, in Taiku, Shanxi Province, China, to Mary Williams and Willoughby Anson Hemingway. Her parents were lifelong missionaries with the Congregational Church. Winnie studied at Oberlin College and graduated in 1938 with a degree in elementary education. She completed a master's in Chinese Studies at Hartford Theological Seminary. She remained in China during Japanese occupation, working with her mother and sister, Isabel, at Taiku Hospital, which her father helped to found. She later worked as a kindergarten teacher in Washington, D.C., and as the supervising kindergarten teacher at a large Japanese relocation camp in Poston, Ariz. In childhood she spoke both English and the north China dialect of Taiku, and later learned Mandarin Chinese and Italian. As World War II came to a close, she was hired by the United Nations Relief and Rehabilitation Administration (UNRRA), and worked as an English-Chinese translator. During this time she met her future husband, Philip Thomforde, also employed by UNRRA. They made their first home on the farm where Phil was born in rural Chester County, Pa. Four of her children were born there. Phil was a lifelong member of London Grove (Pa.) Meeting, and Winnie joined this meeting in 1948. In 1955 the family moved to Iran, where her youngest child was born. In 1959 they moved to Rome, Italy, where Winnie volunteered at the Overseas School of Rome, which her children attended, and later worked as lower school librarian. Winnie and Phil retired in 1982 and moved to the Uplands Community in Pleasant Hill, Tenn., where Winnie's older sister, Isabel, lived. Winnie's passions included reading, walking, singing, letter writing, nature study, and cooking. She inspired many children with a love for books by reading aloud. She recorded more than 90 books on tape for the benefit of her grandchildren. She served as a Cub Scout den mother when her children were small, knitted baby blankets and toys for local hospitals, and visited patients at Wharton Nursing Home in Pleasant Hill. She was a member of Crossville (Tenn.) Meeting. Winnie was preceded in death by her sister, Adelaide Truesdale, and her brother, Stephen Hemingway. She is survived by her husband, Philip; her children, Charlie Thomforde, Anne Thomforde-Thomas, Davy Thomforde, Hugh Thomforde, and Suzie Thomforde; 14 grandchildren; four great-grandchildren; and her sister, Isabel Hemingway.

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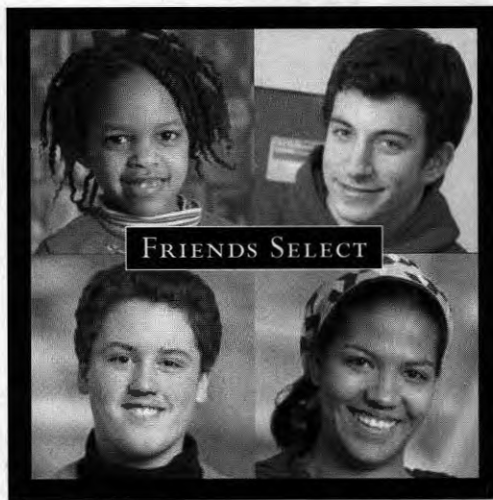
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**Forum**

*continued from page 5*

eloquently propounded by perhaps our greatest American exponent of truth, justice, and nonviolence, who just happened to be a black man, like himself.

Dr. King said: "We still have a choice today: nonviolent coexistence or violent co-annihilation. We must move past indecision to action. We must find new ways to speak for peace in Vietnam and justice throughout the developing world, a world that borders on our doors. If we do not act, we shall surely be dragged down the long, dark, and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight."

This perception with respect to Vietnam could not be more applicable to our situation today with respect to Iraq and Iran as well. I hope Obama can learn, and learn fast from America's leading contemporary moral spokesman.

*Don Lathrop  
Canaan, N.Y.*

**Toward disabled-accessible meetings**

This is an invitation to Friends to share whatever they have discovered as they have worked to make their meetings and gatherings more welcoming and accessible to people with disabilities. It could be a sound system to improve everyone's ability to be heard, an inexpensive way to make a meeting more wheelchair accessible, the name of a fragrance free shampoo, or a really helpful book or article.

There now is a website, <<http://FARN.quaker.org>>, where Quakers and others can go to see what others have found and have their own thoughts and discoveries posted.

Why FARN? It stands for Friends Access Resources Network.

All are welcome!

*Sally Campbell  
New York, N.Y.*

**What constitutes Christianity?**

Some professed Christians apparently think that those who don't agree with their denomination's preferred doctrine somehow aren't really Christian. Some educated, left-leaning people (and even some Quakers) seem to accept the religious right's rigid version of Christianity; consequently a dismissive attitude emerges in their speech and writing.

I'd like to remind all concerned that it's possible to be a Christian (one who follows the Way of Christ), yet still to consider essential the separation of church and state; think that evolution makes sense; understand

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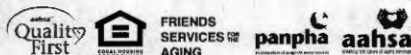
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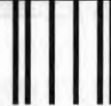
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that the Bible was written by human beings and can be interpreted in non-literal fashion; realize the value of and engage in the practice of science and other intellectual endeavors; believe in freedom of religion; respect other faith-traditions, not excepting atheism; know that one can love that which the English language calls "God" without being a Christian; and know it is not necessary to believe in God to behave ethically.

"Duh!" you might say, or "That's so obvious"; yet it bears constant repeating lest people—Christian or not—get the impression that there is only one, dumbed-down, authoritarian way to be a Christian. I used to fall prey to this confusion of human-made, ideological religion with Christ's actual message until, aggravated by the fractiousness, I read the Bible for myself.

At the heart of Christ's gospel is that thing about loving one's neighbor as oneself. Sounds simple, like a slogan. Anyone could do it—if only the world were a better place, if only they were richer, or got that promotion, if only persons X and Y weren't such. From experience I know that in the actual world this task is difficult, sometimes harrowing, and requires constant, rigorous self-awareness—and yet, being human, one fails and must start again. Everyday. It does not require particular rituals, professions of belief, or adherence to specific doctrines. You can't legislate or force this way of relating to others: it requires an inner conviction, a willingness to look beyond and overcome one's immediate, selfish, sometimes brutal interests. We, of course, have long called it "addressing that of God in every person."

Nowhere does Christ advocate torture, killing "infidels," armed invasion of other countries, racism, or in general using his name as an excuse to oppress others, especially if they are different or poor. By extension, if you sanction the mistreatment of captured, perhaps necessarily imprisoned, terrorists, or condone the removal of mountaintops while poisoning nearby residents' (of all species) water and air, you aren't following the Way of Christ, no matter how often you attend worship service or talk of God's will.

The people for whom Christ reserves his scorn are those who mistreat others and those prominent, powerful, wealthy individuals who are boastful showoffs about their religious practices. Perhaps members of the religious right, the presidential candidates, and those who find it easy to use "Christian" as a shorthand term for bigoted, uneducated, and dumb, should read the Gospels. Then the right could (but won't) cease its Orwellian mislabeling of its drive for wealth and power as Christianity. The candidates of both parties could (one wishes) stop trumpeting their faith

and get down to explaining how they will attempt to govern wisely, using all their abilities along lines of excellence, according to the Constitution and the laws of the land. Perhaps even the educated and secular might move towards open-mindedness regarding persons of faith.

Not all Quakers consider themselves Christian, or use Christ-centric language. Yet to me, the testimonies function as an extension of Christ's radical message. Atheists, seekers, members of multi-faith families, and refugees from other faiths attend my meeting for worship. Yet we come together as a community. I am one of those who believe one can be simultaneously an heir to the enlightenment and a person of religious faith. But to force others to convert or prove their faith or belief according to my terms simply wouldn't be Friendly—or Christian.

A.A. Fisher  
Oak Park, Ill.

## Friendly travel and the environment

I have serious concerns when I hear about Friends traveling to other countries, whether for education, for peace and justice work, or even "environmental tourism." The only question Friends seem to ask, when deciding whether to take an international trip is, "Can I afford it?" No one seems to ask, "Can the environment afford it?" or "Can we afford to keep using up the dwindling supply of cheap fuels on personal travel?"

Jet travel is even more destructive to the environment than travel in personal land vehicles. And there is a great need for fuel to transport goods, such as food, clothing, medicines, even spare parts for those personal vehicles we are so habituated to. And it isn't just U.S. residents who need these items. Most countries in the world are dependent on food imports to feed their populations. Every gallon of fuel used for unnecessary personal travel is a gallon taken away from these essential purposes.

And then, of course, there is the issue of how air travel is kept artificially cheap with heavy government subsidies. If we were even to pay the true cost of air travel, not even factoring in the environmental cost, very few people would be able to afford it.

It is time for us to start questioning whether we are entitled to these international jaunts. Are we really promoting international friendship and understanding, or are we squandering resources that are needed to reduce human suffering? I hope Friends will at least start asking themselves these questions.

Marian Rhys  
Portland, Oreg.

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**William Penn House & Washington Quaker Workcamps.** Washington, D.C., Quaker Center on Capitol Hill offering hospitality, meeting space, and worship. Offering workcamp opportunities for youth, peace studies seminars for educators, and seminars for all ages. Leadership training for Quaker young adults through our internship program. All are welcome. <[www.WmPennHouse.org](http://www.WmPennHouse.org)>, <[info@WmPennHouse.org](mailto:info@WmPennHouse.org)>. (202) 543-5560. 515 East Capitol St., SE, Washington, D.C. 20003.

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**To consider mountain view retirement property,** near a Friends center, visit <[arizonafriends.com](http://arizonafriends.com)> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

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**Oregon Trail Adventure.** Looking for Friends interested in traveling the Oregon Trail (leaving St Louis 9/10/08 arriving Oregon City 9/19/08). Contact Linda Spencer at <[lin-daquake@msn.com](mailto:lin-daquake@msn.com)> or (703) 765 0656.



For all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust). For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <[michaelw@fgcquaker.org](mailto:michaelw@fgcquaker.org)>

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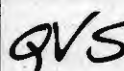
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Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuities) to language for including FWCC in your estate plans. Louise Salinas, Associate Secretary, (215) 241-7251, <[louises@fwccamericas.org](mailto:louises@fwccamericas.org)>

**Redwood Forest Friends Meeting** seeks **Resident Friend(s)**, starting summer or early autumn of 2008. Private living quarters provided. Located 60 miles north of San Francisco and 25 miles from Pacific Ocean. Write to: Resident Friend Liaison, Post Office Box 1831, Santa Rosa, CA 95402; or, e-mail <[avboone@sonic.net](mailto:avboone@sonic.net)> and <[pwh@sonic.net](mailto:pwh@sonic.net)>

**Teen Service-Learning Trips to El Salvador** July 5-13; July 12-20; July 19-27. Sponsored by Palo Alto Friends Meeting, teens aged 13-18 will join in work projects, learn Spanish, and meet with youth and community leaders. We will visit rural communities and learn about the civil war by listening to personal experiences. For information/registration, see <[www.patfrelsalvadorprojects.org/teentrips.htm](http://www.patfrelsalvadorprojects.org/teentrips.htm)>

**Casa de los Amigos,** a Quaker peace and hospitality center in Mexico City, seeks volunteers to serve 3-12 months. Foster community, build peace, live simply. Accommodations provided, Spanish proficiency required. <[www.casadelosamigos.org](http://www.casadelosamigos.org)>, <[amigos@casadelosamigos.org](mailto:amigos@casadelosamigos.org)>



**Call to Service:** Quaker Volunteer Service supports volunteers to follow their leadings in full-time work for peace, justice and community, grounded in Quaker spirituality. For Information: <[www.57thStreetMeeting.org/Call.pdf](http://www.57thStreetMeeting.org/Call.pdf)>

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June 27-29: **Qi Gong—Powerful, Simple Self-Care**, with Kevin Greene  
June 29-July 3: **Dreams: Archetypes, Myths, Social Change**, with Jeremy Taylor, and **Discoveries in Paper and Clay**, with Joyce Nagata  
July 6-10: **Soundtracking Our Lives**, with David Roth  
July 7-11: **Beyond Diversity 101**, and  
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Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023. (800) 742-3150, extension 3. <[www.pendlehill.org](http://www.pendlehill.org)>

## Personals

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**The American Friends Service Committee** is searching for a **Presiding Clerk** of its Board and Corporation. This person will assist the current Clerk until November 2009. At that time, he or she will assume the clerkship. By Charter, the Clerk must be a member of the Religious Society of Friends. Contact Ruth Seeley at [RSeeley@afsc.org](mailto:RSeeley@afsc.org) or (215) 241-7033 for more information and a recommendation form for the Presiding Clerk. Nominations preferred by July 1, 2008. We are an affirmative action/equal opportunity organization.

**Meeting Secretary sought:** Friends Meeting at Cambridge, a large unprogrammed meeting in Massachusetts, seeks a Meeting Secretary. The position is full-time with benefits, to begin middle- to late-summer 2008. Office management, clerical, and computer skills are required. Quaker experience, database, and bookkeeping skills are desirable. In addition to running the office, the Meeting Secretary is the face of the meeting, graciously receiving guests, responding to inquiries, and welcoming all those who come to the meeting during working hours. Contact: Meeting Secretary Search Committee, 5 Longfellow Park, Cambridge, MA 02138. (617) 876-6883 <[fmccquaker@iecc.com](mailto:fmccquaker@iecc.com)>.

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## Schools

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**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](mailto:info@arthurmorganschool.org)>. 60 AMS Circle, Burnsville, NC 28714. <[www.arthurmorganschool.org](http://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](mailto:gvare@stratfordfriends.org)> <[www.stratfordfriends.org](http://www.stratfordfriends.org)>.



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

**Calligrapher**(NEYM) creates individually designed marriage certificates, birth/naming documents for newborn or adopted children, and other one-of-a-kind documents. See samples of my work at <wynnellenellyn.com> Contact me to discuss your needs at (413)-634-5576 <wynne@wynnellenellyn.com>.

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



**Doing business with Germans or in Germany?** Of course they speak English. But they'll respect you more if your point person writes and speaks to them in German. Associate professor of German available to do so on your behalf. <meisterp@uah.edu> <cyranoconsulting.net> Please mention **Cyrano Consulting Services** in your subject line. Call (256) 725-2053 or (256) 824-2347

#### SOCIALLY RESPONSIBLE INVESTMENTS

Are your dollars supporting your values? We have been helping to create, manage, and transfer wealth for 163 years. You have a Friend in the business. <www.Since1845.com> (518) 220-4233.

### 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>.

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



**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 <director@friendscamp.org>; (207) 873-3499.

### Summer Rentals

**Log cabin**, full amenities, coastal downeast Maine by wildlife preserve, sleeps 5. Two weeks \$800.00 plus utilities. Mid-May to mid-September. Montreux orchestra concerts nearby. <Harriet\_Heath@hotmail.com> or (610) 649-7037.

## MEETINGS

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

♿ = Handicapped Accessible

**Meeting Notice Rates:** \$20 per line per year.

\$26 minimum. Payable a year in advance. No discount. New entries and changes: \$14 each.

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

### AUSTRALIA

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), <tmfrfriendshouse@hotmail.com>.

**VANCOUVER**-and area, worship 10:30, 1090 W 70th. (604) 263-5015.

### 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: <hmeeting@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 (928) 226-8785.

**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>.

**TUCSON**-Pima Friends Meeting (unprogrammed). First-day school and worship, 8:15 and 10 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 884-1776. <http://pima.quaker.org>.

### 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 Technology Academy, 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 Orizaba. (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: <fermhaven@bigvalley.net>.

**MONTREY 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 <nquaker@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.

## 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 Lanessville Rd. Worship 10 a.m. Phone: (860) 355-9330.

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

**STORRS**-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. (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 summer) First-day sch. 10 a.m., 2 mi. So. of Dover. 122 E. Cam-Wyo Ave., Camden. (302) 734-1279; (302) 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.

**LEWES**-Friends Worship Group, 10 a.m. Sunday and 7 p.m. Wednesday. Call for directions, (302) 645-5288 or (302) 644-4454 or consult <www.delmarvaquakers.org>.

**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) 677-8094 or (386) 445-4788.

**FT. MYERS**-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (863) 699-1276.

**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 Lervenson, 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.

**WINNETT**-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 1025 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.

**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.

**MENARD**-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. Talbot. 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) 382-3699. 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>.



KY. (859) 985-8950. [www.bereafrindsmeeting.org](http://www.bereafrindsmeeting.org).  
**HENDERSON**-Friends worship group. Call for meeting time and location: Maureen Kohl (270) 281-0170.  
**LEXINGTON**-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.  
**LOUISVILLE**-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: (502) 452-6812.

## Louisiana

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

## Maine

**BAR HARBOR AREA**-Acadia Friends. Unprogrammed worship and First-day school, 9 a.m., Neighborhood House, North Harbor. (207) 288-4941 or (207) 288-9695.  
**BELFAST AREA**-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.  
**BRUNSWICK**-Unprogrammed worship 10 a.m. 56 Elm St. (Rt.24), Topsham. (207) 725-8216.  
**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.  
**DURHAM**-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.  
**FARMINGTON AREA**-Unprogrammed meeting for worship, 10-11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 645-2845.  
**LEWISTON**-Unprogrammed worship and First-day school 10 a.m., 111 Bardwell St. (Bates College area). No meeting July-August. Telephone: (207) 786-4325, 786-2165.  
**MIDCOAST**-Unprogrammed meeting for worship, 10 a.m. Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 371-2447.  
**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 296-2926.  
**PORTLAND**-Unprogrammed worship, First-day school, 10:30 a.m. and 5 p.m. except 1st Sundays, 1837 Forest Ave. (Rte. 302). Call for summer hours. (207) 797-4720.  
**SOUTHERN MAINE**-Unprogrammed worship, Sundays a.m., FMI (207) 282-2717 or (207) 967-4451.  
**VASSALBORO**-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.  
**WHITING**-Cobscook Meeting, unprogrammed. Worship and childcare 10 a.m. (207) 733-2068.  
**WINTHROP CENTER**-Friends Church. Winthrop Center Rd. (Rte 135 South). Unprogrammed worship 8:30 a.m. Unprogrammed worship 10 a.m. (207) 395-4790, e-mail [winthropcenterfrinds@hotmail.com](mailto:winthropcenterfrinds@hotmail.com).

## Maryland

**ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364. [www.quaker.org/annapolis](http://www.quaker.org/annapolis).  
**BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year-round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. E-mail: [homewoodfrinds@verizon.net](mailto:homewoodfrinds@verizon.net).  
**BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.  
**BETHESDA**-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C., metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. [www.bethesdafrinds.org](http://www.bethesdafrinds.org).  
**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Phone (410) 778-2797.  
**DARLINGTON**-Deer Creek Meeting. Worship 10 a.m. Clerk, Henry S. Holloway, (410) 457-9188.  
**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. John Schreiner, clerk, (410) 745-6124 or (410) 822-0293.  
**ELLCOTT CITY**-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m., First-day school, weekly simple meal. (410) 465-6554. [www.patapscofrinds.com](http://www.patapscofrinds.com). Worship is held each week at: **Hagerstown**-South Mountain Friends Fellowship, Maryland Correctional Institute.

**FREDERICK**-Sunday worship 10:30 a.m., First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.  
**SALISBURY**-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 749-9649.  
**SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays, 9:30 and 11 a.m. and Thursdays, 7:30 p.m. Classes Sundays, 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.  
**SENECA VALLEY**-Preparative Meeting 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.  
**SOUTHERN MARYLAND**-Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. [www.patuxentfrinds.org](http://www.patuxentfrinds.org).  
**UNION BRIDGE**-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

## Massachusetts

**ACTON**-Worship and First-day school 10 a.m. Minute Man Arc, 130 Baker Ave., Ext., Concord. (978) 263-8660.  
**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.  
**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 256-1721.  
**ANDOVER-LAWRENCE**-Worship: Sundays at 2 p.m. Forest Street Union Church, 15 Forest Street, Methuen, Mass. (978) 470-3580.  
**BOSTON**-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: (617) 227-9118.  
**CAMBRIDGE**-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.  
**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road.  
**FRAMINGHAM**-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscott traffic lights). Wheelchair accessible. (508) 877-1261.  
**GREAT BARRINGTON**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 State Rd. (Rt. 23). Phone: (413) 528-1230.  
**MARTHA'S VINEYARD**-Unprogrammed 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.  
**MATTAPOISETT**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.  
**NEW BEDFORD**-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.  
**NORTH SHORE**-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 922-2513.  
**NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.  
**SANDWICH**-East Sandwich Meetinghouse, 6 Quaker Rd., N of Junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.  
**WELLESLEY**-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.  
**WEST FALMOUTH**-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.  
**WESTPORT**-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.  
**WORCESTER**-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887.  
**YARMOUTH**-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

## Michigan

**ANN ARBOR**-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m., 1420 Hill St., [www.annarborfrinds.org](http://www.annarborfrinds.org), office: (734) 761-7435, clerk: (734) 662-6704; guestroom and residential community: (734) 846-6545 or [qhrnc\\_apply@umich.edu](mailto:qhrnc_apply@umich.edu).  
**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. Clerk: Geoff Brieger (248) 547-3073.  
**CADILLAC**-Tustin Friends worship group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: [www.tustinfriends.org](http://www.tustinfriends.org) or call (231) 829-3440, or (231) 829-3328.  
**DETROIT**-First Day meeting 10:30 a.m. Call (313) 341-9404, or write 4011 Northlark, Detroit, MI 48221, for information.  
**EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), at Everybody Reads bookstore, 2019 E. Michigan Ave., Lansing. (517) 371-1047 or [redcedar.quaker.org](mailto:redcedar.quaker.org).

**KALAMAZOO**-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: (269) 349-1754.

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

## Minnesota

**BRainerd**-Unprogrammed meeting and discussion, Sundays. Call: (218) 963-2976.  
**DULUTH**-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.  
**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. [www.quaker.org/minnfm](http://www.quaker.org/minnfm).  
**MINNEAPOLIS**-Laughing Waters Worship Group 4:30 to 6:30 p.m., childcare, [www.laughingwatersfrinds.org](http://www.laughingwatersfrinds.org), (612) 724-4956.  
**NORTHFIELD**-Unprogrammed worship and First-day school, 10:30 a.m. Sundays, at 313 1/2 Division St. (upstairs). First Sunday of each month, in private homes. Information: Nancy Cantwell, (507) 645-4603 or [www.cannonvalleyfrinds.org](http://www.cannonvalleyfrinds.org).  
**ROCHESTER**-Worship First Day 9:30 a.m., Allegro Dance Studio, 2342 Superior Dr. NW. (507) 287-8553. [www.rochesterfrinds.org](http://www.rochesterfrinds.org).  
**ST. PAUL**-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (651) 645-7657 for current information.  
**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Adult Education, First-day school, and meeting for worship with attention to business (651) 699-6995.  
**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

## Mississippi

**OXFORD**-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, e-mail: [nan.n.johnson@gmail.com](mailto:nan.n.johnson@gmail.com).

## Missouri

**COLUMBIA**-unprogrammed worship 10 a.m. 6408 East Locust Grove Dr. (573) 474-1827.  
**KANSAS CITY**-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.  
**ROLLA**-Worship 1:30 p.m., First United Methodist Church, 803 N. Main St., Rolla, MO, (573) 426-4848.  
**ST. LOUIS**-Meeting 10 a.m. First Days. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.  
**SPRINGFIELD**-Sunrise Friends Meeting (unprogrammed). Worship and First-day school 11:30 a.m. each First Day. Call for location: (417) 860-1197.

## Montana

**BILLINGS**-Call: (406) 252-5647 or (406) 656-2163.  
**GREAT FALLS**-(406) 453-2714 or (406) 453-8989.  
**MISSOULA**-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.  
**Nebraska**  
**CENTRAL CITY**-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.  
**KEARNEY**-Unprogrammed worship group 4 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308) 237-9377.  
**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone:(402) 488-4178.  
**OMAHA**-Worship 9:45 a.m., discussion 11 a.m., First-day school available. (402) 553-2211, 391-4765 for directions.

## Nevada

**LAS VEGAS**-Unprogrammed worship group. Call (702) 615-3673.  
**RENO**-Unprogrammed worship. For information call: (775) 329-9400. website: [www.RenoFriends.org](http://www.RenoFriends.org).

## New Hampshire

**CONCORD**-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.  
**DOVER**-Unprogrammed worship, 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Jnana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.  
**GORHAM**-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.  
**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends meetinghouse, 43 Lebanon St. (next to high school). Clerk: Fritz Weiss, (802) 763-2474.

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

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

**SPETERBOROUGH**—Monadnock Meeting at Peterborough/Jaffery line, rte. 202. Unprogrammed meeting for worship, First-day school and childcare 10:30 a.m. (603) 532-6203, 3 Davidson Rd., Jaffery, NH 03452. <www.monadnockfriends.org>.

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

## New Jersey

**ARNEY'S MT.**—Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 953-8921.

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

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

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

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

**CROSSWICKS**—Intergenerational assembly 9:30 a.m. September/June. Meeting for worship and First-day school 10 a.m. September/June. Meeting for worship 9:30 a.m. July/August. 15 Front St., Crosswicks. (609) 298-4362. Secretary in office Wednesday mornings.

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

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

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

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

**MARLTON**—See CROPWELL.

**MEDFORD**—Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. Call (609) 953-8914. <medfordmeeting@aol.com>, <medfordfriendsmeeting.org>.

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

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

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

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

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

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

**NEWTON**—Meeting for worship 10–11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Chris Roberts (856) 966-1376.

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

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

**QUAKERTOWN**—Worship and First-day school 10:30 a.m. Box 520, Quakertown 08868. (908) 735-0353.

**RANOCAS**—Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15–9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <ce7janney@aol.com>.

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

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

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

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

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

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

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

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

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

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

## New Mexico

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

**GALLUP**—Worship Group. (505) 495-5663.

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

**SANTA FE**—Meeting for worship, Sundays, 9 and 11 a.m. Friends Meetinghouse, 630 Canyon Rd. Phone: 983-7241.

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

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

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

## New York

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

**ALFRED**—Meeting for worship 10:30 a.m. each First Day in The Parish House, 6 West University St. Visit us at <www.nyym.org/alfred>. Phone: (585) 468-5274.

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

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

**BUFFALO**—Worship 10:30 a.m. 1272 Delaware Avenue. (716) 892-8645 for further information.

**CENTRAL FINGER LAKES**—Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (585) 526-5202 or (607) 243-7077.

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

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

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

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

**EASTON**—Unprogrammed worship. Rte. 40, 20 miles N of Troy. (518) 677-3693.

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

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

**FREDONIA**—Unprogrammed meeting 10:30 a.m. Call: (716) 672-4518 or (716) 358-6419. Summer season Chautauqua Inst. 9:30 a.m.

**HAMILTON**—Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles W of Smyrna. Phone: Paul Buckingham, (315) 824-1382.

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

**ITHACA**—Oct.–May: 11 a.m., Anabel Taylor Hall, Cornell. Last Sunday of May–Sept.: 10:30 a.m. 5066 Perry City Rd. (607) 273-5421. <www.ithacamonthlymeeting.org>.

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

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

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

**JERICHO M.M.**

**MANHASSET M.M.**—10 a.m.

**MATINECOCK M.M.**—10 a.m.

**ORIENT**—Worship Group, Orient Congregational Church in Pastor's Conference Rm., 9 a.m. (631) 477-2235

**PECONIC BAY E.M.**—Wainscott Chapel, Wainscott, 10 a.m. (631) 259-3844

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

**WESTBURY M.M.**

Contact us at <learnard@portjeff.net> or (631) 928-2768. Our website is <www.nyym.org/liqm>.

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

**NEW YORK CITY**—Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting

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

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

**ONEONTA/COOPERSTOWN**—Butternuts Monthly Meeting. Phone (607) 547-5450 or (607) 435-9951.

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

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

**POTSDAM/CANTON**—St. Lawrence Valley. Worship Sundays 4 p.m. followed by potluck, 24 Leroy St., Potsdam, N.Y. (315) 262-2952.

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

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

**ROCHESTER**—84 Soic St. between East Avenue and E. Main St. Downtown. Sept.–May 9:45 Adult RE. Unprogrammed worship and child care 11 a.m. (Jun.–Aug. 10 a.m.) Other weekly and monthly worship call for information (585) 325-7260. LGBT friendly.

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

**SARANAC LAKE**—Meeting for worship and First-day school; (518) 891-4083 or (518) 891-2709.

**SARATOGA SPRINGS**—Worship and First-day school 10 a.m. Phone: (518) 399-5013 or (518) 587-7477.

**SCARSDALE**—Meeting for worship: Sundays 11 a.m. First-day school, third Sunday in September through second Sunday in June, at meeting for worship times. 133 Popham Rd. (914) 472-1807 for recorded message.

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

**STATEN ISLAND**—Meeting for worship 2nd and 4th Sundays at 10 a.m. at 10 Lakewood Rd. Information: (718) 727-4535.

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

**WESTBURY MM (L.I.)**—Contact us at (631) 271-4672. Our website is <westburyquakers.org>.

## North Carolina

**ASHEVILLE**—Unprogrammed. Please call or check our website for times of meeting for worship and First-day school. 227 Edgewood Rd., 28804. (828) 258-0974. <www.ashevillefriends.org>.

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

**BLACK MOUNTAIN**—Swannanoa Valley Friends Meeting. 137 Center Ave. Unprogrammed worship 9:30 a.m. (828) 669-0832.

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

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

**CELO**—Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 70 Meeting House Lane, Burnsville, NC 28714, (828) 675-4456.

**CHAPEL HILL**—Meeting for worship 8:30 a.m. and 11 a.m. First-day school at 11 a.m., childcare starting 9:30 a.m. 531 Raleigh Rd. Clerk: Jennifer Leeman, (919) 929-9135. Meetinghouse, (919) 929-5377.

**CHARLOTTE**—Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 599-4999.

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

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

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

**GREENSBORO**—Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 326-2262.

**GREENSBORO**—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Sallie Clotfelter, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

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

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



**RALEIGH**-Unprogrammed meeting, 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 at Chestnut, 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, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.

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

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

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

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

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

**OBERLIN**-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 <randcblm@junio.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: Cheryl Keen (937) 767-8486.

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

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

## Pennsylvania

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

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

**BUCKINGHAM**-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202 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. Map and other info at <www.pym.org/pym\_mms/chesterpa\_chq.php>.

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

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

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

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

**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. Sirmontown 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. Summeytown Pike and Rte. 202. (215) 699-3055. <gwyneddfrinds.org>.

**HARRISBURG**-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. <www.harrisburgfrinds.org>.

**HAVERFORD**-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.

**HAVERTOWN**-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

**HUNTINGDON**-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4038.

**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.kennettfrinds.org>.

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

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

**LEHIGH VALLEY-BETHLEHEM**-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On 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 <dewisburgfrinds@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 Dollywood on Mt. Eyre Rd.

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

**MEDIA**-Worship 11 a.m. (10 a.m. July-Aug.) First-day school 9:30 a.m. (Sept.-May), 125 W. 3rd St. (610) 566-5657.

**MEDIA**-Provident Meeting, 105 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.millvillefrinds.org>, (570) 441-8819.

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

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

**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**-Schuykill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19060. (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.

**OUAKERTOWN**-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. Sugar Rd., 2 miles NW of New Hope. (215) 297-5054.

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

**SPRINGFIELD**-Meeting 11 a.m. 1001 Old Sprout 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 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 Helmuth, (610) 696-0491.

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

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

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

**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., forum 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 (817) 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.

**LUBBOCK**-Unprogrammed worship, Sunday afternoons from 2 to 3 p.m. Grace Presbyterian Church, 4820 19th St. (806) 796-1972. <www.lubbockquakers.org>.

**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 4500 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

**ABINGDON**-worship, Sun. 10:30 a.m. in the Spirit House, Elderspirit Community (276) 698-3397 or (276) 628-8701.

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meetinghouse, 8 miles S of Alexandria, at Rte #1 and Woodlawn Rd., Call (703) 781-9185.

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

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

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (757) 624-1841 or (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, Wmbg, 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 Komeda Rd. Info: (360) 697-4675.

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

**BELLINGHAM**-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 Mininger (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 and FDS at 10:30 a.m. (9:30 June-Aug.) 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.quakernet.org/MonthlyMeetings/Yahara>.

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

& **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

**OSHKOSH**-Meeting for worship 4 p.m. 419 Boyd St. (920) 232-1460.



# *Stoking the Spiritual Fire of Quakerism Campaign*



FGC Development Committee and Fairhope Friends, Fairhope, Alabama, 2007.

## Friends General Conference

### Funding a Vision for a Vital 21st Century Quakerism:

- Spiritual lives and faithfulness are deepening.
- Dynamic multigenerational Quaker communities are thriving.
- Meetings are engaging and involving many new seekers.
- Diversity in our Religious Society is increasing.

For over 100 years FGC has been at the forefront of supporting the spiritual vitality of Quakerism. We are now being called to do much more.

To support this vision, FGC has launched the \$7.25 million *Stoking the Spiritual Fire of Quakerism Campaign*.

*Catch the Fire!*



For more information, or to help with the Campaign, please contact:  
Michael Wajda, Associate Secretary for Development and Interpretation,  
[michaelw@fgcquaker.org](mailto:michaelw@fgcquaker.org) or 215.561.1700.